

History of Grand Lodge of Iowa

A. F. & A. M.

Brought down to July 1938 and comprising all matters not included
in previous volumes, to which are added sketches and
portraits of the Grand Masters for the period
covered in the History

By

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ACKNOWLEDGMENT

To my son-in-law

DONALD T. BRODINE

an instructor in
Tufts College, Boston

I am indebted for careful reading of records, voluminous notes, and for counsel and suggestion on the form and arrangement of the text. Without his expert help the accomplishment of this work would not have been possible.

In scarcely less degree I am obligated to

CHARLES CLYDE HUNT

Grand Secretary
of the
Grand Lodge of Iowa
A. F. & A. M.

for the use of the magnificent library in his charge, for correction and modification of the text as written, and for co-operation and helpfulness in every stage of the work.

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PREFACE

An often expressed desire for a history of Iowa Masonry, other than could be found by patient digging through the Annual Proceedings, started on the road to realization when, in 1904, this resolution was passed by the Grand Lodge:

RESOLVED, That the incoming Grand Master is hereby authorized and directed to select and appoint a Grand Lodge Historian, who shall be authorized to collect the necessary material, data, etc., and write a history of the Grand Lodge of Iowa, A. F. and A. M., including the history of the first four subordinate lodges up to and including the organization of the Grand Lodge, and a history of Iowa Masonry.

This assignment was given to an experienced writer, Brother Joseph E. Morcombe. He produced one volume which brought the record down to 1865. He well understood the nature of his task, delved deeply into the available records, and wrote excellent history. His work was approved by the Grand Lodge, and, after some delay, the book appeared in print in 1910. In the same year the Grand Lodge approved the suggestion of the Grand Master that the record be brought down to date. This work was entrusted to William F. Cleveland, a Past Grand Master. He did not follow the style or method of his predecessor. Organizing his material topically, he made what was largely a compilation of pertinent documents—committee reports and the like—with enough editorial comment to make a connected and interesting sequence of his narrative under each subject. His first volume appeared in print in 1913 and his second in 1915. These two covered the gap between 1865 and 1912.

In 1936 the Grand Lodge, by resolution, ordered that the historical record be again brought down to date. The incoming Grand Master, Brother Harry A. Palmer, thereupon appointed Past Grand Master E. R. Moore as Grand Historian with this work as his only assignment.

In undertaking the work I have thought it inadvisable to always assume that the reader was fully conversant with the history up to 1913 as covered in the previous volumes. Without attempting a digest of the previous work, here and there background material is sketched briefly to throw the events of the past quarter of a century into proper perspective. But the interested reader will do well to acquaint himself, if he has not already done so, with the preceding volumes of this history for they contain accounts that are essential to a full understanding of the present work. I have not attempted to follow them in form or substance, but have endeavored to hold in mind the meaning of the word "history."

Not long since an eminent English writer in part said: "The word history is used in two senses. It may mean the record of events or the events themselves. Originally limited to inquiry and statement, it was only in comparatively modern times that the meaning of the word has been extended to include the phenomena which form or might form the subject."

Originally the word was used by the ancients to define the search for knowledge in the widest sense. It meant inquiry with the result truthfully told. "Hecataecus of Miletus thus speaks, 'I write as I deem true for traditions seem to me manifold and laughable.'"

In full appreciation of these standards, this book is written.

Fraternally,

ERNEST R. MOORE.

Cedar Rapids, Iowa, December 1939.

INTRODUCTION

The task of the historian is to review the past in such a way that his account possesses both significance and interest for the reader in the present. Confronted with the welter of accumulated detail and minutiae, the historian must so select and order his narrative that it becomes not only a true and accurate account of the past but a meaningful one as well. Since he is treating dynamic, not static, material, he must suggest its movement and development and change and growth. But the narrative has many strands, and many of them were being woven simultaneously. The historian's most embarrassing dilemma arises from his obligation of treating the separate strands substantially and coherently while never losing sight of the fact that to render a clear picture of the whole tapestry is also his duty.

A glance at typical Grand Lodge histories will show quickly that this dual obligation of the historian has not often been satisfactorily met. Histories of Grand Lodge activities fall chiefly into two classes: those that give a reasonably connected story but touch only the high lights and make no pretense to thoroughness; those that are minutely thorough but do not give a connected orderly account. Histories in this latter group usually set forth a year by year digest of the proceedings of the annual communications. To the reader is left the difficult and important task of organizing the minutiae and drawing from it the conclusions that the historian should have supplied.

The present historian has tried to dodge this persistent dilemma without being impaled on either of its horns. He proposes to do so by first setting forth a view of the tapestry as a whole and then backtracking to study the individual strands in some detail. The tapestry as a whole is a picture of the multitudinous activity of the Iowa Craft and its Grand Lodge—activity existing not *in vacuo* but set against its proper background of events in the world at large. The separate strands, which are the basic stuff of the tapestry,

are the labors of the brethren and the activities of the various committies and groups within the Grand Lodge.

Part One of this history, then, will project a chronological survey of the activities of the Grand Lodge of Iowa during the past quarter century without attempting to enlarge on the details of the picture.

Part Two will examine the details of the picture and take up divers questions and matters not developed in the first section.

Part Three will present sketches of some of the outstanding brethren of the Craft, particularly the Grand Masters, whose labors have significantly shaped the growth and development of the Grand Lodge during the period under consideration.

Part Four, the appendices, will include certain records and lists of information, worthy of being kept for reference and other purposes but not of sufficient interest to warrant insertion in the body of the text.

In preparing this history, the writer has tried to leave unturned no stone which might conceal pertinent information. The Proceedings of the Grand Lodge from 1912 to 1937 have been searched diligently. The pages of the *Quarterly*—later the *Grand Lodge Bulletin* for the same period have all been examined for such details as might light up the record. All of the resources, in fact, of the magnificent Grand Lodge Library in Cedar Rapids have been ransacked for their possible contribution towards the accuracy and interest and authenticity of this account.

It is hoped that the present volume of history will prove not only a useful record of the events and activities of an important quarter century, but that it will also be read with interest and enjoyment by the brethren who lived through the period as well as by those who, coming after, desire an account of these times for the understanding it will give them of their own.

In an effort to make the present volume as nearly self-contained as possible, overlapping with the previous volume has not been religiously avoided. When necessary to illuminate problems falling within the scope of this history, earlier information has been reviewed to spare the reader the necessity of cross-reference.

PART I

PREWAR YEARS (1908-1914)

At the annual communication in 1908, Grand Master R. M. Hunter began his address to the Grand Lodge with these words:

The chronicler of Masonry in Iowa of the past year can say little. Yet that little means much. Peace has reigned within our border. . . . No trouble exists between us and sister jurisdictions. Death has made no unusual demands, and the horizon, scanned in all directions, reveals no cloud.

Brother Hunter's words could have been—and, in fact, were essentially—spoken by the Grand Masters succeeding him for the next half dozen years. Even Grand Master Whitaker's address in June 1914 contains no hint of tragic foreboding of the disastrous struggle which was to break out beyond the seas a few short weeks later to usher in a period of profound change.

The period from 1908 to 1914 is one of peacefulness and quiet, steady growth. Within the Craft harmony prevailed; outside of it there were no upheavals to disturb its even tenor. During this charmed period dire calamities, of the sort that had galvanized the Craft to charitable action when the earthquake and fire laid San Francisco waste in 1906, are conspicuous by their absence. Not until the disastrous Easter Sunday cyclone in Nebraska in 1913 and the terrific Indiana and Ohio floods which followed shortly after, was it necessary for an Iowa Grand Master to extend the helping hand the Craft has ever been willing to offer in times of great affliction.

During this time the ranks of Iowa Masons expanded steadily but not spectacularly. Having in 1908 leaped forward with a net increase of sixteen hundred members—forty per cent more than in any previous year in the decade—the Craft continued to increase its numbers by almost exactly the same figure during each of the next five years. The sudden acceleration of growth in 1914, when the membership increase was just under two thousand, presages a decade of astronomical expansion which almost doubled the size of the Grand Lodge. Of this wonderful decade much more will be said

later. In the meantime, the events of the years of peaceful, steady growth immediately preceding the war may be surveyed.

There were many questions and problems that engaged the attention of the Craft through these years. Some were of basic and far-reaching importance, like the question of whether or not a petitioner had to qualify under a literal interpretation of the ancient charge that he be "a perfect Youth, having no Maim or Defect in his Body." Many of the problems were merely the "hardy perennials" that nearly every Grand Master has had to deal with, like the abuse of the black ball or invasion of lodges by impostors. While few of the problems were carried through to decisive conclusions, in most instances the ground work of discussion and determination of issues was so effectively laid that satisfactory solutions were at least within sight by the time the war broke out.

In 1909 Grand Master P. J. Martin declared in his annual address the necessity of maintaining Freemasonry in "isolation from the profane and shifting ideas of reform." He condemned smoking in the lodge rooms, cautioned the Craft against the abuse of the black ball, warned the lodges against "bums and professional dead-beats, who may have been at some time members, but who have fallen from the ranks and are using their knowledge of the Craft to impose upon the lodge or its members," and praised the able work of the Trustees of the Grand Charity Fund.

Grand Master Martin had the rare privilege of being present when President-elect William Howard Taft was made a Mason at sight* in the Scottish Rite Cathedral in Cincinnati on February 18,

*"The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, 'an occasional Lodge,' specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master. . . . The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but *on sight* of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren." Albert G. Mackey, *An Encyclopaedia of Freemasonry*, new and revised edition, 1912.

The status of a Mason made at sight is that of a non-affiliate. If he desires lodge membership, he must petition therefor and be subject to the ballot as would any other non-affiliate.

1909. Regarding this occasion, Brother Martin had the following words to say, in part, in his annual address:

In the case of making William Howard Taft a Mason at sight by the Grand Master of Ohio, there was both law and precedent for his action, and the proceeding was both legal and proper. In this jurisdiction the constitution forbids the Grand Master from exercising his preogative in this particular, and there has never been any inclination on the part of any Iowa Grand Master to disregard the law.

Grand Master D. W. Clements in his annual address in 1910 expressed concern over

the many added difficulties of a largely increased immigration from countries where our history, people, and ideas of government are but little known. . . .

To the task of educating, enlightening, and elevating our order furnishes an army of trained adherents and there is ample work for every brother who will truly do his duty without flinching. And he who sits down contented while our fellow creatures around us are in want of proper instruction and guidance may be deemed a drone in the hive of a free people and unworthy of our support as men and Masons.

Both precept and example are necessary, and we should not forget that by the regularity of our own behavior we afford the best example for the conduct of others less informed.

But while Brother Clements was urging the Order to do what it could by precept and example to discourage the resistance of foreigners to the "melting pot," other members of the Craft, notably Louis Block, as we shall see shortly, were evolving schemes for improving the Masonic education of the brethren who were steadily increasing the ranks of Iowa Masonry. During these years the Board of Custodians, through its various Schools of Instruction and with the assistance of a growing legion of District Lecturers, was steadily raising the level of proficiency in the ritualistic work among the Craft. There was a growing fear in some quarters, however, that the proficiency of many brethren was running ahead and away from their understanding of the Ritual. The recognition of this problem, the efforts to find a solution to it without impairing or impeding the vow of the Custodians, and the educational movement among Iowa Masons that finally resulted, compose one of the most significant chapters of this history.

The creation of machinery to assist in the education of members was one response to problems raised by the steadily expanding ranks of the Order. Another response to the problems was discouragement, on the part of the Grand Masters, of anything that might

lead to runaway development. The Grand Lodge grew less willing to charter new lodges for which the demand did not seem imperative. In his annual address in 1911 Grand Master F. W. Craig said:

The Grand Jurisdiction is pretty well supplied with lodges, and the time has passed when any large number of new lodges will be authorized in one year.

In my judgment no new lodge should be established unless there is a real need therefor and unless there will be a continued strength therein.

The following year Grand Master Louis Block echoed the same sentiment in his address:

There is not a city, town, or village of any importance that does not have its Masonic lodge. . . . The state is simply saturated with Masonic lodges.

Numerically the Iowa Craft was in a most flourishing condition, Brother Block pointed out, in spite of the fact that the current year had shown a slightly smaller net increase than the previous one. He suggested that "our failure to have as large a net increase as we had a year ago is probably due to an increased number of demissions which, in my opinion, owe their existence largely to the great emigration of our population to other states." He raised the question whether Masons, or at least members, were not being made all too fast.

Brother Block's service as Grand Master, 1911-1912, came in the middle of a peaceful prewar period whose story is the subject of this chapter. His annual address gives no hint that he regarded the absence of pressing issues as an excuse for devoting himself merely to the routine duties of his office. On the contrary, he turned his attention to a wide variety of matters, vigorously expounding his views and enlisting his strength in numerous causes which were to be fought over for years to come.

We have already made mention of Brother Block's interest in the education of Masons along Masonic lines. In his address he devoted a substantial section to what he called "The Study Side of Masonry." Here he set forth his conviction that Freemasonry can never accomplish its mission as a constructive force in the lives of men if it aims merely at producing proficient ritualists. He said in part:

Many recite the ritual as though it were some magical incantation, and for these the mere fact that they cannot understand what they are talking about seems of itself to impart to the mysterious phrases a miraculous power. These men may make good machines, but they will never make Masons.

The Mason who takes no time for thought and study—who neither ponders nor reflects, but merely memorizes—who does not dig and delve beneath the apparent meaning of the word to the real thought that lies hidden deep within it, must remain forever a Mason in name only.

There is absolutely no value or virtue whatsoever in memorizing the ritual if we stop there and go no further. The memorized word can do no good until we have mastered its meaning, and the inspiration born of that meaning has stirred us to nobler and better lives.

The great trouble has been that while we have been critically careful to learn the exact letter of the ritual, we have, at the same time, been almost criminally careless about comprehending its spirit.

To correct this situation, Brother Block urged the creation of a special Grand Lodge committee to foster the cultivation among the lodges of the thought-side of Masonry. This committee, composed of "leading Masons of well known reputation in the field of Masonic learning and philosophy, and possessed of a burning desire to teach the great tenets of our profession," would co-operate with the Board of Custodians "in conducting the Schools of Instruction, and could encourage and incite the lodges, by the formation of study clubs, by the promotion of lectures and addresses given in the lodges by Masonic investigators and speakers of note, and by the reading of Masonic periodicals and publications, to great enthusiasm along the lines of Masonic research and study."

Out of this suggestion was born the Committee on Masonic Research. In 1922 this name was changed to the Masonic Service Committee, under which designation the committee is still carrying on its useful and important work. A more detailed account of the origin and growth of this committee will be set forth in Part Two of this history.

One of the campaigns with which Brother Block's name is inseparably associated was that to liberalize that section of the Iowa Code (Section 285 in Codes of 1915, 1910, 1904, 1898) which defined the necessary physical qualifications of the petitioner to membership in the Order. This section stated that to be eligible to the degrees "a man . . . must be able to conform to all the ceremonies required in the work and practice of Masonry with his natural person." It held that substitution of artificial parts or limbs was not a compliance with the law, that the loss of a hand or foot was an absolute disqualification, and that other deformities might or might not be, depending on their nature or extent. Masters and

lodges were enjoined to strict observance of this rule, but were permitted to exercise discretion "with prudence" where the disqualification was not absolute.

Preceding Grand Masters had shown little disposition to challenge the wisdom or justice of Section 285. Most of them had stood firmly for a strict interpretation of the rule and had refused to grant dispensations in the numerous requests for suspension. Grand Master Craig's comment on the law in his address in 1911 is severe but fairly typical:

That law (Section 285) is as liberal as it well can be and uphold the traditions and rites of the fraternity. If I should report in detail upon the cases that have come to me for discussion, it would cause you to agree with me that the only way is to uphold the limitations. There are plenty of good men in the world who possess sufficient physical perfection to come within our statute, and I have no patience with those who seem to seek to make our fraternity an asylum for unfortunates.

Brother Block, however, felt that the rule operated frequently to disqualify a worthy petitioner, "a clean, self-supporting, intelligent citizen, who, could he have been initiated, would have been a credit to the order." He pointed out further that in this day of modern improvements there was no part of the secret work which could not be performed by a candidate as well with an artificial foot as with a natural foot. Brother Block then quoted the sentence which was to become the familiar rallying cry of his campaign to liberalize the rule on physical qualifications: "Under our present law we are far too apt to shut out the man with the wooden leg, and let in the man with the wooden head." Accordingly, he urged amendment of the Code to allow the Grand Master to issue a dispensation permitting the initiation of a candidate having an artificial leg or foot in such cases as met with the Grand Master's entire approval.

The Committee on Grand Master's Address approved of Brother Block's suggestion and referred it to the Committee on Masonic Jurisprudence for appropriate action. This committee, which has acted so many times in Grand Lodge history to check action which it deemed unwise or precipitate, rejected Brother Block's proposal. C. T. Granger, chairman of the committee, had this to say in his report on Masonic Jurisprudence:

Under the express law of this Grand Jurisdiction, as well as jurisdictions

generally, the loss of a foot is an absolute bar to the reception of an applicant for the degrees, and the Grand Master thinks the law should be so changed as that a Grand Master may, by dispensation, permit a lodge to receive petitioners with an artificial leg or foot.

It is not difficult to conceive of changes in the laws and usages of Masonry by which its labors and influence could be broadened and different classes of persons be brought within the folds, and, perhaps, great good be thereby accomplished, but it is to be remembered that the different institutions of the world engaged in the betterment of mankind are all working within defined and somewhat restricted lines. Masonry, in this respect, is peculiar, in that it was not conceived on the theory of an open door for all whom it might benefit, but on the theory of a band of workers, in body perfect, honest heart, adapted to Masonic achievements; and it early defined the qualifications of its membership, and throughout its history it has adhered to such a plan of work.

To take the one step suggested by the Grand Master would likely be the entering wedge for others, and we think it best to stand by *Masonry* in its distinctive feature as to physical qualifications for membership, and we do not recommend a change in the law.

And so, for the time being, the move to liberalize Section 285 was held up. But the seed was sown. Within two years another Grand Master, Brother C. W. Walton, was suggesting that "this Grand Lodge could safely amend our present iron-clad regulation in regard to physical qualifications." His proposal was rejected by the Committee on Masonic Jurisprudence, but it was evident that the movement was gaining momentum and would not much longer be denied.

In his address, Brother Block also urged the passage of a law that would prevent lodges from regulating the time for holding their stated meetings by phases of the moon. This system of regulating the meeting night of the lodge supposedly had its origin back in the days when many of the brethren came to lodge by buggy and needed the moon to light their way. As automobiles became more common and as roads improved, this original reason lost weight, but many lodges, for sentimental reasons or through sheer inertia, continued the old system. Each year the Grand Master was called on to issue dispensations to lodges that discovered too late that their December meetings would fall after the deadline (December 24) imposed by the Code for the annual elections.

In 1912, almost half—238—of the 520 lodges working regulated their meetings by the moon. The Committee on Masonic Jurispru-

dence did not think it advisable "to interfere with a reasonable discretion in such matters," and, since it was not convinced that there were substantial reasons why lodges should not decide for themselves the times of their meetings, it recommended that the law be left in its present condition. Subsequently the Grand Lodge passed a law in line with Brother Block's suggestion, and gradually so-called "moon lodges" became less prevalent, until in 1927 but one lodge, Crusade Lodge of Greenfield, Adair County, was listed as clinging to the old tradition. That lodge now conforms to the general rule.

During Brother Block's year as Grand Master, the movement to erect a suitable Masonic memorial to George Washington at Alexandria, Virginia, was revived by the establishment of the George Washington Masonic National Memorial Association. Organized sentiment for the erection of such a monument had existed as early as 1848. The matter comes up from time to time in the Proceedings of the Grand Lodge of Iowa. Action was taken to support the movement and a contribution was promised. The project bogged down in 1878, however, and the mention of it in the 1912 address is the first for over a third of a century. Brother Block read the objects of the Association as set forth in its constitution and referred the matter of Iowa's membership to the Committee on Masonic Jurisprudence. The Grand Lodge adopted a resolution adverse to membership. The following year Grand Master Hutchinson in his address urged that this action be reconsidered. This time the matter was referred to a special committee which was instructed to investigate fully the membership and the objects of the Association and to report at the 1915 communication of the Grand Lodge. This time it was agreed that Iowa should join with the other Grand Bodies that were co-operating in the project. The subsequent activities of the Memorial Association will be told in another place.

In 1913 Grand Master William Hutchinson and Grand Secretary Newton R. Parvin attended an informal conference of Grand Masters and other representatives of Grand Lodges of the United States, called by Most Worshipful Elmer F. Gay, Grand Master of Indiana. The conference, held in March at Indianapolis, was the third of a new series of such gatherings that had begun with the Philadelphia Conference of Grand Masters in 1909. The following

year the Grand Masters assembled informally again, this time in Baltimore. The Grand Lodge of Iowa was not represented in Philadelphia. Grand Master Craig accepted his invitation to the Baltimore conference, but at the last minute was unable to attend. He did, however, touch on the action of the conference in his annual address, referring particularly to the disavowal of the conference that it had any wish to foster a General Grand Lodge. Commenting on this phase of the conference's work, Grand Lodge Historian Cleveland remarked (*History of the Grand Lodge of Iowa*, Vol II, 1, 95): "The decided action taken by the Grant Masters of twenty-six Grand Jurisdictions will probably dispose of the matter for some years to come . . ." He spoke too optimistically. The question, almost as old as Masonry in this country, was not yet ready to die. It was discussed again at Indianapolis, in spite of heroic efforts on the part of Chairman Gay to avoid it. His preliminary invitation had specifically stated that the General Grand Lodge was one topic that would not be discussed. Reporting the conference in his annual address, Grand Master Hutchinson said: "The topic of a General Grand Lodge was fully and fairly discussed, and a resolution was passed unanimously that there was no need or demand for a General Grand Lodge." But even though the Indianapolis conference sought to lay the ghost of a General Grand Lodge by addressing it in the strongest language, the spectre was to rise again a few years later when, in the midst of troublous war times, the Masonic Service Association of the United States was launched to provide some machinery for co-operative action by the several Grand Bodies at times when they were faced by common emergencies.

Brother Hutchinson also urged in his address that the Craft give serious and careful consideration to the matter of erecting a permanent and suitable home for the Grand Lodge.

We cannot help but think that the day is not far distant when this Grand Lodge, like many of her sister jurisdictions, must have a building of its own suitable for holding its annual gatherings.

Fortunately we own the land, unencumbered, located adjoining our Masonic Library. We now number about 50,000 Masons. In my opinion it is time for us to settle down and make Cedar Rapids our home. Our family is large, and moving about the state from place to place is expensive, and the accommodations we find are not always satisfactory.

The Craft, fortunately, took no affirmative action on the proposal.

In time interest in it apparently died out completely. No Grand Master has repeated the suggestion.

At the close of the 1913 session of the Grand Lodge, a tradition—subsequently known as the “Hutchinson succession”—was established when the retiring Grand Master, Brother Hutchinson, presented the newly-elected Grand Master, Brother F. B. Whitaker, with a fine signet ring, addressing him as follows:

Most Worshipful Brother:

Whatsoever a man soweth, that shall he also reap.

As Grand Master of Masons, my work of sowing and planting is about finished. There is left with me, however, just one further seed to plant, and when this is done, I am content to step aside and ask myself the question: “What will the harvest be?”

At just a little expense I have procured this signet ring of pure gold. On its arch is engraved the square and compass, the only Masonic emblem thereon displayed, but to the mind of the conscientious Mason, when this alone is kept in sight it is enough.

The history of the signet ring has been transmitted to us from the remotest antiquities. Thus we read in Holy Writ when Pharaoh called Joseph from prison and crowned him King of Egypt, he put upon his finger the signet ring, thereby giving to him authority over all. So, too, the wedding ring placed upon the finger of the bride, is a pledge to her of eternal love, the symbol of marriage vows never to be broken, by and through which she is led to her bridal chamber. Therefore, the signet ring is well understood to be the symbol of love, dignity, and authority and is ever worn as such.

For many years I have been closely connected with the administration and management of Masonry in this state, during which time I have been honored far beyond merit and this Grand Lodge is very near and dear to me, and, at this time, to step down and out of the office of Grand Master means much to me. Therefore, as my last official act, I want to present to the Most Worshipful Grand Lodge of Iowa this signet ring of pure gold.

To you, Most Worshipful Brother, I give it in trust. May it be helpful to you; and may it ever be a light and a lamp to your conscience in the discharge of every Masonic duty; may it be worn, my brother, during your term of office to stimulate you to higher aims, to nobler thoughts, and greater deeds in behalf of the fraternity, and may the love and affection which has characterized the body of Past Grand Masters and the craft continue through all the years to come and bind us by ties which can only be severed by death.

Looking down upon this Grand Lodge at this moment I feel that within this golden circle I hear the footsteps of fifty thousand Masons of this Grand Jurisdiction marching before you in review, yea more; under this golden arch whereon is engraved the square and compass in prophetic vision I

see fifty thousand just and upright Masons pass thereunder in perfect obedience to your will and pleasure. I place it upon your finger as my last official act to be worn by you during your term of office and by you transmitted to your successor, and it is my prayer that you and your successors will ever keep it and wear it through all the future years without stain or tarnish.

In his annual address in 1914 Grand Master F. B. Whitaker announced that the Committee on Masonic Research, which had been authorized by the last session of the Grand Lodge, was functioning. He said, in part:

Considering this one of the most important committees that I had to appoint, I took plenty of time, as I felt that I wanted the right sort of men for the personnel of this committee. After consulting with nearly all the Past Grand Masters and the Grand Secretary, I accordingly appointed Brothers Louis Block, Past Grand Master, C. C. Hunt and J. W. Barry, Past Senior Grand Warden, on said committee. While this committee was not appointed until the first of November, much has been accomplished, and we have had a great year in Masonic research work. Never before have there been so many lectures given on Masonic subjects as have been given this year by Brothers Newton, Graham, and other lecturers. There has also been a marked demand for the circulating library for the purpose of Masonic study and a great increase in the number of books loaned to members throughout the state by the Masonic Library.

The report of the committee itself which Brother Block read at the 1914 communication gave evidence that, in spite of the delayed start and the absence of a contingent fund with which to meet its expenses and in spite of the fact that the work was being started from scratch, the ambitious and useful objects of the committee, as outlined by Grand Master Block in 1912, were being realized. A more detailed account of this first year of Masonic Research Committee activity is included in Part Two.

While this important project in "the study side of Masonry" was being successfully launched, the Custodians in charge of the complementary activity—instruction in the Ritual—were winning laurels. In a demonstration before the Conference of Grand Masters assembled in St. Louis in May 1914, a team selected from the District Lecturers conferred the Third Degree. Grand Master Whitaker's reference to this occasion in his address is worth noting:

As a part of the entertainment the brethren of St. Louis had arranged for three third degrees, the first of which was conferred on the evening of the 14th under the supervision of the Grand Lodge officers of the state of

Tennessee, the second night, Iowa conferred the third degree, and, after we finished the raising, the officers of the Grand Lodge of Missouri furnished a team which conferred the degrees according to their ritual, in full form.

At the request of the brethren of these twenty-eight lodges (the lodges of St. Louis, which had planned the conference), and with the assistance of Custodians Clark and Wagley, I picked out from the District Lecturers a team to confer the degree. This team met at Burlington on the evening of the 13th, where we had a rehearsal upon an actual candidate. I was assured that the work of Tennessee and Missouri was done in exact accordance with their ritual, and I know that the work put on by the Iowa brethren corresponded in every detail with the established work. I have never seen our own brethren more zealous in fidelity to detail, nor in dramatic expression, and the whole degree moved off with an exactness and precision exceedingly gratifying to me and the Custodians. Our presentation seemed to be thoroughly enjoyed by the large audience present. All the degrees were conferred in Moolah Temple, with a seating capacity of upwards of 2000, and while the hall was large, the brethren of Iowa, having had considerable practice in similar halls, were able to make themselves heard to the remotest corner. My sincere thanks are due to these brethren for their assistance in exemplifying the work of this grand state.

These degrees were more attractive from the fact that the first lodge in Missouri received its charter from Tennessee, and, as is well known, the first lodge in Iowa received its charter from Missouri.

At the 1914 Grand Lodge communication three special committees charged with the responsibility for three important publications made their reports. The Committee on the Publication of Grand Lodge History reported that Part One of Volume Two had been published and that the manuscript for Part Two was nearly ready for the printer. By the end of the year, they anticipated, the work would be completed and distributed.

The Committee on Masonic Ceremonials, whose manuscript for the Book of Ceremonials had been referred at the last session to a special committee for criticism and correction, reported that the work would be ready for publication within a short time. Disagreement on the form of the burial service was holding up publication. Modification of this service had been the chief original reason for revising the Book of Ceremonials. Grand Master Block, touching on the subject in his address in 1912, had said:

Some time since I became convinced that our Masonic burial service did not compare any too favorably with that in use in some other Grand Jurisdictions. While our present service no doubt contains many excellent things to commend it, I have reached the conclusion that its general tone is entirely

too gloomy and despondent to be consistent with our Masonic teaching on the subject of the immortality of the soul. It ill becomes us to insistently inculcate the doctrine of the soul's immortality in our lodge ritual, our lectures and addresses, and then, when it comes to the burial of the body of the departed brother, to talk and act as though we were not quite sure of a life beyond death.

The ideal Masonic burial service is one that voices in beautiful and touching words our firm faith in a great reunion to take place hereafter, and, by the teaching of this faith, brings comfort to them that mourn.

I have felt that the old service should be revised so as to make it conform more closely to this ideal, and with this object in view have requested the Board of Custodians to prepare and present for your approval a revised form of burial service. This they have done, and I have no doubt but what, when presented, the new service will meet with your entire approval.

While Brother Block's particular interest was in the burial service, he recommended that a committee be appointed to prepare a book of Masonic ceremonials, including an Iowa monitor and a general Masonic handbook, similar to ones in use in other Grand Jurisdictions. The Grand Lodge of Iowa had never published its own book of ceremonials. In 1890 it adopted and approved one that was later privately printed and published. The exhaustion of the last edition of this privately published work furnished the occasion in 1912 for urging the preparation of a new and official work.

After two years of work the Committee on Ceremonials, consisting of Past Grand Master P. J. Martin and Brothers H. M. Belt and A. J. Walsmith, had its work on Masonic ceremonials approved but petitioned permission to turn over its manuscripts and data relative to the monitor to Past Grand Master C. C. Clark. The committee felt that the monitorial work was so closely related to the esoteric, or secret, work that harmonious results would only be obtained if the final editing were in the hands of an able ritualistic authority like Brother Clark.

Another committee to report at the 1914 communication was that charged with the preparation of a short history of Masonry. This committee, consisting of one member, Brother Joseph Fort Newton, had had its genesis in the suggestion made two years previously by Grand Master Block that at the close of the conferring of the Master Mason's Degree each candidate be presented with a little book that would sketch briefly the history of the Craft in

Iowa as well as the history of the Order in general. Appointed by his successor, Brother William Hutchinson, to report further on the advisability of the project and also to make recommendation of a suitable booklet, Brother Block reported that no suitable work could be found. He recommended that the Grand Chaplain, Brother Newton, be commissioned to do the work. This brother was described in the report as one "who by his scholarship, his historical writings, and his uplifting lectures on Masonry has already built for himself a world-wide reputation and demonstrated his ability."

The book that Brother Newton prepared was far more ambitious than the modest booklet the Grand Master had requested. Published first in December 1914, by the Torch Press in Cedar Rapids, under the title *The Builders: A Story and Study of Freemasonry*, this work was reprinted in this country ten times in the next dozen years, and by 1930 its sales had reached the amazing total of nearly fifty thousand. The London publishing house, George Allen and Unwin, Ltd., brought out in 1918 an English edition which has been reprinted many times. Besides these editions, the work has been published abroad in the following translations: *De Bouwers* (Amsterdam, 1921); *Frimurarne* (Stockholm, 1929); *Los Arquitectos* (Barcelona, 1928). It has also been translated, in part, into Syrian. A proposed translation into German was recently abandoned because of Hitler's attitude toward the Craft.

It is probably safe to say that no other book on a Masonic subject by an Iowa Mason has enjoyed such extensive circulation and acclaim. It is fitting that this account of the accomplishments of the Grand Lodge of Iowa in the years preceding the outbreak of the World War close happily with a notice of Brother Newton's achievement. His own words, taken from his report to the communication in 1914, will best describe his work:

At its last annual communication, at Council Bluffs, this Grand Lodge appointed me as a committee of one to prepare a short history of Masonry. That was a very great honor, but it at the same time imposed a labor as exacting and prolonged as it is responsible and far-reaching. The intention of this book, as I understand the commission, was that a copy of it should be presented to every man upon whom the Master's degree is conferred in this Grand Jurisdiction. Naturally this intention has determined the method and the arrangement of the book, as well as the matter it contains, its aim being to tell a young man entering the order the things he

would most like to know about Masonry, whence it came, its antecedents, its development, what it means, and what it is trying to do in the world. Keeping this intention always in mind, I have tried to prepare a brief, simple, vivid, and accurate account of the origin, history, growth and teaching of the order, so written as to provoke a deeper interest in and a more earnest study of its story and its service to mankind.

No work of this kind has been undertaken, so far as I know, by any Grand Lodge in this country or abroad, and this is the more strange from the fact that the need of it is so obvious and its possibilities so fruitful and important. Everyone who has looked into the vast literature of our order must often have felt the need of a concise, compact, yet comprehensive manual to clear the path and light the way. Especially must those feel such a need who are not accustomed to traverse long and involved periods of history, and more especially those who have neither the time nor the opportunity to sift ponderous volumes to find out the facts. Much of our literature—indeed, by far the larger part of it—was written before the modern methods of the scientific study of history had arrived, and while it fascinates, it does not convince those who are used to the more critical habits of research. Furthermore, no history of Masonry has been written of late years, and much important material has come to light in the world of historical scholarship, making not a little that has hitherto been obscure more clear; and there is need that this new knowledge be related to what was already known. Such a book is not easy to write, and it has required a prodigious amount of labor; but it is assuredly worth while in behalf of the young men who throng our temple as well as those who are to come after us.

This little book is to be entitled "The Builders: A Story and Study of Masonry," and it is written in the conviction that the real history of Masonry is great enough and its simple teaching grand enough, without the embellishment of legend, much less of occultism. It proceeds from first to last upon the assurance that all we need to do is to remove the scaffolding from the temple of Masonry and let it stand out in the sunlight where all men can see its symmetry and beauty, and that it will command the homage of most critical and searching intellects of our age or of any age. By this faith the long study has been guided; in this confidence every line has been written. To this end the sources of Masonic scholarship have been explored, and the highest authorities have been cited wherever there is the least uncertainty or debate—copious references serving not only to substantiate the statements made, but also to guide the reader into further and more detailed research. Also, in respect of issues still open and about which differences of opinion obtain, both sides are given a hearing so that the student may weigh and decide the question for himself.

This little book is divided into three parts, as everything Masonic should be: Prophecy, History, and Interpretation. The first part has to do with the foregleams of Masonry in the early history, tradition, mythology, and

symbolism of the race—the stones wrought out by time and need and struggle and brought from afar to the making of Masonry as we know it. The second part is the story of the order of builders through the centuries from the building of the Temple of Solomon until the organization of the mother Grand Lodge of England, and the spread of the order all over the civilized world. The third part is a statement and exposition of the philosophy of the order, its religious meaning, its genius, and its ministry to the individual and to society and the state. All the way through the aim has been to tell the simple truth simply and vividly, to make a young man realize in what a great and benign tradition he stands, and to suggest what unguessed possibilities lie hidden and unused in this the greatest order of men upon the earth.

Such is a bare outline of the plan, purpose, method, and spirit of the work you have committed into my hands. How else to make report of it without reading the book itself is hard to know, and in this form I beg to submit it to your careful and fraternal scrutiny.

THE WORLD WAR PERIOD (1915-1919)

The World War—a cataclysmic event which shook the very foundations of our society and created problems with which we still are dealing—is the central and determining occurrence in the quarter century covered by this history. No one can possibly guess what the story of the Grand Lodge would have been had the war not occurred. It is perhaps even idle to conjecture. But as one reviews the story of the Grand Lodge through these troublous times, he is aware that much is without meaning unless viewed in the light of what was happening in the world at large. The activity and life of the Grand Lodge may be thought of as a great and complicated spider web. The war was a stone thrown into the midst of this web. Some strands were stretched almost to the breaking point; every strand had communicated to it some impulse of the disturbance. With the removal of the stone, the trembling and the strain were finally removed, but things will never be the same again.

Just as the six-year period discussed in the preceding section has a certain homogeneity of temper and atmosphere, the five years embraced in the present chapter form a kind of natural unit, bounded at one end by the outbreak of war in Europe and at the other end by the Jubilee Peace Celebration in London in 1919 at which the Grand Lodge of Iowa was represented. The influence of the war reaches beyond this date, of course, but it will be more convenient to consider the years of the aftermath, the Twenties with their special problems, in the next chapter.

The problems of the war period fall into two main groups: those relating to the efforts of Masons to respond individually and collectively as loyal and patriotic citizens to the demands of the hour, and those growing out of the sudden and unprecedented expansion of the Order. The two groups of problems are not altogether unrelated, but the division is a valid one. In the first group must be included such problems as the recognition of the Grand Bodies of France, the ministrations to Masons in the armed service of the United States, the promotion and promulgation of patriotic activity throughout the lodges. In the second group are the problems arising

from the fact that members were being made faster than Masons and the Craft was in danger of having its prestige lessened by the inrush of the unworthy at a moment when the entrance standards were relaxed.

The average net annual increase in membership during this war period was twenty-four hundred, almost eight hundred (or fifty per cent) more new members annually than the previous period had seen. To be sure, this record of increase was to be eclipsed—more than doubled—in the early Twenties, but the problem of assimilating properly in the hectic days this accelerated flow of membership was no less for that. The activities of the Committee on Masonic Research, the “study of Masonry,” had to be extended. A National Masonic Research Society was even launched in Iowa and ambitious headquarters established for it in Anamosa, where, with Brother George L. Schoonover as Secretary, and Brother Joseph Fort Newton as educator-in-chief of the Society’s publication, *The Builder*, a work was carried on that embraced the whole of the United States.

Resurveying these exciting years in the history of the Grand Lodge, the impression of a rising, crescendo movement is inescapable. Particularly after the entrance of this country into the war is the tightening of the tension apparent. The Proceedings of 1918 reflect the feverishness and frenzy which had gripped the country as a whole, and it is not too strong to describe some of the activities of the climactic year, 1918-1919, as slightly hysterical. Looking back on this period from the relative stability and calmness of today, it is all too easy to judge the brethren harshly, forgetting the stresses and strains under which they were laboring. Certainly the heroic labors of this time overshadow the ill-advised or precipitate actions.

Grand Master C. W. Walton in his address in 1915 reported what the Iowa Masons had done toward the relief of European war sufferers. He said:

The past year will go down in the history as a year of world involved events. In the late summer war was declared in Europe, and nations which had for years known peace were suddenly thrown into chaos, and have remained in this condition almost continuously.

The most intense forms of suffering and privation prevail, and many of our own brothers are involved. With a desire for helping on the part of the Masons of the United States, a Masonic War Relief Association was

formed at Cincinnati, Ohio, in November, at which a conference was held. All of the official heads of the various Grand Masonic Bodies were requested to meet to devise ways and means of extending assistance to the many homeless and helpless across the sea. Upon notification of the proposed conference I immediately wired, in behalf of Iowa Masons, proffering full co-operation. Following the completion of the charity organization, I, in accordance therewith, sent out an appeal for funds. Feeling that the need for aid grew more and more apparent, I sent a second appeal in April, urging a more generous response, and I am now pleased to report that the contributions are most gratifying.

Remittances amounting to \$1,500 have been forwarded to Wm. B. Melish, Chairman of the Executive Committee, the balance to be sent at an early date.

Much assistance has also been rendered by our Lodges, in the way of money, clothing, and provisions, through other channels.

Apart from the war clouds that darkened the outlook abroad, Brother Walton had very little beyond the ordinary vexations to mar his year of service. In his address he touched on the persistent problem of the abuse of the black ball, criticized the practice prevalent in some lodges of smoking in the lodge room, urged that the iron-clad requirements regarding physical qualifications be relaxed, condemned the use of ciphers which still survived in some quarters, recommending stringent legislation in regard to them, and warned the brethren to examine visitors' credentials more carefully to prevent the intrusion of impostors. He reported a trip through the home of the National Masonic Research Society at Anamosa, having this to say, in part:

Heretofore a radiant light has gone out steadily into the Masonic world from our justly famed Masonic Library, but in the future a dual radiance will emanate from this great state as the Masonic Research Society casts its bright and illuminating rays into the world of Masonic life and thought. So as one looks through the pleasant and convenient home of "The Builder," at every turn one feels that into every detail of this structure has gone the sentiment, the wisdom, and the clear business insight of him whom I am proud to have had as my most able and efficient Deputy, Brother George L. Schoonover.

Only a few months have elapsed since this society produced its first number, and yet its membership since that time has grown by leaps and bounds, until now the enrollment is far beyond the most sanguine hopes and expectations of those most intimately concerned in its success.

Near the close of the session in 1915 the Grand Lodge passed a resolution of peace and, on motion of Brother Block, instructed the Grand Secretary to transmit by wire to President Wilson a certifi-

cate copy of it. The resolution, presented by Brother Joseph Fort Newton, read as follows:

Whereas, To the grief and horror of all right-thinking men and Masons the nations of Europe have been plunged into the maelstrom of world war, setting man against man, nation against nation, in bloody cruel butchery, filling the earth with measureless misery and bitterness, and threatening the very existence of civilization; and—

Whereas, In the course of tragic events our republic has become involved in a controversy which may drag it into this gigantic conflict with all the woes of war and its entail of sorrow and hate and the spirit of destruction; and—

Whereas, Masonry is an ancient and international institution whose mission is to teach men to love one another and to promote peace on earth and good will among races and nations, that truth and justice and freedom may grow and be glorified; therefore, be it—

Resolved, That the Grand Lodge of Iowa re-dedicate itself to the cause of peace among nations and brotherly love among men; that it commend the President of the United States for his patient, patriotic, and untiring labors in behalf of neutrality and beseech him to do everything humanly possible to keep our republic from being drawn into the tragedy of world war, but if this is impossible, we pledge ourselves as men and Masons to stand behind him whatever may befall.

Later the following reply was received from President Wilson:

The White House, Washington, June 12, 1915.

My dear Mr. Walton: The President has received your very kind message of June 11th, and has read it with the greatest interest. He asks me to assure you, and, through you, the members of the Grand Lodge of Iowa, Ancient, Free, and Accepted Masons, of his genuine appreciation of this expression of confidence and support. He is greatly heartened by these generous words.

Sincerely yours,

J. P. Tumulty,

Secretary to the President.

Mr. Charles W. Walton, Grand Master of Iowa, Cedar Rapids, Iowa.

Before the Grand Lodge assembled for its next annual communication in 1916, three of its most distinguished Past Grand Masters had died. Brother George Washington Ball, Grand Master 1895-1897, passed away in Iowa City, July 18, 1915. In his memorial circular addressed to the Craft, Grand Master Frank S. Moses paid, in part, this tribute to Brother Ball:

Few have there been among his Masonic generation in Iowa who were better known than Past Grand Master Ball; more honored as a true type

of a man and a Mason, more loved as a friend and brother. To each of us who knew him in the splendid vigor of his earlier manhood, there will long linger fond recollections of many courteous acts and gracious words, and the feeling that his life and example were an uplifting influence.

Three months later, in October, it again became Grand Master Moses' sorrowful duty to announce to the Craft the death of one of its most brilliant and devoted servants, Brother Charles Trumbull Granger, Grand Master 1884-1886. An account of Brother Granger's career and services as a Mason can be best set forth by quotation from Grand Master Moses' circular:

While Judge Granger had been quite feeble for some time, due to his advanced years, his wonted mental activity and interest in Iowa Masonry, and his labors and correspondence in regard thereto, had been so persistent and of such recent date that the tidings of his demise came as a distinct shock to the legion of his friends and brothers. . . .

Past Grand Master Granger was made a Mason in Antioch Lodge at Antioch, Illinois, in 1860. He affiliated with Waukon Lodge, No. 154, at Waukon, in 1865; has served as Worshipful Master of the same a number of times, and retained his membership there until his death. He was exalted as a Royal Arch Mason in Markwell Chapter, No. 30, in April, 1869, and knighted in Beauseant Commandery, No. 12, of Decorah, in 1883.

Brother Granger's first appearance in Grand Lodge was in 1880 as a representative of his lodge. In 1881 he was appointed Senior Grand Deacon, the first and only appointive office he ever held. In 1882 he was elected Senior Grand Warden, was chosen Grand Master in 1884, and the following year received the unprecedented honor of re-election by acclamation. The years of his administration were full of matters of importance to the future welfare of the Craft of this jurisdiction, and in the record of them we find evidence of the ability, absolute justice, and fine fraternal spirit ever displayed by our distinguished brother.

In 1887 Brother Granger became a member of the Board of Custodians and served as such continuously until his death. In the same year he reported to the Grand Lodge the constitution of the Grand Lodge of Iowa, and in 1888 presented the code of Masonic law governing this jurisdiction, which, with the constitution, was adopted and published in that same year, and immediately won recognition as a model of complete and concise Masonic law. His valuable services have been further available in the continued exercise of his great legal and judicial ability as chairman of the Committee on Masonic Jurisprudence of this Grand Lodge, and his precise and impressive exemplification of the ritual as senior member of the Board of Custodians. Both of these important duties were most ably and carefully discharged, even to the time of his fatal illness.

At the last communication of the Grand Lodge a revised edition of our Code was authorized, with the request that Judge Granger should edit the

funds which the lodges had contributed, in response to Grand Master Walton's plea, to the Masonic War Relief Association, only a small percentage was going abroad promptly to relieve the homeless, helpless, and suffering in the war-swept zone. The Association was holding the funds against the cessation of hostilities, at which time it felt they could be used to better purpose when administered by fraternal hands. This violation of the spirit of the agreement under which the contributions had been made by Iowa Masons led Grand Master Moses to order that the Iowa funds be retained in Iowa control, in special certificates of deposit, until some opportunity offered for actual use as designated. He urged the Grand Lodge to authorize the prompt transmission of these monies to an active fund for universal benevolence.

In his address Brother Moses also gave new impetus to the movement launched in 1912 by Grand Master Block to liberalize the provisions of the Code regarding physical qualifications of petitioners. In this connection he said:

I am not in accord with the application to our speculative Masonry of the ancient regulation that a candidate must be "a perfect youth, having no maim or defect in his body," when he is otherwise capable of "learning the art of serving his Master's Lord." This traditional qualification seems to be little respected in some, and openly set aside in others, of our sister Grand Jurisdictions. I note that the Grand Lodge of Massachusetts takes a very liberal position on this subject, practically leaving the discretion as to the extent of alleged physical disability entirely to the local lodge. The Grand Lodge of Alabama has recently submitted an amendment to its constitution that practically waives the former disqualifications of maimed applicants, if they are otherwise worthy and self-sustaining.

The final clause of Brother Moses' notice of this subject was probably written with an eye to what Brother Granger had observed in his report of the Committee on Masonic Jurisprudence the previous year by way of comment on Grand Master Walton's recommendation. Brother Walton had sought to liberalize the requirements by vesting in the Grand Master, and in him only, the right and privilege of a thorough personal inspection of the applicant, with power to recommend him if he judged him worthy to partake of the privileges of the Fraternity. Advising against modification, Brother Granger had commented as follows:

In the judgment of this committee, the law as it now stands is more lenient than it would be if the recommendation of the Grand Master was

adopted, because the present law, in express terms—where the disqualification is not absolute—gives to the lodge the right to receive or reject such an applicant in the exercise of its own discretion, with the only limitation that the discretion must be exercised with prudence, while, if the recommendation of the Grand Master is adopted, before the lodge can act in the premises it must procure from the Grand Master his recommendation of the applicant and then proceed just as the law now permits it to do. In a word, the adoption of the recommendation of the Grand Master would give to the lodge no right that it does not now possess, but would take from it the right to act without the Grand Master's recommendation of the applicant, and we do not think the Grand Master intends such a result. It seems to be a mere misapprehension of the law as it now is.

The apprehension, implicit in the resolution of peace presented at the 1915 session, that this country might be drawn into the war, had apparently lessened by the time of the communication of the Grand Lodge in June, the following year. Grand Master Moses, in his address, declared that "the signs now point to an exhaustion of the material resources necessary to continue this awful struggle, and though it may be only a false dawn, we may pray that the light of reason will soon dispel the clouds of carnage." Anticipating the cessation of fighting, Brother Moses spoke of the great tasks which lay ahead of the Craft in mending broken ties and restoring normalcy. He said:

In the relief of the suffering and the rehabilitation of normal conditions Freemasonry has before it the most imperative opportunity. When the veil which now covers darkest Europe is lifted we doubt not that in many places will be found the light Masonry glowing with a pure and steady flame. We hope and believe that a natural revulsion from darkness to light will inspire the peoples of these lands to the upbuilding of governments based on the consistent principles taught by our craft, and afford more generous recognition to it as a mighty factor for the common good. With the influence of a purified and universal fraternity the devastation of war and its discordant passions will be the sooner consigned to oblivion.

The numbers, wealth, and reputation of American Masonry, its efficiency in fraternal assistance, and more particularly its attitude toward the worthy brethren of all nations now involved in fratricidal strife will be most potent factors in the early resumption of fraternal relations by those Masonic jurisdictions whose bonds of brotherhood are now strained or severed. A position of tolerance, sympathy, and unbiased cordial relation with the established Masonic bodies of these foreign lands is practically imposed upon the Grand Jurisdictions of America.

It is the duty of the Masons of Iowa to be prepared in heart and mind to extend fraternal recognition to all who labor to build in the spirit of truth,

love, and peace, casting aside any shackles of traditional or hereditary exclusiveness. "The Fatherhood of God and the Brotherhood of Man" is our oft proclaimed profession of faith, and that is surely broad enough to enable us to join with all whose faith and works give evidence of sincere belief in this profession, without regard to their nation or speech.

Unless I am seriously at fault in my understanding of the brethren of this jurisdiction, the Grand Lodge of Iowa will welcome an early opportunity to help with its utmost power dispelling all feelings of hatreds and discord that have been engendered by the wage of war, and in the establishment of amicable fraternal relations between all true Masons.

Grand Master Moses' anticipation of peace in the European struggle was premature. He had indeed been misled by the light of a false dawn. Before the Grand Lodge reconvened for its next communication, this country had been drawn into the struggle; and, when the brethren assembled in Waterloo in 1917, the problems before them were not conjectural but actual.

The Waterloo session opened appropriately on a patriotic note with a reception of flags. The flags—the Union Jack, the Tricolor, and Old Glory—were each presented by a girl dressed in the white nurse's uniform of the Red Cross and were borne down the aisle with an appropriate musical accompaniment. Brother Louis Block, Past Grand Master, received the flags, responding to each presentation with the eloquence inseparably associated with his name. When the three flags of the Allies had been presented, he spoke of the "missing flag." He said:

But there is another banner which is not here with us today, a flag which for the present at least we are forced to shut out of our sacred circle. I speak of it with pain and regret, with heartache and with a great sense of deep pity, for it is the flag of my ancestors, and my own father's ashes now lie buried beneath the soil over which it waves. It is needless to say that I speak of the German flag. This flag once flew over the heads of a great people, a people that stood high in the ranks of world achievement, a people who were masters of the world, both in medicine and in music, a people who love liberty, a people who produced Martin Luther who was the foremost champion of religious liberty in the world. . . .

When a storm gathers in the heavens black clouds shut out from sight the face of the sun. But when the rage and madness of the elements have worn themselves out and the roll of thunder has died away in the distance, then slowly but surely the blackness fades to blue and the earth is bright and happy once more. Let us hope that so it will be in this awful world war and that, when the storm of rage and madness has been swept from out the hearts of our German brethren, the blackness which now blinds their

sight will clear away and be supplanted by the pure blue of the unclouded sky of freedom, and that peace and happiness will once more prevail among all the peoples of the earth.

* * * * *

But there is another banner here today, although we cannot see it with our mortal eyes. It is the unseen flag of fraternity that floats above the dome of that great "house not made with hands," that temple of liberty which stands forever eternal in the heavens. Its colors are all the colors of the rainbow and it spreads its flaming folds across the world from sunrise to sunset. It is a flag that shall fall upon the world as a reward for the awful sacrifice it is now being called upon to make. In all of the history of this old earth never has there been a sacrifice so awful, so bitter, so heart-rending, so soul-terrifying, so overwhelming, as that which we are making today for the sake of human liberty, and just so surely as we believe that there is a God of justice, just so certain must be the reward that will bless humanity for this mighty manifestation of divine devotion to a most holy cause. Out of it all there must come a world-wide unity and friendship, and a fraternity that shall reach wide-swept to the uttermost corners of the globe. There must be a union of the states, not of Europe alone, but of the whole world, and Masonry, which has never been the destroyer but always the builder, must play a mighty part in erecting this world-wide temple of humanity. Even now Masons everywhere are praying for the dawn of that day so beautifully pictured by Albert Pike—

"When all mankind shall be one great lodge of brethren,

And Wars of fear and persecution shall be known no more forever."

When that day comes we shall behold with our spiritual eyes the mighty temple of human liberty made more magnificent than ever, and over its shining portal we shall read in letters of living light the words: "Liberty and union, freedom and fraternity, now and forever, one and inseparable, world without end."

In his annual address Grand Master Thomas Arthur re-echoed the words of the Grand Master spoken at the 1916 session that Freemasonry must recognize itself as a great agency and powerful force for the re-establishment throughout the world of fraternal relations and brotherly love. While the present war would strain the relations between the Grand Jurisdictions and interrupt fraternal correspondence and visiting, the dislocation, he felt, would be but temporary.

Exercising his prerogative as Grand Master, Brother Arthur reported that on April 12 he addressed a communication to President Wilson reaffirming the sentiment contained in the resolution of peace forwarded to the President at the annual session in 1915. That resolution had prayed that the President do everything human-

ly possible to prevent this country's being drawn into the war, but pledged the full support of Iowa Masons to the President "whatever may befall." In his message he stated further: "Based on this resolution and expression of Iowa Masonic lodges and individual Masons, coming to me recently, I have warrant to convey to you the message that you have the loyal and patriotic support of the 54,000 Iowa Masons at this time of national crisis."

From the White House answer came as follows:

The White House, Washington.

The President thanks you cordially for the good will which prompted your kind message, which has helped to reassure him and keep him in heart.

The gracefulness and felicity of the expression "keep him in heart" may well be noted.

Despite the fact that there was the continual disturbance of impending war and despite the impairment of the Grand Master's health, which kept him bedridden and in pain and agony during the first half of his year of service, the various branches of Grand Lodge activity functioned efficiently through the year 1916-1917. Brother C. C. Clark, Secretary of the Board of Custodians, reported that the Schools of Instruction during the year were "unusually successful." The Grand Master, whose illness prevented his attendance on any of the five general schools, praised highly the year's work in the instruction in the Ritual, the success of which had been reliably reported to him. The Committee on Grand Master's Address also added its word of praise to the success of those charged with ritualistic instruction but at the same time called the attention of the Craft to a condition which it felt was badly in need of correction. Brother Clark had remarked the following in his report to the Grand Master:

I have to report that the schools, in my judgment, were unusually successful. As will be observed by a glance at the circular, there were five schools held which are denominated special schools. The program for these special schools was arranged after consulting with the Committee on Masonic Research, and the part that this committee took in the schools will be shown doubtless by their report. It is needless to say that the committee and the board worked together with the greatest of harmony, with the sole aim of making the schools thoroughly advantageous to the brethren attending. The lecturers furnished by the committee stirred up the enthusiasm of the brethren and made them all the keener for ritualistic instruction. So

far as the part the board played, it was to secure a maximum of ritualistic instruction.

All these special schools were attended by Custodians Wagley and Bence. With them in attendance the undersigned did not deem it necessary that he should be there, and in addition the cares of business kept him away.

Referring to these words of Brother Clark, more particularly the matter touched on in his second paragraph, and also to the Grand Master's notice of the Schools of Instruction, the Committee on Grand Master's Address said:

From a personal knowledge of the efficiency of our schools of instruction we are able to endorse everything that the Grand Master has said in this respect.

While mention has been made of the co-operation extended by the Committee on Masonic Research to the Board of Custodians at the Schools of Instruction, the impression should not be gathered that this was by any means the sole activity of the committee. The members of this committee, Brothers Louis Block, C. C. Hunt, and John W. Barry, were also active in promoting the study groups and committees within the several lodges, in furnishing clippings and material for these groups, in supplying lecturers for lodges, in distributing printed copies of lectures for reading by the Craft generally, and in other ways. Reporting on the success of their efforts and the encouraging signs of the birth of a wide-spread interest in Masonic studies, the committee observed the following:

Your committee is impressed with the fact that a great Masonic awakening is taking place. Never before have brethren been so active in the line of Masonic education as is evidenced by the number of study clubs formed in different parts of the state; by the fact that Masters have of their own motion prepared and delivered addresses to their own lodges; by the fact that lodges have set aside certain meetings for the discussion of Masonic topics, and by many other lines of Masonic activity. In some lodges this year Masters have delivered addresses on the night of their installation, in which their outline of work for the ensuing year included plans for Masonic study and research work, and others on surrendering the gavel to their successors have reviewed the progress made. In some cities Masonic books have been placed in the city library and a list of these books posted in the ante-room of the Masonic lodges.

In some lodges articles in "The Builder" have been read and discussed in open lodge and brethren have been urged to subscribe for and read Masonic publications. The awakened interest thus shown is very gratifying to your committee, and we believe is a complete answer to the charge that our lodges are nothing but mills for grinding out candidates; that we have been

giving "too much attention to the wholesale birth of Masons and too little attention to their care and nourishment after they are born." Masonry is many sided in its character, and as a committee we seek to develop a well rounded knowledge of all things Masonic.

In the meantime, the National Masonic Research Society, whose establishment at Anamosa has already been noticed, was progressing by leaps and bounds. Its publication, *The Builder*, was rapidly taking its place as one of the best and most widely circulated Masonic periodicals in the country. Subscribers to it and members of the Society were found in all parts of the country. Under the brilliant and ambitious leadership of its able Secretary, Brother George L. Schoonover, the Society was rapidly extending its services and influence. To encourage Masonic study groups in lodges all over the country, the Society developed the comprehensive "Bulletin Course of Study," comprising five main divisions and forty-two subdivisions and designed to cover exhaustively "the study of Masonry." At its session in 1917 the Grand Lodge passed a resolution encouraging co-operation between the Committee on Masonic Research and the Society in the matter of study programs.

One matter touched upon by the Grand Master in his address deserves attention because it involves a problem whose implications were growing annually more important. In its immediate phase the matter had to do with the maintenance by lodges of clubs whose primary purpose was social entertainment. In its larger aspects the problem was that generated by any and all "side issues" to fundamental, Blue Lodge, Symbolic Masonry. With the multiplication of organizations basing their membership upon Masonry a variety of problems were created. Many Grand Jurisdictions felt called upon to pass stringent legislation on the subject; few but felt that inroads of one character or another were being made on the basic Masonic activity. Regarding the immediate phase, Grand Master Arthur said:

This office has received numerous inquiries as to the legality and also the advisability of lodges maintaining clubs in connection with the lodge, and also separate from the lodge, and as to whether lodge funds may be expended for the maintenance of such clubs.

I understand that clubs are being formed to quite an extent over the country, some independent of, and some in connection with lodges. The question of the benefits, if any, and the advisability of forming these clubs, is still in its infancy. The idea of the club and club life is growing all over.

In fact, there seems to be little of social life outside of clubs of one kind and another. I don't know of any reason why a lodge might not maintain a club room wherein they may hold their social events, if they see fit to, so long as it does not materially and seriously interfere with the good of Masonry and its proper administration. Section 250 of the Code permits dancing in a lodge room, ante-room, or preparation room, by unanimous consent. The banquet rooms, reception rooms, parlor, and other rooms of the lodge may be used for dancing unless prohibited by a majority vote of the lodge. It takes money to maintain a club dance. And, as I understand, it is the law—not statutory law—but the unwritten law, that lodge rooms shall not be used for purposes where admission fees are charged. I presume that clubs generally do not use the rooms for their meetings and events, which are used and occupied for lodge purposes proper. Where a club is maintained entirely distinct from the lodge, and dancing is a part of the entertainment, I doubt the propriety of the dance events being styled and advertised as "Masonic Dances." The use of the word "Masonic" in connection with any event or business enterprise, that is not strictly Masonic in its character, is distasteful to Masons generally. I have advised in substance as above set forth. I have said to the inquiring brothers that a Masonic lodge is not supposed to be engaged in business, except such business as is necessary for its own existence and maintenance. But I have also said that I knew of no legal reason why a lodge could not expend its funds—not otherwise appropriated or required—for the purpose of maintaining social privileges for its members. I have also said to the brothers, that there is no doubt but what the Grand Lodge may enact law upon the subject of "clubs" and prohibit the maintenance of such clubs, if time and experience should demonstrate that they are inimical to the good of Masonry.

A Masonic lodge must never be turned into a club.

In commenting upon this portion of the Grand Master's address, the Committee on the Address noted the following:

We believe that what he says under the heading of "Clubs" should be read in every lodge in the state of Iowa, and so ordered. There is too little understanding among the brethren of the basic differences between Masonry and all other secret societies and the tendency to ignore these differences increases in just the proportion that the study side of Masonry is ignored and the social side is emphasized. We have no disposition to emasculate from Masonry the fellowship which is born of club intercourse in that portion of a Masonic temple which is occupied as a club house, but we do not feel that the profane world should be brought to believe that Masonry is a social organization and that it occupies no unique position among the various social and benefit orders of which we have so many. The demand for social intercourse can be, and we believe is, met by the ordinary gatherings and the after-meetings in which the brethren join so frequently and which are not only tolerated but encouraged. We only hope that what the

Grand Master has to say in this respect will be heeded by the brethren, for his insight is clear and his recommendations are wise.

Looking forward to 1919, the jubilee year, Grand Master Arthur in his address nominated as a special committee on preparations for the celebration of the seventy-fifth anniversary of the Grand Lodge of Iowa Past Grand Masters Charles C. Clark and Louis Block and Past Grand Treasurer George L. Schoonover. The committee promptly reported in favor of an ambitious celebration to which should be invited representatives of sister jurisdictions and at which speakers of national—if possible, international—importance would address the assembly on topics of vital interest to the Brotherhood. In part, the committee observed:

We can but express the hope that by the year 1919 the world will have emerged from the welter of war, and that Masonry, joining the rest of mankind in appreciation of a return to sanity, will joyfully embrace an opportunity to make of our jubilee something of a peace celebration.

This is an age of tremendous progress in every material line. If we would live true to our ideals, we must see to it that Masonry, the guardian, champion, and developer of every intellectual and moral effort lags not in her peculiar field of labor.

The intensive work of our Research Committee has made Iowa a leader in a broader Masonry, a nobler humanity, and a brotherhood limited only by the confines of the world. We believe that our efforts should gain in impetus and power with the advancing years, and we recommend therefore that a Masonic congress be assembled at and in celebration of our seventy-fifth birthday, to deliberate on the responsibilities, the privileges, and the duties of the craft.

Toward that end, realizing the glorious celebration envisaged in their report, the committee recommended the appointment of a committee "with ample power to consider details, issue invitations, secure speakers, and generally to superintend the arrangements necessary to insure a successful, inspiring, stimulating success." The reporting committee was promptly reappointed with such duties and powers. With the occasion still two years distant and the likelihood that the war would then be safely over, the committee turned to its challenging responsibility with large enthusiasm and ambitious and inspiring hopes. However, as the year 1917 wore on with its ever-darkening outlook and as 1918 was born with the fighting countries still hopelessly locked in desperate, tragic struggle, and the end of the war by no means in sight, the committee was forced to abandon temporarily its efforts. In a brief report, tone of which

contrasted sadly with the enthusiasm implicit in their original announcement, the committee reported to the 1918 communication of the Grand Lodge as follows:

We have not deemed it wise or indeed patriotic in these days of stress and anxiety, when our every energy should be and is bent upon winning the righteous war in which we are engaged, to arrange for or even suggest a celebration of this, our significant anniversary.

We therefore recommend that the matter be held in abeyance and the committee continued, with power and authority, should they deem it wise and patriotic, to arrange a program for suitable commemoration of the occasion in June, 1919.

At the Christmas season in 1917 a circular, which became known as the "Ely Letter," was prepared and mailed by the Iowa lodges to thousands of Iowa Masons overseas. This letter, the Grand Secretary said in his annual report, "breathes the true spirit and expresses the sentiments that the Masonic brethren at home have for their boys in the field." The letter follows:

A CHRISTMAS LETTER

Sent by Chance

To Some Brave Boy,

Somewhere in France.

I do not know your name, 'tis true, nor who you are, nor what you do, nor whether you are large or small, or dark or fair, or short or tall. It matters not—I know that you are brave and strong. Your voice rings true. Your grip is firm. Your eye is clear. You represent what we hold dear. Were this not so, I feel somehow you would not be where you are now. You would not risk your life and more to fight a foe on foreign shore.

You are the type of which we're proud. You tower four-square above the crowd. Your mind is clean. Your thoughts are high. You know no fear in earth or sky. Ten thousand kaisers could not force you not to steer an honest course. No threat nor bribe nor iron hand could make you heed a foul command. You loathe the thing that has been done by shameless, fiendish, obscene Hun. He does his work with unclean hands. Your code forbids what his demands.

Thus do you stand before the world, and from your banner now unfurled your slogan gleams that all may see you fight for home and liberty—for home and those you love the best, for little babies in their nest, for mothers here, and those above, for sisters, sweethearts, wives whose love cries out in terror as they glance at bleeding Belgium, famished France.

Go to it, son! God's on the job, and every heartache, every throb of anguish in His own good time will be avenged, and then sublime will come the

joy of lasting peace when battles end and horrors cease. Meanwhile, America entire will watch and work with soul afire. A hundred million hearts will pray—Good luck, brave lad! God speed the day!

HENRY STURGES ELY

Cedar Rapids, Iowa,
December 25, 1917.

When the Grand Lodge reassembled in Ottumwa in 1918 for its seventy-fifth annual communication this country had entered upon the second year of its participation in the war overseas. The stress and strain of a year of sombre and tragic events made itself distinctly felt. The enthusiasm of the previous year, sustained by the hope that with this country's entry into the war peace would be speedily accomplished, was tempered in 1918 by a realization that the victory would not be easy and that its price would be dear. It is not surprising that the bulk of Grand Master John W. Barry's annual address relates in one way or another, directly or indirectly, to problems and matters raised by the war. He opened his report by saying:

The high twelve of a momentous year is striking in tones that summon all to the most profound attention. The achievements of humanity for more than a thousand years are in jeopardy. Twenty-seven nations are pitted in the strife, and the prize is liberty. Attila, the Hun, known as the Scourge of God, is now reincarnated in the Kaiser, who would impose the basest serfdom in the dark ages on the twentieth century. To prevent such peonage more than two millions of our own citizens have gone from the paths of peace to the trenches of war. There is issuing from our lodges a continuous line of their young men that liberty may continue to grow, blossom, and bless. Truly it is the most momentous year in the annals of time, and as we gather here today we are bowed down with the sense of our responsibility. Let us consider ways and means to do the good still within our power, ever remembering that he who does his bit best shall be greatest among us.

Glancing briefly at the prosperity enjoyed—financially and numerically—by Iowa Masonry, Grand Master Barry summarized the growth of the Craft since the Grand Lodge was organized in 1844. He pointed out that while the population of the state had increased but five per cent between 1900 and 1918, the membership in the Order had increased 102 per cent. "May it ever be the first great care of Masons when in lodge assembled," he said, "*and at all other times*, to so act that we may continue to grow faster than the population, thus proving the increasing regard in which all right-thinking men hold our beloved institution."

The Grand Master then turned to the main subject of his address—the adjustment of the relations between the Grand Bodies of France and those of the United States. He called this “concededly the most urgent Masonic problem of the day.” He pointed out that some Grand Lodges had already met in emergent communication to pass up the questions involved. He called the attention of the Craft to the increasing numbers of Iowa Masons in France and the consequent necessity for immediate consideration of the matter.

By way of background for his recommendation that fraternal relations between the Grand Lodge of Iowa and the French Grand Bodies be resumed, the Grand Master traced briefly the origin and development of French Masonry and the history of its relations with foreign Grand Jurisdictions. This history is long and complicated, and there are still many points upon which all authorities are not in agreement. The summary given below does not correspond in every respect to that outlined by the Grand Master, and on some details it is more informative. It has been checked against the best available information and is accurate enough to give a true and useful picture of the situation as it had developed by 1918.

In 1918 there were three French Grand Bodies: The Grand Orient de France, the Grand Loge de France, and the Grand Loge Nationale. The third body, organized just five years previously, was not an important one in French Masonry, numerically or otherwise, and, though it claimed to be the only legitimate body of French Masons, was largely disregarded in the present question of recognition.

Masonry was first introduced into France in 1732 by Lord Derwentwater, an Englishman. In 1735 six Paris lodges united and applied for a provincial charter from the English Grand Lodge. For political reasons the request was refused. But eight years later when the Parisian group again made its request the English Grand Lodge granted authority for the organization of a Provincial Grand Lodge under the name of the Grand Loge Anglaise de France, with a constitution modeled on that of the Anderson Constitutions of 1723. Following the organization of the Grand Body, differences arose between the Parisian and the provincial lodges, and there ensued years of turbulence. In 1755, at a time of strained relations between the countries, the Grand Loge Anglaise de France declared itself

independent of the Grand Lodge of England and shortened its name to the Grand Loge de France, at the same time excluding all the provincial lodges from its membership and recognizing only the first three degrees of Masonry.

The strife between the Parisian Grand Lodge and the provincial lodges seems to have been healed, and all factions of French Craft Masonry were united in 1771, in which year a new constitution was adopted and the Grand Loge de France was merged into the Grand Orient de France. A faction, however, arose to repudiate this merger and to perpetuate the Grand Loge until, in 1779, a final and complete union was effected. There is a period of relative quiet until 1804, when the Supreme Council of the Thirty-third Degree for France organized the Grand Loge de France to administer and control lodges working the first three degrees only. (Some authorities contend that this Grand Loge was a survival of the faction which merged with the Grand Orient in 1779.) A treaty the following year, 1805, gave the Supreme Council authority over degrees nineteen to thirty-three, while the Grand Orient retained full power over the first eighteen degrees. The treaty was scarcely ratified before the Grand Orient was again accused by the Supreme Council of invading its field. In 1894 the Grand Loge was recognized as a subsidiary and instrumentality of the Supreme Council. In 1904 it withdrew from the Supreme Council and has since maintained itself as a sovereign and independent body. Harmony has prevailed in recent times between the Grand Loge and the Grand Orient. For more than a century the Grand Orient has been the strongest and most influential Masonic power in France. In 1918 it ruled 465 lodges with 35,000 members, while the Grand Loge governed 136 lodges with 8,500 members.

It is evident from this genealogical sketch, maddeningly involved though it is, that there can scarcely be any question about the legitimacy of French Masonry, since it traces directly back to the Grand Lodge of England. The strain on Franco-American Masonic ties dates really from 1869, previous to which time relations were presumed as friendly. In 1869 the Grand Lodge of Louisiana accused the Grand Orient of invading her territory by recognizing the spurious Foulhouze-Cerneau Supreme Council of the Scottish Rite, which had been established and had established itself in New Orleans. Add-

ing insult to the injury of invasion, the Supreme Council outraged the sensibilities of Louisianians by admitting negroes. The Grand Lodge of Louisiana promptly filed protest and severed relations with the Grand Orient and was joined sympathetically in this action by some thirty other Grand Bodies in this country. Later the Grand Orient sought to reconsider the decrees of interdiction upon the demise of the spurious Supreme Council, but before fraternal relations could be cemented again the Grand Orient had taken another action which further and definitely alienated her from Masonry in this country. In 1877 the Grand Orient revised its constitution, suppressing the formula respecting the Great Architect of the Universe and proclaiming liberty of conscience as a right belonging to every man. Immediately and on all sides in this country the cry of atheism was raised. The reference of the Grand Master of Iowa at the Grand Lodge session of 1878 is probably typical of the sentiments voiced generally in this country:

The Grand Orient of France having obliterated from its constitution the paragraph which asserted a belief in the existence of Deity, and by such action placed itself in antagonism to the traditions, practice, and feelings of all true and genuine Masons of this jurisdiction and the world, deserves no longer a recognition as a masonic body from this Grand Lodge. Some years ago that Grand Orient persisted in an invasion of the American doctrine of Grand Lodge sovereignty, to the extent of recognizing illegal and clandestine lodges in the jurisdiction of the Grand Lodge of Louisiana and other states. We then cut loose for a time from all fraternal intercourse with French Masons rendering obedience to that Grand Orient. Having not only set at naught the supreme authority of American Grand Lodges over their respective jurisdictions, but that of God over men and Masons, we should now wipe our hands of all such bogus Masonry.

In vain the French brethren protested that their action embraced no such notion or intent, and that it was merely a return to a version of their constitution (based on the Anderson Constitutions) which had prevailed until 1849, and under which French Masons had been in friendly intercourse with American Masons. The Grand Orient was under suspicion for its invasion of Louisiana's jurisdiction, and instead of according full faith and credit to its actions, other Grand Bodies looked askance upon all its doings. The French brethren made the most sincere explanations of their action and were astonished and grieved at the fraternal discord that ensued.

Between 1877 and the World War there was never any general

movement among American Grand Bodies to rescind their earlier actions and recognize the Grand Orient. As regards the Grand Loge de France, while there did not exist a positive basis for rupture of fraternal accord, most American Grand Lodges had refrained from passing resolutions indicating active friendship. Such was the situation in 1917 when the entry of the United States into the war and the consequent arrival of thousands of American Masons in France made it advisable to reconsider the whole problem with a view to re-establishing relations so as to provide American soldiers who were Masons with a Masonic home in France. Grand Master Barry urged that positive action be taken without delay, and the Committee on the Recognition of Grand Bodies went immediately to work on the problem. The following morning they reported in favor of the recognition of the French Bodies and their report was at once adopted. In part, the committee observed:

It is ever well for Masonry to be in fraternal accord with all legitimate and regularly organized Masonry wherever found; but this is more emphatically true at this time in regard to the organizations in France and the United States on account of the peculiar conditions growing out of the present war. The peculiar offices of Masonry should be allowed to be freely exercised and enjoyed by those Masons who go to France at this time and the Masons who owe fealty to the Masonic organizations of that country. Fortunately, so far as this Grand Lodge is concerned, but little is needed to effect that friendly Masonic relation so much to be desired.

This Grand Lodge some years ago discontinued the system of exchanging Grand Representatives with other Grand Lodges and it is understood that no formal action is required in order to allow lodges of this Grand Jurisdiction to permit members of lodges in other Grand Jurisdictions of legitimate Masonry to visit in lodges here, nor to allow members of our lodges to visit such other lodges, *unless* some interdiction has been before made.

In case of the Grand Orient of France, however, such interdiction was made by this Grand Lodge in 1870, as explained by the Grand Master in his address, because the Grand Orient of France had recognized a spurious Masonic body which had invaded the jurisdiction of the Grand Lodge of Louisiana. Although such recognition of the said spurious organization was soon withdrawn by the Grand Orient of France no repeal of the action taken by this Grand Lodge in the matter was ever effected.

Again, in 1878, as explained by the Grand Master, this Grand Lodge severed all relations with the Grand Orient of France on account of the changes made in the constitution of the Grand Orient of France in 1877. Although such changes were but returning to the old form and practically putting the Grand Orient of France on all fours with the ancient constitu-

tions which are a part of our own law, and although such changes have been satisfactorily explained and cannot but meet with the quiescent approval of thinking Masons when understood, no repeal of the action of this Grand Lodge in 1878 has ever taken place.

No act of interdiction as against the Grand Lodge of France has ever been passed by the Grand Lodge of Iowa, and members of the lodges under the jurisdiction of the Grand Lodge of France and members of our own lodges are entitled to enjoy Masonic intercourse at present.

The reasons for non-intercourse between members of our Iowa lodges and those of the Grand Orient of France seem to have been entirely eliminated and in order to re-establish fraternal relations with the Grand Orient of France and to make clear our fraternal relations with the Grand Lodge of France, this committee recommends:

1. That the action taken by this Grand Lodge in 1870 and in 1878, by which fraternal relations with the Grand Orient of France were severed and forbidden, be and is hereby repealed.

2. That the Grand Lodge of Iowa is hereby declared to be in fraternal accord and relation with the Grand Orient of France and also with the Grand Lodge of France.

The adoption of this report will in no way modify the statement of principles enunciated in the reports of this special committee in 1911 and in 1912, but merely applies those principles to the matter in hand. It is hoped that the action herein recommended will remove every barrier that may have existed or which may have been thought to have existed to prevent the free and perfect mingling of the Masons of Iowa and the Masons of France who hold allegiance with the Grand Orient of France and the Grand Lodge of France.

In his address the Grand Master had pointed out that the Grand Lodge of Louisiana had taken the lead in extending the hand of fraternal accord to the Grand Orient. The Grand Lodges of California, Kentucky, Utah, New Jersey, Florida, Texas, Georgia, Alabama, and possibly others had followed with favorable action. The Grand Master had also read a communication from Brother Joseph Fort Newton, now pastor of The City Temple, London, England; Brother Newton very persuasively presented the case for recognition of the French Grand Bodies, strongly urging that favorable action be taken by the Grand Lodge of Iowa.

When the whole interesting history of Franco-American Masonic relations is reviewed in detail, it is evident that there was not much real cause for continued fraternal discord in 1918. That the Grand Lodge of Iowa responded promptly to the plea of its Grand Master for re-establishment of relations—as so many other American Grand

Bodies were doing at the same time—does not need to be ascribed to sentimentality or to wartime hysteria. The war was simply the necessary occasion for overcoming the inertia against recognition. The withdrawal or suspension of recognition of the Grand Orient in 1925 was not an indication that the Grand Lodge of Iowa had returned to its senses but was simply the result of a new crisis quite independent of the situation that existed at the time of the war.

Grand Master Barry announced that the Craft's money war work amounted to \$22,500, nearly \$15,000 of which had been raised by a twenty-five cents per capita assessment of all members toward an Emergency War Fund, the balance being the amount that Past Grand Master Walton had collected "for the relief of sufferers from the German war against civilization."

As it became known that a war fund was being raised, there was some pressure among the Craft to establish a representative of the Grand Lodge of Iowa in Europe. The Grand Master, while realizing the advantage of having such a representative, felt that the good he could accomplish would fall far short of the cost of the service. At this juncture, however, Brother LeRoy C. Dunn reported that he was going to England and France with the American mission under the auspices of the British Pictorial Commission. He volunteered to be Grand Lodge representative without cost of any kind, and the Grand Master promptly availed himself of the offer of a representative and an observer who was in a position to bring back such accurate information for the use of the Grand Lodge in dispensing its war charities.

Seeking some further way to utilize "the pent-up loyalty of the Masons in every lodge—some means by which they could reach out and make themselves felt in their respective communities in this hour of the nation's need—" the Grand Master appointed in March a Loyalty Committee, consisting of C. B. Clovis, Deputy Grand Master, Forrest S. Treat, Past Deputy Grand Master, and Thomas Arthur, Past Grand Master. This committee promptly recommended as follows:

... that a special loyalty meeting of the members of each lodge be called by the Master and held at a convenient time, as early as possible, for the purpose of arousing Masons to increased activity in assisting all war measures, including the Red Cross, Army Y. M. C. A., War Savings Stamps, Liberty Loans, and food conservation. For such meeting an attractive pro-

gram should be arranged, for which good speakers and patriotic music should be secured. Notice of this meeting should be given by cards, mailed by the Secretary to each member of the lodge, stating the purpose of the meeting. Ladies of the Eastern Star and wives and daughters of Masons should be invited to attend. Each person attending should be given a small American flag at the door. If a service flag has not already been unfurled and dedicated, this meeting would be an appropriate time for such a ceremony.

At the June session of the Grand Lodge on the success of their activity the Loyalty Committee reported as follows:

The results of these meetings have been extremely gratifying to this committee. A large number of reports concerning them have been received by the different members of the committee, and all testify to the high type of patriotism which characterizes Iowa Masonry. In a large percentage of these meetings service flags were unfurled and dedicated, and it is a matter of just pride to Iowa Masonry that so many of the brethren are in the service of our country. Reports from these meetings further clearly show that Masons throughout the state are nobly supporting all war measures.

Practically all of the lodges have either purchased Liberty Bonds or War Savings Stamps and have made contributions to the Red Cross or Army Y. M. C. A. Many lodges report that they have suspended the practice of elaborate banquets in order to aid in food conservation. Iowa Masonry has reason to be proud of the exalted patriotism which it is daily exemplifying in this great national crisis.

These meetings offer an exceptional opportunity for enlightening the brethren and the general public as to the large share Masons have had in laying the foundations of our republic and keeping the fires of true democracy alight.

We wish to congratulate the Grand Master upon his vigilance and zeal in all matters pertaining to true patriotism, and we trust that the committee's efforts have in some small degree realized the worthy purposes which he outlined to us upon our appointment.

The theme of loyalty was further stressed in an address which preceded the opening of the afternoon session. The speaker was Brother Lafayette Young, Sr., a Past Senior Grand Warden of the Grand Lodge, who had lately returned from the war zone and gave an account of war conditions in Europe from the standpoint of an actual observer upon the ground.

In the midst of all the problems generated by war it would seem that there was scarcely room for concern over any of the issues which antedated the war but which had been sidetracked by the intrusion of a whole new set of problems and worries to absorb the energies of the Craft. Yet Grand Master Barry found occasion in his address to remind the Grand Lodge that action was still pending

on the much mooted question of physical qualifications. He urged the modification of Section 285 of the Code along the more liberal lines advocated by Grand Master Block in 1912. In support of his position Brother Barry said, in part:

Speculative Masonry has wisely adopted the implements, nomenclature, and many of the rules of operative Masonry, and in most cases uses them to show each one the proper way to erect his spiritual and moral building. If confined to their operative uses, it would indeed be hard to imagine less useful implements in a fraternal society than the square, the plumb, the level, the 24-inch gage, or the setting maul, but when spiritualized and used in the symbolic sense, their use is quite beyond calculation.

When, however, the operative meaning is adhered to too literally the result is not so encouraging. In operative Masonry it was necessary that initiates should have perfect hands, strong arms, and legs of perfect action. It was their external and not necessarily their internal qualities that enabled them to serve their masters with skill, industry, and zeal. The combination of a strong back with a weak mind was not necessarily an objection.

In appropriating the rules of operative Masonry to a speculative fraternal society, the actual requirements of the new were not sufficiently differentiated from those of the old—the tools were symbolized perfectly but not the rules—a fact that a glance at the rule as given in the Anderson Constitutions of 1723, will abundantly establish. Here it is:

"No Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that *may render him incapable of learning the art of serving his Master's Lord*, and of being made a *brother*, and then a Fellow-Craft, in due time."

The above rule should have been as completely changed in its application as were the square and other implements, so that it applied to moral and spiritual perfection—to the internal and not the external qualities. Based on analogies, such is its evident meaning. Yet many Grand Lodges have followed almost the exact operative meaning to the exclusion of many good men. Had there not been some exceptions to the rule, the Masonic world would have been deprived of the inestimable services of the late T. S. Parvin, who had the misfortune to be slightly lame, but in the words of the rule he was not "incapable of learning the art as practiced by speculative Masonry."

The Grand Master then pointed out that for sixteen years there had been in successful operation in Missouri a rule covering physical qualifications which did not render ineligible to the privileges of Masonry those "who can by the aid of artificial appliances conform to the necessary ceremonies." Besides, the Grand Master added, the World War provided an occasion for taking immediate action on

this rule. "Most of those present," he said, "have sons in the service, and alas, many of them may return to us more or less maimed. This is a strong reason for doing now that which we should have done long ago. The perfect youth who goes to France and has the misfortune to lose a leg should not have the misfortune at home of losing his right to become a Mason."

The Grand Master's appeal was well calculated to move the Grand Lodge to affirmative action on his proposal, but he had not reckoned with the powerful conservative element still in control of the Committee on Masonic Jurisprudence. This committee, through its Chairman, Brother William Hutchinson, Past Grand Master, reported unfavorably on the proposed liberalizing amendment as follows:

At the annual communication of this Grand Lodge in 1916 the following was proposed as a substitute for Section 285 of our Code, pertaining to physical qualifications:

"A man to be eligible for the degrees must have possession of the five senses, particularly those of hearing, seeing, and feeling. He must be able to substantially conform to all the ceremonies required in the work of the degrees. The substitution of artificial parts or limbs for portions of his natural person, provided such are under practical control of the petitioner, shall not necessarily be held an absolute disqualification. Deformities or blemishes of the natural person may or may not be disqualifications, depending on the nature of and extent of the same.

"The lodge has full discretion to determine the physical fitness of the petitioner to conform to the ceremonies and to sustain his good standing in the fraternity, and this discretion must be exercised with the utmost care and prudence."

This substitute was before your committee at said session and by recommendation the same was continued over for one year. It was afterward continued over, and, upon motion by Past Grand Master Clark, permission was given by this Grand Lodge to withdraw said proposed substitute and refer it back to the committee to be taken up at this session of the Grand Lodge.

This proposed substitute has been fully and fairly considered by your committee and they are not unanimous as to whether the proposed substitute or any substitute for Section 285 should be adopted. In fact, a majority of your committee are opposed to any change in the law with relation to physical qualifications, and by a majority vote of your committee I beg leave to report that we do not recommend the adoption of the above set out substitute or that any change be made in the law with reference to physical qualifications.

The following morning, however, the liberal minority group within the Committee on Masonic Jurisprudence, consisting of Past Grand Masters Louis Block, C. W. Walton, and Frank S. Moses, was able to get its proposal before the Grand Lodge. It recommended that the proposed substitute for Section 285 of the Code be adopted. Brother Moses moved that the minority report be substituted for the majority. His motion carried after a substitute proposed by Brother C. C. Clark was lost. Then Brother Block moved that the Code be amended as provided for in the minority report. After a sharp debate the report was adopted, and then followed an interesting incident. Past Grand Masters Clark and Block who had been in strong opposition on the question stepped to the middle of the platform and shook hands to show the Craft that harmony prevailed and old friendships were not disturbed. Referring to this occasion in his address at the 1919 session, Grand Master George L. Schoonover spoke of "Brothers Charlie Clark and Louis Block, whose wordy battle over it (the proposed amendment) last year will be long remembered—for its keenness, as well as for its happy outcome. Both these distinguished brethren . . . used every trick of oratory, argument, and repartee known to an able lawyer in that debate. . . ."

Another non-war problem of some importance that Grand Master Barry introduced into his address was that of setting up in Iowa a System of District Deputy Grand Masters who would co-operate with the Grand Master. With the increased size of the Craft, the growing number of lodges, and multiplication of duties and responsibilities collecting on the Grand Master's shoulders, the cry for relief or assistance of some sort was being heard more and more frequently in the Grand Master's reports. Even those who were in a position virtually to retire from the regular work during their term of service as Grand Master complained of the volume of work and expressed regret at being unable to visit more than a small fraction of all the lodges in the state. Conscious that this lack of contact between the Grand Lodge Officers and the individual lodges was responsible to some degree for the decline of interest within the lodge—as evidenced by lack of attendance upon the Grand Lodge and in other ways—Grand Master Barry called a "conference for the good of Masonry," which brought together in Cedar Rapids

the Senior and Junior Grand Wardens and the Deputy Grand Master. After full consideration, they agreed that closer touch with the lodges would be an effective remedy for the loss of interest and vitality evident in many lodges. Having no authority to establish a Deputy Grand Master system, they did, however, roughly district the state and undertook to contact as many lodges as could be conveniently and profitably reached. Their efforts proved so successful that the Grand Master determined to urge the official inauguration within the state of a District Deputy Grand Master system. In his address he pointed out its widespread use in other Grand Jurisdictions and the advantages which would accrue here if the plan were adopted.

Sentiment and agitation for a District Deputy Grand Master system for the Grand Lodge of Iowa was by no means new in 1918. A committee composed of Grand Master Barry, Past Grand Master C. C. Clark, and Brother H. H. Stillwell had been appointed in 1909 to investigate the matter thoroughly and make report at the next communication. This committee circularized all the Grand Bodies known to be operating with District Deputy Grand Master systems to discover their experience. On the basis of their findings the committee reported unfavorably on the system in 1910, suggesting that the functions of District Deputy Grand Masters in Iowa might best be handled by the increasing corps of District Lecturers. Summarizing its opinion, the committee concluded its report as follows:

The chief advantage of the system is that it insures visitation of every lodge in the state at least once each year, and this visit stirs up interest locally, and keeps the Grand Lodge in better touch with its membership. This feature your committee believes is of great value, and had we not means of attaining such results we would be a unit in advising, not perhaps the system, for it is unwieldy and expensive, but something to take its place. It is well worth observing, however, that in jurisdictions employing it there are no other means of keeping the Grand Lodge in touch with its membership. In Iowa there is available for the Grand Lodge the whole host of District Lecturers. They are found in practically every district of the state. They are thoroughly grounded in the ritual and of high standing and character. But one state, we believe, has such a corps of instructors in addition to its system of District Deputy Grand Masters.

The success of the various schools of instruction held by our District Lecturers has demonstrated the benefits that would without doubt attend an

extension of the system to a visitation and inspection by them each year of every lodge. To a limited extent this was done one year under the direction of the Board of Custodians, and with the most beneficial results.

We firmly believe that with a minimum of expense the present system of schools can be extended to cover complete inspection. We understand that a resolution with this in view has been offered and that it will come up for action next year. Even were this not the case we do not believe that our needs require the added machinery and expense of the system of District Deputy Grand Masters, and we therefore recommend that it be not adopted.

In spite of the fact that he had been a member of the committee which originally rejected the system and in spite of the fact that the objections originally raised applied if anything with greater force now, Grand Master Barry undertook to interest the Craft in the adoption of the District Deputy Grand Master system. The Committee on Grand Master's Address received his suggestion enthusiastically, and a committee to investigate and report on the matter was appointed by the incoming Grand Master, Brother George L. Schoonover.

The Grand Officers who assisted Grand Master Barry as deputies reported their activities at the 1918 session. A portion of Brother C. B. Clovis' report helps to round out the picture of the Iowa Craft during the war days:

It was my desire and intention to visit most if not all of the lodges in my section of the state, but immediately following the Grand Lodge session of 1917, and up to the present time, I found myself so deeply involved in the many war activities which it has been our duty and pleasure to advance, that I have fallen far short of this purpose. It is a matter of pleasure and pride to report however, that my limited visitation of lodges in southwestern Iowa, has disclosed a healthy Masonic growth in this part of the state, and my heart has been gladdened by the fine Masonic spirit shown by these lodges. The great war has impressed itself upon all human activity and Masonry has not been free from its influence. In every lodge which I have visited, from three to a dozen of its members have enlisted in our country's cause, and it is now almost true to say, that the service flag is universally displayed in the East. It has been my privilege to attend several of the meetings at which these flags were unfurled and dedicated, and on each of these occasions broader vistas of Masonic light have been opened to me.

Perhaps the most important wartime development in the Grand Lodge is that which led to the establishment of the Masonic Service Association of the United States. An account of the launching of this Association in Cedar Rapids in November 1918 must look back through the events of the preceding eighteen months for the circum-

stances and occurrences that made its creation necessary. The account must recognize fully the exertions of Brother George L. Schoonover, but for whom it was unlikely the Association would have been born. The whole account has so many interesting ramifications that it is difficult to narrate it consecutively, coherently, or completely.

With the entrance of this country into war in 1917 a number of training camps were established in various parts of the country. The population of many of these camps exceeded that of a good-sized city. Some contained more than 50,000 young men. The military side of the lives of these men was strictly controlled by the army; the religious side was provided for in some degree by the presence of army chaplains; the social side was delegated mainly to three organizations: the Y.M.C.A., the Knights of Columbus, and the Jewish Welfare Society, representing the Christian, Catholic, and Jewish faiths. Only these organizations were permitted to operate within the camps. Other groups interested in ministering to the social side of the soldiers' lives had to restrict their activities to territories outside the camps and were not even permitted an official representative to contact the boys within the camps. As 1917 wore on, pressure was brought more and more to bear on the Secretary of War by a growing number of fraternities that wished to assist in the entertainment of their brethren within the camps. This pressure finally resulted in a conference in Washington, October 29, 1917, between the Secretary of War, Newton D. Baker, and representatives of a number of fraternal organizations. The meeting brought about a better understanding between the interested parties and resulted in Secretary Baker's making certain concessions relative to the activities of fraternal groups within the army camps. It was understood that none of them would attempt to carry on their secret work within the camps and that so far as possible they would cooperate in their enterprises. It is evident that from the first the Secretary of War was unwilling to invite any situation which would further complicate the life of the camps. He was anxious to simplify as far as possible the organization of the soldiers' social life and keep the welfare groups with rights and responsibilities as few as possible and operating on a national, not state, basis.

In December 1917, Secretary of the Treasury William G. Mc-

Adoo invited all fraternal orders to a general meeting at Washington. Anticipating the possibility of a meeting of Masons following the general meeting of the fraternities, Grand Master Barry attended the conference, taking with him Grand Secretary Parvin and Past Grand Treasurer George L. Schoonover. Since the outbreak of the war Brother Schoonover had interested himself in the welfare of American soldiers, expressing his convictions in his report on the Grand Master's address in June 1917 and using the columns of *The Builder* to circulate his views. The anticipated conference of Grand Officers of Masonic bodies took place, with twenty-three Grand Lodges represented; but, while there was much talk, there was very little actual accomplishment. Referring to the source of difficulty, Brother Barry remarked in his annual address:

While it was apparent that the most effective things could not be done by the Grand Jurisdictions acting separately, yet no plan to act unitedly could be agreed upon because some of the jurisdictions feared that something of their sovereignty would thus be lost. It is strange logic to hold that what one can not do at all by himself yet can do jointly with others, could when jointly done be in the remotest degree a limit of any kind on his individual sovereignty. Yet this is the rock on which we split—the old argument against the rule of many in one—against all unity of action. So we Masons failed at the Washington meeting. Yet let us not despair—there will yet be unity of action among United States Grand Lodges.

The Grand Master went on to point out that, if some Masonic league of national defense could be organized along the lines Brother Schoonover had suggested in the March 1918 issue of *The Builder*, most of the United States jurisdictions might be ultimately drawn into the co-operative movement as they witnessed the useful results and the absence of anticipated evils.

There had been a conference of Grand Masters in New York in May 1918. It had been called by the Grand Officers of New York because they felt "the urgent necessity of the immediate organization and co-operation of the several Grand Jurisdictions of the United States, with reference to furnishing relief to our boys at the front in this great war emergency." However, only a dozen Grand Bodies—Iowa not among them—were represented in person at this conference. The conference reviewed in detail the growing difficulty—the practical impossibility—of ministering war relief to Masons so long as there was no central organization unifying the

activities and contributions of the several Grand Lodges. The War Department flatly refused to be bothered by the forty-nine jurisdictions acting separately. The New York conference was a desperate effort to form some kind of leadership for the scattered Masonic war relief activities in the hope that the War Department might relent from the stern position it had lately taken and would co-operate to some extent with the anxious Masonic efforts. The conference adopted a resolution recommending various kinds of service among Masonic soldiers on both sides of the ocean, recommending a general fund co-operatively managed by the several jurisdictions, and recommending a steering committee with representation from War Boards appointed in each of the participating jurisdictions. While the setup was not ideal, it was at least better than nothing at all, and there was some promise that the projected plan for Masonic service abroad could accomplish some good. Immediately, however, the committee ran into difficulty. The War Department refused to issue passports, apparently reversing a promise it had previously made. The chairman of the committee, Judge Townsend Scudder, made heroic efforts to secure government co-operation but practically to no avail.

It was becoming increasingly apparent that the real source of difficulty so far as the rendering of Masonic service was concerned lay in the utter absence of an organization, national in scope, unifying the work of the Grand Lodges. Until such an organization came into being there was little hope that Masonry could do its share in the war. Realizing this to be the case, Brother George L. Schoonover presented a resolution before the Grand Lodge of Iowa in June 1918, designed to commit this state to some plan for action and also to pave the way for the formation of a suitable committee. His resolution, which was adopted, read as follows:

WHEREAS, Thousands of Masons are enlisted in the American armies and navy, fighting for the principles embodied in every degree in Masonry; and—

WHEREAS, No matter to what degree these men have attained, they are Masons in fact but once, that appellation having been acquired by them in the Blue Lodge of their initiation; and—

WHEREAS, The Blue Lodges of the United States are grouped under forty-nine separate and sovereign Grand Jurisdictions, to each and every one of which the welfare of the Mason in khaki is the subject dearest to the hearts of his brethren who remain at home; and—

WHEREAS, In the promotion of that welfare, by whatever means which may be proposed and adopted, the several Grand Jurisdictions should be and are vitally interested, without regard to state boundaries and with no thought of selfish interest; and—

WHEREAS, The nature of the work which should be undertaken in behalf of our enlisted brethren is by no means clear-cut, because of the splendid efforts of the Y.M.C.A., the Red Cross, and the other civilian agencies recognized by the government, whose particular fields should not be duplicated except for increasing the sum total of efficiency; and—

WHEREAS, It appears that the subject should be studied, and when it shall be finally determined what the duty of Masonry is, that duty should be fulfilled, not by forty-nine separate jurisdictions, but by one unified Masonry, enlisting the support of every member of this fraternity who lives under the Stars and Stripes; therefore, be it—

Resolved, That the Grand Lodge of Iowa, in Seventy-fifth Annual Communication assembled, hereby declares itself in favor of some plan whereby in war activities the several Grand Jurisdictions in the United States may co-operate in the interests of efficiency, economy, and service.

Resolved, That the Grand Master be authorized and instructed to discuss with the several Grand Masters of our sister jurisdictions the several plans which have been proposed for war activities of every kind, making known to said officers the attitude of this Grand Lodge as expressed in this resolution.

Resolved, That if, following such discussion among the duly authorized representatives of the several Grand Jurisdictions, some definite plan of organization and work is decided upon, the Grand Master of Iowa, in full co-operation with our other Grand Officers and the officers of those jurisdictions adopting said plan, shall use every effort to carry out said plan in the interests of our brethren in the service of the United States, wherever they may be.

Resolved, That it is our fully considered opinion, that in the promotion of this labor of love, there should be no thought of self on the part of any individual Mason, no thought of the interests of any rite or degree of Masonry, no special regard of the interests of any state jurisdiction as against that of any other jurisdiction, but that all Masons, all rites, all bodies of whatever degree and wherever located, should rally to that banner which is above all others, the banner of Masonic democracy, the flag into which is woven the very fiber and mettle of Freemasonry, the Stars and Stripes.

Resolved, further, That in passing this resolution, it is our heartfelt desire that any organization brought into being as a result of the action herein suggested shall, with all the fervor and zeal in its power help, aid, and assist, as well as co-operate with the Masons of our allies in this war, to the end that when democracy shall finally triumph the unity of spirit thus developed while working together and fighting together shall continue to characterize every brother thus enlisted, no matter under what flag he may serve, until the end of time.

And to the consummation of the terms of this resolution we do pledge our hearts, our organization, our energy, and our fullest measure of devotion.

In the election of officers at the session in 1918, Brother George L. Schoonover became Grand Master. One of his early official acts was to call a meeting of his Advisory Council in Anamosa on October 2 to get their approval of a letter he had composed inviting representatives from all Grand Jurisdictions in this country to a conference in Cedar Rapids for the purpose of considering ways and means of realizing the objectives sanctioned in the above resolution. This conference which met November 26, 27, and 28, 1918, resulted in the formation of the Masonic Service Association of the United States. Thirty-six jurisdictions were represented. Twenty-two jurisdictions were represented in person by some fifty leaders of the Craft. Fourteen others expressed regret at their inability to come, but indicated they were favorable to action. The influenza epidemic—then at its height—kept many away.

Between the issuance of Brother Schoonover's invitation and the gathering of the conference the war had terminated, but that circumstance did not obviate the necessity for some sort of national Masonic service organization, because there was still the abiding need of an agency equipped to deal with calamities and disasters of some magnitude. The conference accomplished its work expeditiously. A tentative constitution was adopted which stated the object of the Masonic Service Association of the United States to be as follows:

. . . the service of mankind through education, enlightenment, financial relief and Masonic visitation, particularly in times of disaster and distress, whether caused by war, pestilence, famine, fire, flood, earthquake, or other calamity; and presently and immediately ministering to, cherishing, comforting and relieving the members of the fraternity, their dependents, and others engaged in the United States forces, in the present great war, wherever they may be stationed and upon whatever duties engaged in the service.

In the tentative setup, the country as a whole was divided into ten districts or departments, each embracing from three to seven states, for purposes of administration. There were to be no officers except a secretary, whose function was to be purely clerical. General meetings of all departments were to take place triennially on Armistice Day unless called oftener by the request of at least ten jurisdictions. At each meeting, departmental or general, a presiding officer was to be elected for the purposes of the present meeting only.

It is evident that the elaborate precautions taken to avoid any semblance of a permanent administrative organization were effected with a view to allaying fears that the Service Association was the entering wedge of a General Grand Lodge. To further allay such fears, the conference passed unanimously the following resolution:

Resolved, That nothing in the formation of this organization shall be construed as a move toward the organization of a National Grand Lodge.

The following year when the Association met to put its constitution in more permanent form there was a demand for further implementation of the resolution regarding a General Grand Lodge. Past Grand Master Louis Block, one of the Iowa delegation, crystallized the sense of the meeting in 1919 when he remarked:

If we are going to try to kill the cat real good and dead, let us not even try to put it in the plan and scope, but insert it in the constitution which is the fundamental law of this body. The way to do that thing is to say in the clause on amendments, that this constitution may be amended so and so, excepting that no amendment shall ever be adopted providing for the establishment of a National Grand Lodge. Let us put it there in that way.

This suggestion met with immediate approval and resulted in the clause in the constitution which read as follows: "... this Constitution shall never be amended in such manner as to provide or permit the development of this Association into a National Grand Lodge."

That this resolution should have been made by Brother Block is interesting. For at least five years Brother Block had been agitating unofficially, through his capacity as Fraternal Correspondent, in favor of a National Grand Body. Between 1915 and 1919 the Forewords and Afterwords of his Fraternal Review, and particularly his commentaries on the Proceedings of the several Grand Bodies, contain frequent reference to the subject. Particularly was Brother Block fond of attacking instances of apparent blind and unconsidered opposition to any sort of General Grand Body. He regularly tried to smoke out his opponents and get them to state simply and definitely their objections. His exchanges in this respect with Brother Aldro Jenks, Foreign Correspondent for Wisconsin, are particularly interesting. Brother Block's remarks in the Foreword to his 1915 Review show that he is open to conviction in the matter of General Grand Lodge, if not definitely enthusiastic for it:

And what are these (i.e., the annual Conference of Grand Masters) but rills trickling through the hard dykes of prejudice, leading the way for the

mighty stream of fraternal love that shall in time sweep those dykes into oblivion?

One of the singular things about those conferences was the fact that none of the speakers who looked askance upon the idea of a national Grand Lodge was able to assign much of any reason for his aversion.

For a long time we have been cudgeling our brains for reasons why some such organization should not be formed, but upon strict search we have found ourselves almost if not entirely destitute.

It has been said that all efforts in this direction having failed in the past they must continue to fail in the future. Now that is like starting out to do a thing by swearing that it can't be done.

And then he went on to dispose of certain stock arguments urged against the formation of a National Grand Lodge.

The following year, 1916, in his Afterword, Brother Block sought to clarify his position:

Do we favor the formation of a General Grand Lodge? We have been *accused* of doing so by some—*praised* for doing so by others. But *do* we? That depends. It depends upon what you *mean* by a "General Grand Lodge." A discussion that is to get anywhere must be preceded by a definition of terms.

If by a "General Grand Lodge" is meant a sovereign and supreme governing body that shall have complete and absolute control of all of the affairs of every subordinate lodge in the land down to the minutest detail, one that shall regulate the conduct of each and every individual Mason in all Masonic matters, one that shall wipe out all divergencies in the ritual, and shall seek to abolish absolutely all differences of customs and usage in non-essential matters which in no way affect the vital relations of the Masons of one state with those of another; a body which for the sake of uniformity alone shall seek to crush out and exterminate all peculiarities of every sort which now serve to distinguish the Masons of one state from those of another—peculiarities which, while they lend piquancy and charm nevertheless play no part in keeping Masons apart; if *that* is what is meant by a General Grand Lodge, why *then* we *want none of it*.

We do not believe that the need of the hour calls for any such thing as that. Such a body would be cumbersome, clumsy, unwieldy, impractical, and inefficient—it would be too slow to move and half the time would be falling over its own feet. Then again, its organization would be a stupendous and almost hopeless task. The expense of keeping it up would be enormous, far out of proportion to the good derived. It would be too much like hunting a mosquito with a sledge hammer.

But if on the other hand by a "General Grand Lodge" you mean some sort of national or international governing or advisory body that shall concern itself with Masonry in its *interjurisdictional aspects alone*, that shall confine itself wholly to the business of making Masonic matters run smoother between the Grand Lodges of the nation, or even of the world, and shall

make for union, peace, and harmony among individual Masons of different states and nations, then we should heartily favor it, for that would be "a consummation devoutly to be wished!"

And it could be done, for that is just exactly what *was* done when the United States of America was formed. Right here we would like to ask, what would be the condition in America today if the forty-eight states that now compose this peaceful and powerful Union had not given up enough of that "sovereignty" which some Grand Lodges seem to be so afraid they will lose, in order to establish it? If instead of forty-eight states we had that many separate sovereign nations to deal with one another, how long think you we would keep out of bloody war?

It is evident that, without being rabid on the subject of a general organization of Grand Lodges, Brother Block was certainly aligned with the liberal group. His action in proposing the amendment at the 1919 conference of the Service Association at first glance makes it appear that he had about-faced. Studied more closely, however, the following explanation is probably closer to the facts: Brother Block saw in the creation of the Service Association a partial realization of his dreams and hopes. He did not wish to have its existence jeopardized in any way by brethren who were allergic to the slightest hint of a General Grand Lodge. As a sop to these, the amendment could be written into the constitution, and the Association could still accomplish a world of good. Besides there was the likelihood that Grand Masters' conferences would be called from time to time to handle such problems as fell outside the scope of the Service Association. With these two agencies—the Grand Masters' conferences and the Association—successfully at work, there was always the possibility that sentiment favoring the kind of general organization he had envisaged would grow.

Grand Master Schoonover's address to the jubilee communication in 1919 is the longest ever delivered at a Grand Lodge session. It covers a hundred and fourteen pages in the printed Proceedings, not counting the twenty-six pages of appendices. No detail of Masonic life was too small nor any problem too big to be denied notice in the report. With a discrimination so impartial as to what should be brought to the attention of the Craft, it is difficult to find a common denominator in the address. Difficult, but not impossible; the keynote—and it would have been no surprise to anyone who had inspected the plant of *The Builder* and the headquarters of the National Masonic Research Society in Anamosa—to the address was

efficiency. "Will this new world which is now in the throes of birth countenance anything but efficient service in the days to come? Will a fraternity obligated to the advancement of human freedom escape indictment, if it fails to measure up to its avowed standards? I doubt it. Crystallization and fossilization are not to be in this new world. If you and I do not act to banish them, then a younger generation will do it for us." Developing this thought, the Grand Master added:

The war has challenged our efficiency in more ways than one. Our deplorable disunity was largely responsible for the poor showing which we made in the welfare activities for which so much credit was claimed by other organizations. That some agency hostile to us was able to almost completely thwart our ambition to serve is largely our own fault; we had the numbers, but not the union in which lies strength.

Yet there was more than this at fault. The activities of the lodge are today lopsided. They take too little account of civic duty, to which we are pledged in our obligations, and concerning which our charges have so much to say. Had we been awake to our civic duties we should long since have evolved some sort of federation among our Grand Lodges, so that in time of national emergency we might have acted as a national unit. But for the war I doubt very much whether we should have been even now as near to unity of thought and action as we are.

To achieve this efficiency and the consequent increased measure of service to the Craft, the Grand Master suggested many things. He recommended the creation of a permanent "Advisory Council," composed of the elective Grand Officers and the chairmen of the important standing committees, which could be convoked by the Grand Master whenever in his judgment the welfare of the Craft made it desirable. Brother Schoonover reported that he had several times during the year convoked his "Advisory Council" informally and that its services and advice had been of great use.

The Grand Master also joined his predecessor, Past Grand Master Barry, in urging the introduction of a system of District Deputy Grand Masters. But whereas Brother Barry had been content with a small number of deputies, Brother Schoonover recommended that the state be districted for no less than *seventy* District Deputy Grand Masters. Conscious that this innovation was an important one and well might have far-reaching effects, the Committee on Masonic Jurisprudence advised delay until the matter could be investigated further. In the meantime, they suggested, the Grand

Master could draw on the lists of District Lecturers or any other qualified Masons to serve as his deputies, with duties of visitation and examination of the several lodges.

The problem of the large lodge also occupied the Grand Master's attention. He recommended the appointment of a committee to study "all phases of this whole problem which may add to the efficiency of Masonry within the jurisdiction." Stating frankly that he was opposed to the "large lodge," the Grand Master discussed its disadvantages, summarizing as follows:

To bring together the principal objections to the large lodge that form the real indictment, let us mention (a) the tendency to lay stress upon the business activities and the ritualistic work to the exclusion of all others; (b) the absence of real sociability and acquaintance among the members—the extent of this lack exhibiting itself in the indifference to a brother's welfare and a failure to love him enough to wish to follow him to his last resting place; (c) the wastage of all the energies of the officers in the degree mill, so that they have no opportunity or vim to perform other functions equally or even more important for the advancement of the causes for which our fraternity should stand; (d) the large lodge gives the average member no opportunity to participate in its activities, all the time being taken up by routine work to the exclusion of addresses or lectures even if talent is available for this source of inspiration; (e) the Masonic development of each member is necessarily restricted; (f) even the opportunity to participate in the ritualistic work of the lodge is confined to a very small proportion of the total membership, and the pathway to the stations is too narrow for the progress of more than the few; (g) the individual member, therefore, feels a very small sense of responsibility for either the lodge or Masonry in general. As opposed to these things, the small lodge facilitates acquaintance, uses a larger proportion of its membership in the various activities, thereby generating the desire to know and the desire to serve in the hearts of all, promotes good fellowship, gives a more nearly equal chance for each member to become Worshipful Master (the ambition to preside over a lodge is a just and honorable one), and finally, the percentage of attendance in the small lodge is far higher than in the large one.

As a basis for discussion the Grand Master outlined a plan whereby large lodges would be required by law to divide into units of membership numbering two hundred. The whole matter was left, however, to a special committee composed of Brothers Remley J. Glass, Harry E. Virden, and C. E. Swanson.

The Grand Master urged the Grand Lodge to recognize the institution it had helped to foster by its resolution at the preceding session. On a motion of Past Grand Master Block a resolution was

adopted approving the constitution of the Masonic Service Association and accepting the responsibilities and privileges outlined in it.

On Tuesday evening, June 10, 1919, the Grand Lodge celebrated the seventy-fifth anniversary of its organization with appropriate ceremonies at Greene's Opera House in Cedar Rapids. In view of the fact that the country at large was still in the throes of post-war adjustment, the original plans for an impressive celebration with distinguished representatives and speakers from sister jurisdictions were abandoned. Instead a modest program employing local talent was presented as more in keeping with the necessities of the times. Past Grand Master Louis Block presided. Addresses were delivered by Past Grand Master James D. Gamble, Past Grand Master Charles C. Clark, and Brother Bohumil Shimek, a member of the faculty of the University of Iowa. Grand Master George M. Stowe of Minnesota presented greetings from his Grand Jurisdiction.

The last significant event of the year, and the final item to be touched upon in this account of the war years, was the assembly of representatives in Cedar Rapids, November 11, 12, and 13, for the first annual meeting of the Masonic Service Association. The chief business before this conference was the adoption of a constitution and the development of a program that would give the Association some peace-time reason for being. It was recognized that the institution could not survive if its only functions were to provide emergency service. Its most important task was to devise a responsible program of continuing service that would enlist the enthusiasm and active interest of its members. The words "education and enlightenment" had been included in the constitution with a view to suggesting the peace-time functions of the Association, and they became, in the discussions of the conference, the basis of its formulation of a practical program. The following report (in part) of the Committee on Plan and Scope was adopted unanimously by the conference. It is given notice here because it was the subsequent neglect of this platform which led to widespread discontent among the several Grand Jurisdictions with the work of the Association. Even Iowa, with its parental interest in the Association, was driven to serving notice of withdrawal, and did finally sever its connection with the Association. The pertinent section of the report is as follows:

We recommend that the scope of the activities of this Association in promoting the service of Mankind through education and enlightenment, be declared to be as broad as the Universal Principles of Freemasonry, and to embrace, as those principles embrace, the entire field of human knowledge, and truth, in their application to the welfare of the members of the Craft, and through them to humanity at large.

To carry into effect the aims thus declared, we recommend the creation by the Executive Commission of this Association of such agency or agencies, as they shall deem proper, to undertake and carry out, under the control and supervision of the Executive Commission, the following activities:

- a. Masonic research, and dissemination of Masonic truth.
- b. The investigation of and report upon such subjects of interest to the several Grand Jurisdictions as they may, from time to time, request.
- c. The inculcation of the principles of true democracy.
- d. A strong and aggressive program of Americanization.
- e. An instruction and lecture service of which the Grand Jurisdictions may avail themselves.

And we further recommend that it be the fundamental policy of this Association to avoid the duplication of machinery already set up by other organizations or institutions having kindred ends, but instead to seek and to invite co-operation to the end that its whole machinery may be simple and inexpensive, and that the largest possible measure of good may be accomplished for Humanity at a minimum expense.

As the curtain is rung down on this exciting chapter in the history of the Grand Lodge of Iowa, one cannot escape the impression that the Grand Lodge rounded out the fifth year of possibly its most significant epoch as it also rounded out the seventy-fifth year of its existence. The words written in the introductory paragraphs can be repeated here with deeper meaning: Things will never be the same again. The war had brought a new vision of the need for unity and co-operative action among the several Grand Jurisdictions. It had been accompanied by an unprecedented swelling of the ranks of the Iowa Craft, which had made necessary the creation of machinery to help make the newcomers *Masons* as well as *members*. It had given rise to circumstances and conditions that impressed the Order as never before with the need for *Efficiency* and *Service*. It had provided an atmosphere for a brief period congenial to the efforts of a liberal bloc, which had been able, in consequence, to foster successfully such measures as that liberalizing the rule on physical qualifications.

THE TWENTIES (1920-1929)

The account of the Grand Lodge of Iowa through the decade of the Twenties has some of the elements of a tragic drama. Launched to the accompaniment of great confidence and enthusiasm, as the energies occupied in the destructive struggle of the war were finally diverted into constructive channels by the arrival of peace, the expansive program of the Craft skyrockets into the mid-years of the decade, only to meet the inevitable decline in the closing years. As the membership increase dropped to lows that had not been sounded for decades and as financial distress became increasingly widespread and acute, the note of intoxication of the first half of the decade changed to one of sobriety. But in the face of discouraging conditions and problems, let it be said to the credit of the Craft that it did not register discouragement.

Before 1920 Iowa Masonry had never increased its ranks by as many as three thousand members in a single year. The war years had eclipsed all previous records in respect to membership increases, but compared to the advances in the years 1920, 1921, and 1922, even the fine showing of the period 1915-1919 was cast in the shadow. The record of these opening years of the Twenties will probably go unchallenged for a long time. The increases were as follows:

1920	4,874
1921	6,198
1922	5,065

Along with this rapid increase of membership—and perhaps to a large extent *because* of it—ambitious building projects were undertaken by many of the lodges. The situation in Iowa was part and parcel of the picture which obtained throughout the country at large. An item in the *Quarterly Bulletin*, April 1922, helps to present this picture:

MASONIC TEMPLES

Many of the cities of the country are making plans for the erection of large Masonic Temples. New York City is building a Temple to cost \$6,000,000,

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or more; Detroit, Michigan, one to cost about \$4,000,000; the Grand Lodge of Louisiana has appropriated \$2,000,000 for a building to be erected in New Orleans. These three are the largest Masonic Temples in process of erection, but there are many others which will cost \$100,000 or more.

Mecca Temple, Nobles Mystic Shrine, of New York, is planning to build a Mosque Temple to cost a million and a half dollars. Ground for the same has been purchased at a cost of \$400,000.

Racine, Wisconsin, is planning to build a new Temple to cost \$200,000.

Perhaps the most remarkable instance considering the size of the place is that of Gilroy, California, a town of 3,000 inhabitants, where the Masons have just completed a \$100,000 building, with an auditorium having a seating capacity of 1,000.

The Columbus, Ohio, Masons are preparing to build a Temple with an auditorium that will seat from 7,000 to 10,000. King Oscar Lodge No. 855, of Chicago, is building a \$400,000 structure. These are but a few of the many Temples that are being erected in this country at the present time.

Many of the Iowa lodges were bitten by the bug for building more imposing homes. Many of the plans materialized, some—perhaps fortunately—did not. By 1925 or 1926 the movement had largely spent its force. Indeed, long before the memorable stock market crash of September and October, 1929, had brought the country as a whole to its economic senses, leaders in Grand Lodge were demanding that lodges—some already nearly bankrupt from their too-ambitious building programs—put their financial houses in order. The increasing distress growing out of unwise building commitments led to the passage of a rule requiring that lodges submit their plans to the Grand Lodge Trustees for approval before embarking on construction. The law was a wise and necessary one, but—passed in 1930—it could merely serve as a check against *future* unwisdom, not undo the unwisdom of the past. Some of the lodges had to give up their homes and go back to humbler quarters. Others struggled on in a condition near bankruptcy from which the depression years did not help much to draw them.

The decade saw the Masonic Service Committee, successor to the Committee on Masonic Research, extend its sphere of usefulness. But it also saw the Masonic Service Association, the national organization cradled in Iowa, embark on a program that brought it into increasing disfavor with the several Grand Jurisdictions and led finally to Iowa's withdrawal as a supporting member.

Perhaps the most grievous chapter of the decade is that which

deals with the trial, and ultimate expulsion for unmasonic conduct, of Past Grand Master Schoonover, virtual father of the Service Association, and one of the most active and industrious Masons ever to hold membership in the Grand Lodge.

Reflecting the troubled conditions which followed the wartime prosperity, the Ku Klux Klan revived in the middle Twenties and threatened to bring distress into many lodges. Prompt and firm denunciation from several Grand Masters helped to discourage this subversive force for which there was no place in Masonry.

The problem of dual membership, its advantages and disadvantages, was carefully debated during the Twenties. While the discussion was not brought to a conclusive ending, the matter was at least thoroughly opened up for the Craft's consideration.

The agitation within the Craft that had been heard from time to time for years relative to the establishment of a Masonic "home" was revived again in this decade. While the overwhelming majority of Iowa Masons—and indeed an increasing number of Masons elsewhere—were in favor of the so-called "Iowa Plan" (essentially a plan whereby recipients of lodge and Grand Lodge charity are maintained in their home environment), there was increasing pressure for a Masonic-maintained institution within the state where invalided patients could be hospitalized. To answer this need, the Grand Lodge established the beautiful Masonic Sanitarium at Bettendorf.

With this brief synopsis or preview of the Twenties, we turn to glance at the record as it was unrolled year by year.

Grand Master William A. Westfall congratulated the Craft, in his address in 1920, on its inspiring growth during the past year, but he added a word of admonition and made a recommendation as to the form of the petition which he hoped would provide a necessary safeguard against the admission of unworthy members. He said:

The Masonic standard is high, and it demands a man who is a perfect ashlar to maintain it. No man should be admitted to our order until assurance is given that he will add strength to our order, that he is a student of the arts and sciences and can pass them on to posterity. Character is the real asset of the Mason and we must remember that the man we initiate today is the example to him who becomes one of us in the future. The great number of petitions coming to our lodges should be an incentive to us

to be on our guard and to cause the investigating committee to do its full duty. Many complaints have come to me throughout the year, because the investigating committee was lax in its work and allowed the lodge to guess as to the result of their ballot.

This matter I have given much thought, and I have spent many hours investigating a way out of the dilemma and I have come to the conclusion that the candidate himself should furnish a certain amount of information, such as regards his citizenship, his occupation during the past ten years, the names of his employers, and the employers for whom he has worked for the past several years, whether he is single or married, the organization, or organizations, religious or fraternal to which he belongs, and asking that he give the names of three brothers, other than those who signed his petition, as to his moral worth. I have found in my investigation that in some of the Grand Jurisdictions these questions have been incorporated in the petition for the degrees, and I have prepared a petition substantially in form, as now recommended by this Grand Lodge and have added thereto such questions to the candidate as I believe would lead him to furnish the desired information, and which I feel would be of assistance to the craft in their ballot, and I have attached said form of petition to my report and recommend its adoption.

The Grand Master reported that he had seen fit to continue the system of District Deputy Grand Masters as employed by his predecessors, Brothers Barry and Schoonover. In accordance with the suggestion of the Committee on Masonic Jurisprudence—which was still debating the legal adoption of the system—the Grand Master selected forty brethren, largely from the corps of District Lecturers, to assist him in visitation of all lodges which had not been called on the previous year. He felt that results of the Deputies' work amply justified the permanent adoption of the system. The Committee on Masonic Jurisprudence pled that the matter be studied further and recommended that the incoming Grand Master investigate the problem in conjunction with the Board of Custodians and such Past Grand Masters as he wished.

The Grand Master reported that the fears relative to the operation of the new rule on physical qualifications had not materialized, and that there was no reason to believe that the law would not operate to the advantage of the Craft. During the year the lodges had shown their disposition to exercise their discretion prudently.

The committee charged with investigating the problem of large and small lodges reported that, after looking into the matter from many sides, it was unwilling to propose any drastic legislation upon the subject. Of the 529 lodges working in the state, only twenty-two

had memberships in excess of four hundred, and these "large" lodges were located in sixteen of the larger cities and towns of the state. To legislate restrictions on this small group of lodges would be a violation, the committee asserted, of the "established custom of the Craft that each lodge should exercise those privileges which have become traditional, and none is more jealously preserved than the right to determine their own membership, untrammelled by outside interference." The chief advantages of the smaller lodges—i.e., the greater opportunity for social life and a development of the true spirit of Masonry, a development of competent officers under the stimulus of the ambition to serve as Master of a lodge, and the closer cementing of ties in the individual lodge—could be realized to a considerable extent even in the largest lodges, the committee believed. The report concluded as follows:

We feel that the solution of the question of the large lodge may be reached in either of two ways:

1. Through a highly organized lodge, such as Palestine Lodge, of Detroit, where each individual is offered an opportunity to carry on such work as appeals to him; or,
2. By the separation of the existing lodges, and the formation of new groups, as provided under existing statutes.

This, in our judgment, must be a voluntary action, but can easily be fostered and encouraged by the Grand Master and his Deputies, and should receive the hearty support of the parent lodge.

The action with reference to creation in Iowa of a system of District Deputy Grand Masters which had been pending for several years was finally determined in 1921 with the passage of an amendment to the Code. The real issue, from the very first report on the system in 1910, had not been so much the probable usefulness of Deputies—this point was freely admitted, and indeed freely demonstrated to the satisfaction of Grand Masters Barry, Schoonover, and Westfall—as the inadvisability of duplicating machinery which was already existent in the District Lecturer system. The most potent opposition to a system of Deputies came from the Board of Custodians, who saw in it a rival group that might in time undermine the influence and effectiveness of their District Lecturers. A compromise satisfactory to the Custodians was implicit in the temporary arrangements for Deputies sanctioned by the Committee on Masonic Jurisprudence, under which the Deputies were selected largely

if not exclusively from the ranks of the District Lecturers. After the Deputies had demonstrated their usefulness and in a sense obligated the Grand Lodge to some form of permanent recognition, it was evident that the only arrangement which would be satisfactory to all parties would be one which did not call for an independent and exclusive body of Deputies responsible solely to the Grand Master.

The incoming Grand Master, Brother Jesse A. West, had been empowered to convoke the Board of Custodians and such Past Grand Masters as he saw fit in a committee to work out a solution to the problem of Deputies. Grand Master West called the meeting at Spirit Lake, July 20, 1920, inviting the following: Past Grand Master C. C. Clark, Past Junior Grand Warden John T. Ames, and David R. Tripp, members of the Board of Custodians; Past Grand Masters Block, Schoonover, and Westfall; and the Senior and Junior Grand Wardens. This committee's deliberations resulted in their adopting the following recommendation of an addition to the Code proposed by Brother C. C. Clark:

SECTION 230a. The Grand Master may appoint such special representatives as he may deem necessary, whose duty it shall be to visit, instruct, and inspect the several lodges to which they may be accredited. His title shall be "Special Representative of the Grand Master," his term shall expire with the term of the Grand Master appointing him, and his commission shall issue under the seal of the Grand Lodge.

Where practicable the appointees shall be District Lecturers, and in any event they must be specially qualified in the ritual and laws. Their choice shall be made after consultation with, and upon advice of, the Board of Custodians. The Grand Master shall make his appointments as soon as practicable after his installation, and the inspection shall be concluded, and report to the Grand Master made prior to April 1st succeeding.

The Grand Secretary, under the direction of the Grand Master, shall furnish the blanks necessary to make a complete report of each inspection.

The expense of inspection, when approved by the Grand Master, shall be paid from Grand Lodge funds, and the Finance Committee shall, from year to year, recommend such appropriation as may be necessary to carry into effect the provisions hereof.

In this way the Custodians held the Special Representatives within the ranks of the District Lecturers. This amendment was approved by the Committee on Masonic Jurisprudence and adopted by the Grand Lodge at the June 1921 session, not without the expressed feeling that too much authority was being placed with the Custodians. At the same session Grand Master West reported his

experience with the system during the year. He had, at the Spirit Lake conference, selected fifty-eight assistants and issued them commissions as Special Representatives. They visited nearly five hundred lodges, filing reports as to their observations. Regarding their findings, the Grand Master said:

The reports show a decided improvement over those of two years ago. The craft in general is receiving the Special Representatives in the spirit of helpfulness and coming to understand that the official visits are for the purpose of constructive work and not criticism. Rapidly they are taking their problems to the Special Representatives and seeking their advice upon matters of law, as well as instruction in the ritual and in many instances the Representatives are helping to plan their special events. In my opinion the best result so far obtained, is that these visitations are encouraging the lodges in each group to get together visiting in a body, often times conferring the degrees for neighboring lodges thereby promoting friendly rivalry in their efforts to exemplify the work more accurately and beautifully, also stimulating accuracy in the ritual and a desire to understand the real meaning of it all.

* * * * *

I might add that the work of the Board of Custodians and the visitation of the Special Representatives has been conducted in perfect accord and the fear of overlapping was entirely groundless.

Touching on the work of the Research Committee and its co-operation with the national organization, the Masonic Service Association, in the program of study and service the Association was fostering, the Grand Master recommended that the Research Committee be changed to the Service Committee, a title more descriptive of its real character. He said:

It is the belief of your Grand Master that nothing less than an understanding of the "Brotherhood of Man" in practical terms will enable the Masonry of Iowa to do its full duty as well as live up to its teachings. We need to organize for this real work—for work it is, my brethren. What we can accomplish for Iowa lies with us. If we *work* at our Masonic tasks the general public will soon know how essential to their welfare and happiness is the practical application of Masonic principles to our civic life.

I therefore recommend that the name of the Research Committee be changed to the "Masonic Service Committee," that its number be increased to five and that the term of office be for five years, so arranged that but one appointment shall be made each year; that the members thereof should be distributed geographically over the state as far as practical; that the Chairman of the Committee make his headquarters at the Masonic Library in Cedar Rapids; that his entire time shall be given to this work in super-

vising speakers and distributing pertinent matters to them; that the Finance Committee be directed to make an annual appropriation sufficient to carry on the work; the direction of the work and the expenditure of this appropriation to be at the direction of the Committee. I further recommend that this Committee be enjoined to make all possible use of the material furnished by the Masonic Service Association, to the end that Iowa may keep step with her sister jurisdictions in the United States (subject, of course, to the approval of the Grand Master) it being the intention that the Special Representatives of the Grand Master, no less than all the volunteer speakers shall be the right hand men of the Grand Master in the direction of the real work of Iowa Masonry.

In accordance with the recommendations of the Grand Master, Section 25 of the Code was amended as follows:

MASONIC SERVICE COMMITTEE.—(A) *A Committee on Masonic Service*, whose province it shall be to promote, foster and encourage research and study in the field of Masonic tradition, literature, law and philosophy by the lodges and their members, in order to bring about among the Craft a better understanding and appreciation of Masonic symbolism and the application of Masonic principles to the life of the individual Mason, such Committee to co-operate with the Board of Custodians, the Grand Lodge Librarian and the Masonic Service Association of the United States.

(B) The Grand Master shall select for membership upon this Committee Masons who are qualified by their Masonic learning and culture to impart information upon the subjects named and to awaken enthusiasm for such study among the Craft.

(C) When first appointed, one member of such Committee shall be selected for five years, one for four years, one for three years, one for two years and one for one year, and thereafter one member shall be appointed annually to serve for a term of five years.

(D) The Masonic Service Committee shall be authorized and empowered to establish a Speakers' Bureau, and when established, the same shall be under the management and control of the Masonic Service Committee, and they shall have authority to make and adopt rules for the regulation thereof and putting the same into operation.

Provided: That the establishment thereof and the operation thereof and all work done and performed in connection therewith, shall be done and carried out without any expense to this Grand Lodge other than such sum as may be expended by the committee out of the usual appropriation for the committee and in no case shall the speakers therefor be at the expense of this Grand Lodge.

For service on this important committee, Grand Master Amos N. Alberson appointed Brothers Bohumil Shimek, Realf Ottesen, William A. Westfall, Henry S. Nollen, and Frank S. Moses. Brother Moses, Past Grand Master, became Secretary of the committee and

made his headquarters at the Masonic Library, Cedar Rapids, a convenient point for co-ordinating the activities of the committee with those under the supervision of other Grand Officers. The committee promptly organized a Speakers' Bureau and procured equipment which would enable it to take advantage of the motion pictures available through the Service Association. Grand Master Alberson reported in his address that the committee's services had proved of great value to the Craft, and he recommended that it be provided with such an appropriation as would enable it to carry on its good work.

During 1921 solicitors for the Ku Klux Klan became so active in the state that Grand Master Alberson felt obliged to issue a general letter to the Craft, under date of September 22, warning them against affiliation with such an organization. His letter read as follows:

Greeting:—Whereas, it has become known to your Grand Master that a certain "Ku Klux Klan" has been and is now organizing within this jurisdiction an alleged "secret and invisible empire;" and—

Whereas, it is reported that its organizers and agents have stated and intimated to members of our craft that the said "Ku Klux Klan" is in effect an adjunct of Freemasonry and in accord with its principles and purposes; and—

Whereas, any such statement or intimation is ABSOLUTELY FALSE and UNTRUE, in that Masonry can not and does not approve of or ally itself with any organization or movement, secret or public, that proposes to subvert or supersede the processes of orderly representative government "of the people, for the people and by the people;" nor one that appeals to bigotry and endeavors to foster hatred of any nationality, class, religious faith or sect, as such.

Therefore, I, Amos N. Alberson, Grand Master of Masons in Iowa, do solemnly charge each and all of the regular Masons in Iowa, now as heretofore when you were made a Mason that "in the state you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

Furthermore, I charge each and all, that as our Fathers have framed the truly Masonic principles of Liberty of conscience, Equality before the law, and Fraternity among men into the constitutions of this nation and state, we, as Freemasons and citizens of this republic are obligated to perform our full moral and civic duty, to promote and enforce an orderly administration of justice and equity, acting openly that it may be known of all men.

Furthermore, I charge each and all, that affiliation with any secret organization that purports to establish an invisible, intolerant and irresponsible autocracy within our commonwealth is unwise, unpatriotic, and in direct violation of the teachings and traditions of American Masonry.

This letter had the desired effect for the time being, but within a year reports again began coming to the Grand Master regarding Klan activities among Masonic brethren. Grand Master Frank W. Glaze reissued his predecessor's letter on the subject, adding comment that "the Grand Lodge of Iowa strongly disapproves of any of her members or Master Masons connected with the lodges under her jurisdiction, having anything to do with the organization known as the Ku Klux Klan. Any Master Mason who joins this organization, knowing this fact, will be considered as willfully disregarding the known wishes of the Grand Lodge of Iowa." Visited by a delegation of Klan organizers, the head of the state organization among them, for a statement of his attitude in regard to the Klan, the Grand Master declared that the Klan was "in disrepute and a disgrace to the community" and that he firmly discouraged any Masons from having anything to do with it. Informed that the Junior Warden of the lodge at Sheffield was an organizer for the Klan, Grand Master Glaze was obliged on April 3, 1923, to send the following notice to the Master of the lodge:

I am informed that Rev. Thos. L. Roberts, your Junior Warden, is an organizer for the Ku Klux Klan and is making speeches over the state in the interest of that organization. I feel that this is detrimental to the Masonic Fraternity of Iowa and that he is disregarding the wishes of the Grand Lodge in doing so. I therefore ask you to arrest his jewel, declare his office vacant, and proceed at once to elect an officer to fill the vacancy.

In his annual address in 1923 Brother Glaze raised the question of dual membership. While it was a matter that had long been the subject of ardent controversy among the Craft at large, some American Grand Bodies following the practice of English lodges in sanctioning the practice, the problem had been quiescent in the Grand Lodge of Iowa for many years. In 1912 Grand Master Block had described it incisively in his address as a Masonic offense punishable by suspension. In the succeeding years there had been no pronounced agitation for the Grand Lodge to modify its position on the matter as contained in the Code. The Grand Master's reference to the subject brought it back into the arena of discussion.

He said: "Some Brethren have asked me why it is that our Grand Lodge forbids dual membership, and I have not been able to give a satisfactory answer. . . . I recommend that a committee be assigned to investigate the matter and report fully thereon at the next communication of the Grand Lodge." There is no record that such a committee was appointed, and the matter lay dormant again until revived in 1927 by a debate carried on in the columns of the *Grand Lodge Bulletin* and by a suggestion made in the Grand Master's address.

There is no need to dwell at length on one of the painful happenings of the Grand Lodge session in 1923—the trial and expulsion of Past Grand Master Schoonover—but the objective data pertaining to this regrettable episode in the history of the Grand Lodge may be summarized briefly. Grand Master Glaze reported that soon after he had been installed rumors began coming to him regarding "the conduct of one of our Brothers who stood the highest in Masonry of any man in the State of Iowa." Disregarding them at first, the Grand Master finally felt obliged to call a conference of several Past Grand Masters and other prominent Masons to go over the matter. They met early in April 1923, in Cedar Rapids, and authorized an investigating committee, composed of Brothers Walsmith and Hunt, to look into the rumors further and see if there was sufficient evidence to prefer charges. After nearly two weeks of investigation, this committee submitted to the Grand Master signed statements from both Masons and non-Masons. Accordingly, charges were filed on April 20, and Brother Schoonover was cited to appear on May 12 with his attorneys. He filed objections, which were overruled, and then pleaded not guilty. He again filed objections and was again overruled and cited to appear for trial on May 31. The Grand Master appointed as a committee to receive evidence the following Masons: Past Grand Master William Hutchinson of Alton, for twenty-seven years past a Judge of the Fourth Iowa Judicial District; Brother Charles A. Dewey of Washington, Judge of the Sixth Iowa Judicial District; and Brother Henry Silwold of Newton, formerly Judge of the Sixth Iowa Judicial District. This committee worked diligently at its task, gathering six volumes of evidence, which they later abstracted for presentation before the Grand Lodge. This abstract of the evidence and testimony in the case, totaling nearly

one hundred pages, together with the committee report of its findings, was read by Brother Hutchinson to Grand Lodge. The committee asserted that it found that "the charges made in the information are established insofar as to constitute a Masonic offense as prescribed by the Masonic Code and that the accused is guilty thereof." The report of the committee—equivalent to a verdict of "guilty"—was adopted by vote of 1,017 for to 128 against. On the question of expulsion, the vote was 948 for to 203 against. The Grand Master thereupon declared Brother George L. Schoonover, Past Grand Master, expelled from all the rights and privileges of Freemasonry.

The feeling of the majority was expressed in the closing statement of Past Grand Master Clark. In part he said:

My position in cases of this kind has always been and I think it must be the position of every thoughtful lover of the craft that Masonry should and does demand more of its members than of any one outside of its family and for the same offense I would sooner discipline a Grand Master of Iowa than I would the most humble brother. Of him to whom much is given is much required. Then, too, Masons, like Caesar's wife, must be above suspicion, and if a brother so conducts himself in this state or elsewhere that he brings the tongue of reproach upon himself and the fraternity, Masonry has no place for him.

George Schoonover was a brother we all loved with a great and sincere affection and in spite of the past there is no hatred in our hearts, but simply the keenest sorrow that all this had to happen. And happen it must, for justice must be done "tho the heavens fall." Whitewashing or covering up is simply impossible.

Regardless of sympathy or old friendship, no one spoke for the accused. There was some feeling expressed, but only in private talk. To some, who recalled how much he had contributed to Masonry and who knew his ability and forcefulness, the punishment seemed severe. Some thought that a domestic difficulty or family disruption, even when the accused was the offender, did not justify an expulsion. Be his offense what it may and his guilt as it may, had he been less self-centered and less stubborn, had he listened to his true friends and shown some regret or penitence for his neglect of the mother of his children, Masonic charity would have been stretched to the breaking point. But for this obduracy, the brethren might have lightened the blow. The incident was closed with the general feel-

ing of sorrow and regret that, in this untoward way, so capable and cultured a man was lost to Masonry.

The trial of Brother Schoonover was but the most spectacular in a wave of trials that marked the early Twenties. Undoubtedly the rapid growth of the Order in the years immediately following the war, together with the widespread dislocation of standards and conduct that came in the wake of the war, accounts in large measure for the unusual number of expulsions during these years. Whereas between 1917 and 1921 the average number expelled yearly was only five or six, the record for the next five years was as follows:

1922	10
1923	11
1924	25
1925	28
1926	13

The frequency with which lodges were forced to make use of the serious and important trial procedure made necessary and advisable the preparation of an "Iowa Trial Manual" by the Deputy Grand Secretary, Brother C. C. Hunt. Recommending this work to the Craft, and also praising its Foreword by Brother Louis Block, Grand Master Milo F. Gabriel broached the possibility of a departure from the present form of lodge trials in Iowa. He said:

. . . . several Grand Lodges have adopted the method of trial by commission. We do not know of any that have tried the commission plan reverting to the plan of trial by the local lodge.

In some Grand Jurisdictions, the Grand Master appoints a special commission for each case, while in others the law provides for the appointment of a permanent commission before whom all trials shall be had. I believe that either plan is an improvement over that of trial by local Lodges, where too often there is a suspicion of prejudice, even where it does not in fact exist.

Perhaps most of the objections to Lodge trials could be overcome if the Grand Master, or some one specially appointed by him for the purpose, should preside at the trial instead of the local Master. The experience of the Appeals and Grievances Committee indicates that in most cases the Master of the Lodge is not familiar with the forms of procedure to be followed in a Masonic trial. No one would think of permitting any one but a skilled lawyer to preside over a court of justice, yet our Masonic trials are presided over by men from all professions and necessarily many of them have no knowledge of trial law.

It may be noted that later on provision was made for a Trial Master.

On October 27, 1923, a project which had been under way for a long time passed an important milestone. The corner stone of the George Washington Masonic National Memorial at Alexandria, Virginia, was laid at a notable ceremony participated in by some fifty Grand Masters and numerous other distinguished dignitaries, including President Calvin Coolidge and Chief Justice William H. Taft, together with a host of Freemasons and other visitors. In his annual address, Grand Master Gabriel said:

I am giving the trowel presented me on that occasion to the Grand Lodge Library, and trust it may be used again and again by future Grand Masters of Iowa in the spreading of cement that binds the building into one common mass, and which conveys to the Mason's mind the qualities of the character of Brother Washington, which, if expressed in us, will cause men to be bound more closely together in the bonds of common brotherhood.

A pleasant duty of the Grand Master in his address at the 1924 session of the Grand Lodge was his announcement pertaining to the Masonic Educational Fund, established by a grant of a hundred thousand dollars from Mrs. Lucille L. Blair in honor of her father, Brother Charles Linderman. Referring to this generous gift, Grand Master Gabriel said in part:

To secure its benefits for the youth and childhood of this land is likewise the most solemn engagement that is confronting the Craft. Today it is my pleasure to bring to the Masons of Iowa a most gratifying announcement, which will indicate to every member in this Grand Jurisdiction the deep hold the ideals of this Fraternity had upon a Brother who was one of God's gentlemen and a Mason. To convey to those of one's household the veneration and affection for this institution that in turn causes them to demonstrate a like affection and veneration, is a singularly beautiful thing, and when this is true of those who, by the very nature of things, could never be affiliated in an organic way with the institution, it further manifests the power of our institution to impress its ideals and make them the motivating power in the life of a man.

Such a man, Brethren, was Charles Linderman, of Clarinda, Iowa, honored and esteemed by his townspeople; affectionately regarded by members of the Craft; and whose memory today, I feel sure, this Grand Lodge will honor by inscribing his name in the proceedings of this communication as one never to be effaced. To this Grand Lodge, Mrs. Lucille L. Blair, daughter of our Brother Charles Linderman, has come with a desire to memorialize her father in a manner that we doubt not would gladden and gratify his heart.

I feel sure that this Grand Lodge will deem itself highly favored when we are assured it has been chosen the custodian of a Trust Fund of one

hundred thousand dollars, the gift of Lucille L. Blair of Ormond, Florida, to be used for aiding and securing an education for such children as can be cared for, and are in circumstances warranting assistance. It will be a matter of gratification to know that Mrs. Blair made a careful study of various forms of trust administrations, but finally concluded that to only the Grand Lodge of Iowa, A. F. & A. M., to whose Jurisdiction her father had been obedient for over fifty years, could the fund be committed with a positive assurance that it would be administered in a manner which her father would heartily approve. This is a singular tribute to all those able men who have directed the business affairs and charities of Iowa Masonry during the last half century.

I confess to you that I was deeply touched on learning of Mrs. Blair's desire to make this bequest, and in accordance with her wishes, proceeded as rapidly as possible to meet the necessary requirements which would enable this Grand Lodge to administer this fund. It opens up a new channel of usefulness, and serves to impress the intensity of our interest in providing good schooling for the Master Mason's child, when that child, through misfortune, is committed to our charge. The necessary procedure to secure trusteeship of this fund demanded that I form a corporation under the title of "Masonic Charitable Educational Corporation," organized under the laws of the State of Iowa, which is to direct and administer this fund for the Grand Lodge of Iowa. Those appointed by me to serve as its first trustees are: Martin R. Ansbach, Past Grand Treasurer, of Clarinda, President; Frank S. Moses, Past Grand Master, Secretary; and Ernest R. Moore, Past Grand Treasurer, Treasurer.

It may be regretfully reported that the depression disclosed that the bonds in the trust were of poor quality and that most or all of them went into default. Under the guidance of Past Grand Master Westfall, a strenuous effort is being made to salvage all possible. However, what will be saved will be but a small percentage of the face of the gift.

Following the lead of his predecessors, Grand Master Gabriel warned the Craft against any affiliation with the Ku Klux Klan. Commenting upon the Grand Master's stand on this question, the Committee on Grand Master's Address observed:

Briefly and sensibly the Grand Master refers to the Ku Klux Klan. In opinion and recommendation he follows his predecessors. It is evident that while he has no desire to dictate to individual brethren in their connections outside of Masonry, he does insist, and in our opinion properly, that these connections and activities shall not be carried into the Lodges or body of our fraternity where they would inevitably be the cause of dissension. We should hold that Masonry does not need help that cannot stand before the world with face uncovered. Centuries of high idealism have builded strong and en-

during our foundations, while generous service has reared the superstructure fair and beautiful. It needs neither addition or embellishment. Your Grand Master bluntly cautions you, and you may well heed his caution, that any boring from within will bring destruction to all we hold most dear. Any course different from that advised by him will impair our integrity and diminish the high regard in which the world holds us. We cannot and will not tolerate interference.

Perhaps the most important action taken during the 1924 session of Grand Lodge was that pertaining to the erection of a Masonic Sanitarium in Iowa. While there had long been sporadic agitation for a Masonic home in Iowa, no movement favoring one had ever gained headway because of general and justifiable satisfaction with the functioning of the "Iowa Plan," which enabled the Grand Lodge to care for unfortunates in a satisfactory way in their familiar environment and at a minimum of overhead expense. Grand Master West, however, voiced a feeling in his address in 1921 that there were certain cases requiring a kind of attention not available under the plan as then working. He said:

As our Grand Lodge grows older and our membership increases, the demands each year increase in proportion.

There is a well grounded belief among a number of the brethren that the time is not far distant when our "Iowa plan" must be supplemented by some other means to care for those who are unfortunate and have no place where they can be accommodated by relatives or friends.

They are the ones known as bed cases or semi-bed cases, needing the care of a nurse a part, or all of the time. Such cases cannot easily be kept in a hospital for an indefinite time and even if they could, it is not a proper place for a continued residence.

While there are not a great many of these cases now, still we have several, and if we had a suitable place I have no doubt there are many more who could and should be made more comfortable in a *Masonic Sanitarium*.

To the end that this may be thoroughly investigated and we be prepared to assume our duties at the proper time, I recommend that a committee of three be appointed by the incoming Grand Master to investigate the needs therefor and if needed, present some plan, or plans, for consideration of this Grand Lodge, the committee to report at the next annual session.

The incoming Grand Master, Brother Alberson, appointed a committee consisting of Brothers West, Westfall, and Clovis to procure the necessary data and to make recommendations to the Grand Lodge. Upon canvassing the several lodges to determine if there was any actual need for some means of supplementing the present plan of dispensing charity, the committee found that 94 lodges out

of 540 stated in substance that a Masonic Sanitarium was needed. It did not regard its findings sufficiently conclusive to warrant a specific recommendation, however, and concluded its report as follows:

Your Committee feels that the data acquired is valuable and helpful in illuminating the subjects inquired about, but it does not feel that the data procured is sufficiently exhaustive or accurate at this time to warrant this Committee in recommending any plan for the institution of a Masonic Sanitarium. We feel, however, that a thorough investigation of the matter, from all possible angles, should be made and that due, deliberate and careful consideration should be given this important subject.

To this end we therefore recommend that this Committee be continued, to further investigate the subject and that such Committee submit to the next session of this Grand Lodge the results of its findings and its recommendations in the premises.

Grand Master Glaze continued the committee, appointing as an additional member Brother T. J. Reeves, Past Junior Grand Warden. This committee reported in 1923, in part, as follows:

As might be expected with a membership of over 81,000, there has come into existence a class of cases which money alone, administered through the machinery of the Grand Charity Fund, could not properly handle. We refer to that class of cases which, owing to their nature, renders it almost, if not quite impossible, to find for them proper local care and attention. It is the opinion of this Committee that the great work of the Grand Charity Trustees should be continued as heretofore, but that changed conditions which now confront us, make it necessary that, as supplemental to the means of relief provided through the Grand Charity Fund, we must resort to similar means adopted in so many other Grand Jurisdictions and have a Sanitarium or Home, where those peculiarly distressing cases may be cared for. After a careful investigation, extending over two years, through direct correspondence with the Lodges of the state, we find that there were, on January 1st, 1923, approximately ninety-six Masons and their dependents in this Grand Jurisdiction who, because of the peculiar conditions surrounding each of such cases, could be better cared for in a properly equipped Sanitarium. Nineteen of such cases have died since the beginning of the year 1923, leaving now seventy-seven such dependents. This does not take into account those who became dependent after January 1st, 1923.

We find that thirty-five Grand Jurisdictions in the United States have Sanitariums or similar institutions in which to care for their dependent, afflicted members, who need and require that special kind of aid and treatment.

We find, after a careful examination of the reports returned by the Subordinate Lodges of this Jurisdiction, that the Masonic Fraternity should have a Sanitarium properly located and equipped within this state, in order

that it may adequately discharge its Masonic obligations to its afflicted members and their dependents.

We therefore recommend that proper steps be taken at this Communication of the Grand Lodge, looking to the financing and erection in this Grand Jurisdiction of a Masonic Sanitarium, planned at the outset to care for from twenty-five to fifty members, and that the same be further planned to permit enlargement as the needs become apparent and funds are available.

We further recommend that in order to finance such a Sanitarium, that an increase of One Dollar (\$1.00) be made in the annual Grand Lodge dues, such increase to be continued for such time as may be necessary to purchase, erect, equip, furnish and maintain a Masonic Sanitarium.

The incoming Grand Master, Brother Gabriel, reappointed Brothers West, Westfall, and Clovis to the Sanitarium Committee for the year 1923-1924.

The Grand Lodge went on record in 1923 as favoring the establishment of a Masonic Sanitarium. The following year, the Grand Lodge, at its annual session, adopted legislation looking to the ultimate erection of a Sanitarium. Section 453 of the Code stated that: "The Grand Lodge of Masons of Iowa, A.F. & A.M., shall purchase real estate, erect, construct, equip, and maintain a building or buildings to be known as a Masonic Sanitarium for the care of those Masons and their dependents who by reason of their necessities and infirmities cannot be properly cared for by the Trustees of the Grand Charity Fund." Sections 454 and 455 set up and empowered a Committee on Sanitarium to effect the ends stated in Section 453.

In 1925 in his address, Grand Master Ernest R. Moore reported what progress the committee had made toward selecting a site. He said:

Many properties were investigated but none seemed to the Committee to be suitable or desirable. Finally the Committee received from Brother Oscar Staby of Davenport a proposal for this project, a property that was readily adaptable to the purpose, at a price of \$50,000. This property, known as the W. P. Bettendorf Estate, in the town of Bettendorf, comprises approximately 22 acres of land, a splendid house some 40x100 feet, with service ell, a large garage and other buildings, all of fireproof concrete construction and all in fine condition. The original investment far exceeded and the present value may be conservatively estimated at more than \$100,000. Upon the unanimously favorable report of the Committee on Sanitarium and the Board of Trustees, I authorized, as an emergent action, the execution of a contract to purchase this property July 1st, 1925, subject to the approval of this Grand Lodge. The members of this Grand Lodge will have an oppor-

tunity to see this property and make known their further wishes in the matter upon consideration of the report of the Committee.

The Grand Master recommended the necessary appropriations to purchase this property and complete the necessary arrangements for the operation of the Sanitarium as soon as possible. With the Grand Lodge as a whole "Sanitarium conscious," the granting of the Grand Master's wish was a foregone conclusion, but still it is apparent from a hint in the report of the Committee on Grand Master's Address that there was an opposition group who felt that hospital service could be obtained in the established hospitals over the state at less expense than it could be furnished by a Sanitarium operated by the Grand Lodge. This minority group also probably saw the Sanitarium project as an entering wedge which might ultimately undermine the traditionally satisfactory "Iowa Plan" of administering charity and result in the erection of more Masonic homes at great expense to the Grand Lodge. As far as the expensiveness of the Sanitarium project was concerned, the opposition group was undoubtedly correct in its views, as has been proven by experience through the succeeding fifteen years. But their position provides no satisfactory answer to the problem of the Craft's responsibility toward such peculiarly distressing cases as were described by Grand Master West in the quotation given above: "... bed cases or semi-bed cases, needing the care of a nurse a part, or all of the time. Such cases cannot easily be kept in a hospital for an indefinite time and even if they could, it is not a proper place for a continued residence." The full weight of the argument is clearly not on either side; for it could be logically contended that the resources of the Craft available for charitable purposes are by no means unlimited and that funds diverted into an expensive Sanitarium project benefiting relatively few are subtracted from the amounts that could be spent on a large number of cases under the "Iowa Plan."

But, as the Committee on Grand Master's Address pointed out, the present issue was not whether there should be a Sanitarium—the Grand Lodge having already committed itself to such a project—but rather *where* it should be located and *how* it should be built. The committee joined the Grand Master in approving of the Bettendorf Estate.

One of the grounds for this committee's approval of the Betten-

dorf property was that the main building would not need to be remodeled and thus the Sanitarium could be put into operation at less expense to the Grand Lodge. But it is in the nature of such projects that, once started, they grow despite all checks. When the Sanitarium Committee met in Des Moines a month after the Grand Lodge session in 1925, one of its first actions was to resolve unanimously "that it would be neither expedient nor economical to adopt a plan of operation with the accommodations possible in the present building" and "that the Committee approve an addition to the present main building, to provide necessary accommodations and facilities for approximately one hundred persons."

In August the committee met again, with architects present to submit proposals. Beuttler and Arnold of Sioux City and E. G. Holbrook of Davenport were requested to collaborate as architects and engineers. Early in 1926 contracts were let, and shortly thereafter construction was begun. At the session of Grand Lodge in 1927, Grand Master Harry M. Belt announced that the Sanitarium was completed and in operation. At the same session, the Sanitarium Committee made a final and complete report of its activities which had extended over several years. Some excerpts from this report will round out the story of the project:

Work was begun (i.e., in 1926) as soon as snow left the ground. The plans adopted called for an addition joined to the east of the residence, extending one hundred and eighty-five feet on the brow of the hill with an "L" eighty-eight feet toward the garage building. This plan was preferred on account of the compact grouping of buildings, the possibility of juncture with residence without disturbing its interior, and the fact that the grounds would be improved rather than marred by the building operations.

The Sanitarium proper is of fire-proof construction, practically three stories in height and conforms in design and floor levels with the residence building. The exterior is finished with gray brick instead of stucco. The modified plans give sixty-two guest rooms finished at present, and the designs call for twenty-four additional rooms on the lower floor that can be completed as required. The installations of the steam heating plant, elevator, refrigeration, water supply and other modern utilities desirable in such an institution are of a character that will amply serve the institution when operated at its fullest capacity.

The former residence provides ample accommodation for Superintendent, nurses and assistants; with reception rooms, library, lounging rooms and

porches for the convenience of guests, beside additional bed rooms and ample storage room. The other buildings are well constructed and useful.

* * * * *

During the latter half of January, 1927, the General Contractor became insolvent and we were notified of his default on contract. We were protected by Surety Bond, but the situation was embarrassing. Full acknowledgment of liability was given by the Southern Surety Company, bondsman, and arrangements made for the completion of the General Contract and satisfactory disposition of liens without any particular expense in the matter. In this emergency the Committee availed itself of the legal services of Brother Louis Block, P.G.M., and his firm, and are grateful for prompt and valuable services rendered. These complications and adverse weather conditions delayed certain parts of the work in hand, but eventually all troubles were overcome and buildings satisfactorily completed, although the resulting litigation has not yet been entirely finished.

* * * * *

We are proud that we have been privileged to do something toward the establishment of an institution that we sincerely believe will be a practical exemplification of the charitable tenets and obligations of Masonry. With the completion of the duties assigned to us we present this final review, and assure you of our confidence that the administration of the Sanitarium will bring comfort to the body and peace to the soul of many a pain-racked and helpless brother, widow or orphan, who would otherwise be neglected and disconsolate. We predict for this institution a warm place in the hearts of Iowa Masons and a firm support in the future as its experiences and requirements develop and become known to the Craft.

With the story of the Sanitarium brought down to its conclusion, we return to the Grand Lodge session of 1925. Grand Master Moore reported that during the past year the Grand Orient of France had invaded the jurisdictional rights of several Grand Bodies of the United States, and he recommended accordingly that fraternal relations be suspended until "that Body furnishes satisfactory evidence that it will respect the doctrine of territorial jurisdiction, as regards the Grand Lodges, in the United States of America." His recommendation, embodied in a report of the Committee on Grand Lodge Recognition, was adopted.

One of the most significant portions of the Grand Master's address was that which bore on the Masonic Service Association of the United States. It marks the first announcement before the Grand Lodge that dissatisfaction was growing with the direction being taken by the Association. While it was several years yet before the actual break occurred and while to some extent the

Grand Master's pointed comment was intended as a warning which might effect an improvement in the Association's ways, the pertinent section is worth noting as background for subsequent events. The Grand Master said:

This is a matter that has given us much concern. This Association was formed some five years ago to meet what seemed a demand for a larger degree of co-operation in emergencies between Grand Jurisdictions and to secure the benefits of co-ordination in educational effort. It was recognized that the proposition must be experimental, that a course must be felt out, that mistakes would be made and that real progress would be slow. The spirit of the organizers was high and the purposes unselfish. Many mistakes were made, yet some material progress was also made. Changes were made in management and in policies to meet objections that seemed valid. Notwithstanding these changes and implied agreements on policy and scope of effort, the new direction of affairs has not been satisfactory to us. There has been a pronounced feeling among us that the directing force has not always been competent, and that policies and programs have been adopted that are far from what was contemplated at the formation of the Association. I cannot but feel that much of the new program is unnecessary—unwise, in fact. A meeting of the Association was held in Chicago on November 11th and 12th, 1924, where changes in policies and programs were discussed but little definite action taken. Therefore, to protect our position for your action now, on March 1, 1925, I caused the amount appropriated by our last Communication to cover the year 1924-25 to be remitted and at the same time served notice of intention to withdraw as required by the By-laws of the Association. The matter is before you for action. I believe that the ideals upon which this Association was founded are not only wise but necessary to the development of practical Masonic service throughout the country.

The Grand Jurisdiction of Iowa has always been a consistent supporter of these ideals, and in devotion to them, I deem it our duty to remain a member of the Association if it remains true to the fundamental ideas upon which it was founded. I believe that in the present stage of Masonic thought and life throughout the country the spoken word in Masonic teachings is of greater force and value than the written word; that it should be the constant endeavor of the Masonic Service Association to keep in closest contact with member jurisdictions,—a work of much greater value and importance than the development and publication of libraries and serial literature,—and that it is essential that member jurisdictions shall be kept fully informed at all times on the financial affairs of the Association.

If the Association will function along these lines and correct defects in administration, some of which have existed from its inception, Iowa can consistently remain a member. If, however, these necessary details, so neglected in the past, be not properly cared for, I believe our membership should be terminated.

To the end that this matter shall receive proper attention, and in a proper Masonic spirit, I recommend that authority be given to the incoming Grand Master, acting with the approval of an Advisory Committee, to be appointed by him, to continue such membership, or to consummate our withdrawal under notice heretofore filed by me.

The incoming Grand Master, Brother Thomas W. Wellington, appointed as his Advisory Committee to act in the matter Past Grand Masters Louis Block and Charles C. Clark. Failure of this committee to agree on a course of action resulted in their letting the notice of withdrawal go by default, and membership in the Association was continued for the time being. In his address, Grand Master Wellington remarked: "While the affairs of the Association are not conducted in a manner entirely satisfactory, still its possibilities for achievement are such that our withdrawal at this time would be unwise."

The following year, however, Grand Master H. M. Belt took the decisive step of informing the Association of the Grand Lodge of Iowa's intention to withdraw, giving the required three months' notice, in February. The Grand Master had attended the meeting of the Association in November 1926. At the request of the Chairman of the Executive Commission of the Association, Grand Master Belt, in December, wrote suggesting certain changes in the administration and policy of the Association. Receiving no assurance that these recommendations would be considered, he felt obliged to serve notice. His action was upheld by the Grand Lodge at its session in June 1927, but not before a move by Brother C. C. Clark to delay final action pending a committee investigation had been defeated. Thus Iowa severed its connection with the organization it had helped to foster. The Grand Master's recommendations were as follows:

1. Reduction of extravagant overhead expense in office at Washington.
2. That the book publishing business be sold to a private publishing concern and the Masonic Service Association be relieved of that responsibility and liability.
3. That, primarily, the Masonic Service Association was organized for what that name implies, and should not be involved in the business of publishing a magazine.
4. That the Association should be more prompt and helpful in the matter of suggestions and leads to the various subscribing Grand Lodges.

5. That there should be a detailed itemized statement promptly and cheerfully furnished subscribing Grand Lodges, showing every item of receipts and expenditures, including salaries and the names of all persons receiving money from the Association. There have been no detailed financial reports for four consecutive years.

6. The adoption of a proposed amendment, namely, to have each member jurisdiction represented on the Executive Commission, and frequent reports to be made to each subscribing jurisdiction.

Grand Master Belt made it clear that at least a part of Iowa's basis for complaint lay in the fact that, though it was a partner in the Association, it had not been taken into the confidence of its management and adequate information about the operation of the Association had not been forthcoming.

While there were clear and positive grounds for Iowa's withdrawal from the Association, as the Grand Master's complaint abundantly shows, an added reason for the action is undoubtedly contained in the fact that the Grand Lodge's own Service Committee had proved that it could provide all the necessary educational services within the state. Grand Lodge funds invested in the activities of this committee reaped far more attractive dividends than the Association had paid. Moreover, the time was one when the leaders of the Iowa Craft, taking note of economic disturbances, were calling for all possible economies consistent with the proper discharge of Grand Lodge necessities.

In his address to the Grand Lodge in 1926, Grand Master Wellington said:

In reporting to you the condition of the Order in Iowa, I have no desire to give you the impression that the future of our fair state looks dark or hopeless. But we would do well to recognize that for three or four years Iowa has been reaping the inevitable results of the unwise speculation and inflation of war times. The economic situation is not good. This situation, however, is not hopeless. The greatest agricultural commonwealth with its productive soil and enlightened population will again be restored to prosperity. But as members of this Grand Lodge and men who are interested in its success and prosperity, it is your duty to recognize that the present situation demands the utmost economy in the administration of its affairs. This Grand Lodge should heed the warning against extravagance. It should avoid entering upon any ambitious project which might call for increased expenditure. On the other hand, I would not have you impair our worthy activities by unwise parsimony.

The Grand Master pointed out that the reports of the Special Representatives showed that many lodges and their members had lost all they possessed by the failure of banks or through bad investments. Many lodges were receiving no petitions. Large amounts of dues remained unpaid. Some lodges were dissatisfied with the increase in Grand Lodge dues. During the year nearly half as many were suspended for non-payment of dues as were given degrees, the net increase of membership totaling only four hundred and forty-three. These circumstances all made the strictest economy imperative in the Grand Lodge, Brother Wellington insisted. To discourage any unwarranted rise in charity costs which might result from a disposition to make the Sanitarium a "home," he urged that the general policy of conducting the Sanitarium be clearly defined by law:

It should be provided that only those persons who are in need of daily nurse care shall be admitted to the Sanitarium or permitted to remain therein. It should be provided that no person shall be admitted to the Sanitarium who can be suitably cared for by an allowance from the Grand Charity Fund; nor shall anyone be admitted there against his will so long as he can be properly cared for elsewhere at a cost not to exceed the per capita cost at the Sanitarium.

To improve the efficiency of Grand Lodge charity activities, the Grand Master proposed that the present Board of Trustees of the Grand Charity Fund be increased to five, with power to employ a Secretary who would serve as a field investigator to make personal investigation of all cases not readily adjustable by correspondence. He also recommended that the Sanitarium Committee be merged with the Charity Fund's Board of Trustees in order to unify the control of the Grand Lodge's charity work. These suggestions of the Grand Master were embodied in amendments and adopted at the 1926 session.

Brother Wellington felt called upon to issue a warning in regard to a General Grand Lodge. This issue had never lain dormant for long, and the Grand Master recognized a serious threat in the propaganda being spread by the "few proponents of this project" and "a number of publications." Discussing the matter, he said:

Now what are the reasons given for the establishment of a General Grand Lodge? Have you ever heard more than one reason given; namely, that once in the history of the world, at the time of the World War Masonry was handicapped because it had no national organization? The Masonic

Service Association of the United States was organized to meet any such an emergency that may arise in the future. It may be argued that this Association has wandered somewhat away from its original purpose. Does any one suppose that there would be no danger that a General Grand Lodge might not wander far afield while waiting for another World War? My brethren, let me say that I am convinced that no greater calamity could befall our Fraternity in the United States than would result from the establishment of a General Grand Lodge. The several Grand Lodges of the United States are now bound together by our ancient laws, customs, and landmarks. The most pleasant relations exist among them. It is realized by the leaders of Masonry that a general organization endowed with any power at all would inevitably lead to discord and strife and contention and dissatisfaction and confusion. In Iowa there are 86,000 Masons, 550 lodges. Do we need some super-organization to lead our footsteps aright, to dictate to us the wording of our ritual, to force upon us laws and customs unfitted to our experiences?

During the year 1925-26, two Past Grand Masters of the Grand Lodge of Iowa, both of them judges in Iowa courts, passed away. On September 15, 1925, Thomas Arthur, Grand Master of Iowa Masons 1916-17, and Judge of the Supreme Court of Iowa since 1920, died in Des Moines. On December 22, William Hutchinson, Grand Master of Iowa Masons 1912-13, Chairman of the Committee on Masonic Jurisprudence since the death of Brother C. T. Granger, and since 1896 a Judge of the Twenty-first Judicial District, died at a sanitarium at Waukesha, Wisconsin. These deaths were appropriately announced to the Craft by memorial circulars issued by Grand Master Wellington. The following year it became Grand Master Belt's sad duty to announce the death, on November 25, of Brother James De Kalb Gamble, Grand Master of Iowa Masons 1889-90 and 1890-91, at Knoxville, Iowa. Past Grand Master Gamble, in his youth a patriot soldier and long a Judge on the District Bench, had reached the advanced age of ninety years and seventeen days. He had been in attendance on the Grand Lodge continuously since 1880, a record unequalled in the annals of Iowa.

Grand Masters frequently observed that their personal visits to lodges usually had salutary effects. Problems which had troubled or divided a lodge's membership could usually be quickly solved; enthusiasm which was on the wane was often revived. The great difficulty was that even the most industrious Grand Masters were able to visit but a small percentage of the 550 lodges scattered

about the state. The revival of interest in the District Deputy Grand Master system under Grand Master Barry was an effort to secure the benefits and advantages of Grand Master visitation by a system of proxies. As long as the deputies remained few in number and were chosen from the Grand Officers, their usefulness in this direction was relatively great. But two things occurred to change matters: the number of deputies was increased to seventy, more than most Grand Masters were likely to be personally acquainted with; established as Special Representatives, drawn largely from the corps of District Lecturers, the deputies began to function in close harmony with the Board of Custodians, inspecting lodges mainly in respect to their ritualistic proficiency. While their usefulness in this activity was testified to by several of the Grand Masters, their value as substitutes for the Grand Master in person declined almost as their numbers increased. Recognizing this fact, several of the Grand Masters redoubled their efforts to make personal visitation to the lodges. In some ways, the Grand Lodge was back where it had been before agitation for Deputy Grand Masters had begun.

Touching on these various problems, Grand Master Belt said in his annual address the following, in part:

I want to commend strongly the valuable service that the Board of Custodians and the Special Representatives are doing for Masonry within our Jurisdiction. I must, however, say that in some cases I have found that Representatives have gone out as critics and not as instructors. Where this has occurred, it has not left the officers and brethren of the particular lodge in an amiable frame of mind, and I suggest that such should not be the case—that an instructor should go to instruct and educate and not to criticize.

* * * * *

The duties of the Grand Master and the demands of the several lodges on his time have grown so great that it takes almost the entire time of the incumbent to satisfy these demands. While I am convinced that the Grand Master's office should be, and is, an executive office, there are so many invitations to visit lodges and to take part in the work of the various degrees that no recent Grand Master has had the courage to disregard these requests and invitations. I believe a reasonable solution of this problem could be worked out by dividing the state into districts and having district meetings, with the understanding that all Masters and Wardens, together with the Grand Master and as many officers of the Grand Lodge as possible, should attend these meetings. The Board of Custodians have the state divided into districts, and with the co-operation of this Board, the Masonic

Service Committee and the Grand Master, a workable solution could be arrived at. In this way almost every officer of the subordinate lodges in the state would have an opportunity to meet and visit with the Grand Master in person. I am not at all in accord with the idea of the District Deputy System, but do believe that these group meetings would be a great benefit to the Craft at large, as in this way it would bring about a much better fraternal feeling between the various lodges. The various picnic organizations and regional organizations have this idea in mind. I trust this Grand Lodge will give this matter serious consideration.

The theme of economy and of more careful administration of the Grand Lodge's financial affairs was stressed by Grand Master David R. Tripp in his annual address in 1928. For several years the Grand Masters had been urging stricter consideration of Grand Lodge finances. Their concern was justified by the fact that with the extension of financial distress in recent years, Masonic membership had begun to plummet, seriously reducing the Craft's annual revenue. Suspensions for non-payment of dues increased spectacularly, in spite of the fact that many who were clearly unable to pay dues were excused from doing so. The ranks of the Iowa Masons were reduced by death in 1927-28 by 1,357, an even larger number than had been lost in 1918-19—the influenza and war year—when 1,149 had died. Then, when the general rise in costs of living is considered, and the added burden on Iowa Masons brought on by the Sanitarium, the reasons for financial concern are not hard to appreciate. Grand Master Tripp, reviewing the whole problem, advised more fully itemized reports on Grand Lodge expenditures as one method of discouraging leaks. He discouraged unnecessary expenditures by constituent lodges. As regards Grand Lodge expenditures, he said:

There is no question in my mind that these can be reduced without cheapening our Order. Is there any good reason why we should see how much we can spend just because the Grand Lodge is liberal and it is the other fellow's money we are using? The same economy should be practiced in Grand Lodge matters that we find advantageous in our home lodges and in our private business.

Is this not a fair proposition? In other words, Grand Lodge matters should be run on a thorough business basis, free from sentiment, neither niggardly nor yet extravagantly. This is a real business, a big business, and should have the most careful attention, and in these hard times, economical management. We have been accused of being too extravagant, of wasting money and there may be danger of an uprising that will be quite embarrass-

ing, so it is well for us to get our feet on the ground without being forced to.

We may as well recognize the fact that our Grand Lodge is in the hands and under control of our constituent lodges. If we force them too far we cannot tell what the result may be. Of this much we are confident, that if we do what we should and curtail our expenditures, eighty-thousand of our eighty-six thousand Masons in Iowa would say amen with a big "A" and they hold the key to our treasury.

Those who have plenty of this world's goods may not be interested about the cost, but we have many members in our Grand Jurisdiction who are clean to the core, but are not blest with money, yet who have been with us many years and have helped to make us what we are today. In early days the cost was small, but their wealth has not increased. It is now time to think of the other fellow and not drive him from the joys he has loved so long.

One reason for stating these facts is because it has been said to me personally, "If they cannot pay their dues on account of the needs of their family they have no business in the lodge."

I am quite sorry to know that we have a single member in our Order who can be so unkind as to make such a remark even if he thought it. Masonry teaches us that we are all equal. The money we have or the clothes we wear cut small figure; it is the man in the clothes. On this I am sure we all agree.

In 1928, the eighth edition of the Constitution and Code of the Grand Lodge of Iowa was published. For the first forty-odd years of its existence, the Grand Lodge was operated under a simple Constitution and a set of By-laws, adopted at the time the Grand Lodge was organized in 1844. Amendments were made from time to time, and rules and regulations were adopted by the Grand Lodge, but the first complete and comprehensive codification of Masonic law in Iowa was not authorized until 1886, when Brother C. T. Granger—then Grand Master—was given the task of redrafting the Constitution and setting up the Code. Referring to this early period, J. Hugo Tatsch wrote (*Grand Lodge Bulletin*, XXX, 163):

Prior to the adoption of the Granger Code in 1888, the jurisdiction had no properly defined system of law—all that existed was a Code with some digests of decisions. To really get at all the regulations underlying an activity, it was necessary to scan the proceedings carefully for some unknown or vaguely remembered action or decision, and, as the pioneers passed from the scene, their memories were no longer available as a source of reference. It was this state of affairs, among others, which Brother Granger corrected; in doing so, he placed Iowa Masonry under perpetual obligation for his able efforts.

Granger's work ran through six editions, the last appearing in 1915, shortly before his death, and representing the closing labors

of his life. An accumulation of changes in the statute law of the Grand Lodge and some changes in the Constitution made necessary the preparation of a seventh edition of the Code in 1922, the work being done by Past Grand Master Frederick W. Craig. It was not long, however, before there was agitation for another revision of the Code. In 1927, Grand Master Belt said, in reference to this subject:

The need of a revision of our present Code has been discussed at several preceding Grand Lodges. There are many sections therein that have been written by lawyers and require a lawyer's interpretation. These laws must be interpreted in the main by men who are not familiar with legal terms and technicalities and therefore they should be made so plain that any Master Mason could easily understand their meaning. I would therefore recommend that the incoming Grand Master appoint a Code Revision Committee to consist of the entire Jurisprudence Committee and Grand Secretary C. C. Hunt.

The Committee on Grand Master's Address did not feel that *revision* of the Code was so much indicated as *rearrangement*. They recommended:

Most of the sections of our Code are plain and well written, but the principal objection is that they are not arranged in an orderly manner, making it difficult to find many of them. This is especially true as to the different sections pertaining to Masonic offenses and trials. Much has been done to simplify the Code in this respect by the Masonic Trial Manual prepared by our efficient Grand Secretary Hunt a few years ago. We believe that a re-printing of the present Code with the sections properly arranged would further simplify the use of the Code and be of great assistance to the officers of the different lodges. This re-arrangement should be done by our Grand Secretary, who is very familiar with this matter, and we would suggest that it be done by him under the supervision of the Committee on Masonic Jurisprudence.

The Grand Lodge adopted at the 1927 communication a motion providing that

. . . . the entire matter of re-writing and re-arranging be referred to the Committee on Masonic Jurisprudence and the Grand Secretary with authority to re-write such parts as may be necessary, re-arrange the various sections and submit the same to this Grand Lodge at its communication in 1928, for its consideration.

Grand Secretary Hunt, in consultation with Brother C. C. Clark, Chairman of the Committee on Masonic Jurisprudence, prepared this new edition, which was adopted by the Grand Lodge and published in 1928. A useful feature of the 1928 Code was its comprehensive and detailed index, embracing 153 pages as against 182 for

the text proper, which not only helped to obviate many of the questions perennially addressed to the Grand Master, but also provided Study Circle groups with excellent leads for discussions.

By an ironic coincidence, just as the Grand Lodge was taking the steps which would sever it from the Masonic Service Association, an emergency occurred of the sort the Association was established to deal with. Early in the spring of 1927 the Mississippi River went on a rampage, and floods of unprecedented extent and severity ravaged the Southland, rendering thousands homeless. Under date of May 5, Grand Master Belt issued a circular to all constituent lodges of Iowa, calling upon them to contribute toward a fund being collected among Masonic organizations throughout the country for the relief of flood sufferers. The response was immediate and generous. The Grand Secretary reported in 1928 that a total of \$15,029.63 had been contributed by Iowa Masons (exclusive of \$9,265.69 contributed by other grand and subordinate bodies in the state) and that this amount stood ninth among the contributions of all the Grand Bodies. A short time earlier, Iowa Masons had contributed liberally to the relief of sufferers from the Florida hurricane. From these two experiences, it became evident to many that Masons could carry on their traditional relief activities in times of emergency without the assistance of the Masonic Service Association. This discovery probably lessened any regret in abandoning the Association. Before 1928 was over, the Grand Master, this time Brother Charles E. Wright, again called on the Craft for contributions for the relief and habilitation of brethren stricken in the disaster in Florida and Porto Rico in September.

In his address to the Grand Lodge in 1929, Grand Master Wright paid particular attention to the subject of finances. To the constituent lodges, he recommended the budget system, "that present-day specific for all financial ills"; to the Grand Lodge, he recommended the creation of a board or committee to which all lodges would submit their plans for financial undertakings of any magnitude, as well as their building plans. Discussing this problem, he said in part:

. . . . a lodge, like an individual, should so live that at the end of each year there shall be a creditable balance on the right side of the ledger. The re-

sult will be a happy and prosperous lodge, ready and able to act a real part in the affairs of its community.

In recent years, particularly in the heyday of a few years ago, many of our lodges have undertaken to acquire homes. A commodious and elegant home is a fine thing, and to possess such a laudable ambition, but if secured only with the accompaniment of a burdensome debt, an ever-present worry and a constant handicap, 'twere better that a lodge should live in more modest quarters, though rented, yet able to carry on.

Some lodges in the days of prosperity undertook the financing of temples entailing debts which now threaten the very existence of those lodges. Some have erected or purchased business buildings, figuring that rentals would pay off the debts incurred, only to find now, perhaps, empty store rooms, converted into liabilities instead of assets, for taxes, insurance and repairs go right on.

In an effort to meet their obligations some lodges have raised their dues to \$10.00 or even more, and their fees in like proportion. Some think that the Grand Lodge can and should help them. To these let me say again that Grand Lodge funds are simply the contributions of all the lodges. And shall we take the money of the prudent and thrifty ones, some without homes of their own, to provide homes for those which heedlessly get themselves into trouble, helpless in a maze of debts? I hardly need say that the Grand Lodge has no money for such purpose.

Too often these over-ambitious programs are started off with a big feed, a booster meeting, with a Whoop! Hurrah, Boys! on a wave of enthusiasm rather than a due consideration of financial conditions.

What a cry went up a few years ago over an additional dollar in dues for a worthy charity, and yet more than one instance of lodge building incurred debt on which the interest alone required \$3.00, \$4.00 or even \$5.00 from the dues of every member during a term of years.

A lodge of 160 members has a site worth from \$1,500.00 to \$2,500.00, but *no money*. Has plans for a \$35,000.00 Temple, expecting to sell stock to members up to 40 per cent of the building cost and secure a loan for the other 60 per cent, a total debt of \$35,000.00. Interest alone at 5 per cent on such sum would amount to practically \$11.00 per member annually.

One lodge by persistent effort has succeeded in paying off almost 10 per cent of its debt in *fifteen years*. How long to pay the total debt?

* * * * *

They (these unwise projects) are matters of deep concern to all our lodges; and not in a monetary sense alone, for they retard the progress of the involved lodges and injure the reputation of the Fraternity.

Brother Wright was the last Grand Master to make his report in the decade of the Twenties. With his work, we close this chapter of the Grand Lodge history and turn to the Thirties, the years of depression in the country at large. In many respects, the Thirties

are a close continuation of the years immediately preceding. Some words from Grand Master Wright's address to the communication in 1929 will serve as a transition piece between this chapter and the following one:

With the State practically stationary in point of population and undergoing a trying economic adjustment, we may not hope for much growth in numbers. While we think that most of the frothy material which drifted to us in such numbers a few years ago has been sloughed off in the many suspensions of recent years, and that we are just at the threshold of a healthier era, we are not yet on the gain in numbers. In fact, the past year has again witnessed a slight loss in membership, seventy. Analysis of the returns reveals that while there has been a decrease in the number of raisings and admissions, there has also been a noticeable decrease in the number of demissions, suspensions and expulsions. And in all these respects we have fared better than the general average of all the Grand Jurisdictions of the United States.

We are, however, making gains in another and even better way. The work of our lodges constantly improves, and the influence of Masonry steadily increases. The dissemination of Masonic knowledge, exoteric as well as esoteric, goes on apace. Just as the lodge does not exist solely or chiefly for the conferring of degrees, so we may well embrace the opportunity afforded by this period of quiet to take stock of ourselves, to examine critically our methods with a view to making them more efficient, that the beneficent influence of this great institution may be ever greater in the affairs of the world about us.

Early in this year of the decade, on January 9, Past Grand Master Willis Smith Gardner passed away and was laid to rest with appropriate ceremonies at Clinton, Iowa. He served the Grand Lodge as its Grand Master during the year 1902-03.

THE THIRTIES (1930-1938)

Compared with the busy war days and the prosperous Twenties, the Thirties are a relatively subdued period. Three-fourths of the magnificent gain of nearly twenty-five thousand additional members which had been accumulated during the fat years of the early and middle Twenties was lost by successive decreases which recurred with monotonous regularity through the Thirties. Each year the losses for the Order through death, demission, and suspension for non-payment of dues have outnumbered the gains through initiation, admission, and reinstatement. But as the crops of new members began to fail with discouraging frequency, the Grand Masters said, in effect, "Let us mend our fences and improve what we have against the day of returning prosperity." The Craft has been purified and strengthened by its struggles through the depression years. As Grand Master Wright pointed out in 1929, much of the weaker material that drifted into the lodges during and shortly after the war was sloughed off during the trying years through suspension and expulsion. We have learned that strength is not measured in numbers, but in the earnestness of the faithful few. The members remaining in the Order have received the benefits of redoubled efforts on the part of the Service Committee and the ritualists.

Financially the Grand Lodge has had to make some readjustments demanded by the reduced income. The membership losses, falling off of fees, and non-payment of dues all contributed to lessen the funds available for Grand Lodge activities. In time there was a general demand that dues be decreased, and with the decrease came the need that expenses be cut.

Some of the weaker lodges folded up and surrendered their charters; others found that consolidation was the only satisfactory answer to their reduced memberships and financial distress. Few new lodges were constituted. Brother Block and others had preached twenty-five years before that the saturation point had nearly been reached and that charters should be granted charily. Now it was no longer necessary to exercise this vigilance, because there was little demand for new lodges.

Two big issues were before the Grand Lodge for several years and were made the subject of much discussion and of committee reports. One was the matter of dual or plural membership. The other was the question of trials by commission. Both were finally reported on unfavorably, and there was not the necessary leadership in Grand Lodge to overcome opposition to them.

Another question which had long arisen perennially in one form or another was brought to the forefront by the repeal of the Eighteenth Amendment. The Grand Lodge was called upon to define its attitude toward liquor and its position on the numerous subsidiary questions arising in connection with the whole problem. Was 3.2% beer intoxicating, though legal; and, if not intoxicating, was it wrong to keep it in lodge quarters? Grand Masters were called upon to exercise the judgment of a Solomon in ruling on questions of this sort:

If a member of this lodge (an Iowan) living in California operates a grocery store and also sells light wines and beer which may be of higher alcoholic content than 3.2%, but is not violating the laws of California or the United States, or the laws of the Grand Lodge of California, is he thereby committing a Masonic offense?

Part of the difficulty arose from the fact that, when the Code was revised in 1928, the prohibition law was still in effect, and no one contemplated its repeal. Accordingly the section of the Code touching on the liquor question was reworded to simplify its reading. The 1922 Code (Section 309) declared in part:

This Grand Lodge expressly declares the intentional sale of intoxicating liquors in violation of the laws of Iowa, including sales by all persons engaged in the sale of intoxicating liquors to be used as a beverage, whether permitted by the laws of Iowa, or otherwise, a Masonic offense, and the penalty, upon conviction thereof, shall be expulsion.

The 1928 Code (Section 226b) changed this to read:

The Grand Lodge expressly declares the intentional manufacture, transportation, sale or possession of intoxicating liquors in violation of the laws of Iowa, or of the United States, a Masonic offense, and the penalty, upon conviction thereof, shall be expulsion.

and thus gave the Iowa Mason as much latitude in the matter of liquor as the Iowa law did then or might later. With the advent of repeal and the revision of the Iowa liquor law it was possible for Masons, under the language of the 1928 Code, to do things which were previously described as unmasonic conduct and grounds for

expulsion. Grand Master John T. Ames pointed this out in 1936 and strongly urged a return to the old law, but the Committee on Masonic Jurisprudence, while approving of the Grand Master's moral stand, felt that "the re-enactment of the old law would not only not cure the evil, but would cause much confusion and uncertainty in its enforcement." The committee felt the legislation should be "carefully considered, well weighed, and when determined on, energetically enforced." Accordingly, it recommended that the matter be referred to the Committee on Code Revision.

A number of distinguished Iowa Masons have been lost to the Grand Lodge by death during the present decade, among them the following Past Grand Masters: Brother Walton (February 20, 1930), Brother Alberson (April 17, 1931), Brother Tripp (April 21, 1935), Brother West (May 3, 1935), Brother Block (June 3, 1935), Brother Moses (September 20, 1935), Brother Craig (April 24, 1937).

The death of Past Grand Master Louis Block marked, in a sense, the end of an epoch. Brother Block, particularly in his younger years, had been the leader of a liberal element in Grand Lodge. During his career he had espoused many causes, bringing some to successful issue, dropping others as his views modified. The change in the Code of the section on physical requirements owes as much to him as to anyone. He was in a sense the father of activity in Iowa on "the study of Masonry," as anyone can read who turns to his address in the 1912 Proceedings. He joined enthusiastically the movement in 1918 to extend the hand of fraternal accord to the French Grand Bodies. He urged the institution of trial commissions to sit on Masonic cases in the lodges. For a while Brother Block agitated for some kind of General Grand Lodge; but soon after the formation of the Masonic Service Association in the United States, in whose early history he took an active role, his interest in a General Grand Lodge waned somewhat.

Brother Block was not alone in his espousal of these causes. In their day, Brother Joseph Fort Newton and Past Grand Master Schoonover served with industry and enthusiasm in the campaigns of the more liberal group in Grand Lodge. There were others, too, who fought shoulder to shoulder with these. But one by one the leadership of this force was reduced: by death, by change of resi-

dence, by expulsion, by hardening of the liberal arteries. As the Thirties come to a close, it is fair to say that there is no strong, youthful, well-fed, liberal group in the Grand Lodge capable of making its views prevail over those of the entrenched conservatives. The conservatives, whose faith is pinned in the Ritual and in ritualistic proficiency, are well-organized. Their dominance in the Grand Lodge—through the Board of Custodians, the corps of District Lecturers and holders of certificates of proficiency, and the system of Schools of Instruction—is virtually inescapable. From the ranks of the ritualists are drawn many of the Grand Masters. This control can hardly be described as subversive. It is an expression of a faith that Masonry is enriched immeasurably by its Ritual and that any threat to this Ritual in the form of indifference to it or of relaxed standards of proficiency cannot help but be an injury to Masonry. The opposite camp, which generally devotes itself to service and activities and study, holds that mere letter-perfection—without understanding of the deeper meaning of the Ritual or translation of its philosophy into terms of everyday living—is useless. The best Masons have been those who were large enough to exemplify in their lives the best of both ideals. Past Grand Master Clark, in Cleveland's History, presents a clear and forcible statement with which the majority will agree:

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 bicentennial celebration of George Washington's birthday was made the subject of a circular by Grand Master Percival in 1932 urging all Iowa lodges to plan programs appropriate to the occasion. The celebration took place on February 11, the proper date under the old style calendar. The bicentennial year was also

made the occasion of the dedication of the Washington Masonic National Memorial, at Alexandria, Virginia, whose corner stone had been laid with impressive ceremonies in 1923. As on the previous occasion, the Grand Lodge of Iowa was well represented. In attendance at the dedicatory services, in addition to Grand Master Percival, were Past Grand Masters Clark, Whitaker, Moses, and Tripp, and Brothers C. G. Cole, T. B. Throckmorton, A. J. Walsmith, and Grand Secretary Hunt.

The annual meetings of the Washington Masonic National Memorial Association were often made the occasion of a Grand Masters' Conference in Washington, and also usually coincided with the annual conferences of the Masonic Service Association at its Washington headquarters. This coincidence made it possible for Iowa's representation (usually including the Grand Master) at the Memorial Association's conference to visit the Service Association's meeting. Early in the Thirties reports started drifting back that the Association—now under the dynamic and able leadership of its Executive Secretary, Carl H. Claudy—had effected the reforms whose absence had led to Iowa's withdrawal. Several Grand Masters made kindly references to the Association, and finally in 1936 Grand Master Ames recommended that Iowa reconsider her action. Secretary Claudy appeared on the program of the Grand Lodge session that year, and his address, which did not touch on the Association, won the admiration of the delegates. When Brother C. C. Clark introduced a resolution favoring Iowa's reaffiliation with the Association, the Grand Lodge voted again to become a supporting member. The following year Brother Clark had the honor of presiding over the deliberations at the Association's annual meeting in Washington.

With this brief resumé of the high lights of the Thirties we turn to look at the story as it was unrolled year by year.

Grand Master Charles A. Dewey took occasion in his annual address in 1930 to urge the adoption of such amendments to the Code as would legalize dual membership. The issue had been before the Grand Lodge before, notably in 1912 when Brother Joseph Fort Newton went to London and wished to affiliate with a London lodge while retaining his membership in Mt. Hermon Lodge of Cedar Rapids. At that time the matter was presented to the Committee on Masonic Jurisprudence, but nothing ever came of it. From time

to time Grand Masters had mentioned the matter, some favoring dual memberships, some urging honorary memberships, the latter system extending some of the privileges of affiliation but withholding some of the rights, such as holding office and voting. None of these recommendations, however, ever bore fruit. Brother Block, one of the strongest opponents, assailed the difficulty and confusion and possible complications likely to result from dual membership in Grand Lodges whose laws and Ritual were not in harmony. Brother Dewey's recommendations covered two points. He defined dual membership as "holding membership in more than one lodge at the same time if one of the lodges belongs to a Grand Jurisdiction which forbids dual membership." This definition was designed to circumvent the section of the Code which described dual membership as a Masonic offense. He also provided that the dual membership should be kept on record by secretaries of all of the lodges involved and that the loss of membership in either lodge for cause other than demission should work corresponding loss in the other lodge. The Committee on Masonic Jurisprudence advised submission of the whole problem to a committee for report at the next session. The following year, however, this committee asked leave to delay its report on account of the absence of one of its members, and the whole matter was shelved for the time being.

Grand Master Dewey reported that while he was in Washington attending, with Brothers C. C. Clark and C. C. Hunt, the Grand Masters' Conference and a meeting of the George Washington Masonic National Memorial Association, he was invited to visit the meeting of the Masonic Service Association. His reaction to this meeting is worth noting because it is unfavorable. The turn in sentiment among Iowa Grand Masters toward favoring the Service Association did not begin until a year or two later. Brother Dewey said:

By invitation, the day before the Grand Masters Conference, I attended a meeting of the Masonic Service Association of the United States. It had been represented to me that the purpose of this meeting was to lay before the Grand Masters of the United States the results of ten years of activity of the association and its greatly revised and changed future program.

The meeting was to me a disappointment. The speeches that I heard were with reference to the necessity and advisability of promoting the educational features of Masonry throughout the several jurisdictions of the United States,

but I heard nothing new presented. Neither did I hear anything of any revised or changed future programs. I left the meeting feeling that I was glad that Iowa had withdrawn from this association.

At the Grand Masters Conference the next day, February 20, I found quite a different spirit. Here were men alive to the needs and problems that confront Masonry at the present time, and an atmosphere of helpfulness, encouragement and advice. The thought came to me that here was an organization that could supplant the work for which the Masonic Service Association of the United States was formed. There can never be a general Grand Lodge of the United States, but a working organization to do things in a large way for all the Masons of the United States in cases of national emergencies may be necessary, and this Conference of Grand Masters could easily be used as an organization for that purpose.

Reporting his attendance at the meeting of the Washington Masonic National Memorial Association, Grand Master Dewey praised the worthiness of the undertaking and reminded the Grand Lodge, as so many of his predecessors had done, that they were woefully behind in their contributions. Iowa had pledged one dollar per member, but hard times had forced, as in many other jurisdictions, a delinquency in payments. Brother Dewey had an additional recommendation:

Our brother Charles C. Clark, P.G.M., is a member of the Board of Directors of the Memorial and Iowa should recognize this preferment by at least doing her share. It has been suggested that in addition to paying our quota on the memorial we should subscribe for a memorial window, and I am in favor of this suggestion.

The cost will be somewhere around \$2,000, and if no other means can be devised for the raising of this money, I would suggest that the amount be paid from the Grand Master's Emergency Fund as we have not had any great catastrophe or emergency to draw upon this fund during the past year.

A resolution embodying the Grand Master's recommendation was adopted by the Grand Lodge at the 1930 session.

One of the resolutions adopted at the 1930 communication looked toward meeting a problem that had become acute among Masons as well as among all others since the depression—unemployment. Brother Louis Block, who had studied the problem for some time, proposed that the Grand Lodge institute and maintain an employment agency to take care of Master Masons who were seeking employment. A committee was appointed to make a survey as to the establishment and maintenance of labor bureaus in other Grand

Jurisdictions, and to investigate the operation of these bureaus, reporting its findings to the Grand Lodge in 1931.

An important report at the 1930 session was that of the Special Committee on Lodge Finances and Buildings. This committee, appointed at the recommendation of Grand Master Wright at the previous Grand Lodge session, undertook to gather such information as would determine the advisability or necessity of a Committee on Lodge Finance. Within this jurisdiction they found no widespread financial distress but a sufficient number of cases of mismanagement and bad planning in the matter of lodge building programs to warrant their recommendation of a Grand Lodge committee to supervise plans for the purchase or erection of new buildings for lodge purposes. Among sister jurisdictions they found that a majority either had such committees or were contemplating the passage of necessary laws. Accordingly the special committee proposed a committee of the Grand Lodge to act in a supervisory capacity on lodge building programs. The Committee on Masonic Jurisprudence approved of the idea, but suggested that the Trustees might perform the duty. This recommendation was adopted.

In 1927 Grand Master Belt had suggested that a system of district meetings attended by at least the officers of the various lodges would enable the Grand Master to make personal contact each year with representatives from all or nearly all of the constituent lodges in Iowa. Grand Master Dewey, desirous of meeting with as many of the brethren and officers as possible, but realizing that his duties as Federal Judge would not make him available after early autumn, called upon the Service Committee to arrange a series of district conferences. The Service Committee assumed this responsibility and arranged sixteen district conferences of Masters and Wardens, and fellowship meetings open to all of the Craft in the evenings following the conferences. These meetings, the Grand Master reported, were successful beyond all his expectations. Regarding them he said:

These meetings all took place between August 27th and October 24th. A summary of registration discloses that three-quarters of our Lodges were represented at the afternoon meetings and practically every Lodge at evening meetings. They afforded opportunity for fraternal acquaintance and interchange of thought and experience and developed inspiration for renewed effort in all the laudable undertakings of Freemasonry.

The following year Grand Master John W. Gannaway decided to

use the district conferences also as a way of efficiently contacting the Craft. Since he had been granted a leave for only the first semester from his duties as professor of political science at Grinnell College, he was anxious to make as many visitations as he could while he had the opportunity. His record is an enviable one. Between September 11 and October 23 he held nineteen district conferences, meeting Masters and Wardens in the afternoon and the brethren generally in the evening. He reported that fully 3,800 brethren were in attendance at the evening meetings, representing more than eighty per cent of the lodges. In addition, Brother Gannaway had been in attendance by the end of January 1931 at twenty-five fellowship meetings in various lodges about the state, nine special occasions of reception or installation, four Grand Lodge Schools of Instruction, and one District School. Besides these visitations Brother Gannaway had assisted in laying several corner stones, attended picnics of Masons and members of Eastern Star, visited other Masonic and allied bodies, and conferred with his Grand Lodge committees. Before the year was half over he had already accomplished as much as he might reasonably have been expected to by applying himself diligently for the whole twelve-month period. At this point he was granted by President, and Brother, J. H. T. Main of Grinnell College an additional half year's leave to round out his distinguished service to the Craft. This enabled Brother Gannaway to be in attendance at the various special conferences in Washington and also to carry on the good work of lodge visitation.

It is not surprising in view of Brother Gannaway's profession that he should be so devoted to the cause of Masonic education. His report in 1930 of the Service Committee's activities and his treatment of the problem in his Grand Master's address in 1931 both reveal the breadth and wisdom of his grasp of the need and usefulness of Masonic education. His analysis and discussion are well deserving of quotation:

In the minds of an increasing number of Masons the conviction has been growing in recent years that this problem is not only an important one, but a supremely important, indeed, a critical one. The future greatness and influence of the fraternity is involved.

The problem in recent years has been augmented in its proportions and

accentuated in its importance by two notable facts which are not always evaluated at their true significance.

One is the amazing change that has taken place in the life of the world within the last generation, and particularly during and since the great World War. It is common place to say that America today is not the America of pre-war days; but it is true, and the truth of the statement needs to be taken into account in considering the present condition and future development of Masonry. We must not forget that Masonry is an institution which, like all social institutions, is susceptible to the influences directing and modifying the general social order of which it is a part. Men were men before they were Masons. While we adhere tenaciously to the fundamental philosophy and teachings of the Order, it will not do to assume, blindly and stubbornly, that no modification or adaptation of methods and activities is to be considered. It is the twentieth century in which we live, with its marvelous scientific achievements and its astoundingly complex social and industrial order; and our Masonry must make its appeal to men with the twentieth century spirit and outlook and interests. We believe that the principles of Masonry are true and that men need them now as foundation stones for their lives and characters as much as men ever needed them. Perhaps they are more needed today than in times past. The present is a time of much unrest, discontent, questioning, fault-finding and criticism. It is an age when men are revaluing all the institutions of society and passing judgment upon the heretofore commonly accepted ideals and principles of individual conduct and social existence. Many men, indeed, seem to have abandoned the old anchorages and to be drifting and floundering upon the dangerous seas of indifference and doubt and unbelief. It is because of this, and because of the supreme need for a firm grip upon the fundamental verities which it teaches, that Masonry has a great opportunity to influence and shape the lives of its members and, through them, to be a stabilizing and unifying force in society. But to do this effectively involves the education of ourselves as Masons. We must really get hold of the moral and spiritual values in Masonry, and see to it that, through an adequate program and system of education, those who come into the Order have their feet set firmly upon the solid rock of Masonic truth. In a social order that is clearly undergoing basic changes, the conserving and constructive influence of truly enlightened Masons should be felt.

A second significant fact to be taken into account is the rapid increase in the number of our members in recent years. Numerically speaking, Masonry has had an extraordinary growth in all American jurisdictions since the beginning of the present century. The expansion that has taken place in our own state is typical of what has occurred in others. And, let it be observed, the problems in Iowa growing out of this rapid development in no way differ from those that exist elsewhere. I ask you to note some specific statements concerning our own jurisdiction.

On January 1, 1900, our Iowa membership numbered 29,329. On January

1, 1927, when the membership was the largest we have ever had, the number was 86,541. In the 27 years intervening the gain was 57,214. The increase in this period was almost twice as large as the total membership in 1900. During the one decade from 1917 to 1927 we added 29,864 members,—536 more than the total membership on January 1, 1900. In the brief period of five years, from 1914 to 1919, the gain was 12,912, more than half as many members as owed allegiance to the Grand Lodge of Iowa at the close of its first fifty years of existence. Since 1927 there has been a slight loss, but only a slight one. The entire decrease from January 1, 1927, to January 1, 1931, was only 1,136.

The figures given show the rather startling development of Masonry in Iowa from the standpoint of numbers. Much of this came in the exciting days of the World War, and in the unsettled years immediately following. That this rapid and unanticipated influx of members has added greatly to the problem of education with which we are faced, no one can deny. It is one thing to make members, and quite another thing to make Masons. The fact cannot be questioned that we have many members who know little or nothing of Masonic history, traditions, usages, principles and activities. The great task of the fraternity, then, is to develop in its many members the true spirit of Masonry and the fullest possible understanding of Masonic ideals, purposes and work. This is a task which, however difficult it may be, must be done in an adequate manner, if the traditionally doing of it we should give the best thought of which we are capable, and the zeal and devotion demanded of us by the obligations we have taken. It is a large and vital task, and its performance should be undertaken in a broad, liberal, sympathetic spirit. Great issues hinge upon the results that are achieved.

Many plans have been formulated and systems of instruction established by American Grand Lodges in attempts to meet this educational need. It is my belief that, although our own system is by no means all that it might be, we have succeeded in attaining results which will stand comparison with those in any other jurisdiction. No doubt, as the years pass, new methods and new features will be added, in the light of further experience. I am sure that those who are actively engaged in directing the different phases of our educational work will readily admit that improvement and enlargement will certainly come, as new needs and conditions arise. But we have the groundwork, the essential features, of a sound educational system, based upon a solid body of experience acquired through years of earnest effort. Our duty is to maintain it, strengthen it, and make it more effective. . . . I am happy to express to you my belief that in the year just closing more and better educational work was done than in any preceding year.

The Grand Master then went on to review the work of the three branches of Masonic educational work in Iowa: instruction in the Ritual, library service, and the work of the Service Committee. His account of the Service Committee's activities was later supplemented

by that committee's report. That report will be noted in another chapter, but it deserves mention here also, for it was the committee's tenth annual report. Reviewing the committee's progress during the past decade, the report said, in part:

At the outset of this movement ten years ago, certain of our Masonic leaders were inclined to look on it with trepidation, fearing it might be perverted by men determined that Masonry should take a hand in resisting political movements and tendencies that they personally considered inimical to Masonic teachings; or that it might be dragged into the maelstrom of public or community service by the insistent demand on the part of some earnest and impatient brethren that the Fraternity ought to be "doing something." Suffice to say that the fears of these men have been allayed, and they are now numbered among our staunchest supporters and active members of our Speakers Bureau.

* * * * *

It is indeed pleasing that this last year should be such a fitting climax to ten years of service. After all, "The proof of the pudding is in the eating." Viewed from that angle, the work has fully justified itself. Each year has seen an increase in service; each year the number of meetings and the attendance has mounted until this year it reached a grand total of 328 meetings with a total attendance of 34,120 brethren. Surely that is conclusive as to the value of this service, the more effective because it was rendered by brethren who gave freely of their time and energy for the mere love of the work.

For several years—in fact, since 1925, when the Grand Lodge of Iowa severed fraternal relations with the Grand Orient of France—no very important question had arisen at the Grand Lodge sessions involving recognition of another Grand Body. The Committee on Recognition reported regularly and from time to time recommended the recognition of some properly qualified body that had requested it. In 1930, however, a resolution was passed providing for the preparation of a code of standard requirements for recognition. This action in a way grew out of the interest in the whole problem which had developed in the Grand Masters' Conference in 1928. A special committee appointed by this conference prepared a detailed report. After examining this report the Iowa Committee on Recognition went on record as follows:

While there is no record that our position of presumptive recognition has ever placed us in an embarrassing position, your committee, after careful thought and deliberation, feel that the present time is propitious for the Grand Lodge of Iowa to define a policy to be used as a test before extending recognition to Grand Lodges of the world.

The following year, in 1931, the committee brought in the following report, which was adopted by the Grand Lodge:

While our present position is one of presumptive recognition, which, in practice, means that to all legitimately constituted Grand Lodges, recognition is presumed until challenged, when the facts essential to legitimacy must be made to appear; your committee believes that the adoption of a standard form of requirements will be the ways and means of providing definite information on recognition, which will be of invaluable assistance to the lodges, comprising this Grand Lodge.

We, therefore, recommend that there be laid down the following standards which the Grand Lodge of Iowa will apply in determining questions of recognition which may arise, and all such questions shall be referred to the Committee on Recognition of Grand Bodies for report before action thereon by the Grand Lodge.

1. That such Grand Body has been formed lawfully by at least three, just and duly constituted lodges, and that it has been legalized by a valid act issuing from the Grand Lodge of Iowa, or from a Grand Body in fraternal relations with this Grand Lodge.

2. That it is an independent, self-governing, responsible, organization with entire, undisputed and exclusive dogmatic and administrative authority over the symbolic lodges within its jurisdiction, and not in any sense whatever subject to, or dividing such authority with, a supreme council, or other Body claiming ritualistic or other supervision or control.

3. That it occupies exclusively its territorial jurisdiction or else shares the same with another by mutual consent; and that it does not presume to extend its authority into, or presume to establish lodges in a territory occupied by a lawful Grand Lodge, without the expressed assent of such supreme Governing Masonic body.

4. That it makes Masons of men only.

5. That it requires conformity to the following, which the Grand Lodge of Iowa considers necessary in a Masonic Body:

- A. A Belief in God the Father of all men.

- B. Secrecy.

- C. The Symbolism of Operative Masonry.

- D. The division of symbolic Masonry, into three degrees of Entered Apprentice, Fellowcraft, and Master Mason.

- E. The legend of the Third Degree.

- F. That the obligations of its initiates be taken in the name of God, upon the Volume, recognized by the candidate as the sacred law, a part of the furniture of the Lodge, and indispensably present in the Lodge while at work.

- G. That it excludes controversial party politics and sectarian religion from all activities under its auspices.

Grand Master Charles S. Percival opened his address in 1932 with a reference to the significant anniversary being celebrated in the country at large and particularly by Masons:

The time at which I stand before you is full of interest. This 1932 should be a grand year—the Bi-Centennial of the birth of our Brother, George Washington, the Mason, warrior, statesman and patriot; a year filled with recollections of the Revolutionary War period, with proud and sacred legends of liberty; a year in which the Sons of Freedom drink from the fountains of enthusiasm; a year when the life of Washington is being extolled from platform and pulpit, his excellent qualities nationally praised. He was instrumental in establishing this country and its freedom by a constitutional government, making union and liberty one and inseparable. He maintained in peace the country he had gained control of by war. It is well his greatness has but half been told. We have mentioned only a few of the many accomplishments that constitute the unexampled achievements of Washington. Let us all as Masons duplicate his fervor, his patriotism and his manly endeavors.

Impetus for an impressive celebration in Iowa of the bicentennial had been given in 1931 by Grand Master Gannaway. He had proposed that the Masonic Service Committee promote such plans for meetings in the several lodges as would be commensurate with the importance of the occasion. At its Service Conference in Cedar Rapids in September 1931, this committee began to lay plans for special Masonic observance of the anniversary. On November 1st, the Grand Master issued a proclamation calling for commemorative meetings and urging that there be at least one joint meeting in each county of the state on February 11, selected as the actual date of Washington's birth (old style). Again the following January the Grand Master issued a circular to the incoming Masters urging the celebration. The reports showed that 145 special groups or lodge meetings were held in this jurisdiction with large and enthusiastic attendances. Seventy-five of the meetings were addressed by members of the Speakers' Bureau delegated by the Service Committee for the occasion. Seventy of the meetings were carried on with programs contributed entirely by local or community talent. The Service Committee report said in reference to the meetings:

We are confident that the stated purpose of impressing the public with a renewed interest in the character and achievements of George Washington was duly developed in these simultaneous Masonic gatherings in our jurisdiction. We have yet to learn of any other Grand Jurisdiction showing a like successful plan and result.

In connection with the observance of the bicentennial year, it was the Grand Master's privilege to attend, with several Iowa brethren, the dedication of the George Washington Masonic National Memorial at Alexandria, Virginia. On the same trip he attended a conference of Grand Masters in Washington. During the year Brother Percival visited some 200 lodges, 135 of them on a series of five tours undertaken in the fall. His record for the year was one of substantial and devoted service to the Craft.

The important report of the Committee on Dual Membership was presented at the 1932 session of Grand Lodge after two years of investigation by the committee members, Past Grand Masters Westfall, Wright, and Belt. The report outlines the pertinent information on this subject so satisfactorily that it deserves to be set forth in large part:

Dual Membership is not new to some of the Grand Jurisdictions in the United States, for we find Virginia has practiced it since the organization of that Jurisdiction in 1778; also Massachusetts has claimed it for many years. However, it has been only during the past ten years that it has caught the fancy of the brethren, and now the most available statistics show eighteen Grand Jurisdictions that permit, while twenty-four do not, with about four Jurisdictions that are considering it. We might say that in none of them is it practiced to any degree, because we find that in that great and large Jurisdiction of New York only one thousand brethren had availed themselves of this privilege.

Perhaps it would be best, before entering into a discussion with you on this important subject, to define Dual Membership.

Dual Membership is where a Grand Jurisdiction permits a Brother to actively belong to two Lodges in the same Jurisdiction, or to belong to a Lodge in one Jurisdiction and to another Lodge in another Jurisdiction.

With the purpose in mind to acquaint the brethren of this Grand Lodge with the facts and reasons which prompt a decision for or against Dual Membership, we are assuming the privilege of stating some of the reasons on both sides of the question, and then will give you the benefit of our own conclusion.

To the Brother, who for business or pleasure, is living in a foreign land, the dearest tie of friendship is his Masonic Fraternity. The first place he goes is to Masonic Lodge, and there he enjoys the fraternal greeting, the genial hospitality, and the warmth of good fellowship. He participates in Lodge activities the best he may and at last comes the inevitable invitation to join the Lodge. He knows he has accepted their hospitality and their kindnesses and he has no way to repay them. His home Lodge has been wonderful to him, but he cannot join the Lodge of his residence without

demitting from his home Lodge. The result is he does not accept of their courtesies any more, refuses to go to Lodge, loses his interest and becomes only an affiliated Mason back home. If Dual Membership was permitted he could be a member of both Lodges, thereby becoming an active Mason, encouraged and buoyed up to be a real asset to the Fraternity. To give the sojourner in a foreign land the full benefit of his fraternal ties is one of the principal reasons for Dual Membership.

It has been said that to permit Dual Membership would encourage the forming of new Lodges by creating an incentive for unaffiliated members to become actively engaged in the work. It would assist weak and dormant Lodges by allowing Brethren within their local jurisdiction with business and executive ability to join and assist in successfully carrying on the business and the conferring of degrees.

Having now reviewed to some extent the reason for the adoption of Dual Membership, may we present some of the reasons why it should not be permitted.

First. To permit Dual Membership in Iowa would be to remove one of the ancient landmarks of the Fraternity, because single Masonic membership has been an institution since the adoption of the "Ancient Constitutions."

To destroy this ancient landmark of single Masonic Membership would make one wonder to whom a Brother, who has adopted Dual Membership, would owe his allegiance. No person can serve two Masters, and if the Brother's interest is in one Lodge, naturally his interest in the other will wane.

Let a question arise between the two Lodges of his membership, will he have the right to vote in both Lodges, and if the right to vote, can he vote one way in one Lodge, and the other way in the other Lodge?

Where would the Brother show his allegiance, if he was a member of a Lodge in this Grand Jurisdiction and if he had joined a Lodge in another Grand Jurisdiction, and fraternal relationship would be severed between the two Grand Jurisdictions, and how would we determine his Masonic status?

Second. Would the Brother holding membership in two Lodges within this Grand Jurisdiction, be allowed to hold office in each of these Lodges, and if allowed to hold office in both Lodges in which he was a member, which Lodge would he represent in Grand Lodge, and to how many votes, as a representative to Grand Lodge, would he be entitled? If an officer in two Lodges, and a question arose between the two Lodges, what would be his duty?

Third. If a member adopted Dual Membership and committed a Masonic offense which of the Two Lodges has the jurisdiction of the Brother for Masonic trial and punishment?

If a Brother committed an offense under the Masonic law of one Jurisdiction and that same offense is not a Masonic offense in the Jurisdiction of his other membership, what is the result?

It is a universal Masonic law that a Master of a Lodge can not be tried for a Masonic offense by his Lodge, but must be tried by the Grand Lodge.

If a Brother who is a member of an Iowa Lodge, and at the same time is a member of a Lodge in another Grand Jurisdiction and its Worshipful Master, what would be his Masonic status if he was expelled by the Lodge in which he was not Worshipful Master, and by the expulsion he was expelled from both Lodges, would it not be virtually one Lodge trying and expelling a Master, which would be in violation of our Masonic law?

Fourth. Masons are proud of the fact that its greatest attribute is Charity. If a Brother who has adopted Dual Membership is so unfortunate as to need Masonic assistance, which of the two Lodges has the responsibility to meet the obligations of a Mason, and if one Lodge refused to furnish help, aid and assistance, is the other Lodge compelled to assume the entire burden?

Fifth. It is a well known fact that some Grand Jurisdictions have what is known as a life membership. What would become of a Brother's life membership in one Grand Jurisdiction when he is suspended for non-payment of dues in another Grand Jurisdiction?

Sixth. To permit Dual Membership would require a revision of a large part of our Masonic law as the same might apply to our own Grand Jurisdiction, and at the same time it would have to be so revised as to be consistent with the laws of other Grand Jurisdictions in the matter of Jurisdiction over a Brother who has adopted the Dual Membership. To so revise the law that it will meet all of the conditions which have been suggested as reasons for not permitting Dual Membership would be almost a supreme task.

Seventh. Masonry has frowned on anything that has a tendency to produce an inequality among men. That all men are equal has always been accepted as one of the greatest teachings of the Fraternity. Certainly no one would desire that anything be adopted that might place one man above another, or give him greater opportunity for influence. Dual Membership gives a man of means, an opportunity to join more than one Lodge, thereby increasing his influence, and we know this is true, because in looking up the experiences of some of the other Grand Jurisdictions we find where plural membership is allowed they have had men who belonged to as many as seventeen Lodges.

And now that we have, in our humble way, presented the outstanding points which have come to us in the study of this most vital question, it leaves us with a thought that it is a most important one, and one that goes to the very foundation of our Fraternity. For many decades the brethren of this Grand Jurisdiction have enjoyed, with our present form of membership, peace and harmony everywhere. There is nothing in the single Masonic membership that causes a misunderstanding or a strained relationship, but on the contrary, a steadfast adherence to the Ancient Landmarks of our great Fraternity.

It is the conclusion of your committee that to adopt Dual Membership would open the way for discontent among the brethren, for misunderstand-

ings between Grand Jurisdictions, and that the benefits to be received would not warrant its adoption.

We, therefore, recommend that Dual Membership be not adopted in this Grand Jurisdiction.

Criticism of the use of the cipher in lodges is one of the hardy perennials of the Grand Masters' addresses. Some years there have been threats of drastic action; other years Grand Masters have pointed with pride to the fact that, with the increased diligence and efficiency of the instructors in the Ritual, the cipher has practically disappeared. Mention of the cipher evil has never been neglected for long. While Grand Master Percival did not attack the evil, he cited statistics which threw interesting light on the extent and persistence of it despite all efforts to discourage it. A compilation of reports from the Grand Master's Special Representatives showed that of one hundred and fourteen lodges reported on, thirty-two, or more than a fourth, were using ciphers. While this average would probably not maintain for all of the lodges of the state, it was evidence that the cipher was still a problem.

Brother Fred G. Hansen was elected Grand Master in 1932 at a time when the downward curve of the depression was scraping bottom. His record for the year of his service is one of courageous and intelligent activity in the face of almost overwhelming circumstances. One of his first actions was to meet early in September with the Masonic Service Committee and the Board of Custodians. The fruit of this conference was a project for a series of simultaneous meetings called for the evening of February 27, 1933, for the purpose of re-obligation and re-consecration to Freemasonry. The idea had been conceived at a midsummer meeting of the Service Committee. At the September conference a practical program was considered, the date determined, and a slogan adopted: Every Iowa Mason in Lodge at the Same Hour. Under date of December 15, the Grand Master issued the following proclamation:

To the Worshipful Master, Wardens and Brethren of the Several Constituent
Lodges of this Grand Jurisdiction:

Dear Brethren:

Every Mason in Iowa is a part of a great Fraternity that can and should be most helpful to ourselves, our brethren and our communities by active and united fidelity to our vows, and performance of our duties as Masons during the chaotic conditions that affect so many of our members and their

families. The present time calls for the best thought, energy and resources of the entire membership of the Craft of Iowa—fully mobilized and sincerely vitalized.

The response of our Lodges and Brethren to a call for simultaneous meetings in commemoration of our illustrious Brother George Washington on February 11, 1932, persuades me that the precedent thus established may well be followed for another timely purpose.

I, therefore, direct the officers and brethren of each and every constituent Lodge of this Grand Jurisdiction to assemble in tiled meeting on the evening of February 27, 1933, to participate in a ceremony of RE-OBLIGATION AND RE-CONSECRATION to FREEMASONRY.

I further direct that Lodges deeming it desirable to join in such Special Meetings with others of concurrent or contiguous jurisdiction may have that privilege; provided that all members are duly notified of the place and hour of such joint meetings.

I further direct the Masonic Service Committee of this Grand Lodge to communicate with the incoming Worshipful Masters of all of our Lodges offering programs and suggestions for these simultaneous Special Meetings, to the end that by your earnest efforts, and co-ordination with the Board of Custodians and their certified instructors in relation to correct rendition of such portions of the ritual as may be used, your brethren may participate in a most impressive and inspiring ceremony that will renew and stimulate the fidelity and courage of each and all.

Let us all unite with skill, industry and zeal to effect a most notable rally of the Craft of this Grand Jurisdiction under the slogan of, "EVERY IOWA MASON IN LODGE AT THE SAME HOUR."

F. G. HANSEN,

Grand Master of Masons in Iowa.

These meetings proved to be enormously successful. A portion of the Service Committee's annual report throws some interesting sidelights on the project and indicates the extent of its success:

We suggested to the Masters that these meetings were a great opportunity to utilize as many as possible in their local membership in the programs adopted, and thereby revive interest and future attendance. Reports at hand indicate that a widespread assignment of parts in many of the meetings undoubtedly fulfilled this intent. The interest and preparation for such service on the part of so many good brethren was truly refreshing. At our request, the Library reports that after the January regular meetings and up to the middle of February 233 books were forwarded to 98 brethren of Iowa, and clippings to the number of 437 to 57 other addresses, many of these being selected or indicated in response to communications to our office.

This is evidence that at least a hundred brethren who are not on our list as "speakers" diligently prepared themselves for service in reviewing or amplifying some of the lessons of the Obligation meetings. (We are con-

fidant that all of such contributions to the programs were very acceptable, and we take this opportunity to state that our "Speakers Bureau" is not a close corporation, and we invite and will welcome your enrollment with us—without any examination of qualification other than being a member in good standing of an Iowa lodge and so recommended.) Eighty-five members of our Speakers Bureau were in service in some part of the programs, usually with an inspirational review and message just before closing lodge.

All lodges were forwarded a return post card which they were asked to fill out and return to the Service Committee in order to provide an accurate summary of participation in these special Obligation meetings. Reports by card or letter now available, and some of which are quite indefinite as to other lodges or number of brethren attending, inform us that 310 lodges held meetings with 142 other lodges joining in representation at same. Six lodges advise us that local conditions prevented meetings or organized attendance elsewhere. In regard to the remaining 98 lodges we have no definite information, but believe we may safely assume that they participated in some manner, and that practically 25,000 of our brethren renewed their vows in the meetings of February 27th in numbers ranging from 1,000 at Des Moines to 7 reported from 2 rural lodges.

Many letters have been received from all parts of the jurisdiction testifying to the enlarged and enlivened interest created by the project among the membership—to the thrill and stimulation that inevitably accompanied the reverent reiteration in unison of the obligations—and the helpful expositions and reviews of our pledges and the lesson taught in all of the forms and ceremonies of Freemasonry.

Our Grand Lodge may be proud of its leadership in promoting a general Re-Obligation service and the response of its constituent lodges and their members. The project made such an appeal to Bro. Carl H. Claudy, the Executive Secretary of the Masonic Service Association of the United States, that at his request and by the direction of the Grand Master the preliminary letters we used were duplicated for his distribution to all other Grand Lodges of the United States, and we are recently informed that other Grand Jurisdictions are approving and adopting the movement.

The financial distress which was so widespread and particularly acute in 1932-33 had its counterpart in Grand Lodge affairs for that period. The Grand Master's position was particularly trying during that time. Charged with the responsibility of enforcing the statutes with reference to Grand Lodge dues, he was forced to take account of the fact that many lodges had been embarrassed by the inability of their members to pay dues, and further by the fact that in numerous instances lodge funds were frozen in banks which had closed or were in the process of liquidation or reorganization. The

question of suspension for non-payment enlisted the Grand Master's concern. Regarding it, he said:

At no time in the history of this Grand Lodge have its constituent lodges been required to exercise more care and judgment in the administration of their business and financial affairs than in the past year. Economic loss and unemployment have made it extremely difficult for many brethren to meet their financial obligations to their lodges and, as a consequence, lodge records show an alarming number of unpaid and delinquent dues. The number of Suspensions for Non-Payment of Dues is far greater than in any other like period in the history of Iowa Masonry. The question of non-payment of dues, and suspensions therefor, is most perplexing and to that subject I have given much thought. If this question is to be satisfactorily solved we must first realize that the payment of lodge dues is obligatory upon each of us, and that every Master Mason is expected to bear his just portion of the financial burden of his lodge. Masonry recognizes the inability of some of its brethren to pay their dues and has made statutory provision for the remission thereof, where such action is warranted. The remission of dues, however, is a privilege that few should enjoy and temporary inability to pay does not necessarily recommend the remission thereof. Lodges must exercise with prudence and discretion the power of remission delegated to them by law, that no injustice be done the lodge or those who by diligent effort, thrift and economy have met their responsibilities. It is to be regretted that so many worthy and deserving brethren have been suspended from membership in our Fraternity because of non-payment of dues. I am strongly of the opinion that no brother should be suspended for non-payment of dues unless he can pay but refuses to do so. If, because of conditions, he is unable to pay, he should be granted an extension of time or his dues should be remitted. In any event a thorough investigation should be made in all cases of delinquency and true Masonic spirit and loyalty should dictate the proper action to be taken.

Grand Master Hansen reported that in his visits to the various lodges he discovered widespread demand for the reduction of Grand Lodge dues. He promised to see that serious consideration was given the matter. Recommendations would be made to the Grand Lodge if reductions were at all possible. The problem was of course a complex and trying one and could not be viewed except in conjunction with the whole subject of Grand Lodge revenues and necessary expenditures. At a time when these revenues were seriously impaired by delinquency and default in payments, it was a question whether they should be further jeopardized by a reduction in the basic rate. On the other hand, it could be argued that if the dues were smaller more would be able to pay and there would be less delinquency.

Then there was the problem of Grand Lodge expenditures. Some economies had already been effected, but there were certain fixed charges which could not be reduced beyond a certain point without serious impairment of Grand Lodge activities and efficiency. To grapple with the problem, Brother Hansen appointed a committee as indicated in the following excerpt from his address:

The question of reduction of Grand Lodge dues is so extremely important that no man should be called upon to present recommendations for its determination. I have deemed it advisable, therefore, to refer the subject of reduction of Grand Lodge dues to a special committee and have requested its members to make a survey of the situation and determine whether or not a reduction in Grand Lodge dues is possible. I have also instructed them to report their findings to this Grand Lodge with such recommendations as may to them seem just and expedient. In selecting the personnel of this committee, I have endeavored to select brethren from the several walks of life, from various parts of the jurisdiction, and who are interested in and understand the work and designs of the several activities of the Grand Lodge. I have endeavored to select brethren who not only know the financial needs of the Grand Lodge, but who understand and appreciate the effects of our industrial depression upon the constituent lodges of the state and their urgent need for financial relief. This committee is composed of the following brethren, to-wit:

Ernest R. Moore, P.G.M., Cedar Rapids.

Harry L. Searle, S.G.W., Bristow.

Ralph H. Porter, J.G.W., Knoxville.

William S. McCaull, Garden Grove.

Louis A. Grimes, West Union.

Edwin Prouty, Des Moines.

Glenn A. Kenderdine, Iowa City.

The recommendations of this special committee were embodied in amendments to the Code adopted by the Grand Lodge at the 1933 session. The essential features of the revision may best be set forth in a tabular manner:

Item	Code 1928	as amended in 1930	as amended in 1933
Delegates to Grand Lodge			
per diem -----	\$ 3.00	\$ 5.00	\$ 4.00
mileage one way -----	.07	.08	.06
Minimum fees for the three degrees--	40.00		30.00
Grand Lodge dues -----	2.00	2.00	1.75
Apportioned as follows:			
Masonic Sanitarium -----	1.00	.65	.60
Grand Charity Fund -----	.25	.25	.25
General Fund -----	.75	1.10	.90
Minimum lodge dues -----	3.00		2.50

The concluding words of the Grand Master's address are a fitting summary to the year 1932-33:

It has been a trying year—probably the most unsatisfactory year within the memory of most of us. We have worked harder and reaped less. But, notwithstanding its many trials and disappointments, there is much for which to be thankful. Animated and inspired by the high ideals of Masonry, we have gone forward. So, in a spirit of thankfulness and with a feeling of optimism and anticipation, rather than reflection and regret, I come to the close of this eventful year, conscious of the deep loyalty and devotion of my beloved brethren of this Grand Jurisdiction, and confident that the New Day shall hold for us prosperity and success, and joyous peace and happiness in abundance.

The economic cloud which darkened Grand Master Hansen's year of service did not lift appreciably in the year that followed. Grand Master-elect Lars A. Larson early came to grips with the situation facing him. Realizing that much of the difficulty in lodge finance arises from the fact that the collection of dues is often put off until the end of the year, he addressed a letter to the Masters of the various lodges urging early collections. In addition he appointed a Special Committee on Lodge Finances, not only delegating them the duty of attempting to collect delinquent Grand Lodge dues, but also charging them to act in an advisory capacity for the lodges as regards efficient business management. He directed this committee to prepare a budget form, as simple as possible, to be sent out in triplicate to every lodge with the instruction from the Grand Master that it adopt a budget within its means and adhere strictly to it.

Testimony to the success of this committee's efforts is shown in the fact that the sum of \$74,000 in delinquent Grand Lodge dues was reduced by more than half during the year. Convinced that a permanent Committee on Lodge Finances might well justify its existence and perform each year a definite, constructive piece of work, the Grand Master recommended that the Code be amended to provide for such a committee. The Committee on Masonic Jurisprudence favored continuance of the special committee for another year before enactment of an amendment. The incoming Grand Master, Brother Burton H. Saxton, again used it, and the sum of delinquent dues was further reduced and lodges were encouraged to put their finances on a more businesslike, budgetary basis. But with

the lapse of a couple more years, the financial crisis appeared to be over, and need for the committee's continuance ceased.

To effect further economies and to simplify the system of Grand Lodge committees, Grand Master Larson recommended the abandonment of the Committee on Masonic Employment, which was not functioning as the unemployment proposition had grown beyond its capacity to handle. He urged dissolution of the Committee on Lodges Under Dispensation, which "has nothing to do and probably will have nothing to do." Action on these and other mergers or eliminations of existing committees was viewed favorably by the Grand Lodge, but was delayed temporarily.

Grand Master Larson asked an amendment to the Code which would require local lodge secretaries to report the names and new addresses of all brethren removing from the jurisdiction of the lodge. This action would facilitate the working of the so-called "sojourners' plan," which the Grand Secretary had described and recommended in his report in 1932, as follows:

Pursuant to an analysis made by the Grand Lodge of New York at the suggestion of the Grand Master, Charles H. Johnson, it was found that eleven per cent of their members resided in jurisdictions other than New York. Inasmuch as this stream of removal is a constant one and presents a very grave danger to Masonry, a plan was authorized whereby every brother removing from the community of his home lodge, will be helped to form Masonic contacts in the community of his new residence.

Immediately upon receipt of such notice, a letter is sent to each brother thus removing from the territory, giving him the name of the lodge in his vicinity and the name of its Master, with the suggestion that he visit the lodge and establish fraternal relations. A communication is also sent to the Master of that lodge, informing him of the presence in his community of this sojourning brother. The Grand Master of New York states that he feels this is a very forward step in Masonry, and if it should develop that other jurisdictions adopt the idea, New York will be only too glad to reciprocate by helping in every way possible.

For the past year, with the approval of our Grand Master, we have been co-operating with New York in this "Sojourner Plan." In too many cases a member moves to a city where he has no Masonic contacts—and makes none. His sole connection with Masonry is his annual payment of dues, and even this is apt to cease in time.

I therefore wrote to the Secretary of each of our lodges, calling attention to the matter, and asked them to advise me of any of their members moving to another jurisdiction so that I could ask the brethren in their new home

to get in touch with them and make them realize that a Mason will find himself among friends and brothers wherever he goes.

The number of responses to this request has been disappointing, but in the few cases where the Secretary has given me this information, the results have been gratifying. I have had advice from New York of several of their brethren moving to Iowa and in each case I wrote a personal letter to the New York brother as well as to the Master of the lodge in the place to which he had moved.

The plan is worthy of more thorough trial than it has had in Iowa, and we commend it to the consideration of lodge officers.

In reporting his trip to Washington to attend certain annual Masonic meetings and conferences, the Grand Master had the following to say:

We (the Grand Master and Grand Secretary Hunt) also attended the morning session of the Masonic Service Association of the United States on February 22, and while the Grand Lodge of Iowa is no longer a member of this association I am of the opinion that under the leadership of Brother Carl H. Claudy, Executive Secretary, this association is functioning along the lines for which it was intended. I thoroughly agree with my predecessor in his statement that this association is giving a commendable and efficient service which distinguishes it as a worthy contributor to the work and success of the whole Masonic fraternity. In view of this fact and taking into consideration the reduced cost, I am in sympathy with the idea that the Grand Lodge of Iowa should, as soon as practicable, re-unite with this splendid organization. This organization was established during a period of national emergency and the Grand Jurisdiction of Iowa was undoubtedly the leading force which brought about its establishment and, while we parted company with the M. S. A. for good and sufficient reasons, those reasons no longer exist and I believe that Iowa has a special obligation and undoubtedly a duty to lend its support to this worth while enterprise. I would suggest that the Finance Committee take the possibilities of our rejoining the M. S. A. into consideration and discover whether or not it is possible at this time to take action with regard to the matter.

Perhaps the most important single matter presented at the 1934 session of Grand Lodge was that pertaining to Masonic trials. Referring to the subject in his address, Grand Master Larson said:

Unfortunately there are occasions when it becomes necessary to bring a brother to trial for alleged unmasonic conduct. Very often this is delayed and sometimes entirely omitted even in the most flagrant cases of misbehavior, owing to the reluctance of any one to take the proper steps and a fear that it will result in internal friction. On the other hand there have been many instances of injustice, either by an acquittal, when guilt is unquestioned, because of the influence of friends or a misconception on the part of members of their Masonic duty, or an improper conviction which is the result of bias

or unpopularity. Nearly all lodge trials with which I have had personal contact have resulted in a temporary rupture of harmony in the lodge. Frequently a considerable portion of the membership of the lodge very ardently take sides and lose sight of the greater interests of the fraternity as a whole and of the paramount duty of according impartial justice to the lodge and the fraternity. I believe that most of these evils could be avoided if the cases were referred to a competent and disinterested Trial Commission for disposition, and believe also that Trials by Commission would preserve harmony in the lodge concerned, and result in a closer approach to impartial justice both to the accused and to the fraternity. Believing the matter to be of sufficient importance to justify some action on my part and in order to give the Grand Lodge some needed information on this subject, I have appointed a special committee of three to investigate this important matter, who will report some results of their investigations to you during this communication. This special committee consists of Brothers Floyd Philbrick, P.D.G.M., J. T. Ames, P.J.G.W., and Earl Peters, P.J.G.W.

While the members of this committee were all agreed that it was advisable to make a change of some form, they were unable to agree upon a particular plan to be adopted. They submitted two reports: a majority report, concurred in by Brothers Peters and Ames, and a minority report by the chairman, Brother Philbrick. The minority report recommended a plan by which the members of the trial commission would be appointed by the Grand Master, none of them belonging to the particular lodge of which the accused was a member. The majority report recommended a plan by which the members of the commission would be selected by and from the lodge of which the accused was a member. The matter was continued to the next annual communication in 1935, and the committee was instructed to continue and bring in amendments necessary for embodying the proposed changes in the Code. Again in 1935 majority and minority reports were submitted. The Committee on Masonic Jurisprudence was not completely satisfied with either set of recommendations and proposed that the matter be turned over to a subcommittee of the Committee on Masonic Jurisprudence for further consideration, in the meantime the Grand Lodge enacting an amendment to the Code providing that the Grand Master appoint for the lodge trials a properly qualified Mason from outside the lodge of the accused to act as Trial Master. This amendment was passed to give the lodges an opportunity to try out a simple departure from the established mode of trials before enacting the more drastic

changes required for a trial by commission. The Trial Master plan has proved a satisfactory addition to the trial machinery, and there has been no recent effort to further effect modification of the trial procedure.

Presenting its substitute proposal, the Committee on Masonic Jurisprudence reported in part as follows:

We may say that a great deal of the trouble which has arisen in the trial of brethren for offenses charged has arisen through the incorrect and imperfect condition of the record and imperfections in the trial proceedings. It is, therefore, our thought that with the appointment of a Trial Master as provided in the proposed amendments submitted herewith, these difficulties and imperfections might be remedied. We are aware that lodge trials are extremely disagreeable affairs, especially when the accused brother is vigorously defended and vigorously attacked. It is our thought that if an impartial, qualified outsider should conduct the trial, it would conduce to greater regularity and would obviate many of the objections of the present method. Each of the reports on Commission form of trial provides for the appointment of a Trial Master, but provides that the appointment shall be made by the Master. It is our belief that this would not obviate a lot of the objections, and we, therefore, have provided that the appointment shall be made by the Grand Master outside of the lodge so as to free the presiding officer of any of the entanglements which might result if a member of the lodge was appointed.

The amendment adopted (Section 272½) provided that the Grand Master should appoint a suitable Trial Master upon receipt of a transcript of the charges against a brother. The Trial Master is charged with the responsibility of seeing that the procedural details of a proper Masonic trial are correctly carried out; and he must also preside at the trial, rule upon objections, see that the rights of both the lodge and the accused are fully protected, that the issue is submitted to the lodge for its decision, and that the verdict is fully carried out. He has no vote upon the guilt or innocence of the accused; his reasonable expenses and per diem (such as is paid to lodge representatives) are paid out of the Grand Lodge funds upon approval by the Grand Master.

The plan of state-wide simultaneous meetings of the lodges which had been tried with such success three years previously was employed again in 1935, March 11 being the date chosen. The Masonic Service Committee, co-operating with the Grand Master, worked out a program centered about the three Great Lights of Masonry

and using as its keynote the slogan "Meet Me at the Altar." In his annual address the Grand Master reported that a total attendance in excess of 14,000 had gathered for these meetings, with 375 lodges participating. The Service Committee reported that more than 1,200 brethren participated in the programs, either in Ritual or addresses on "The Great Lights."

Grand Master Saxton made two proposals in his annual address relative to the time and place of Grand Lodge meetings. First, he recommended that a resolution be adopted that "it shall be the declared policy of this Grand Lodge, until rescinded, to hold its annual communications alternately in the cities of Des Moines and Cedar Rapids, the 1936 Communication to be held in Des Moines; and that the necessary expenses heretofore borne by local lodges be paid by the Grand Lodge." He pointed out that communications could be held more economically at these two centrally located points than at any other available point in the state and, further, that in thirty other Grand Jurisdictions the annual meetings are held in the same city every year.

The second recommendation was to change the time for the Grand Lodge session from June to October, for in doing so the Grand Lodge would miss the June heat and rain, and the session would provide impetus and inspiration for the fall work. Both of the Grand Master's suggestions were rejected by the Committee on Masonic Jurisprudence as inadvisable.

The feature of the 1935 communication in Cedar Rapids was a gala International Flag Ceremony. The object of the ceremony was expressed in a letter sent by the Grand Master to the Grand Secretaries of each of the foreign Grand Bodies in fraternal accord with the Grand Lodge of Iowa. This letter said, in part:

Probably there never has been a time since Masonry became an active force, in which the need for international understanding and good will has been so vital. The supreme importance of an honorable peace among nations should be clear to every citizen of every country. Whether this settled peace may be reached in our own time, or in ten centuries, no one can say; that its achievement would be magnificent evidence of enlightened common sense, no one can deny.

Surely the four million Masons of the world have both a responsibility and an influence in this profoundly serious matter. Patriotism in its finest sense is in perfect accord with the Spirit of Masonry; but Masonry is uni-

versal in its deeper significance, and human rights and values have no international limitations.

That we, in our own Grand Jurisdiction, may be vividly reminded of the ties that unite us with our foreign brethren in many countries, it is my desire to inaugurate a flag ceremony at our next Grand Lodge session to be held in June of 1935, at Cedar Rapids, Iowa. In this ceremony, the flag of each country or province in which is located a Grand Lodge with whom we maintain fraternal relations will be presented, and at its presentation I am desirous of reading a brief and appropriate personal message from the Grand Master or Grand Masters of such Grand Lodge or Grand Lodges. When the entire group of flags is massed upon the platform, it should be not only a beautiful but an impressive declaration that Masonry is as wide as humanity, and as deep as the spiritual capacity of its votaries.

Twenty-six of the Grand Jurisdictions sent personal messages and twenty-three sent flags. As the flags were presented, the personal messages were read. In the case of York Grand Lodge of the United States of Mexico the message was read by Brother J. E. Campbell, Past Grand Master of this Grand Lodge, who had been commissioned by his Grand Master to deliver personally the national flag of Mexico and the Grand Master's message.

During the 1935 Grand Lodge communication there were numerous tributes paid to the three Past Grand Masters who had passed away shortly before the Grand Lodge convened for its ninety-second annual communication. Brother C. C. Clark, P.G.M., paid one of the finest tributes. He said, in part:

I was not here yesterday when the report on the Necrology Committee was presented. I would have liked to have said something about the three stalwarts who have gone down in life's battle: Jesse West, Dave Tripp, and Louis Block.

They exemplified all that was highest and best in our great Fraternity. Louis Block, the student; Dave Tripp, the sturdy wrestler with ritualistic problems, ready for every emergency; and Jesse West, the fine exemplifier of the ritual and the civic part of Freemasonry.

The Grand Lodge has lost three pillars, I might say, of wisdom, strength and beauty; Louis Block—what a man he was; what a Mason he was; what a brother he was; imbued with the highest principles of the art; his sole thought to do what he could in his own way to better this old world; a student; a fair ritualist, but seeing always the spirit which underlies this great ritual of ours.

Dave Tripp—I never knew of anybody better fitted to carry on the work of instruction in the ritual.

And Jesse West—the exemplifier.

I feel that with their influence in the work they did, this Grand Lodge is infinitely better. It has gone on a higher plane than it ever occupied before, and as we go home, I believe we should go realizing that over us now and always is the influence, the good will and the hearty wish of those stalwarts in Freemasonry. Their lives and their characters ought to inspire us and as we go from this Communication, I believe it should be in the spirit of what Chief Justice Hughes at one time said: "We will not falter, we will not fail, we will reach the earthworks if we live; and if we fail we will leave our spirit in those who follow, they will not turn back. All is ready, bugler blow the charge. On in the name of the Lord."

In 1936, and for the fifth consecutive year, all Masons in Iowa were called to meet at the same time and for a single purpose. A proclamation of Grand Master John T. Ames set the date as March 16, with the proviso that lodges finding that date unavailable could meet later in the same week. The keynote of the meetings was "Called to Labor," with special emphasis and discussion of the significance of the Working Tools of the three degrees. Portions of the Ritual of each degree were exemplified in order to give proper background to the main thought of the evening. An impressive section of the program was that of the re-obligation ceremony, in which all of the brethren present joined in each of the three degrees. As in previous years, the program, with an extensive outline of suggestions for the discussion of the Working Tools, was prepared by the Service Committee with the approval of the Grand Master and sent to all lodges in time for the active participation of as many local brethren as possible. The reports showed that many of the brethren who usually sat on the "side lines" or did not attend regularly had surprising talent and were potentially valuable for service work.

The returns from Secretaries showed a total attendance in excess of 12,000 with 3,700 brethren actively taking part (aside from re-obligation and not including officers). There were 309 meetings; 222 lodges met alone; 162 reported having met jointly with one or more other lodges. Extremely bad roads in some localities made meetings impossible and in many other localities cut down attendance. The uncertainty of Iowa weather in March suggested the advisability of a later date for these simultaneous meetings another year.

Reporting a new Grand Lodge activity, hospital work, the Grand Master had the following to say in his address in 1936:

The Grand Lodge at its last Annual Communication, by the adoption of

an amendment to the Code, Section 64p, created a new standing committee, to be known as the Committee on State Hospitals. The duty of this committee, as stated in the Code, is "to visit the state hospitals at Iowa City, investigate the conditions of all Masons and members of Masons' families who may be patients at such hospitals, to take such measures for the care and comfort of such patients as the committee may deem fraternally necessary and proper, not including therein, however, hospitalization expenses."

Realizing the importance of this work as an expression of one of the principal tenets of our institution, the brotherly love and sympathy of Masons for brothers in distress, I selected this committee with the utmost care. Believing that physicians would be a little better qualified than men of other professions to judge fairly as to what is actually needed in this new work without being carried away by their emotions and led into needless expenditure of Grand Lodge funds, I appointed two doctors on the committee—Dr. C. E. Wright, Past Grand Master, of Clear Lake, and Dr. T. B. Throckmorton, Past Senior Grand Warden, of Des Moines. For the third member of the committee I chose Brother Don Carpenter, a Past Master, a District Lecturer, and a level-headed and much respected Mason in his own community of Council Bluffs.

Results have fully justified my expectations. I have met with the members of the committee at various times and have been in close touch with them and with the work at Iowa City, and I believe the work has been adequately taken care of and in a most fair and impartial way. The work of the committee has my hearty approval and endorsement. I need not go into detail, for the committee will make its own report to the Grand Lodge, but I wish to add here my personal thanks to Brother Roy T. Lee, who was persuaded to continue his work at the hospitals as committee representative, and also to express my appreciation of the fine work he has done.

In this connection it is fitting that we give recognition to a service which is being performed by Brother Frank T. Gates, a District Lecturer, and a Past Master of Mizpah Lodge No. 639. He has made it his practice to visit the patients in the hospitals at Oakdale and Iowa City every Sunday. For several years he had not missed a Sunday until a stormy one of last February when it would have been impossible to reach the hospital with anything less than a team of huskies from Alaska. He makes the drive from Cedar Rapids to Oakdale with his own car, at his own expense, usually taking along enough other people to fill the car. He makes no distinction between Masons and others, and everyone at the Sanitarium knows him and is cheered by his presence. This is a service which is being done purely for the love of service and surely reflects the spirit of Masonry.

Grand Master Ames recommended that the Grand Lodge dues, which had been reduced in 1933 to \$1.75, be increased again to \$2.00. This move was necessary, he pointed out, because, in spite of all efforts to curtail expenses, the Grand Lodge was being forced

to draw on its sinking fund. With the reduction of the number of pay members from 80,673 in 1933 to 66,734 in the current year, revenues had fallen off sharply without any appreciable reduction in the expenses of the Grand Lodge. The number of guests in the Sanitarium had increased, in fact, from 40 to 54. A pledge was due the Washington Masonic National Memorial Association. Reviewing other aspects, he said:

The Grand Lodge Communication is one of our large items of expense. We could save several thousand dollars by providing that all Grand Officers, board members, committeemen and lodge representatives shall pay their own expenses; but I am afraid that some of our most loyal and efficient workers would have to drop out, and I fear we would not have as many lodges represented as we have here today.

We might cut the appropriation for the work of the Custodians and District Lecturers; but in my estimation, this work is fundamental and has been the principal factor in keeping the spirit of Masonry alive in many of our lodges through these recent trying years.

So we might go on through the various activities of the Grand Lodge and search in vain for a place to lop off expense without seriously cutting down the effectiveness of our work. Iowa has a reputation for forward-looking, constructive work. Do we value our good name? Do we believe in the final triumph of truth and right, and do we have faith in our institution as a potent agency to make the world better and bring about that final triumph? If so, let us move forward, rather than backward.

The Grand Master's recommendation for an increase was adopted in an amendment to the Code, which provided the following division: Grand Charity Fund, twenty-five cents; Masonic Sanitarium, sixty-five cents; General Fund, one dollar and ten cents, of which ten cents was allocated to the Washington Memorial Association.

Grand Master Ames reminded the Grand Lodge that the last edition of the Code was published in 1928 and that in the meantime there had been a sizeable accumulation of amendments and changes in the statutes and the Constitution. During the 1936 session the Grand Lodge adopted a resolution providing for the appointment by the incoming Grand Master of a Special Committee on Code Revision to report at the 1937 communication. This committee, consisting of Brothers C. C. Hunt, the Grand Secretary, and C. C. Clark, Past Grand Master and Chairman of the Committee on Masonic Jurisprudence, presented a proposed new Constitution which was referred to the Committee on Masonic Jurisprudence (Proceedings, pp. 140-1), which reported as follows:

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There has been presented to the Committee on Masonic Jurisprudence the Constitution as revised. The Committee has gone carefully through the proposed revision, it having been placed in the hands of the several members at considerable time before this communication. They believe that in form and substance it expresses the law as it now stands in this jurisdiction. Without going therefore into the report of the Revision Committee section by section, the Committee approves the revision as a whole and recommends its approval.

The report was adopted and the proposed revision unanimously agreed to.

In 1938 the Committee on Code Revision presented its report on Code revision covering both the Constitution and General Laws. This report was referred to the Committee on Masonic Jurisprudence, which reported in favor of the adoption of the proposed revision. This report was adopted, and final action on the proposed Code was made a special order of business for the following day.

At the time appointed for such action Brother Charles C. Clark, as Chairman of the Committee on Masonic Jurisprudence, presented the proposed revision, and on his motion, which included adoption section by section and as a whole, the report and THE CODE were adopted.

Grand Master Tom B. Throckmorton, elected at the 1936 session, continued the custom of meeting the Craft in the fall through a series of District Fellowship Meetings arranged by the Service Committee. To vary the usual program of talks an innovation was decided upon. In his annual address in 1937, the Grand Master commented as follows upon the district meetings:

A somewhat radical departure in program was decided upon in that a Masonic play was selected as the principal feature to be given in the series of meetings to be held during the fall months rather than a formal address to be given by a member of the Speakers Bureau. The play was put on at seven of the ten meetings. It was entitled "The Greatest of These" and was from the pen of Brother Carl H. Claudy, Secretary of the National Masonic Service Association of Washington, D. C. Brethren from Davenport presented the drama on two occasions, local brethren made up the cast at Council Bluffs, while members of Pioneer Lodge No. 22, Des Moines—under the able directorship of Alex H. Thompson—put it on at four of the meetings. In every instance the efforts of the brethren were received with enthusiasm and spontaneous applause, all of which denoted to those individuals, who sponsored the program, that their choice had the full and sympathetic approval of the Craft. At Charles City, the Rev. Frank Court of Waterloo

was the speaker of the evening while at the Algona and Boone meetings, respectively, the Rev. Karl Hiller, of Corwith, and Rabbi Eugene Mannheimer, of Des Moines, acted in similar capacities.

A regular feature of the Grand Master's address is some mention of the work of those charged with the instruction of the Craft in the Ritual. Sometimes these notices are perfunctory; sometimes they are splendid tributes, revealing on the part of the Grand Master a fine appreciation of the work and a sensitive insight into its importance and a philosophical grasp of its widest significance. One of the finest tributes to this side of Masonic work is that in Grand Master Throckmorton's address:

For many years it has been the annual custom in this Grand Jurisdiction to hold several Grand Lodge Schools of Instruction under the personal supervision of members of the Board of Custodians. These schools are the means by which members of our Fraternity are enabled to receive instruction in the ritual and the several Masonic lectures, and where the brethren may take an active part in the conferring of degrees and also become proficient in the various floor movements. Any Mason, with an aptitude for memorizing, quickly can learn the required portions of the ritual. But this, by no stretch of the imagination, means that he is a finished product. In fact, memorizing the ritual is only the beginning. Having committed the words to memory, the next step is to study them carefully and to grasp their meaning. This essential transition requires time; in fact years oft times are consumed before one truly can grasp the significance of some phrase or sentence. Then come the finishing touches, the exemplification of the work. Having learned the words, having studied their meaning, the District Lecturer or Masonic Instructor now is confronted with the task of exemplifying the work in such a manner as properly to reflect his knowledge of the ritual and of the teachings inculcated in its sublime passages.

Twenty years ago, when I began the study of the ritual and the several Masonic lectures, there were, figuratively speaking, only a handful of District Lecturers and proficiency men in the state. Today, in spite of the passing of many of the old wheelhorses, the number reaches almost to the one thousand mark. To whom does the credit belong for this increase? The answer, my brethren, is obvious. The Board of Custodians has been the motivating force which has brought Iowa Masonry to this stage of perfection. Most Worshipful Brother Clark is responsible for the system under which our form of instruction has grown and flourished. We still believe that the attentive ear and the instructive tongue are the two most important requisites for the attainment of ritualistic knowledge. This is the basis on which our system is built. It is astounding to some of our Sister Grand Jurisdictions that so many of our brethren have accomplished the task of qualifying themselves for lecturers and instructors. To those of us who are cognizant of the personnel of the Board of Custodians, no surprise at this astonishment

is in evidence. During the past twenty years the brunt of the work of instruction largely has fallen on three men, Brothers Charles C. Clark, John T. Ames, and our late departed brother, David R. Tripp. This magnificent triumvirate of inspired Masons traveled up and down the length and breadth of this state preaching, in season and out of season, the gospel of ritualists, more ritualists, better ritualists. That these brethren accomplished their objective no one denies. Even some who were skeptical at first of the new fangled idea became interested and then converted. They were like the Pharisee who went down to the Temple to scoff but remained to pray. I take this opportunity to pay my personal respects to the Board of Custodians, past, present and future. We, today, know of its work in the past and the present. The Masons of tomorrow will acclaim and honor the Board for its work of the future. With the demise of Brother Tripp, Most Worshipful Brother Tom Wellington succeeded him on the Board and thus remains unimpaired the excellent personnel of our Board of Grand Custodians.

During the winter of 1936-37 the widespread and destructive floods of the Ohio and Mississippi Rivers gave rise to an emergency that called for relief and assistance. The Masonic Service Association sent a notice that the need was urgent, and in answer to the appeal that the Grand Lodge contribute from its funds on the basis of one and one-half cents per capita, Grand Master Throckmorton authorized the Grand Secretary to send a check for \$1,035 to the Masonic Service Association as the contribution of Iowa Masons. At the same time the Grand Master issued a letter to the subordinate lodges apprising them of the situation and requesting contributions. In April the Grand Master, having learned from the Grand Lodges of Kentucky and Illinois that brethren who had suffered severely from the devastation were having difficulty in readjusting to civil life, authorized the expenditure of an additional \$500 to Kentucky and \$500 to Illinois.

The Hutchinson signet ring, whose annual passage from Grand Master to Grand Master had been a feature of the closing days of the Grand Lodge sessions since the establishment of the "succession" in 1913, was the subject of an interesting portion of Grand Master Throckmorton's address in 1937. He said:

At the close of the Seventieth Communication of the Grand Lodge in 1913, the last official act of the late William Hutchinson, then Grand Master, was to present to the Most Worshipful Grand Lodge of Iowa, a signet ring of pure gold. On its arch was engraved the Masonic emblem—the Square, Compass and Letter G—indicative to the world at large that its wearer was a Master Mason.

The retiring Grand Master presented the ring to his immediate successor, Most Worshipful Brother Frank B. Whitaker, with the admonition that it was to be held by him in trust until he, in turn, had passed it on to the one who followed him as the presiding officer in the oriental chair in the Grand East.

When I was presented with the Hutchinson ring by Most Worshipful Brother John T. Ames, after I had been installed in office a year ago, I became the 24th Grand Master who thus had been so signally honored by being permitted to wear this token. The symbolism of the ring, the motive which prompted its donor to make the gift, and his parting injunction that it was to be transmitted from Grand Master to Grand Master in the hope that it ever would be kept and worn by its possessor throughout all future years without stain or tarnish, made a deep and everlasting impression on me. Its presence on my finger served as a daily reminder of the high office I held and of the abiding faith and confidence of the Masons who looked to me for leadership.

But alas! The ravages of time have taken their toll and the golden circle has become worn to exceeding fineness. In fact, the condition of the ring was such as to cause me considerable anxiety whether I should run the risk incidental to the wearing of it.

Since the ring is the property of the Grand Lodge and is badly in need of repair, I believe that this body—probably through the Trustees of the Grand Lodge—should take some action in this matter. As this golden token can be worn only by the Grand Master, I would suggest that in the place of the Masonic emblem which now adorns its face, the Seal of the Grand Master be substituted. This could be brought about by melting the original ring and adding to the residue sufficient gold to make a new ring of larger and stronger proportions. The Seal of the Grand Master on its crest would be a distinction which forever would place the ring in its proper category and make its wearer a marked man who, by virtue of his office, was likewise an exalted Mason. The sun rising in the East, the Book of Constitutions guarded by the Tyler's sword, and the dove carrying the olive branch in its bill, all are depicted on the seal. What a daily reminder this would be to him who wears the ring of the symbolism of the rising sun, of the significance of the third monitorial emblem of the Lecture accompanying the Third Degree, and of the hope that, like the dove of peace, he, too, will be a harbinger of good will and peace to the Craft. Within the band the words "Hutchinson's ring 1913"—well might be engraved with fitting significance. In its present shape, there is nothing to indicate that the ring is more than just another Masonic emblem.

Should such a change, as I have suggested, be made I do not believe that it in any manner would do violence to the will and to the spirit of the one who, twenty-four years ago, started this tradition in the Grand Lodge of Iowa. However, I shall be content to pass the ring on to my successor in

office, confident in the knowledge that whatever disposition this body—or the Trustees of the Grand Lodge—may make, it will be for the best.

In keeping with Brother Throckmorton's suggestion, the matter of repairing the Hutchinson ring was turned over to the Trustees with power to act.

In referring to this portion of the address of Grand Master Throckmorton, Brother Archdeacon of Western Australia, one of the cleverest and wittiest of Fraternal Correspondents, brings to light an unexpressed thought of many a Grand Master who was supposed to wear this ring for a time:

Judged by the illustration, it is a massive one—almost suggestive of a knuckle-duster—for the signet is composed of the S. and Cs., with the Sacred Symbol of the Second Degree in the centre. But how have all those high Masonic dignitaries managed to wear it? Indeed, whenever I read of a Grand Master's ring passing annually into a successor's hand, I invariably wonder if a Procrustean operation had to be resorted to in order to fit the different sized fingers.

The Trustees have ordered the ring repaired, but there is the thought that, while the sentiment may be preserved by presentation, the actual wearing may be symbolical.

Another suggestion of the Grand Master at the 1937 communication was that an historian be appointed to bring the history of the Grand Lodge of Iowa down to date, the last previous volume having been published in 1913. His recommendation was seconded by the Committee on Grand Master's Address, which commented as follows:

The Grand Master calls attention to the fact that the last volume of historical facts in connection with the Grand Lodge of Iowa brings the history of the Grand Lodge down to July 1913. Twenty-four years ago—about one generation—a generation more stirring than the one which preceded it. How full of events it has been! The World War and Freemasonry's numerical boom—the Great Depression and Freemasonry's numerical decline—and the aftermath of this depression, the revolution of thought which leaves Freemasonry's place in the picture of the future as yet an unknown factor. His recommendation is worthy of serious consideration, and we hope that this session of the Grand Lodge will authorize some definite action.

A resolution was accordingly passed at the 1937 session authorizing the incoming Grand Master to appoint a historian to prepare a history of the Grand Lodge since 1913 to the present time, such work to be performed under the direction of the Grand Lodge Trustees in such way as they might deem for the best interests of the Fraternity. Grand Master Harry A. Palmer requested Past

Grand Master Moore to undertake the work, and what is here submitted is the result of his intermittent labor for two years.

An unusual feature of the 1937 communication was an evening session held on the first day. The object of this special communication, as explained by the Grand Master, is suggested in the following excerpt from Brother Throckmorton's remarks:

As far as I have been able to ascertain, such a program as this has never before been tried by the Grand Lodge of Iowa, but it seems both fitting and proper to me that it would be the right thing to do to commemorate some of our service leaders of this great Fraternity of ours, who long since have answered the call of the Grand Architect, and at the same time give us food and thought for reflection, not only upon our present status, but upon that time which inevitably must come to each and every one.

Brother H. L. Lockwood, Past Deputy Grand Master, then presented his report on the Fraternal Dead, following which Grand Chaplain John L. Hillman offered a prayer. After an interlude of music by the Consistory Quartette (the convocation was being held in the auditorium of the Scottish Rite Temple in Cedar Rapids), the impressive program arranged by the Grand Master occupied the remainder of the session. The Grand Chaplain introduced the commemorative service by speaking on the "Immortality of Man." His address was followed by a candlelighting ceremony in which each Grand Officer lighted a candle around the altar, indicating as he did so that his act was in memory of the Grand Officers who had been called to the Grand Lodge above. Then the Deputy Grand Secretary read the list of departed Grand Masters, after which Brother Throckmorton said:

My brethren, the roll is called, and these, our brothers, answered not to their names. While they are with us no more, yet they live eternally in our hearts and minds; and so in symbol of the life they have given to this Fraternity, I light this taper, knowing that they ever will remain in our memory.

Then, following appropriate music by the Consistory Quartette, the Grand Master gave a memorial tribute. Brother C. C. Clark next paid tribute to the memory of the Past Grand Masters, speaking briefly of his recollections of those he had known personally. The service was ended as the candles were snuffed out by the Grand Marshal and "taps" was sounded.

With an organization perfected through nearly one hundred years of tradition and practice, the administration of one Grand Master

moves into that of his successor without jar. Individuals may change, but the controlling spirit moves steadily forward. The year of 1936-1937—forceful, dynamic, and in its enthusiasm a touch of exhibitionism—moved along without abatement of effort under Grand Master Harry A. Palmer. He was not new in Masonry, and his background of active service and a saturation in Masonic history gave him assurance and confidence in administration. His year was busy but not colorful in problem or emergency. Here was the smooth working of a perfectly adjusted machine. At the close of his year, in the address in which he accounted on his trust, his satisfaction is repeatedly expressed. He reported that, conforming to a growing custom born in the desire for a wider fraternal acquaintance, he made formal and ceremonious visits to both the Grand Lodge of Illinois and that of Minnesota. He told of the pleasure and satisfaction that were his in the many visits he made to his own lodges. Particularly grateful to his heart was the reception tendered to him in his home lodge—Mt. Hermon No. 263—where friends of long years gathered to felicitate him on the honor that was his. Then at long length he reviewed happenings and the progress of the many activities in which Iowa Masonry has a part. Approval of the increasingly effective work of the Masonic Service Committee is set forth in two brief paragraphs:

Charged under our law with the duty of bringing about among the Craft a better understanding and appreciation of Masonry and the application of Masonic principles to the life of the individual Mason, the Masonic Service Committee, under the chairmanship of Brother Henry S. Nollen and with Burton H. Saxton, P.G.M., as its active Secretary and field worker, is capably and efficiently performing that service. Through the work of this Committee the Grand Lodge of Iowa is attempting to meet its responsibility to the constituent lodges for assistance in the dissemination to the individual Mason of those fundamental principles upon which Freemasonry is built.

If our Craft is to go forward, if Freemasonry is to reach down into our hearts and grip us, if we are to reflect in our daily lives those principles for which Freemasonry stands and must stand, then we must know more about it, we must obtain a wider knowledge of its history, its symbolism, its ritual, its ethics, and its philosophy. This is what the Masonic Service Committee under your instructions seeks to give us. A real service—seeking to place before every Master Mason in Iowa the opportunity to learn what the principles of Freemasonry are and how he can apply them to his own life and character. We must never forget that the real work of Freemasonry is the building of character.

The increasingly efficient work in ritualistic instruction is as briefly noticed and is commended:

An important phase of the work of the Grand Lodge and one which runs continuously throughout the year is that of instruction in our Ritual. This work is under the general direction of the Custodians of the Work, these distinguished brethren who have labored in the quarries for so many years and are still turning rough ashlar into finished ritualists—I refer to Past Grand Masters C. C. Clark, John T. Ames, and Thomas W. Wellington. It is but natural that this phase of the work of the Grand Lodge of Iowa should appeal to me personally, since it is now twenty-two years ago this month that I successfully faced the ordeal of an examination for proficiency on the Ritual and received my certificate as a District Lecturer. This was in the city of Davenport in June 1916. We take pride in Iowa in the splendid work which hundreds of our brethren are doing in the preservation and dissemination of that Ritual in which we take such pride and from which we draw our lessons and our inspiration.

In nearly all the Grand Lodges of the United States there was some observance of the sesquicentennial of the signing of the Federal Constitution. In Iowa this event was marked for especial attention by a directing resolution adopted at the communication in 1937. In conformity the Grand Master issued this message to all lodges:

GRAND MASTER'S MESSAGE

(To be read in connection with the Simultaneous Meetings on April 12, 1938)

A Joint Resolution of the Congress of the United States, approved on August 23, 1935, established the United States Constitution Sesquicentennial Commission. The Chairman of that Commission is Brother Franklin D. Roosevelt, the President of the United States. The duty of this Commission is to arrange a fitting nationwide observance of the 150th Anniversary of the formation of the Constitution of the United States. By formal resolution the Grand Lodge of Iowa pledged its co-operation in this movement.

And rightly so. Ancient Craft Masonry, as an Institution, abstains strictly from partisan politics and refrains from the consideration or adoption of resolutions respecting controversial issues. But it stands pledged, and its Master Masons stand pledged, to a steadfast loyalty to the government and the laws of our country. The Constitution of the United States is the supreme law of our land, and as such it receives the devotion of every Master Mason.

This Constitution is based upon broad principles of government and principles have ever been greater than men. Freemasonry recognizes the principle that the laws enacted by society are for the purpose of increasing the welfare and happiness of all of the people and this principle is embodied in the Constitution of the United States. It is our protection as a free people against despotism and tyranny in any form.

Wherever in the world today the principles of free government have perished and autocratic rule prevails, there Freemasonry has been submerged or destroyed. So long as the Constitution of the United States stands in its present form those principles of free government cannot be destroyed in our own country. It is the Charter of our Liberties as free men and our guarantee that those rights which we prize as Freemasons shall never be infringed.

The principles of our National Constitution are based upon that moral law which Freemasonry reveres. Brother George Washington told us that morality was one of the sure props of stable government. Freemasonry teaches us to lay up the Perfect Ashlars of character in the Temple of Morality, binding them solidly together with the cement of Brotherly Love. The eminent historian Froude told us that "History is a voice forever sounding across the centuries the laws of right and wrong." "Opinions alter," he wrote, "manners change, creeds rise and fall, but the moral law is written on the tablets of eternity."

The principles of morality in government are written into the Constitution of the United States, and every Master Mason by his acceptance of the teachings of our Fraternity stands firmly resolved to support and defend that Constitution. If that Constitution be attacked, either from within our country or from without, Freemasonry will give us men to defend it: *Great hearts, strong minds, true faith, and willing hands.*"

HARRY A. PALMER,

Grand Master of Masons in Iowa.

It may here be said that these meetings were held under the direction of the Service Committee, with appropriate programs and with large attendance.

He cleverly met the embarrassment of the huge ring in the Hutchinson succession and dodged both the Scylla of neglect and the Charybdis of use:

My immediate predecessor, Past Grand Master Tom B. Throckmorton, transmitted to me the Hutchinson Signet Ring. His report to the Grand Lodge in June of 1937 made the suggestion that the Trustees of the Grand Lodge should take action to repair this ring, which was then in need of such repair. Shortly after the receipt of the ring I deposited it with the Grand Secretary with instructions to await the action of the Trustees. Much as I should have liked to wear this ring during my term of office, I could not have done so without danger of loss, its size not being such as to make it convenient for me to wear it. I thought it would be inadvisable to have any alterations made until the decision of the Trustees on the matter of repairs was announced.

His optimism and full faith in the future effectiveness of Masonry as well as his hope for a rebaptism in the spirit are expressed in some of the closing paragraphs of his message:

Freemasonry in its forty-nine separate sovereign Grand Jurisdictions in the United States of America, a minority group of the citizenry of our country, is well organized. Its organization in the main is along the same broad lines as our national government—democratic, self-governing, with its legislative, judicial, and executive powers clearly defined and separated. In this form of organization we rejoice.

But any institution of society which endures throughout the centuries does so not only because it has an organization (if it had no more than that, it would die of dry rot), but because it offers to society something that is unselfishly worth while. It must rest upon a firm foundation, one built not upon the shifting sands of emotional stresses but upon the everlasting rocks of Truth. It must have an enduring superstructure, and it must have an unselfish purpose, one that will draw to it the best that there is in thinking men and women, one that points spiritually upward, one that will appeal to the divine spark that is in every one of us—the Beatific Vision. All of these things Freemasonry has.

Freemasonry during the history of its existence in the United States of America has had its ups and downs; it has encountered and passed through its periods of prosperity and its alternate periods of depression. It has encountered political opposition in the past, and, founded as it is upon the principles of righteousness and fair dealing, it has lived down that opposition. In all human probability, as the cycles of the years roll on, it will encounter political opposition again, and again, so long as it adheres to its fundamental principles, it will live down that opposition. During the course of these years of its history here it has of necessity always been a minority group, depending for its right to exist upon the principles of free thought, free speech, and free lawful assemblage guaranteed to its membership by the national constitution under which it lives. That constitution it will continue to defend; its very existence depends upon the maintenance of the rights guaranteed by that constitution.

* * * * *

The freedom that all English-speaking people possess was not born overnight, or by the stroke of a pen, nor was it won by the passing of resolutions. It was gained as the result of centuries of struggle; our forefathers had to fight for it and fight long and hard. Men fought for centuries in England against legitimate centralized tyrannical power to win for us little by little, here a little, there a little, line upon line and precept upon precept, those rights and liberties which we take for granted today and which we apparently treat so lightly. Those rights and liberties were born and nurtured in adversity, welded on the anvil of civil warfare into English common law, which is the background of constitutional government. Long before the adoption of our own constitution there had been won for us the right of the judiciary to declare invalid laws which were against common right and reason, the freedom of the courts of justice from the control of the central executive power, and the right of the citizen through his elected representatives to

control the expenditures of sums which he levied upon himself in the form of taxes through the action of his elected representatives.

Won by centuries of struggle, these principles of freedom have spread all over the world and up to within recent years had become the dominant thinking of the leading nations of the world. Yet always and ever through the centuries these principles of free government have had their opposition. Always they have been under attack by opposing groups of thought, by those who either sincerely or for selfish purposes proclaimed there was no soundness in parliamentary democratic government with its power and authority coming from the bottom and working upwards, but that the opposite form was the best for any nation, power and authority coming from the top and working downwards, the subordination of all interests to the development, progress and ultimate triumph of the state itself, the complete bending of the entire life of the citizen to the will of the state supreme, which means in actual practice to the will of the ruler for the time being, whether an individual or a class. It has been the glory of democracy that it was willing to put up with a certain degree of inefficiency in order that it might preserve the individual freedom of its citizens.

Today, traceable to forces released by the titanic upheaval which we call historically the "World War," the forces opposed to what we love as free government are in the ascendant. It does not matter by what name one calls them. The essential feature is the same—power centralized in the hands of a relatively small class or group who are not only the political rulers but the economic dictators over their countries, maintaining themselves in power by methods odious to a free people, such things as secret police, one-party systems, purges, and liquidations.

And yet we feel, we free men of America, that somehow democracy must survive, somehow we must carry on so that we can pass along to our posterity those rights as free men which we ourselves enjoy and which our sons and daughters have a right to demand as a heritage from us. How can we do it? How can we develop the necessary intensive national strength of character and the unity of high moral purpose necessary to maintain democracy as we call it and as we know it, with the forces which are opposed to our form of free government arming and running wild all over the world today? And what are we ourselves doing in the face of such a picture? What is the dominant picture in the public life of America today? Is it not an utterly senseless, in fact, one might say, utterly ridiculous class struggle? Is it not a purely selfish fight between the various groups of our citizenry, composed it is true of many men and women of a high type of mind, to obtain from their government for their class or group some advantages which must of necessity be at the expense of some other class or group of our citizenry? Was this what our forefathers meant when they established a "government of the people, by the people and for the people"? Is this what we mean by democracy, this running of all groups and classes to the central government for some advantage over their fellow citizens? Labor,

farmers, businessmen, investors, management, professional servants, every one of them entitled to their place in the sun in the life of a free country and every one of them necessary to the health and welfare of our commonwealth—working antagonistically brings chaos to the detriment of all, working co-operatively spells progress for the good of all.

Has democracy failed? Have the principles of democratic free government failed the test of time? Have we become so blindly selfish in our class and group struggles for power that we have forgotten the rights of minorities, numerically or economically? Have we reached a frame of mind where we need the call of another Isaiah?

“Hear the word of the Lord
Give ear unto the law of our God
‘Come now, and let us reason together,’ saith the Lord.”

What are we doing with this vineyard that the Lord hath given to his well-beloved that it should bring forth wild grapes? Should we not forget this senseless class and group struggle and work together for the common good of all? Should there not come forth from the ranks of our Craft the necessary leadership for this purpose, steeped in the teachings of our profession and filled with that spirit of brotherly love which we teach and practice?

Are not the words of our Scripture reading as applicable to the life of the nation, indeed to all nations working together in the world around us as they are to the lives of individual brethren?

“Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious ointment upon the head,
That ran down upon the beard,
Even Aaron’s beard;
That went down to the skirts of his garments;
As the dew of Hermon, and as the dew
That descended upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.”

The reports of the various committees—the Grand Charity Fund, the Masonic Service, the Library and Bulletin, and the Custodians—were but continuations of those of the previous year, all showing progress in these important fields and all evidencing faithful and intelligent service along approved lines.

With the election to the office of Grand Master of Brother Realff Ottesen, who had for many years been a leader in the broader

educational effort, the administration of Grand Master Palmer closed. With it closes this story of a quarter of a century of Iowa Masonry. And despite good or sad fortune or sharp disagreement on policies and measures it closes as should all gatherings of the Craft—

“Peace and harmony prevailing.”

PART II

GRAND LODGE ACTIVITIES 1913-1938

Thus far this history has undertaken to relate in their chronological sequence the more significant events and developments in the life of the Grand Lodge during the past three decades. The account is by no means a complete one, for it has largely neglected four great areas of Masonic activity: instruction in the Ritual, charity, service, and the Library. The stories of these activities can be told in greater detail and with much less confusion if they are presented separately. The purpose of Part I of this history was to present a coherent, bird's-eye view of the period from 1913 to the present. An effort was made to suggest something of the character of the times against which the work of the Order must be viewed, and also to relate the outstanding achievements and developments within the Order during the period under discussion. Emphasis was laid particularly upon those problems which arose with new conditions and finally were solved, often after extended discussion and debate, only to be replaced by other problems which in turn had to be worked out. In the present section attention will be directed to the basic and continuing activities of the Order. Conditions change and problems which must be solved are raised relative to the activities. But the activities go on from year to year, and will forever. Without them the force and influence of Masonry would be immeasurably decreased.

The changes wrought within these activities from year to year are often scarcely perceptible. When the total accomplishment of a span of years is surveyed, however, the achievement is most heartening. To Masons the story of the achievement can be both absorbingly interesting and deeply moving, for behind the accomplishments stands the devoted service of the choicest spirits in the Craft.

The account of these activities is also one that Iowa Masons can read with great pride for the distinguished work that their Grand Lodge has done in each field. The so-called "Iowa Plan" of distributing charities is nationally known among Masons, and it has

been widely copied. Few jurisdictions can point to as large a corps of skilled instructors in the Ritual, nor to as many brethren proficient. The Iowa Masonic Library is unquestionably one of the great collections of Masonic books in the world, and we can proudly point to its pioneering in the field of Masonic libraries. The Grand Lodge Committee on Masonic Research—forerunner of the present Service Committee—not only launched Masonic study work in Iowa but was the inspiration for the organization of a National Masonic Research Society which, in turn, through its organ *The Builder*, played a leading role in organizing Masonic study nationally.

CHAPTER I

Instruction In The Ritual

The efficient system that has developed in the Grand Lodge of Iowa for instructing members of the Craft in the Ritual is the product of this century, and more essentially of the period covered in this history. Credit must be laid principally upon the shoulders of the handful of faithful Custodians who have directed the work and provided the inspiration for the corps of instructors who form the backbone of the system. Brothers C. T. Granger, C. C. Clark, and John T. Ames, all three Past Grand Masters and the latter two still in active service, may be singled out for special praise for their extended and diligent service as Custodians. But the efforts of such proficient and industrious brothers as O. N. Wagley and David Tripp, to name but two, cannot be overlooked when the Custodians' contributions of the past three decades are reviewed.

The system of instruction in the Ritual now in operation in Iowa dates from the early years of this century. It has since its creation undergone numerous modifications and extensions as new needs and successful experimentation have impelled, but there has been no fundamental change in the system established nearly forty years ago. A glance at the old system of instruction, which operated between 1885 and the establishment of the present system, will suggest at once why the need for a change was very great.

Previous to 1901 the Grand Lodge of Iowa employed a Grand Lecturer whose duty it was to travel about the state exemplifying the Ritual in such lodges as requested his services and holding Schools of Instruction for those who wished to become proficient. Brother George B. Van Saun served in this important capacity as Traveling Custodian for a number of years. His knowledge of the Ritual and his skill in presenting it were very great. But, as he grew older, it became more and more difficult for him to perform his task adequately for the whole jurisdiction. A single Lecturer, no matter how competent, could scarcely have been expected to serve the needs of five hundred lodges scattered the length and

breadth of the state. In addition, many lodges badly in need of competent instruction were indifferent and lazy when it came to filling their obligations with regard to the Ritual. Because of the difficulties that stood in the way of achieving proficiency, many lodges condoned the use of ciphers in the exemplification of the Ritual. It became increasingly evident that something had to be done. The Grand Lodge had the choice of sanctioning the further use of ciphers, of continuing ineffectually with a single Grand Lecturer, or of setting up a districting system whereby instruction in the Ritual could be given by a specially trained corps of District Lecturers operating schools in all parts of the state. These instructors would operate under the authority of the Board of three Custodians, who would train and examine Masons desirous of assisting in the work of instruction.

The whole problem of instruction was exhaustively examined. The Grand Lodge finally decided, in 1898, that the third plan described above was the only feasible one. Accordingly, the Custodians were authorized to divide the state into as many districts as they might deem advisable and to appoint those of the brethren who showed themselves thoroughly qualified after a rigid examination in the standard work and lectures and who were known to be of high moral character.

With the commissioning of District Lecturers and their holding of District Schools, better work and greater proficiency in the Ritual were soon apparent. The Grand Lodge, recognizing the importance and value of correct and uniform renditions of the Ritual, provided free instruction to the districts and made it obligatory on the part of the lodges to send representatives to the District Schools.

Even so there were still some lodges indifferent to the opportunity of securing competent instruction at little expense. To stimulate interest the Board of Custodians accordingly decided to hold, in addition to the District Schools, five so-called Grand Lodge Schools of Instruction each year. These schools, located in the larger and more accessible cities of the state, would have in attendance not only Custodians, but also the Grand Master and the Grand Secretary, as well as many District Lecturers. The first Grand Lodge

Schools were held in 1911 in the following cities: Burlington, Sioux City, Council Bluffs, Cedar Rapids, and Des Moines.

During the first dozen years of its existence the system seemed amply to justify itself. The annual cost of administering it was scarcely more than it had previously cost to employ a full-time Grand Lecturer and the results were immeasurably more satisfactory. Such opposition as did exist was largely directed at a too-rapid growth of the corps of instructors. In his annual address in 1912, Grand Master Louis Block had the following comment to make on the system of instruction:

We now have in this state over eighty District Lecturers, fourteen of whom reside in the city of Des Moines alone, and six of whom live in the town of Greenfield, which enjoys a population of about fifteen hundred.

I would earnestly recommend that, for the present at least, this number of District Lecturers be not increased, as we already have more than enough to take care of all of the general and district Schools of Instruction that are held.

I believe that we should devote our efforts to increasing the efficiency of the lecturers we now have rather than to think of adding to their number.

There is quite a difference between the ability to commit the work and pass an examination upon it, and the ability to teach the work effectively after it has been committed. The teaching faculty must be born in a man, and, while it can be developed, it cannot be acquired by cultivation. No one can tell what a District Lecturer can do until he has had an opportunity of demonstrating his ability in the field; and in order for a Lecturer to keep bright in the work, he must have a reasonable amount of practice and a certain amount of work assigned to him each year in order to keep him in practice. If we keep on increasing our District Lecturers at the rate at which they have increased in the past, there will very soon not be enough work to go around, and those who do not have active employment will have no inducement to keep themselves proficient, and will very soon become rusty, like some of the rest of us. Constant scouring and use is as necessary to keep our instruments bright in this field of work as well as in any other.

Brother Block's comment touched mainly on three points: the uneven distribution of District Lecturers; the danger that there was insufficient traffic to keep a corps of eighty Lecturers proficient through practice; the importance of distinguishing between the merely letter-perfect ritualist and the really competent teacher. It is interesting to keep these points in mind as the progress of the years immediately following is reviewed.

The sudden acceleration in membership which began about this time, and the consequent increased need for instructors in the Ritual,

obviated the fears that the Lecturers might become rusty through lack of work. Instead it became suddenly necessary to expand the facilities for instruction and to multiply the number of teachers. Content at first to have each district supplied with at least one Lecturer, the Custodians came in time to envisage a higher goal: A Lecturer in Every County. And by and by a still higher goal: A Lecturer in Every Lodge. It was many years before the Black List of counties without a single District Lecturer was finally exhausted of names. But it was not long before counties began qualifying for the Honor Roll with all of their lodges owning to at least one District Lecturer or holder of a certificate of proficiency.

In the same address in which he made the comment quoted above, Brother Block made the recommendation which led to the formation of a Grand Lodge Committee on Masonic Research. This committee was charged with the duty of directing attention to the deeper meaning and implications of the Ritual. The story of this committee will be reviewed in the chapter on Service Committee. Its creation is noted here because it has since the very beginning cooperated with the Board of Custodians to give the ritualistic work in the Order greater significance.

By 1914 it was clearly evident to many that the current system of instruction was producing excellent results. Brother Frank B. Whitaker, in his Grand Master's address, observed the following:

To one who has been so closely connected with the ritualistic work during the last thirteen years as I have, it has been a source of great satisfaction to witness the almost unbelievable improvement that has taken place in the rendering of the ritual from that time to the present. But there is yet a great amount of work to be done before we can arrive at that state of perfection which we hope to see the Masons of Iowa attain.

And Custodian O. N. Wagley remarked:

Those of us who were in attendance at the Grand Lodge Schools before the present system of instruction was adopted can easily recall that there was not one brother in the entire Grand Jurisdiction, outside of the members of the Board of Custodians, who could give perfectly even a small part of the ritual.

In October 1915, the death of Brother C. T. Granger removed from the Board of Custodians its senior member. Serving continuously from his appointment in 1887 until his death, Brother Granger's precise and impressive exemplification of the Ritual is still remembered by many brethren in Grand Lodge. At the annual

communication in 1916 a fine tribute to Brother Granger was read by Brother O. N. Wagley and ordered spread upon the minutes. This tribute submitted by the Secretary of the Board, Brother C. C. Clark, who was absent because of serious illness, said in part:

Brethren:—It is with a keen sense of an irreparable loss that I report to you the death of Brother Charles T. Granger, the chairman and the most indispensable member of the Board of Custodians. Indispensable, not so much from a purely ritualistic standpoint, though he knew the standard work perfectly; not for the conferring of degrees, though none could make them more impressive; not for the arrangement and detail work of instruction, though here he was intensely alive to their importance as adjuncts; not for the examination and passing of District Lecturers, though to these he gave many a long hour cheerfully and patiently; not for these nor any of them, but for the tremendous force, the mighty impetus, the wonderful moral effect, the support, firm as the eternal hills, his life and character gave to every measure proposed by the Board and presented for your consideration.

The war period and, more particularly, the Twenties were a time of enormous expansion for Masonry in this country. The accelerated growth of the Grand Lodge during this period—not alone in membership, but also in the volume and extent of its activities—has already been noted in Part One of this history. That the machinery of ritualistic instruction kept pace with the rapidly increased demands for widespread and competent instruction can in large measure be accounted for by simply naming the personnel of the Board that served together through the Twenties: C. C. Clark, David R. Tripp, and John T. Ames. Also, the launching about this time of a system of Special Representatives to assist the Grand Master must be noted as an important development. The Special Representatives were largely selected from properly qualified District Lecturers, and their duties included not only a routine of lodge visitations and examinations, but also instruction in the Ritual. In addition to the regular District and Grand Lodge Schools of Instruction, which were three-day affairs, there were, from the early Twenties on, a large number of one-day schools held by the Special Representatives at individual lodges. These Special Representative Schools and a large number of Private Schools (held by lodges on their own responsibility with instruction from District Lecturers) contributed importantly to the advances made in ritualistic instruction during this era.

In 1921 Custodian Ames observed in his report that the only

logical remedy to the cipher evil was the extension of the services of District Lecturers. He said: "We have been trying to get a lecturer in every county. Let us aim higher. Let us make our slogan: A Lecturer in Every Lodge." The following year the Custodians' report revealed that 140 brethren held commissions as District Lecturers—almost twice the number holding commissions just ten years before, when Grand Master Block had urged a halt. In 1923 it was decided to reduce the District Schools from three days to two, the change coming partly as a result of the enlarged number of Special Representative and Private Schools in recent years.

In 1924 Brother Ames was able to report for the first time that every district had at least one Lecturer, District Eight being the last to qualify. The following year he announced that Madison County could own a Lecturer in every one of its lodges; but there were still thirty-four counties in the state without any Lecturer. By 1932 the Honor Roll of counties grew to thirteen, while less than half that many maintained their places on the Black List of counties lacking a Lecturer.

Brother Clark, in his Secretary's report for the Board, had ventured a hope in 1920 which is worth noting in the light of the achievement at the end of the decade. He had said:

The District Lecturers are increasing in numbers and it is no vain hope to look for at least one in every county in the state. Examinations are more rigorous than formerly—the Board is raising the standard, and when the ideal is reached, there will be a means at hand ready and efficient in stirring up the dormant lodges, or if they are past aid, to see that they are decently interred.

By 1930 there were over four hundred District Lecturers and over a hundred brethren holding certificates of proficiency. Five counties—Madison, Jefferson, Cherokee, Emmet, and Osceola—had Lecturers in every lodge. Only eleven counties were without a Lecturer. For several years Schools of Instruction (of the various kinds) numbering in the neighborhood of three hundred, and often more, had been held annually. The record of growth is little short of staggering.

During the Twenties the system for ritualistic instruction embraced a significant modification which has not yet been noted. For a number of years the Custodians had given out two kinds of commission: District Lecturerships to Past Masters who had memorized

the entire Ritual and work and who had passed a rigid examination over the material; certificates of proficiency to brethren who qualified in the work but who had not yet attained Past Master honors. This latter group became District Lecturers without examination when raised to Past Master. The chief impetus for a change from this arrangement came from Brother Tripp during his term as Grand Master, 1927-1928. In an article entitled "Is Our District Lecturer System Right?" (*Grand Lodge Bulletin*, September 1927), he challenged the rightness of withholding the commission of District Lecturer from proficient brethren merely because they were not Past Masters. There were many certificate holders who were even better qualified to instruct than some Lecturers, he pointed out. He urged that the certificates be given to all who could pass the examination properly, but that the commission as Lecturer be reserved for those, and only those—whether Past Masters or not—who could pass an additional examination with more stringent requirements.

Accordingly, new rules governing the matter were adopted by the Board in 1928. The requirement of being Past Master was done away with. Under the new plan a brother was certified as a "Masonic Instructor" when he passed his examination in proficiency. After three years of satisfactory service he was free to apply for a District Lecturer's commission, which required not only proficiency in the Ritual, but a thorough knowledge of the floor work as well.

In the years immediately following, the ranks of Masonic Instructors and District Lecturers grew steadily and rapidly. Brother Ames reported that over 560 held commissions as District Lecturers or Masonic Instructors in 1930. This number was increased annually by from thirty-five to seventy-five new commissions. In 1932 the total number of successful examinations was eighty-three. This startling rise was due in large part, Custodian Ames felt, to the influence of the Group Schools. About twenty of these Group Schools for the study of the Ritual were organized in 1931 by interested members from lodges situated near enough to one another so that monthly study meetings could be easily held. The following year fifty more of the groups were formed, and Brother Ames described the movement in his annual report as the "most vital and important development in Masonry in recent years" and declared it was largely responsible for the recent rapid improvement made in many lodges.

At the Grand Lodge School held in Sioux City in 1932, just preceding the annual communication, a new feature was added—an Instructors School or Normal School. This was inaugurated for the special benefit of Masonic Instructors and had as its particular object the giving to the recruits some practical experience in the conduct of a school. Since then there has been little of special importance to record. The well-established policies have been followed and widely extended instruction carried on without a break. The fine results are manifest in every part of the jurisdiction and nowhere are the ambitious and studious denied the opportunity of proper ritualistic instruction.

There was but one incident of major importance in 1935. Past Grand Master David Tripp, long a most valued and efficient member of the Board of Custodians, died. By appointment and then by election by the Grand Lodge his place was filled by Past Grand Master Wellington, whose interest, ability, and long service as a District Lecturer well qualified him for the work.

If the situation in the Grand Lodge as regards instruction in the Ritual at the turn of the century, the dawn of the present era, or even as late as 1913, the gateway of the period covered in this history, is compared with that which now obtains, a most remarkable development will be apparent. Today (1938) there are 842 District Lecturers and 226 Masonic Instructors.

The astounding improvement that has been made can be shown by quoting briefly from the chapter that Past Grand Master Clark furnished in 1912 for Cleveland's history of the Grand Lodge:

In 1898, 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 provide 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.

The 1937 report of the Board of Custodians discloses that of the ninety-nine counties in Iowa the following have at least one proficient member in every lodge: Jefferson, Cherokee, Emmet, Osceola, Lee, Cass, Chickasaw, Mitchell, Humboldt, Lucas, Ringgold, Pottawattamie, Hamilton, Butler, and Scott. There is no county that does not have a proficient member in some lodge. There are few

Grand Jurisdictions that can point to so impressive an achievement. The Custodians have consistently sought to keep the standards high. "Phonographs and parrots" are discouraged, or rather are encouraged and required to be something better. Co-operation with the Service Committee in the arrangement of programs for the various schools has resulted in emphasis being put on the meaning and purpose of the Ritual.

Recently, in response to many requests, Past Grand Master Charles C. Clark, who for nearly fifty years has been the directing and dominating force in ritualistic instruction in the Grand Lodge of Iowa, has had published an article on the development of this work. This is comprehensive and illuminating. Portions of it can well serve as an emphasis on what has been said and as a summary in this chapter:

The story of the development of instruction in the Ritual of Masonry in the State of Iowa is of absorbing interest to the lovers of the art throughout this Grand Jurisdiction.

The growth in interest and accuracy was slow, at times well-nigh stagnant, from the birth of the Order in this state, way back in the 'forties, down to the first of the twentieth century. Many methods were tried and discarded, results practically nil.

It may not be inappropriate to sketch briefly the matter of instruction from the first efforts down to the adoption of the present system.

Since 1859, ritualistic matters have been in the general charge of a Board of three Custodians, who have always been elected for terms of six years, one term expiring each two years, so that there are always on the Board at least two members with considerable experience. For the past twenty years vacancies on the Board have been filled by the remaining members, the appointee serving until the next annual communication of the Grand Lodge, at which time a successor is elected to fill out the unexpired term.

At the 1859 annual communication, a resolution was adopted endorsing the method of dissemination of the work by means of schools of instruction, "rather than by flying visits of the Grand Master," who was not always an expert in the Ancient Webb Work. The adoption of the Webb Work as the standard for this jurisdiction is a story of itself, vastly interesting, but not pertinent to the matter under consideration. Sporadic but unsuccessful efforts were made from time to time to disseminate the work, among them the appointment of Deputy Custodians for the six districts into which the state was to be divided. It died a-borning. A Grand Visitor and Instructor was early mooted and finally became a reality in 1888.

In 1876 provision was made for the holding of a school the three days

preceding the annual Grand Lodge communication. This has been a feature ever since.

* * * * *

The general demand for instruction became more and more insistent, and to appease it the system of Grand Lecturer or Visiting Custodian was firmly established, as hereinbefore indicated, in 1888. Brother George B. Van Saun, a member of the Board, was appointed the official visitor and began his labors in the fall of that year. He was a brother of engaging personality, accurate in the established work and impressive in its rendition. His salary was paid by Grand Lodge, and the local lodge was expected to provide entertainment and travel costs, not seldom a vain hope when Grand Lodge might step into the breach.

About the first of September of each year he would send to every lodge in the state a circular calling the attention of the brethren to the necessity for holding Schools of Instruction if they desired accuracy and soliciting invitations to hold them. Shortly before the time set for any one school, the Custodian would supplement his general circular by giving the neighboring lodges notice of the time and place and soliciting representation from the lodges. Three sessions were supposed to be held each day, but not infrequently the morning sitting was so poorly attended that there were not enough brethren to fill the chairs, so there was much general talk frequently not of or on the Ritual. Afternoon and evening sessions were much better patronized. Even then, the entire time was seldom given solely to instruction and the attainment of accuracy. Quite often degrees were conferred on actual candidates, and of course no corrections were feasible during the work; and, while opportunity was given at the conclusion for questions, naturally not all mistakes could be caught and checked, and being neither caught nor checked, the hearers would go home with the wrong impression, and some way or another the wrong one always seems most persuasive and lasting. Then, too, social functions occupied precious time; the Custodian was glad of a respite from the arduous labor of tiresome repetition, and not rarely lectures on some other phase of Masonry expanded the hearer's fraternal information but did not in any way help out the avowed purpose of the school, the attainment of accuracy in the accepted work.

Supplementing the work of the Custodian, the Board held the annual school the Friday, Saturday, and Monday preceding the annual communication. There were three sessions each day, the evenings being devoted to the conferring of degrees on actual candidates furnished by the local lodge, the First on Friday, the Second on Saturday, and the Third on Monday. Usually the day sessions were devoted to the exemplification of the degree to be conferred in the evening, and rarely was more than one degree taken up. The chairs of Master and Wardens were ordinarily filled by the Custodians, and the other places by the best talent obtainable from the brethren attending, generally far from accurate. Attendance by lodge officers was expected and urged, but, as neither mileage nor per diem was allowed unless the attendant

was the representative of his lodge and stayed through the three days of the Grand Lodge communication, the number in the school was quite limited, the largest being on Monday, just preceding the first day of the annual communication. All the Custodians being Past Grand Masters and well posted, not only in the Ritual but also in Masonic law and lore, it was but natural that these two latter subjects not infrequently occupied an undue amount of the time supposed to be devoted solely to ritual, a departure quite irksome to many earnest seekers for exactitude who came chiefly to learn the precise wording of the work, generally at quite an expense personally. The many questions asked and answered, often not well understood, led to much confusion; and not infrequently brothers would go home and confidently carry misinformation, thus leading to much uncertainty and doubt. Then, too, the Custodians, doubtless in the best of good faith but damaging just the same, were misquoted as sponsoring a certain rendition which was absolutely wrong, and so the damage spread.

In reply to the circular, the Custodian would receive from the 450 to 480 lodges some fifty to eighty requests for instruction and would then map out his itinerary up to the succeeding April or May, giving to each applicant two to five days. Every year he would be obliged to turn down ten to fifteen calls from lack of time to fill them. Naturally the ambitious lodges were repeaters, and they got most of the instruction.

The lack of success of the Visiting or Traveling Custodian method of imparting knowledge is proven by the last six years of its use, 1892-1898, after it had been in full operation for some four years. The year 1894-1895 is a fair sample of the six. Sixty lodges, scattered through 41 of the 99 counties of the state, were fortunate enough to receive the official light. As there were that year 464 lodges, 404 failed to receive any direct benefit. . . .

During the six years there were many repeaters. The total number of lodges visited during that period was 318. Taking out the repetitive calls, 259 lodges were cared for. The average number of lodges during the six years was 468, so during that time 209 received no direct personal benefit.

. . . The interest and the growing conviction that one-man instruction would never fill the universal demand for light came to a head at the annual communication of 1897 and took the form of a resolution for the printing of an official cipher. Fortunately the movement was defeated most decisively, principally by the potent influence of Past Grand Master Charles T. Granger, a member of the Board of Custodians on which he had served since 1888. The logical sequence of the disturbance, and indeed no small factor in quelling it, was the assurance of the appointment of a committee to report at the next Grand Lodge communication on some system, a supplement to or a substitute for the one in use. The committee, of which the writer was made chairman, was named at the same communication and forthwith made a wide survey of the matter of instruction as practiced in other jurisdictions, getting in touch with over fifty Grand Jurisdictions besides corresponding with outstanding members of the Craft. As the result of its labors the com-

mittee boiled down to four the methods pretty nearly universally employed.

1. Hit or miss, mostly miss.
2. A cipher.
3. Grand Lecturer.
4. District System.

Having reviewed carefully the evidence offered, the first three were rejected, all because they had been tried for years and found lacking, and the cipher especially as absolutely contrary to Masonic usage, custom, and obligations, and vicious in use. The chief excuse offered for its use was the practical impossibility of getting accurate instruction by the ancient methods and its seeming aid to lazy and indifferent Masters. . . .

The report recommended the district system and to that end presented amendments of and additions to the existing statutes. Not all of their recommendations were adopted, but the following were approved and became the law:

"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 schools shall be in general charge of the Board of Custodians, who shall, within thirty days after the 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 proficient 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."

* * * * *

The Board met as provided by law, divided the state into twenty-one districts, and actively started the work.

The first year 286 of the 484 lodges had delegates in attendance. One hundred ninety-eight lodges did not officially appear, but the Custodian reported that, while the Master or his representative was not present, from fifteen to twenty per cent of those lodges had members on hand so that the good news was distributed to approximately 430 of the 480 lodges. . . .

* * * * *

The first year a five-day school was held in each district. The next year the time was split, schools being held in two or more places in each district, an improvement.

In 1901 the following amendments were adopted:

"Section 230d. 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 a rigid examination of the proficiency of such brother. 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.

"Section 230e. 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 who may send them to any district at the request of a lodge and at the expense of such lodge. Should the Traveling Custodian be unable to hold any of the schools provided for, the Board may appoint some one of the lecturers to perform such duty, his compensation to be fixed by the Board, but in no event to exceed that provided for such Custodian and to be paid out of Grand Lodge funds when properly certified by the Board."

Under this law the Board promulgated those parts of the Ritual on which examination would be held.

1. The Lectures, which must be known perfectly.
2. Opening and closing the lodge on each degree, calling from labor to refreshment and on again.
3. The first section of the First Degree.
4. The first section of the Second Degree and the esoteric part of the Middle Chamber work.
5. The first section of the Third Degree and the Tragedy.

Five places and dates for tests were promulgated. Examinations were accordingly held, and the report of the Board for the next year shows:

"Many presented themselves for trial at the several places, but the Board resolved to hold a high standard and was rigid in its requirement of proficiency and personal character and issued eight certificates only."

* * * * *

Each of the eight pioneers did valiant work in disseminating accurate and

impressive rendition of our beautiful ceremonies. An estimate of the success is embodied in the report of the Board in 1902. We quote:

"The several District Lecturers have proved their fitness for their somewhat exacting position in every case where given a trial. Each one of them is full of enthusiasm, well grounded in the work, and almost absolutely perfect in the whole Ritual. Every school as held by one of these Lecturers was given over to arduous work from early in the morning until late at night, and no brother who was present has been found to make any complaint that he could not get all the instruction he wanted. The brethren have been patient, careful, and painstaking, and the infusion of so much fresh blood into the work cannot fail to have a permanent influence for good."

* * * * *

During 1902-1903 the schools were entirely in charge of the District Lecturers. The highest attendance of the lodges in any one district was 75%. Lecturers had increased to eleven. In 1903 the Board made the following report:

"In every instance, with possibly one or two exceptions, the District Lecturers have reported enthusiastic schools. What was lacking in numbers was made up in interest.

"The Board has had confirmed the reports of the Lecturers and is more thoroughly convinced than ever that the system which is now in use in this state is not only far ahead of anything we have heretofore had, but that with the development of which it is capable it will in the succeeding years afford an unsurpassed means of imparting ritualistic instruction. To be sure, there are here and there brothers who would prefer some other method and there are still advocates of a cipher, but wherever our instructors have gone, wherever the brethren have come into personal contact, with their enthusiasm, a new zeal has been kindled and the superior value of personal instruction thoroughly appreciated.

"These District Lecturers have gone into the work from a pure and loyal love for the great institution of Masonry. They have labored day and night, not only to instill ritualistic perfection, but to inspire and revivify that loyalty to and veneration for the great precepts of our order which have made it the greatest of ethical associations of men, which have maintained it for ages as a potent factor in the uplifting of the race and which, kept pure and undefiled, will insure an ever-increasing strength and a permanent place in the affections of mankind.

"The Grand Lodge and the Craft at large are most fortunate in having at their command the services of a band of such devoted, intelligent and conscientious workers. The Custodians, more than anyone else appreciate their enthusiastic zeal and know that as long as their services are available the great field of ritualistic instruction will be magnificently kept.

"It is the ambition of the Board that the force of District Lecturers may

be increased until in every county of the state there shall be at least one such lecturer, and then the future of close work in the ritual will be assured."

* * * * *

Nineteen hundred four saw an increase to 18 in the number of Lecturers, and at the suggestion of the then Grand Master, the writer hereof, the following amendments were adopted:

"Section 232a. District Lecturers shall be paid the same mileage and per diem for attendance at the Grand Lodge School of Instruction as is now paid to members of the Grand Lodge for attendance thereon, except as hereinafter provided.

"Section 232b. It is the intention that no more than one Lecturer from each district in the Grand Jurisdiction shall receive such mileage and per diem and that it shall be paid to the Lecturer in attendance from each district holding the commission of the earliest date. If at any Grand Lodge School there is one or more districts not represented by a Lecturer, then mileage and per diem shall be paid to as many Lecturers present from other districts as there are districts unrepresented. And the Lecturers to receive the mileage and per diem on account of unrepresented districts shall be those holding the oldest commissions not otherwise receiving mileage and per diem.

"Section 232c. (This section provides against double pay.)

"Section 232d. The Board of Custodians shall certify to the Committee on Credentials the attendance of all District Lecturers at the close, and that committee shall place upon their list the names so furnished with the proper credits, under the provisions hereof."

There is this significant paragraph in the 1904 report of the Board:

"In addition to the regular schools provided by the Grand Lodge, the several District Lecturers and Brother Gilmore, a Custodian, have privately held some thirty additional schools, varying from one to three days each, so that it is with perfect safety that the Board makes the statement that never in the history of the Craft in Iowa has so much instruction in the standard work and lectures gone on, nor have the brethren ever been nearly so well qualified in accurate and zealous work as at the present time."

Nineteen hundred five increased the Lecturers to 36 and also witnessed an increasing rigidity in the proficiency test. Two schools of three days each were held in every district. The Board makes this statement:

"There is greater zeal for accurate work than the Board has ever noticed before, and the result is shown in the brethren who present themselves for examination. The pioneer work among the District Lecturers was hard but with the ever-increasing opportunities for instruction the problem of securing accurate drill is simplified, and in the not distant future the Board looks for state-wide accuracy."

During 1910-1911, in addition to the District Schools, five general schools were provided for at widely separated places. These were known as Grand Master's schools and like all others were under direction and control of the

Board. The Grand Master was supposed to be present at each one to give an address and at times to confer a degree, generally the Third, upon an actual candidate. The daytime was given to exemplification of the Ritual and to examinations of applicants for certificates, the evenings to work on actual candidates, addresses, and questions. A profitable exercise was to have everyone stand up to answer the regular queries and to sit when wrong, a sort of spelling-down scheme. These meetings have been continued ever since with increasing success and interest. They have, of late, been christened "Regional Schools."

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In 1915 the state was redistricted according to county lines, railway connections theretofore having been the determining factor. The cipher nuisance continued bothersome, and the following law was enacted by the Grand Lodge:

"The use in the lodge room of mnemonics, ciphers, skeleton, or other printed matter of any kind purporting to embody the unwritten work or ritual, is hereby prohibited and declared a Masonic offense, and further their use by officers or members of a lodge outside the lodge room, in the posting of Masons to obtain suitable proficiency and the furnishing of them to such Masons for such purpose and also the selling or giving of such matter by one Mason to another Mason or the keeping of such matter for such sale or gift is hereby made a Masonic offense; provided, however, that nothing herein shall be construed to apply to the use of the usual accepted monitors."

In 1919 there was a recommendation by the Grand Master that the state be divided into not exceeding seventy districts and that a Deputy Grand Master be appointed for each, the expense to be paid from Grand Lodge funds. The matter was continued, but the Grand Master was authorized to call to his aid one or more of the District Lecturers or "any skilled Mason," to make examination of any lodge and report thereon. The District Deputy Grand Master system has never been adopted, but in its lieu the following became a part of the Code in 1921:

"Section 230a. The Grand Master may appoint such special representatives as he may deem necessary, whose duty it shall be to visit, instruct, and inspect the several lodges to which they may be accredited. His title shall be 'Special Representative of the Grand Master,' his term shall expire with the term of the Grand Master appointing him, and his commission shall issue under the seal of the Grand Lodge.

"Where practicable, the appointees shall be District Lecturers, and in any event they must be specially qualified in the ritual and laws. Their choice shall be made after consultation with and upon advice of the Board of Custodians. The Grand Master shall make his appointments as soon as practicable after his installation, and the inspection shall be concluded and report to the Grand Master made prior to April 1st, succeeding.

"The Grand Secretary under the direction of the Grand Master shall furnish the blanks necessary to make a complete report of each inspection.

"The expense of inspection, when approved by the Grand Master, shall be paid from Grand Lodge funds, and the Finance Committee shall, from year to year, recommend such appropriation as may be necessary to carry into effect the provisions hereof."

The vital part of this section was the requirement of the use of District Lecturers where possible, and with the growth of interest and the number of eligibles this has always been possible. These Special Representatives visit every lodge to which they are accredited and serve a dual purpose: they form a contact for the Grand Master with the lodges, report to him with observations and recommendations, and second and most important insure keener interest and increasing accuracy in the work. This last phase is under the particular supervision of the Board of Custodians.

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In 1929-1930, a most profitable variation in instruction started. It is called the "Group System" and more than any one thing else has insured an ever-increasing number of proficiency men. Just who was responsible for its birth is not clear—some seven individual bodies seem to have been born about the same time—but, regardless of parentage, its growth and potency have been specially fostered and encouraged by the splendid labors of Brother John T. Ames, one of the Custodians, a Past Grand Master, and a shark in securing and spreading accuracy. At the time it started, nearly every county had at least one Instructor or District Lecturer. The working of the plan is simple. No attention is paid to county or district lines, though many groups are limited to one county, but the majority take in parts of two or more countries. Lodges conveniently located and having several proficiency brothers form a school and hold monthly meetings. At these meetings instruction of lodge officers is stressed. Usually but one degree is exemplified, the stations and places being filled by actual officers when practicable. There is the greatest opportunity for questions and drill. When two or more hours are thus passed, adjournment is had to the dining hall where light refreshments are served, and everyone goes home at an early hour, well satisfied with the evening's work. It is really marvelous what interest is taken and how accuracy has increased. By 1932, 75 of these groups had been organized, and most of them are still actively at work. That year 510 schools were held.

In 1934, in order to meet changing conditions, the state was divided into 25 districts. There were held 570 schools, 460 being of the group variety. It was found that in addition to these many private sessions were held.

In 1937 the Board reported many lodges holding weekly meetings for drill. This year the number of District Lecturers and Masonic Instructors reached the magnificent total of 1,003 and is still marching on.

* * * * *

A word about the schools held just previous to the annual communication of the Grand Lodge. There is a marvelous attendance, not only of those re-

ceiving mileage and per diem, but of Masonic Instructors, seekers for information, and just plain interested Masons. Whereas in the old days one room held all who came, now there must be many places. We have the general school, private postings, rookie schools for beginners, schools for officers, examinations as to proficiency, checking up on certificate holders, in all of which the District Lecturers and Instructors afford valuable and indeed indispensable aid. Without them and their splendid work the Board would be simply swamped. On Sunday morning is held a mass meeting, principally for Lecturers and Instructors but open to all brethren. Ritualistic matters are discussed, floor movements taken up, kinks smoothed out, ending with some talks by the Board members and other brethren, all with the view of stimulating devotion to the high aims of the Order, accuracy, the development of an impressive rendition of the work, to the noble end that the neophyte may not only receive accurate instruction, but that he may in some small degree glimpse the great mission of the Order in bringing light to dark places, in spreading farther and wider the brotherhood of man.

* * * * *

We have thus somewhat hastily and mayhap too statistically sketched the origin and progress of our system of instruction in the Masonic Ritual and floor work as adopted by the Grand Lodge of Iowa. It is needless to say that without the hearty support of the Craft at large no such measure of success would have been possible. It was found that the brethren were absolutely hungry for information as to our ways and means of conferring the degrees, that uniformity was and is most desirable, and that the eager seekers for ever more light were and always have been ready and willing to work towards a definite objective and unselfishly give of their time and money to help the cause along. Roughly speaking, we have had a century of effort. At the end of the first fifty years with various systems and at times no system, simply drifting, there were but three brothers, the Custodians, who knew the standard work and lectures. As we approach the end of the second fifty, we have over one thousand brothers who know the exact wording and many hundreds more so well posted that they could with very little effort qualify as Instructors. . . .

* * * * *

In view of our phenomenal progress, in which we have perhaps an immodest pride, we can and do most heartily recommend to others who have been and perhaps are even now in the same slough of despond in which we wallowed many weary years the trial of the method which with us has brought such pleasant and satisfactory results.

For over forty years the impelling and directing force in this educational movement has been Past Grand Master Charles C. Clark. Twenty-five years ago, for the Cleveland history, he wrote the chapter on instruction in the secret work. What he then said

is still pertinent and even now should be carefully read, as it displays the spirit in which the work has been carried on.

Since emphatically the Ritual occupies a place of paramount importance in Iowa Masonry, the accomplishments of those interested in its preservation and in its purity and in its accurate and impressive exemplification cannot be viewed without admiration and acclaim. In addition there were those who, while viewing these accomplishments with respect and praise, held that the purely cultural side of Masonry should have equal attention. Those of that thought drew slowly together, considering program and scope of effort. The result was the formation of the Service Committee, which began to function effectively in the early Twenties and the story of which follows in the next chapter. These two separate, somewhat strongly-knit groups, each with a singleness of purpose, found some conflict of interest. Some observers were led to fear that there would follow an antagonism that would find expression in an effort of one or the other group to dominate in Grand Lodge affairs. Under wise and patient leadership, recognizing the value in each field, any differences, more apparent than real, have been reduced to a minimum. A large degree of co-operation has been developed, and the fears of those who visualized class or group solidarity have largely passed away.

CHAPTER II

The Study Side of Masonry and The Service Committee

The story of the Masonic Service Committee constitutes a most interesting and illuminating chapter, for this committee—together with its forerunner, the Committee on Masonic Research—is peculiarly the child of the quarter of a century of Iowa Masonic history embraced in this volume. In the development of the Service Committee are reflected the growth and changing problems of the Craft. By implication, too, the history of this committee brings into our scope at least two other enterprises of national importance—the Masonic Service Association and the National Masonic Research Society—both of which were cradled in Iowa.

The story of the Service Committee divides into two phases. The first phase, 1913-1921, is that of the Masonic Research Committee. The second phase, 1921 to date, is that of the Service Committee as at present constituted. The first phase was one of great enthusiasm for investigative research into all areas of Masonic thought. Active during this period were such brethren of scholarly bent as Louis Block, C. C. Hunt, H. L. Haywood, Joseph Fort Newton, John Barry, and G. L. Schoonover. By encouraging the formation of study groups, by carrying on investigative research of their own and sharing the results through lectures and published articles, these brethren did much to stimulate interest in Masonic studies. As will be noted below, they also launched the society which proposed to unite Masonic students of the entire country in the "propagation and diffusion of the light of Masonic knowledge and understanding."

The second phase, dating from 1921, represents a widening of the activities of the committee, and it is to some extent a reaction against research into more esoteric matters in favor of the kind of Masonic study which would appeal more to the plain man than to the expert scholar. Strictly speaking, of course, it cannot be said that the aim of the leaders in the first phase was the establish-

ment of an American society equivalent to the English Quatuor Coronati. At the same time, the original direction was such as to alienate many who could have been interested in Masonic study with a more immediate practical application. Then, too, the strides of growth that the Order continued to make through the early Twenties made imperative some enlargement of the committee's activities to include a great variety of services which were useful and good but scarcely classifiable as research. The shift in designation from Research to Service Committee symbolizes the character of the change in the committee's objectives.

Today, with wider objectives, a larger personnel, a much more substantial annual appropriation, a more ambitious program, and a full-time, salaried secretary, the Service Committee makes a contribution of great importance to the Craft. With a redefinition of the committee's aims so as to embrace a wider audience, it cannot now be said that there is any brother not reached by its message, not in some way exposed to its influence, not welcoming its service. Opposed at first by some on the grounds that it might be the entering wedge of a movement to involve the lodges in political and factional struggles, and opposed by others on the ground that it would inevitably encroach on the Custodians' province and thus invite trouble, the Service Committee has established itself as an essential cog in the machine of Grand Lodge activity. The fears of its early opponents have not materialized. The record of the committee's relations with the Custodians is one of peaceful harmony and mutual good will.

The impetus to create a Committee on Masonic Research came originally from Brother Louis Block. In his Grand Master's address in 1912 he declared his profound belief in the necessity of stimulating interest among the brethren in what he called "the study side of Masonry." Only through a deep understanding of the Ritual and history and philosophy and symbolism of Masonry, he held, could one realize to the fullest extent the mission of Masonry in everyday life. He urged that a committee be formed whose duty it would be to promote interest in Masonic studies through the formation of study circles, the organization of a Speakers' Bureau, and the fostering of any activities in line with the committee's objectives. The members of this committee would furthermore co-operate in every

manner possible with the Custodians and the Grand Librarian. The importance of the Library as a factor in the genesis of the committee should not be overlooked. The presence in Iowa of what was undoubtedly the finest existing collection of Masonic books served both as a reason and an excuse for fostering interest among Iowa brethren in Masonic studies.

In 1913, following a report by Brother Block, the Committee on Masonic Research was established as a standing committee of the Grand Lodge. Late in the same year, after careful consideration, Grand Master Whitaker appointed Brothers Block, Hunt, and Barry to the committee. Handicapped by a late start and by the lack of a contingent fund, this committee was yet able to report a most satisfactory first year's activity at the Grand Lodge session in 1914. Its efforts were largely confined to the five objects outlined in the report as follows:

1. The establishment of a Masonic lecture bureau in Iowa;
2. The organization of Masonic study clubs;
3. The formation of classes in Masonic law;
4. The promotion of the use of traveling libraries;
5. The providing of lecturers for the schools of instruction.

During the first six months of its existence, the committee, through its Speaker's Bureau, fostered eighty-four lectures on Masonic topics. Seventy of these were delivered by Brother Robert D. Graham of Denver, and the remaining fourteen by the Grand Chaplain, Brother Joseph Fort Newton. With this modest staff, the Speakers' Bureau was launched. As concrete evidence of interest in Masonic studies, the Librarian reported a 64 per cent increase in the number of traveling libraries. The demand for the libraries, in fact, exceeded the supply by three to one. The committee urged that additional traveling libraries be secured at once to meet the increased demands. It also asked, and was granted, an appropriation to carry on its work satisfactorily the following year.

The same session that heard the first report of the Committee on Masonic Research also adopted a resolution authorizing the Research Committee to take steps to organize a National Society of Masonic Research. This resolution indicated that the enthusiastic interest which Iowa Masons were taking in Masonic studies was but symptomatic of a widespread interest. The time was ripe to organ-

ize these Masonic students in a society of nation-wide scope. The resolution read as follows:

WHEREAS, The efforts put forth by the Research Committee of this Grand Lodge and the response to those efforts by the brethren of the constituent lodges has proven the great interest taken by the Iowa Masons in the work of that committee; that interest being also shown by the attendance of the brethren in large numbers at lectures given by various students of Masonry over the state, their use of the traveling libraries, and their disposition to form study clubs in a large number of the lodges; and—

WHEREAS, There is evidence of a similar interest in the other Grand Jurisdictions of America, from which it would appear that there is a considerable number of Masons to whom the formation of a National Research Society would appeal as a feasible method of uniting the Masonic students of the United States; and—

WHEREAS, The Grand Lodge of Iowa believes that the formation of such a society would in large measure aid and assist this Grand Lodge in the work of education and research which it has undertaken and would find among the brethren of Iowa a peculiarly strong response because of the work already accomplished; therefore be it—

Resolved, That the Research Committee of the Grand Lodge of Iowa is hereby authorized to invite Masons of our Sister Jurisdictions in America to co-operate with us in the formation and development of a National Society of Masonic Research, whose aim and objects shall be the propagation and diffusion of the light of Masonic knowledge and understanding.

To execute the intent of this resolution the committee enlisted the aid of an Advisory Organization Committee, consisting of Brothers George L. Schoonover, Chairman; N. R. Parvin, Secretary; and Joseph Fort Newton. This committee did not delay a moment in drawing up its plans and launching a campaign for members in the society. By the first of the year, the time set as a deadline for charter membership, four thousand Masons throughout the length and breadth of the land had joined. By the annual session in 1915, just a year after the resolution had been passed, there were over nine thousand members. The Society established headquarters at Anamosa, Iowa, and launched as its organ the magazine *The Builder*, with Joseph Fort Newton as editor. The secretary of the Society and its financial "angel," George L. Schoonover, provided a home for the Society equipped with the most modern appliances and splendidly furnished for efficiency and comfort.

With the creation of the National Society for Masonic Research and its launching as an independent organization, the Grand Lodge

Committee on Masonic Research turned its whole attention again to its activities at home. It continued to co-operate with the Society, however, by using the programs for the study groups which were published in *The Builder*. It is not necessary to detail the subsequent history of the Society and its magazine. Its headquarters remained in Anamosa until in 1924, when, after Brother Schoonover's expulsion from the Order, they were removed to St. Louis. In the meantime, Brother Newton had resigned as editor and had been succeeded by Brother H. L. Haywood, who was editor when *The Builder* moved out of Iowa.

The early years of the committee's existence show a steady extension and improvement in all phases of its activity. The Speakers' Bureau was enlarged, and the number of Masons reached by lectures of the committee's arranging increased at a healthy rate each year.

Before long, however, the character of the committee's duties began to change. The hectic war days and the sudden expansion of the Order made more imperative than ever the extension of facilities for giving this flood of new Masons sound instruction in the meaning of Masonry. Brethren like Louis Block, mindful of the dangers of too rapid growth, wondered if there were not more members being made than Masons. It became evident that there was a crying need for a measure that could co-ordinate a large number of related activities all bearing in a general way upon the education—at least the orientation—of Masons in the Order.

Another fact should be noticed. The war had demonstrated dramatically the necessity for efficient, co-ordinated organization for emergencies as well as services of many sorts. This weakness had impelled Brother Schoonover, an inveterate organizer, to call the meeting which resulted in the formation of the Masonic Service Association of the United States. While the Armistice was signed before the Association could be established, late in 1918, it did not regard itself as lacking a *raison d'être*. Equipped to handle emergencies of great consequence, should they arise, the Masonic Service Association also planned a peace-time program which would keep its machinery in motion between crises or catastrophies.

The essence of this program was education. With almost staggering complexity and comprehensiveness the Association planned an entire curriculum of Masonic studies, designed to investigate simul-

taneously all areas of Masonry and to keep the Masonic student busy for several years. The Association, then, was organized to provide service and relief during emergencies, and during peace-time education and any necessarily related co-ordinating activities.

The Grand Lodge of Iowa joined with some thirty-five other jurisdictions as a joint sponsor of the Masonic Service Association. The task of administering the program within the state fell upon the Committee on Masonic Research, with co-operation in such ways as it could to realize the objectives set up. It became increasingly apparent, however, that the committee's many duties were not correctly described as Masonic research. The pioneering had been successful to a marked degree. The stage was set to metamorphose the Research Committee into the Service Committee.

Accordingly, in 1921 the Code was amended to provide for a Service Committee whose function it would be to "bring about among the Craft a better understanding and appreciation of Masonry and the application of Masonic principles to the life of the individual Mason." The membership of the committee was increased to five, Brothers Realff Ottesen and W. A. Westfall being added to the previous committee of Brothers Henry S. Nollen, Bohumil Shimek, and Frank S. Moses. The members were selected for periods of five years, the appointments being so staggered that normally a new member would be added yearly to replace a retiring one. Provision was also made for a salaried secretary of the committee, with headquarters in the Library building in Cedar Rapids. Brother Frank Moses, P.G.M., was elected as Secretary, a post which he held until his death in 1935, when he was succeeded by the present Secretary, Brother Burton H. Saxton, P.G.M.

Thus was launched the Service Committee. In the account that follows, some of its accomplishments will be noted, but no attempt will be made to present exhaustively its varied and multitudinous activities.

In 1921 the committee purchased a moving picture machine which was lent out to the lodges for the showing of Masonic films or other films of general interest. The same interest in contemporary channels for conveying information was exhibited the following year in the arrangement of several addresses by members of the Speakers' Bureau over the radio station at Davenport. In 1923 a plan for

District Fellowship Meetings was inaugurated by the committee. This plan provided for a series of meetings in districts all over the state at which the Grand Master and other Grand Officers would be in attendance.

During these years the committee was represented at the Masonic Service Association conferences, but there was a growing sentiment in the Craft against continuing membership. Finally, in 1927, Grand Master Belt served notice on the Association of Iowa's withdrawal. It was felt that, since the Grand Lodge's Service Committee was functioning so efficiently and since the Association was drifting away from its original tenets and objectives, continued membership would be a waste of money.

At the Grand Lodge session in 1931 the Service Committee presented its tenth annual report. Quotations from this report will indicate the measure of the committee's achievement and suggest its varied duties:

This is the Service Committee's tenth annual report. Concluding as it does a decade of progress over an unmarked trail, the report furnishes opportunity to review the accomplishments of that period and determine how well founded was the faith and vision of the proponents of the movements.

The Masonic Code of Iowa states that our "province shall be to bring about among the Craft a better understanding and appreciation of Masonry and the application of Masonic principles to the life of the individual Mason." Thus broadly was the basis laid for a program of education, enlightenment and inspiration through the spoken word that was to bring to the Masons of Iowa an enlivened interest in and appreciation of the age old truths taught in our ritual.

Your committee has been careful to co-ordinate its work with our other educational movements. The Board of Custodians and District Lecturers are concerned with maintaining the purity of ritualistic instruction, thus guarding against the weakening of our Fraternity through innovations and slovenly presentation of the ritual. The Service Committee and its Speakers' Bureau go on from there to help Masons understand the deeper meanings of the ritual and apply its teachings in their daily lives and conduct.

The Library and the Bulletin give Masonic scholars and reading Masons access to the great lore of Masonic History and Philosophy. This Committee and its allied speakers have the burden of bringing some part of that great fund of knowledge and information to the non-reading Mason who has neither the leisure nor the inclination to avail himself of what the Library has to offer.

But above and beyond this is the work of the Service Committee in arousing and stimulating the interest of the Craft in general in Masonry and its

mission. We reach the dormant, the disinterested, the laggard, the members of the fraternity to whom neither ritualism nor literature has been able to make sufficient appeal, showing them that Masonry has something vital for them and that there is a place in it in which they can find an outlet for the spirit of service which is inherent in every earnest Craftsman.

At the outset of this movement ten years ago, certain of our Masonic leaders were inclined to look on it with trepidation, fearing it might be perverted by men determined that Masonry should take a hand in resisting political movements and tendencies that they personally considered inimical to Masonic teachings; or that it might be dragged into the maelstrom of public or community service by the insistent demand on the part of some earnest and impatient brethren that the Fraternity ought to be "doing something." Suffice to say that the fears of these men have been allayed, and they are now numbered among our staunchest supporters and active members of our Speakers Bureau.

In the beginning it was conceived that the best results could be obtained by a carefully planned progressive educational program covering a period of years. The idea, however, failed to take into account the constantly shifting personnel of our audiences which made it necessary to continually return to first principles to gain and hold the interest of the new men coming in. The committee soon learned that a rigid program was impractical and that it must chart its course as it went along, adapting its program to the changing conditions that presented themselves.

Another problem that presented itself arose out of the necessity of maintaining interest by preserving a sense of novelty in the movement. This has been accomplished by varying the method of approach, although basically the purpose remained unchanged. One who had seen the inception of the work but had not been in touch with it since, would marvel at the progress made and the change in method. The illustrated lectures, radio programs, motion pictures, speakers conferences, Masters and Wardens Conferences, Fellowship Tours, Group Service Clubs, all mark advances in the development of the work. We are prepared to take advantage of any new agency or idea that presents itself for carrying forward the work of vitalizing Masonry's mission and message.

It is indeed pleasing that this last year should be such a fitting climax to ten years of service. After all, "The proof of the pudding is in the eating." Viewed from that angle, the work has fully justified itself. Each year has seen an increase in service; each year the number of meetings and the attendance has mounted until this year it reached a grand total of 328 meetings with a total attendance of 34,120 brethren. Surely that is conclusive as to the value of this service, the more effective because it was rendered by brethren who gave freely of their time and energy for the mere love of the work.

For several years your committee has devoted a great deal of time and attention to the fostering and development of neighborhood groups composed

of six to twelve lodges located within easy driving distance of each other. These are formed into "Masonic Service" or "Masonic Fellowship" or "Trowel Clubs" as they are variously known, with a very simple organization for the purpose of holding group meetings in rotation among the member lodges. The details of management and programs are left to the good judgment of their officers, with whom we have been happy to co-operate.

During the past year we have supplied speakers, notices and other service to 20 such Fellowship Associations with a membership of 180 lodges, and we are confident that they have been of great value in promoting all of the interests of the Craft in their respective localities. We should add that this statement applies only to county or similar associations or clubs, without reference to joint meetings of several lodges in the larger cities, or the Fellowship Meetings arranged for Grand Master Gannaway's tour of the state during the autumn months.

Ten years ago, when this committee was created, men deprecated hard roads and the automobiles as instrumentalities destructive of Masonic interest. Through these group associations we have made the hard roads and automobiles contribute to the extension and development of Masonic interest and enlargement of Masonic fellowship.

If your lodge is not already a member of such a group, we recommend that you get in touch with our secretary so that we may aid you in organizing one in your neighborhood. It will do much to overcome the lethargy that results from lack of petitioners for degrees. You will be surprised at the aroused interest resulting from lodge inter-visitations.

The series of Masters and Wardens Conferences with the Grand Master, initiated two years ago, have been continued successfully. We believe no system yet devised has been more effective in enabling the Grand Master to reach the brethren of almost every lodge in the state and enlist their aid in his endeavors as well as encourage them in their work. These conferences have consisted of a round table discussion of the problems of local lodge management in the afternoon and a reception to the Grand Master and service meeting in the evening. Officers and members of practically every lodge in the jurisdiction registered attendance at this splendid series of Masonic meetings.

At last year's conferences the work of the Grand Charity Fund and the Sanitarium were explained by members of the Board of Trustees of the Grand Charity Fund at the afternoon sessions. We believe this did much to acquaint the Craft with that very vital activity of our Grand Lodge. It is our conviction, born of experience, that these conferences can continue to be valuable in bringing each individual member of the Craft into a more intimate and interested contact with all of the various activities of the Grand Lodge.

These conferences entail considerable expense and a large amount of detail work. We, however, recommend their continuance to the incoming Grand

Master and pledge our assistance in carrying them out within the limits allowed by the funds allocated to our use.

This review would be incomplete without emphasizing that the purposes and functions of this committee have brought into active Masonic service many earnest and able brethren whose attendance at lodge and participation in its affairs was negligible because there were no designs upon the trestle-board demanding their particular abilities. We have constantly endeavored to enlist into our volunteer Speakers Bureau brethren whose professional training and interest in the traditions, literature and philosophy of Masonry made them competent to speak to others of the values they discovered in the lessons of the Craft. Beginning in 1921 with only 20 such brethren assisting the five members of the committee in the field work, five years later the roster exhibited 84 brethren recorded as rendering valued service in the tiled meetings promoted by us. As our work became better known and appreciated the succeeding five years brought other volunteers and changes in personnel. At present there are 110 selected brethren of this jurisdiction that we are privileged to call upon for service to the lodges. In the past ten years twenty of our volunteers have removed to other jurisdictions and twelve have passed to the "Great Beyond." Our appreciation of their devoted and gratuitous co-operation cannot be adequately expressed within the limits of this report, and all deserve and should have the sincere thanks of this Grand Lodge and their brethren, as they do of this committee.

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This is the vital time for our work. The lack of petitioners does not mean there is no Masonic work to do. It does mean increased leisure and opportunity to do the many things that Masonry should do, but often neglects because of the pressure of initiatory work. Nothing is more destructive of Masonic interest than a lodge that does nothing except open and close and pay the bills.

In its report the committee pointed out the necessity of "maintaining interest by preserving a sense of novelty in the movement." Toward this end the committee abandoned any effort of formulating a program unchanged from year to year. From time to time, as new conditions warranted, innovations were made. The year 1932 marked an important innovation—the simultaneous Masonic meeting. The occasion of the first of such meetings was the observance of the two hundredth anniversary of the birth of Washington. Well in advance of the February date set for the celebration, Grand Master Percival and the Service Committee worked out with great care plans that would insure success. The response was most gratifying; 145 special group or lodge meetings—representing the participation of a considerably larger number of individual lodges—were

held. The idea proved so successful that it was repeated the following year under Grand Master Hansen, the program on that occasion centering about re-obligation. Altogether 452 lodges took part in this second series of simultaneous meetings. The feature has become an annual custom and one of great value to the Craft. Usually such programs are arranged as will encourage the use of local brethren as well as members of the Speakers' Bureau. One effect of the meetings has been to revitalize in Masonry many brethren whose interest was flagging.

A notable feature of the sixth annual series of simultaneous meetings, held on April 27, 1937, was the address over radio by Grand Master Tom B. Throckmorton. Thus not only were most of the lodges of this jurisdiction sitting at the same hour and turning their attention to common questions, but their feeling of solidarity was further enhanced by the privilege of hearing the Grand Master deliver a memorable address.

On September 20, 1935, the death of Past Grand Master Frank S. Moses, who had been Secretary of the Service Committee for nearly fifteen years, necessitated an emergency appointment to the committee by the Grand Master. Brother John T. Ames appointed C. C. Hunt to fill the unexpired term. The committee then elected Past Grand Master Burton H. Saxton as its Secretary, subject to the approval of the Trustees of the Grand Lodge, which approval was given.

Under its new Secretary the committee has carried on its traditional functions, retaining the substantial services which were developed during the incumbency of Brother Moses. In addition there have also been certain events and innovations which deserve mention. The International Flag Ceremony, which had been presented before the 1935 session of Grand Lodge, was repeated in the fall of 1935 and the early part of the following year fifteen times at various points throughout the state. A total attendance in excess of 6,500 is evidence of the success of this project in promoting international understanding and good will. In addition, the committee prepared and submitted to the Craft in 1936 certain new material designed to bring a better understanding of the Fraternity both to the newly-made Mason and to the brother of long standing. The first publication was a four-page leaflet, "A Word to the Candidate," containing

useful information for the new member. Another publication was a fifty-page pamphlet entitled, "Preliminary Outline of Masonry," a course of instruction for the candidate, administered through a committee of five, with whom he meets once prior to his initiation and once following each of the three degrees.

This outline and the system of instruction co-ordinated with it is the most significant recent development in the study side of Masonry. By 1938 more than 120 lodges had adopted the plan, all of them reporting enthusiastically their faith in the wisdom and practicality of this method of instructing the new Mason in the subjects most necessary to his understanding and appreciation of the history, philosophy, and symbolism of Freemasonry.

There has also been prepared an entirely new and comprehensive "Outline for Study Clubs," providing topics and references for a three-year program of study, with nine meetings each year.

The contribution that the Service Committee has made to the Craft in the past seventeen years is a significant one. Over five thousand meetings have been held with the committee's co-operation, with an attendance just short of half a million. But statistics alone, impressive though they are, cannot tell the story. The service of the handful of devoted brethren who have performed the committee's duties so faithfully, and the efforts of the larger number who have co-operated through the Speakers' Bureau and in other ways—these have enriched the quality of Masonry in this jurisdiction in ways that cannot easily be measured but are none the less important, for all that.

CHAPTER III

The Grand Lodge Library

With the close of the nineteenth century the Grand Lodge Library, which once had been mildly ridiculed by some as "Parvin's Hobby," was generally accepted as an institution that the Grand Lodge could well be proud of. Originally functioning only for reference and research purposes, the Library during the Nineties assumed also the features of a circulating library and thus widened greatly the circle of Masons and others who might use its resources. When Grand Secretary and Librarian T. S. Parvin died in 1901, to be succeeded for a quarter of a century by his son, Newton R. Parvin, he left a distinguished collection of books, many of which were already collectors' items of great rarity and value. In the fifty-five years that he had had charge of the Library, Brother Parvin had conducted its destiny with loving care, adding precious volumes to the collection, keeping his eyes open for sales and opportunities, gathering items that were shortly to become unavailable at almost any price. As his residence shifted from one point to another he carried the collection with him: from Muscatine the Library was moved to Iowa City, later to Davenport, and then back again to Iowa City, and finally, upon the completion in 1884 of the present building, to its permanent home in Cedar Rapids. During the early years of the Grand Lodge the library budget was often absurdly small. Ten dollars was the sum appropriated for additional works in 1848. Fortunately, however, such prejudice as did exist against the Library did not prevent the Grand Lodge from appropriating in 1882 four thousand dollars to buy the extremely valuable private collection of Brother Robert F. Bower of Keokuk, an accession which immediately put the Iowa Masonic Library in the front rank of all such institutions. By the end of the century the collection was a choice and valuable one.

Newton R. Parvin was a preserver of what was entrusted to him. He saw to it that the Library was kept up to date, and it suffered no loss under his management. He took cognizance of the growing

interest among Masons in the Library's resources and extended its influence among the Craft by continuing the Library *Bulletin* (established in 1897 as an *Occasional Bulletin*), by inaugurating such services as the Traveling Libraries and the Clipping Bureau, and by co-operating with the leaders of the Masonic research movement which saw the rise of study groups, about the time of the World War, and the launching of the National Society for Masonic Research.

During the younger Parvin's reign the Library also fell heir to some valuable and choice collections donated by friends. These donations provided substantial nuclei for many interesting "alcoves" in the non-Masonic section of the Library. C. T. Granger's contribution of several hundred books of poetry should be mentioned. This collection was further enlarged after Brother Granger's death in 1915 by additional contributions by his son, Rollo Granger. Likewise worthy of note are the following: the collections of works on church history and comparative religion, donated by Robert D. Graham of Denver, Reverend Henry F. Milligan, and Reverend E. R. Burkhalter of Cedar Rapids, and other friends; the alcove of Burnsiana, started by gifts of volumes from Robert D. Graham; the alcove of some fifty specimens of old, rare works and curious examples of the printer's art, the gift of Brother S. F. Mathews of St. John, Newfoundland.

Also during N. R. Parvin's incumbency the Library acquired a much-needed addition. This addition, which comprises a left wing at the rear of the main building, was occupied in the spring of 1914. It provided two additional floors of stacks and a floor for the museum material, which at an earlier day (and still, to a large extent) was an important feature of the Library.

During these years the work of classifying, shelving, indexing, and organizing the growing and somewhat unwieldy resources of the Library was launched. The Dewey Decimal System of classification had been adopted in 1905. Previously there had been no adequate equipment for indexing and classifying the works in the collection. A reader had to depend in large measure upon the memory and knowledge of the librarian. At the time of the younger Parvin's death in 1925, the vast work of systematizing and indexing the works in the Library was under way, but a great labor remained.

For this great and challenging task Parvin's successor was eminently fitted by temperament, background, and experience. Since 1917 Brother C. C. Hunt had been Deputy Grand Secretary, and in that office had been in close touch with the Library. By nature scholarly, exacting, with a flair for organizing and with an appreciation of the treasures of the collection, Brother Hunt took up the immensely important work of making the Library's resources more readily available. In this labor he gathered about him several able assistants who prosecuted as rapidly as funds and careful procedure would permit the almost endless labor of classifying, indexing, and shelving. At the same time, the important business of keeping the collection up-to-date and filling in gaps that had previously been neglected was not overlooked. Since 1925 the Library may be thought of as in its third phase, during which Brother Hunt has maintained it in a position of pre-eminence, has increased the efficiency of its machinery and staff, and has extended its usefulness so that it is of greater value than ever before to the Craft.

The remainder of this account will endeavor—now that the broad outlines have been sketched—to touch on a few of the highlights of the Library's history during the last quarter of a century. No attempt will be made to present an exhaustive account of the year-by-year developments. Such a record can be found in the Grand Librarian's yearly report published in the Grand Lodge Proceedings.

In 1914 the Librarian reported that substantial progress had been made in arranging, classifying, and indexing the German Masonic books that had been stored for some time in the basement. Three years earlier the Grand Lodge had passed a resolution urging that this material be put in shape. Since the task required expert knowledge, a special German cataloger from Washington, D. C., was brought in. Using Kloss' catalog, she identified the books therein listed. She also translated titles for the index card. Altogether she arranged and classified over 900 books and pamphlets, placing them on the shelves according to the Kloss number.

The following year the Librarian took pleasure in making the following announcement:

Never in the history of Iowa Masonry has there been such a deep interest taken in Masonic literature and in the study of Freemasonry. Hardly any section of our state but has had its study clubs, its series of Masonic

lectures, its lodges calling for the loan of traveling libraries and its students asking for the loan of Masonic books. All this we consider a good sign of the times, and convinces us that there is a growing desire for more light in Masonry among the rank and file of our members who see back and behind the ritual a great field of study.

The growth in interest in the Library was directly attributable to the encouragement given to "the study side of Masonry" by brethren like Block, Hunt, Newton, and Barry. One effect of this interest was the stimulation of the traffic in traveling libraries—a plan for bringing the Library into the individual lodge which was first inaugurated by the Iowa Masonic Library and later copied by many other jurisdictions. Describing this plan, the Librarian said:

Our lodges should by this time be familiar with these libraries, put up in neat cases holding from twenty to thirty volumes each, packed in a large box and sent out by freight with no expense to the lodges other than that they pay freight charges both ways, which amounts to a very small sum. These libraries contain a general collection of Masonic books such as the brethren would likely want to read and refer to, and are loaned for a period of from thirty to ninety days. They are placed in the custody of some brother who is held responsible for the loan of books to members and for the collecting and return of the same at the expiration of the period named.

During this year, 1915, the Librarian reported that 449 books had been sent out in the traveling libraries. It is interesting to note that exactly ten years later the number reported was 3,925. But this phenomenal figure was attained through high pressure methods that were abandoned as soon as it was discovered that many of the boxes were being returned unopened and unread. The normal circulation in the traveling libraries has been in the neighborhood of several hundred volumes annually rather than several thousand.

To make the Library of still greater service throughout the jurisdiction, the Librarian inaugurated in 1916 a service known as the Clipping Bureau, whose establishment had been promised in the 1912 report. From the great number of duplicate periodicals received from year to year, including accumulations of many past years, articles of interest on a variety of subjects were clipped and filed. These items—often of great usefulness to brethren preparing talks, articles, and reports—were available for loan on the same basis as bound volumes. To the clippings were added quantities of small pamphlets and other fugitive pieces, the whole forming a fund of reference material on almost every conceivable Masonic subject.

This clipping file has grown steadily from year to year. Today its thousands upon thousands of items make up a rich storehouse of reference material not readily found elsewhere.

In 1920 Brother Charles R. Sutherland observed in his report on the Library that an important area remained untilled:

There is one great field, practically untouched, in the Library awaiting development. That is the indexing of valuable material in the volumes of Proceedings of other Grand Jurisdictions. The Grand Librarian has plans whereby these reports may be gone through and matters of special interest indexed. Much that is of great value is contained therein, especially among the earlier reports. There are addresses of matchless beauty and items of historical value. . . . The untold wealth of material contained in the reports in our Library . . . awaits the Librarian's touch to become available by being indexed and put at the service of the craft. Let us hope that this great work may be done at no very distant date.

Newton R. Parvin's last report as Librarian was presented to the 1924 session of Grand Lodge. He pointed out the need of increasing the Library's appropriation and budget if it was to continue in the forefront of Masonic libraries. He also urged the need of securing a first-class librarian and a first-class cataloger. Enlarging on the need for a cataloger, the Librarian stressed the fact that the Library possessed an unusual and valuable collection of foreign Masonic works that had never been properly organized. Fortunately he pointed out, a superbly equipped candidate for this task was available. This section of his report is worth recording, for it led to an appointment of great value to the Library:

It is well known that the Iowa Masonic Library possesses one of the largest and rarest collections of Masonic works in the French, German and Dutch languages in the world. Unfortunately, these have never been classified and catalogued further than when the Bower Collection was purchased in 1882, a partial author and title list was prepared to show how extensive the collection was. We have never had a cataloger familiar enough with these languages to undertake this task.

Recently we have learned of a Brother Master Mason who has had wide experience in Masonic Libraries and who has spent days in our Collection of Foreign Books; who is familiar with the French and German languages and whose services might be had this fall for three months. He is willing to do this work-of cataloging with the assistance we can give him. At the completion of his work, hundreds of these volumes can be properly labeled and placed in the binders hands and soon placed upon our shelves where they may be made proper use of.

If the small increase we recommend for our Library and Library Build-

ing be made, then this work can be accomplished without a further appropriation. Otherwise we shall have to ask for a reasonable sum for this purpose or abandon doing any work along this line. The opportunity to secure such a competent party to do the work may never come to us again.

The brother referred to in the Librarian's report was J. Hugo Tatsch. Before joining the staff of the Iowa Masonic Library, he had been assistant secretary of the National Research Society and assistant editor of its official journal, *The Builder*. He had also been manager of the book department of the Masonic Service Association of the United States and associate editor of *The Master Mason*, which position he resigned in August 1924 to complete a three months' assignment to active duty as Captain at the Army Finance School, Washington, D. C., before coming to Cedar Rapids in January 1925 to undertake the classification of the books in the foreign section. With the death of Newton R. Parvin on January 16, 1925, a vacancy on the Library staff was created, and Brother Tatsch was persuaded to extend his stay beyond the three months of the original agreement. Making use of the monumental Wolfsteig bibliography containing more than 43,000 titles, Brother Tatsch was able to classify all of the German works. This brought to light many rare books of the eighteenth century, discoveries that Brother Tatsch reported in several articles in the *Grand Lodge Bulletin*. Regarding this section of the Library, Grand Librarian Hunt remarked in his first annual report in 1925:

. . . . the Iowa Masonic Library undoubtedly has the best collection of early German Masonic books in America. The excellent foundation laid by the Library in early years makes it a simple matter to bring the German section up to date by the acquisition of recent titles through purchase, or exchange with libraries abroad. Correspondence to this effect is now in progress.

The advances made in the German section of the Library in 1925 were typical of the great forward surge of activity in almost every department. Rare eighteenth century works were uncovered in the French collection. The large and valuable collection of Masonic medals and badges was reorganized. A great miscellany of old charters, diplomas, summonses, and other documentary evidence of Masonic activities in olden times was classified and made available for immediate reference. A plea was sent out to Masonic brethren

all over the state to donate old Masonic documents to the Library so that they might be preserved for generations to come.

For several years prior to 1925 the need for recataloging the Library, with a view to its greater usefulness, had been increasingly apparent. Frequent changes in the Library personnel, coupled with some fundamental difficulties in the established system of classification, had resulted in an unsatisfactory catalog. Since the Library was growing, it was imperative that the revision be launched at an early date, for each year of delay meant added difficulties and expense. One of Brother Hunt's first objectives was to push forward this extremely important work. He was fortunate in having Miss Lavinia Steele, a very capable and experienced librarian, as his assistant, as well as Brother Tatsch, whose appointment was continued. The three of them did excellent pioneering in extending and perfecting the classifications of the Dewey System in the highly specialized field of Masonic books. By 1926 the Grand Librarian was able to report that a third of the recataloging had already been accomplished.

In connection with this work another matter deserves mention. It was felt that the late N. R. Parvin's life-long labors for Iowa Masonry could be most fittingly memorialized by the issuance of a catalog of the books in the Iowa Masonic Library. Such a catalog was in great demand, for the rich possessions of the Library enjoyed wide acclaim and there had been no catalog since the elder Parvin's in 1883. Especially if the items in the catalog were annotated, it was felt that the catalog would be useful and interesting to a great number of Masons and scholars, and it would be a substantial memorial to the late Librarian. The Grand Lodge in 1925 directed the preparation of such a catalog, and named (since the undertaking was a large one) 1927 as the date when it should be ready. The subsequent history of this project is one of repeated delays caused by unforeseen obstacles and circumstances beyond the control of anyone. In time the occasion when the catalog could be issued properly as a memorial was passed, but the project to publish the catalog was continued. In 1932 the Librarian reported that the work had proven to be a vastly greater task than was anticipated, but that a considerable amount of typed copy had been prepared. One of the factors in the delay undoubtedly was the Librarian's

feeling that the task—if it was to be done at all—had to be performed with a high degree of excellence. This is suggested in Brother L. A. Larson's fine report on the Library in 1926, one paragraph of which is especially worth noting:

The original thought and plan regarding the Parvin Memorial Catalog, which was authorized by the Grand Lodge, was that this volume would be published not later than 1927, but on account of the re-classification and card-indexing found to be necessary, this book will possibly not be ready for distribution until 1928. It is of vital importance that this preparatory work be done in the most thorough and scientific manner, though it will consume considerable time. Our library has attained an enviable reputation and standing in the world, and when this proposed catalog is issued, it will be expected to be a model of its kind. Consequently we think that the wisest and best policy to be the one that is now being pursued, because a few months more or less time is of no great importance compared with the satisfaction of having a catalog that can be classed as the last word in publications of its kind. This preparatory work is well under way, and has been accomplished without the employment of any additional help whatsoever. During its progress many treasures have been brought to light, the existence of which was not known, such as rare documents and certificates, which have now been catalogued and card-indexed and conveniently filed. The completion of this re-classification and re-cataloging will give us the first reliable inventory of the library's contents that we have ever had.

In the past decade there have been no startling or spectacular developments in the Library, but a steady, healthy progress can be observed. The years of the depression have not been ones to encourage extraordinary expenditures or additions to the budget. The work of the cataloging has been forwarded efficiently; accessions by presentation and purchase have continued at a satisfactory rate. In general the Librarian has hewn carefully to the line of his frequently restated objectives:

In building up the Library, there is kept in mind constantly its two-fold function of supplying the Fraternity with reading and reference material for daily use, and that of a store-house of Masonic literature, providing a Research Library for the use of the student of Masonry. (Librarian's Report, Proceedings, 1932.)

In concluding this brief account it is not necessary to insist that the Iowa Masonic Library is the greatest in the world. Particularly within recent years libraries in other jurisdictions have made great strides forward and deserve credit accordingly. In Massachusetts, under J. Hugo Tatsch—whose valued services to the Iowa Library deserve the highest praise—the Grand Lodge Library has been

developed amazingly since 1930. Brother Tatsch's untiring search for significant Masonic items has led him even at this late date to turn up in neglected and out-of-the-way places many books and documents of great importance. The Grand Lodge Library in Pennsylvania must be ranked with the best in the country. The Texas Grand Lodge Library at Waco—the Randell Memorial Library—having acquired several years ago the library that was once the property of the Masonic Service Association, is also one of the fine Masonic libraries in this country. And there are others, each owning some priceless items, possessing some distinctive features. It is next to impossible to compare collections. Size alone is not important. The value of the individual books, the completeness of the collection for reference and research purposes, the usefulness of the library to the Craft at large—these are the ultimate considerations, and they do not admit of precise measurement or comparison. But regardless of which library today has the clearest title to leadership, Iowa's claim for pioneering cannot be denied. It was well in the vanguard of the other jurisdictions in its establishment of a library and in its recognition of the inestimable value of a great collection of Masonic works. Under its three distinguished Librarians, and in the nearly ninety-five years of its existence, the Iowa Masonic Library has developed into an institution serving the Craft in such a way as to gain the admiration and respect of sister jurisdictions and the love and devotion of Iowa Masons.

CHAPTER IV

The Grand Lodge Bulletin

The *Grand Lodge Bulletin* was established with the purpose of disseminating information about the Library. The first issue—April 1897—contained this explanation of its objective:

Owing to frequent application for information concerning the Library, we have deemed it best to commence the issuing of an occasional bulletin, that will from time to time give items of interest to the Craft and to others, regarding the work of the Library in its several departments; as also to acknowledge the receipt of contributions to each and all of them.

In its second year the *Bulletin* became a quarterly, remaining such (except for a brief return to its "occasional" character between 1907 and 1910) until 1925 when, upon the recommendation of Grand Master Moore, it became a monthly publication.

Launched originally as a house organ of the Library, the *Bulletin* became at an early date a convenient medium for addressing the Craft on matters of general interest not necessarily related to the Library. Brother William Hutchinson, Grand Master in 1913, used the *Quarterly Bulletin* to get his messages before the Craft. "With the Craft in Iowa" was already an important feature. Generous space was given to the activities of related and recognized Masonic bodies, such as the Order of the Eastern Star, the York and the Scottish Rite Bodies. While the amount of space devoted to purely Library matters did not materially diminish, the proportion of space given over to non-Library material increased greatly. There were articles from time to time on Masonic symbolism and history, as well as on the Ritual. Brethren active in the newly launched Masonic research movement appeared frequently in the columns with articles based on their lectures or their investigations. Joseph Fort Newton, Louis Block, Bohumil Shimek, and Robert D. Graham made particularly noteworthy contributions.

As the character and scope of the *Bulletin* widened further, it was felt that the new objectives of the magazine should be formulated and stated. Accordingly in the issue of July 1915 the following statement appeared:

Object—To aid in the dissemination of Masonic knowledge and to serve as a means of communication between Grand Officers and the rank and file of our membership. Mailed free to all lodges in the state and to public libraries and as an exchange journal to various publications throughout the world.

Though the substance and appearance of the *Bulletin* has been modified from time to time, the above statement of its general aims and character has not been materially altered in the years since it was first made.

During these years such articles as the following were typical: How to Create More Interest in the Craft, The Church and the Lodge, Soliloquy on Freemasonry, Address to a Newly-made Mason. The influence of the war was also felt in such articles as the following: A Plea for Peace, Iowa Masons in the War, Military Lodges, The War Takes Masons from English Lodges. Henry Sturges Ely's "Christmas Letter of 1918," an epistle addressed to the boys over there, was an appealing contribution. Brother Robert Tipton became an occasional contributor. Brother C. C. Hunt's scholarly and thoughtful articles on many aspects of Freemasonry, which have given distinction to the columns of the *Bulletin* for nearly twenty years, began to appear and to command the respect of readers both in and out of this jurisdiction. The poems of Brother George H. Free were found in the *Bulletin* frequently after 1921 until the time of his death. Reports of the recently organized Masonic Service Association began to appear regularly.

Until Grand Secretary Parvin's death in 1925 the *Bulletin* was issued quarterly. Though there was a gradual widening of its sphere of interests, there was no substantial modification of the character of the *Bulletin* until it was taken over by the new Grand Secretary, C. C. Hunt.

Under the editorship of Grand Secretary Hunt the *Bulletin* may be said to have come of age. Published monthly instead of quarterly, there was more opportunity to build up the magazine to something more than an announcement bulletin. Under the influence of the new editor and his associate, Brother J. Hugo Tatsch, the format of the *Bulletin*, which had not enjoyed any significant change in many years, was liberalized and made more interesting. Instead of the conventional plate, an illustration with Masonic interest was used on the cover. This improvement of the appearance of the magazine

was paralleled by important developments in its substance. Brother Tatsch, an excellent scholar and writer, wrote numerous articles reflecting his research as a Masonic bibliophile and his wide correspondence with other Masonic students. Besides, Brother Tatsch kept on the alert for promising students of Masonic history and lore, encouraging them to publish in the *Bulletin*.

One such contributor was Brother Erik McKinley Eriksson, at that time professor of history in Coe College. He contributed two notable series of studies revolving about outstanding Masonic figures. The first series dealt with Masons prominent in the building of Iowa: Robert Lucas, first Territorial Governor; George Greene, the railroad builder; Thomas H. Benton, the educator; Joseph Williams, eminent jurist; Stephen Hempstead, second Governor of Iowa; and Berryman Jennings, first school teacher in Iowa. The second series included studies of such anti-Masonic leaders as John Quincy Adams, Millard Fillmore, William H. Seward, Thaddeus Stevens, Thurlow Weed, William Wirt, and a number of others grouped together as "Minor Prophets of Anti-Masonry."

Grand Secretary Hunt's special series of articles, "Some Thoughts on Masonic Symbolism," maintained a high standard of excellence and did much to attract favorable attention to the *Bulletin* from Masonic readers all over the country. These articles later enjoyed wide circulation when they were gathered in book form.

In 1929 Brother Tatsch joined the editorial department of an eastern Masonic publishing house, and Earl B. Delzell succeeded him as assistant to the Grand Secretary and associate editor of the *Bulletin*. In a measure continuing the work of Professor Eriksson, he wrote a series of brief Masonic biographies on such figures as Andrew Jackson, Kosciusko, Lafayette, Israel Putnam, Baron von Steuben, Ethan Allen, Rufus Choate, John Hancock, William Howard Taft, and Theodore Roosevelt. Later he furnished sketches of Masons prominent in Iowa public life: William Reynolds, educator; William B. Allison, United States Senator; and David B. Henderson, soldier and statesman. Then he added the governors of Iowa who were Masons, omitting Lucas and Hempstead, who had been treated in Eriksson's series.

The whole roster of contributors, both within and without this jurisdiction, who have written for the *Bulletin* in the past quarter

of a century is distinguished. The list is too long to include here, but some notion of its character will be suggested by a few of the following better-known contributors; Sir Alfred Robbins, London; Carl H. Claudy, Executive Secretary of the Masonic Service Association; Roscoe Pound, Dean Emeritus, Harvard Law School; Melvin Johnson, P.G.M., of Massachusetts; Charles Johnson, P.G.M. and Grand Secretary of New York; and Charles A. Conover, General Grand Secretary, Royal Arch Masons. In addition to these should be included the Grand Masters of this jurisdiction who, while holding their office, frequently made the *Bulletin* the channel through which they directed messages to the Craft. This use of the *Bulletin* has grown markedly since 1933 when Grand Master Larson gave it special impetus.

An examination of a typical *Grand Lodge Bulletin* as now edited will reveal something like this:

A front cover illustration of Masonic significance, a short message from the Grand Master, an article on symbolism by Grand Secretary Hunt, an article of historical or biographical interest, a brief contributed article on some Masonic subject or question, news and announcements of Masonic happenings of significance or of general interest. The Service Committee has a regular allotment of space; a department called "The Craft in Iowa" includes news notes from the Sanitarium at Bettendorf.

This survey suggests some of the features of the *Bulletin* as it has evolved in the past forty years. Since 1925 it has established itself as a Masonic publication of consistently high quality: well-edited, balanced, interesting—a credit to the Grand Lodge of Iowa. It has long since abandoned its exclusive concern with the Library, and it has become instead an excellent clearing house for a variety of matters and subjects which should be brought before the Craft. At the same time this utilitarian function of the *Bulletin* has not prevented it from becoming a magazine which encouraged and published articles of considerable distinction and interest to the Masonic scholar and general reader.

CHAPTER V

Grand Lodge Charity

The so-called "Iowa Plan"—the fundamental feature of the Grand Lodge's program of charity—deserves at the outset a word of explanation. In essence it involves the maintenance of needy brethren (or others eligible for Masonic assistance) in their familiar environment rather than in a Masonic home. However, while Iowa supports no "home"—and has been traditionally opposed to establishing one—there is an attractive, well-equipped Sanitarium at Bettendorf, where such cases as require medical care or nursing are provided for. When the Sanitarium at Bettendorf was opened in 1927, there were those who feared it might be an opening wedge in a campaign to modify the traditional policy of the Grand Lodge, for there have always been a few brethren who entertained the dream of an Iowa Masonic home like the ones maintained in other jurisdictions. To forestall any such development, Grand Master Wellington in 1926 insisted that the distinction between a sanitarium and a home be observed in assigning cases to the Sanitarium. In his unwillingness to let a "home," so to speak, creep in through the back door, he represented the view of the Grand Lodge as a whole, which had no desire to abolish the system so long in successful operation.

While the Iowa plan may be said to have existed from the beginning, it began to take shape as the sense of the Grand Lodge principally in the Nineties, when, after years of agitation for a "home," a committee reported the project adversely and strongly advised the continuation of the current system. This committee, whose report in 1894 marks the beginning of the modern period of Grand Lodge charity, thoroughly investigated the experience of other Grand Jurisdictions and finally concluded that it would be "inexpedient and unwise for the Grand Lodge to establish a Masonic Home." The Grand Lodge has never renounced this position, though from time to time the question of a home has been resurrected.

In the early years the problem of charity was not a troublesome one for the Grand Lodge. Such persons as did require financial

assistance were largely cared for by individuals—observing one of the most ancient and sacred obligations of the Craft—and by local lodges. The Grand Lodge Committee on Charity (composed of the Grand Master, Grand Secretary, and Grand Treasurer) rarely dispensed more than a few hundred dollars. While comprehensive figures are not available, it was discovered that subordinate lodges in 1892 dispensed upwards of \$20,000 for charities.

In time it became evident that local lodges could not in every instance bear the full burden of relief. The need for some comprehensive and adequate system that would bring the Grand Lodge more into the picture led, in 1894, to the adoption of what is essentially the present machinery. A committee of three trustees was established to investigate cases and provide for payments not to exceed \$200 to one person in any one year. A definite share of the Grand Lodge's yearly income (at first 10%, later 12½%) was provided for the committee's use. Also, it was provided that, of this yearly share, \$1,000 should be placed in a Permanent Fund, only the income from which could be used for current needs. In addition, an money in excess of \$1,000 remaining at the end of the year in the Temporary Fund was to be placed in the Permanent Fund.

Thus was launched the modern era of Grand Lodge charity. There is no need to relate here the developments in the first eighteen years of the system. They have been set forth in detail in Volume Two of this history. But a brief glance at the situation which obtained in 1912—at the portals of the period covered in the present volume—will be useful as we try to estimate the achievements of the past quarter of a century. In 1912 the Board's personnel—Past Grand Masters Ball, Gamble, and Lambert—had not been altered since the turn of the century, though the trustee's term of service had been increased in 1906 to six years. The Board had authorized the expenditure of a total of \$78,743.85; its yearly number of cases had doubled from the original figure of twenty-seven. The Permanent Fund had grown steadily—but not spectacularly—to a little more than \$36,000, and was viewed with great satisfaction.

For the next half dozen years there was no important development. At Grand Master Block's urging, the maximum sum the Board could give was increased from \$200 to \$300, and the custom of listing recipients of assistance by name in the Proceedings was

abandoned in favor of a plan that preserved the anonymity of the parties involved. The Permanent Fund was increasing by about \$2,000 each year, a steady growth but not one rapid enough to keep pace with the growing demands on the Grand Lodge for charity. Grand Master Arthur reminded the Craft in 1917 that the Grand Charity Fund was not intended to supplant local assistance, but only to supplement it in instances of great need. At the same time many brethren in the Grand Lodge felt the need for more substantial charitable activity.

In 1916 Grand Master Moses said:

We are appropriating about twenty-two per cent of our Grand Lodge receipts to the temporary and permanent Grand Charity Funds. This is as large a distribution as can be afforded, and provide for all the other necessary expense. With an increase in these funds our usefulness could be extended to more of the helpless, widowed, and orphaned. We should devise some general plan to augment our permanent fund by a goodly sum. We should have concerted action by all the lodges and brethren that would assure us of sufficient annual receipts to fully meet the requirements of all worthy applicants.

The Grand Master's wish that "some general plan to augment our permanent fund by a goodly sum" could be devised was fulfilled at the session of the Grand Lodge in 1919 by the adoption of an amendment to Section 196 of the Code. This amendment—probably the most important one relating to charity that the Grand Lodge ever passed—provided that \$10.00 from each initiatory fee should be paid into the Permanent Fund, the interest from which would be used "by the Trustees in the cause of charity and the education of orphans and children of Master Masons."

Coming as it did in the vanguard of the years of great expansion in membership, this legislation proved an extraordinary boon, and its amazing results were soon felt. In 1920, Grand Master Westfall said:

Need I congratulate the Grand Lodge on passing the legislation giving to the Charity Fund \$10.00 from each initiatory fee, for it was the greatest legislation ever passed by this Grand Lodge. Let that remain as it is for a few years and the Grand Charity Fund will be large enough to allow the Trustees to extend their activities into broader fields of education of the Masonic orphan, which for years has been practically denied because of the lack of funds.

In its first year of operation this new plan increased the Perma-

ment Fund by over \$33,000—a sum greater than that accumulated in the first seventeen years of the fund's existence. During the next two years the fund was further expanded by the incredible sum of \$140,000. During the rest of the Twenties the fund continued to grow by sums averaging \$40,000 annually. But even in the leaner years of the Thirties the fund grew by almost \$200,000. By 1938 it had reached the astounding total of \$726,873.07—a fifteen-fold increase in the quarter of a century embraced by this history.

In 1921 Grand Master West in his annual address first broached the subject of a Masonic sanitarium. He pointed out that, while the "Iowa Plan" was an efficient and economical plan of administering charity, it was necessary to make some suitable provision for those "who are unfortunate and have no place where they can be accommodated by relatives or friends." These bed cases or semi-bed cases, the Grand Master felt, could and should be made more comfortable in a Masonic sanitarium. He recommended that a committee of three be appointed to look into the matter and report at the next annual session.

The institution which ultimately grew out of this suggestion has already been described, and its story related, in Part One of the present volume. There is no need to recount the details. In April 1927, the splendid Sanitarium in Bettendorf, representing a total outlay for grounds and buildings of nearly \$250,000, opened its doors to receive its first guests. Brother Forrest S. Treat was made superintendent and has ever since conducted his office with distinction. Beginning with twenty-six guests the Sanitarium gradually took in more as conditions permitted. Today nearly twice that number are in residence, receiving care and attention that would be available to them nowhere else. Their medical needs are ministered to by a number of Masonic physicians and dentists from neighboring Davenport, who give freely and unselfishly of their time and skill without charge.

The yearly budget for the Sanitarium now runs close to \$40,000, the bulk of which is provided for in a sixty-five cents per capita apportionment of the Grand Lodge dues. There is also an endowment fund totaling, in 1938, \$55,500, invested in Iowa municipal bonds.

In 1924 the Grand Lodge received from Mrs. Lucille Linderman

Blair, daughter of the late Brother Charles Linderman, bonds of various issues having the par value of \$100,000. It was intended that the interest should be used in the education of needy dependents of Master Masons. To care for this fund in a legal way, the Masonic Charitable Educational Corporation, under the control of the Grand Lodge, was formed. During the depression the gift bonds were defaulted, and the small revenue now available does not permit much to be done.

With the multiplication of relief and educational committees, the need became apparent for consolidation of the several functions under one board in the interests of economy and efficiency. Grand Master Moore made such a suggestion in 1925, but the Committee on Masonic Jurisprudence withheld action pending a survey of the needs. The following year Grand Master Wellington again reminded the Grand Lodge of the need for such consolidation. It was decided, and written into the Code as Section 454, that upon completion of the Sanitarium the committee in charge would turn its work over to the Trustees of the Grand Charity Fund and be dissolved. The Sanitarium Committee, composed of Brothers J. A. West, W. A. Westfall, Frank S. Moses, Paul N. Clark, and Ray Nyemaster, were able to look with pride on a task well done when they made their final report at the 1927 session of the Grand Lodge.

Late in 1926, Brother James D. Gamble, who had served continuously as a Trustee since the creation of the Board in 1894, passed away. Brother Frederick W. Craig, chairman of the committee, was forced the same year to withdraw from active service because of ill health. Milo Gabriel, who has since served with fine distinction as the Board's chairman, was appointed to the vacancy.

The charity discussed so far has been that involving the individual Mason and his dependent orphans or wife. The Grand Lodge is also called upon, from time to time, for charitable contributions at times of great national disaster. On numerous occasions the Grand Lodge has contributed generously to such relief, and frequently has called upon the members individually to contribute. The disastrous Easter Sunday cyclone in Nebraska in 1913, the floods of the Ohio and Mississippi Rivers in the same year, the Florida hurricane, the widespread floods in the southland in 1927 and 1937—all are typical

occasions where the Grand Lodge has responded with emergency relief.

The history of Grand Lodge charity sketched in this chapter is necessarily incomplete. Proper tribute cannot be made to the brethren who by their efforts have made the system workable and efficient. In an important sense the real history lies in the countless individuals whose lives have been prolonged, whose pain has been lessened, and whose surroundings have been made comfortable. No one can fail to appreciate the strides that have been made in the past quarter of a century, for two great monuments stand to symbolize the achievement: a Permanent Fund of over \$700,000 and a magnificent Sanitarium at Bettendorf.

CHAPTER VI

Minor Matters

Scattered through the story of twenty-five years of Grand Lodge life, there are mentioned matters of somewhat less importance than those dealt with in the preceding chapters, which yet deserve at least passing notice. The Grand Lodge of Iowa maintains friendly, if not fraternal, relations with several organizations claiming Masonic inheritance or relationship or having membership requirements based on Masonic affiliation. With the so-called York Rite bodies the relationship has been close, cordial, and co-operative. Their Masonry is in accord with Masonic practice, and their traditions have close relationship with basic Masonry.

The Temple Orders differ more widely in that there is an assumption of adherence to the Christian faith. All these bodies are essentially Masonic in spirit and practice, and there is little reason to believe that the present relations will be disturbed.

What is called the Scottish Rite holds a peculiar place in the history of the Grand Lodge of Iowa. The story of this branch of Masonry is long and involved; and through it there have been many disputes and controversies on legitimacy.

This cult came from France. Several men on different occasions came to this country bearing what was claimed to be proper authority to constitute bodies here. Naturally there were disputes on authority and jurisdiction.

Article V of the Constitution of 1786, said to have been promulgated by Frederick the Great, King of Prussia, but probably drafted by the Charleston, South Carolina, brethren in 1801, provided that there might be two Supreme Councils in the United States. For a time there was but one, the Charleston Council, but in 1813 by agreement the Northern Supreme Council was organized. The Southern Jurisdiction had some bodies of the Rite in northern territory. These continued their allegiance to the southern body until 1827 when by agreement the territory was definitely divided. Roughly, the Northern Jurisdiction got all states north of the Ohio and east

of the Mississippi; the Southern Jurisdiction got the rest of the country. Iowa fell to the south, and that Supreme Body was granted exclusive right in this jurisdiction. Then the bodies in the northern territory gave their allegiance to the Northern Jurisdiction. There were some bodies claiming the right to be under some authority carried by one Cerneau. Gradually these were assimilated excepting a few disgruntled individuals. Later some of these with some who had been expelled from the Rite organized semi-independent bodies more or less of the "wildcat" variety. They claimed the right to organize anywhere. They entered Iowa, and, while they were few in number, their activity created disturbance within the Craft. The aggravation became acute until in the early Eighteen-nineties the Grand Lodge of Iowa outlawed the adherents.

The story of this episode in Grand Lodge history is well told in Grand Master Cleveland's second volume. Since then the Scottish Rite of the Southern Jurisdiction has had full and undisputed possession of the territory.

This Rite has given no trouble. It recognizes the three degrees of Symbolic Masonry and then confers degrees from the fourth to the thirty-second. What is offered is Masonic in spirit and somewhat so in form. The local bodies are subject to local control, but the Supreme Body falls short of true Masonry in a denial of representative government. The Supreme Council is a self-perpetuating oligarchy in which the individual membership has no voice.

That, however, has not affected the Grand Lodge of Iowa, nor will it so long as there is no attempted encroachment in the exclusive field of Symbolic Masonry.

However, contrary to the practice in most of the rest of the world, American Masonry has, directly or indirectly, permitted the organization and operation of many orders where initial membership is based on some Masonic relationship. Probably the chief reason for seeking this attachment is to secure the prestige that the name Masonry gives. Yet the connection of some of these orders with Masonry is most tenuous. No doubt some of them, many of them, are good, with laudable aims and with commendable performance. Yet for many there can be found but little reason for their being and nothing that would justify Masonic recognition, approval, or toleration.

The best justified of these orders is the Eastern Star. This is an organization of women where eligibility to membership is based on direct relationship with a Master Mason. This order is widely recognized and highly esteemed as a valuable social solvent, particularly in the smaller communities. There it furnishes to the membership their most important community contacts. Yet one American jurisdiction has made it a Masonic offense to be a member of the Eastern Star, the reason for the ban being that members of the organization, both women and men, were charged with flagrantly interfering in Blue Lodge affairs, particularly in the election of officers. However, in Iowa there has been no cause for complaint. Without direct recognition there has been friendly co-operation.

The Shrine, which many a non-Mason looks upon as a higher and more honorable degree of Masonry, has at times proven a problem. One who seeks to enter this order must be a Mason and also a member of the Knights Templar or of the Scottish Rite. There its Masonic relationship ceases. Its traditional background is Arabic and Moslem, and its ritual is but remotely Masonic. It has been called the playground of Masonry, and there have been occasions when the fun-making shocked those who felt that Masonry should be kept dignified and on a high moral plane. Some Shrines have engaged in financial operations and gambling schemes and have brought criticism upon themselves and stern Masonic discipline on the members responsible. Yet the spirit of the Shrine is generous, and the national body supports several hospitals for crippled children. In Iowa there has been no trouble with this order, except that once or twice the Grand Master has found it advisable to warn sternly against unlawful practices.

Less numerous but of somewhat similar nature is the Grotto, and then might follow a long list, running from sponsored boys' and girls' societies to luncheon clubs, to the number of over two hundred. It may be that each serves some good purpose, but there is danger to Masonry in the multiplication of these "tails." They cannot be supervised or governed, and their offences can only be dealt with by indirection. Yet outside criticism of them bears directly on Masonry with which they claim relationship. Moreover it is charged that in some of these societies the central head may not be a Mason

and that the chief reason for the organization is for the profit in membership fees and from dues.

Already some jurisdictions are taking steps to eliminate the least desirable of these parasites. The movement may spread to Iowa where, while there has been comment and discussion, there has as yet been no direct complaint. The inherent danger has been recognized, for several years ago Past Grand Master Louis Block had this to say on the matter:

When a candidate seeks admission into our Fraternity we compel him to sign a petition in which he solemnly states that "he is prompted to solicit this privilege by a sincere wish of being serviceable to his fellow citizens."

Is that pure "bunk" or does it really mean something?

We are prompted to put this question by reason of the fact that there have arisen in recent years a number of organizations pretending to be Masonic that are anything but serviceable to mankind.

They pretend to be "Masonic" by reason of the fact that they permit no one to join them who is not a Master Mason.

They are thus practically parading under false pretenses and practicing a fraud upon the innocent and unwary, thereby putting Masonry in a false light before the world.

We say parading advisedly, for their votaries seem set upon strutting the streets clad in gay, gaudy and garish garments, flaunting flaming banners, tearing the public peace to tatters with the blare of the trombone and the boom of the bass drum.

Seeing which, the citizen on the sidewalk cries, "See, there go the Masons!" The Masons, forsooth! These devotees of dazzle and din!

They could gain no lasting foothold among men were it not for their pretended holding of Masonic certificates of good character. In the past, to say a thing was "Masonic" was to certify to its high standing.

One of the queer things about them is that the zealots who espouse the cause of these side organizations seem to have so little respect or reverence for the very institution, membership in whose ranks they make a prerequisite for joining their own order.

Time was when Masonry was known as a "system of morality veiled in allegory." If this thing is not checked, how long will it be before it comes to be called "a frenzy of frivolity, fed by folly?"

These "side orders" scatter Masonry's forces. They tend inevitably to wreck its power and influence by destroying its solidarity and threaten to take away wholly its power to serve mankind.

We may need a new set of Masonic police regulations that will put these bums in the bastille where they belong.

This fact is established in Iowa as elsewhere. These adjuncts,

recognized or not, diminish attendance at Blue Lodge meetings and divert attention from pure Masonry.

For many years Iowa, like most other jurisdictions, has had a Fraternal Correspondent. To him was assigned the laborious task of carefully reading the published Proceedings of other jurisdictions and submitting to the Grand Lodge a digest of or his general comment on what he had read. Because of wide acquaintance with other such writers or because of familiarity with the work, the same correspondent was continued from year to year as long as he cared to serve or until death silenced him. For over twenty years the Iowa correspondent was Louis Block, outstanding for his intellectual attainments. The reviews that he furnished were of superior quality. His judgment was good, his suggestions wise, his comments keen, and what he wrote was of high literary value. But long service of these various correspondents led to an acquaintance, though at long distance, that created almost a guild of special writers. They frequently engaged in personal opinion passages at arms, mostly good-natured raillery, but occasionally in bitter controversy on disputed Masonic practices. Iowa's Block and Wisconsin's Jenks for several years bombarded each other with arguments on physical qualifications and on a General Grand Lodge. Block was a liberal or a progressive, while Jenks was a conservative or stand-patter. Finally the dispute died away for lack of new argument. Taken all together, these reviews form an important and valuable feature in the history of the period, for in them is found a vast fund of information on Masonic practice, procedure, and development all over the world. In them is found an accounting of Masonic progress in organized charity, in ritualistic improvement, and in Masonic education in a broader sense. On the death of Brother Block in 1934, Harry A. Palmer, later a Grand Master, served as correspondent for one year. The task was then assigned to Past Grand Master E. R. Moore, who has since carried on the work.

The years that have followed the World War have seen vast changes in social conditions and astounding shifts in political government. These have had their reflection on all ranks of society and on all social relationships. It was inevitable that there would be some direct effect on Masonry. There was wide dissatisfaction with existing political government and demands for changes that to the con-

PART III

BIOGRAPHIES

*"Some must follow and some command
Though all are made of clay."*

A book of this character could not be written without keeping in the forefront the men who had so large a place in the story. Nor could that story be understood without some knowledge of their origin and background, their education, the nature of the occupation from which they gained their livelihood, their experiences in the complex life of our world, and over all the interest they had in Masonry and their devotion to it in its various forms. What they were and what they thought was reflected in speech and action within the Grand Lodge. While not always of great ability, as the world judges, they were of high character and fit examples to their less honored brethren. In all certainty they were devoted to the principles of the cult and earnest in the desire to accomplish good through it. The sketches appearing on the following pages are not written to glorify but to tell briefly the life stories of men who, in a narrow field, served well in the cause of brotherly love, relief, and truth. Each as he wrought received his penny and the good each accomplished, in precept or example, will live long as an inspiration to those who through the years will maintain the life of a great and beneficent Order.

The brief biographies appearing on the following pages have been written or rather compiled by the author. A few have been submitted by the subject of the sketch and some have been furnished by old personal friends who welcomed the opportunity to pay tribute to the memory of one "long loved but lost the while." Some in their brevity may seem inadequate, yet it is to be hoped that sufficient is submitted to understand and to appreciate these admirable men.

FRANK BESWICK WHITAKER

Grand Master

1913-1914

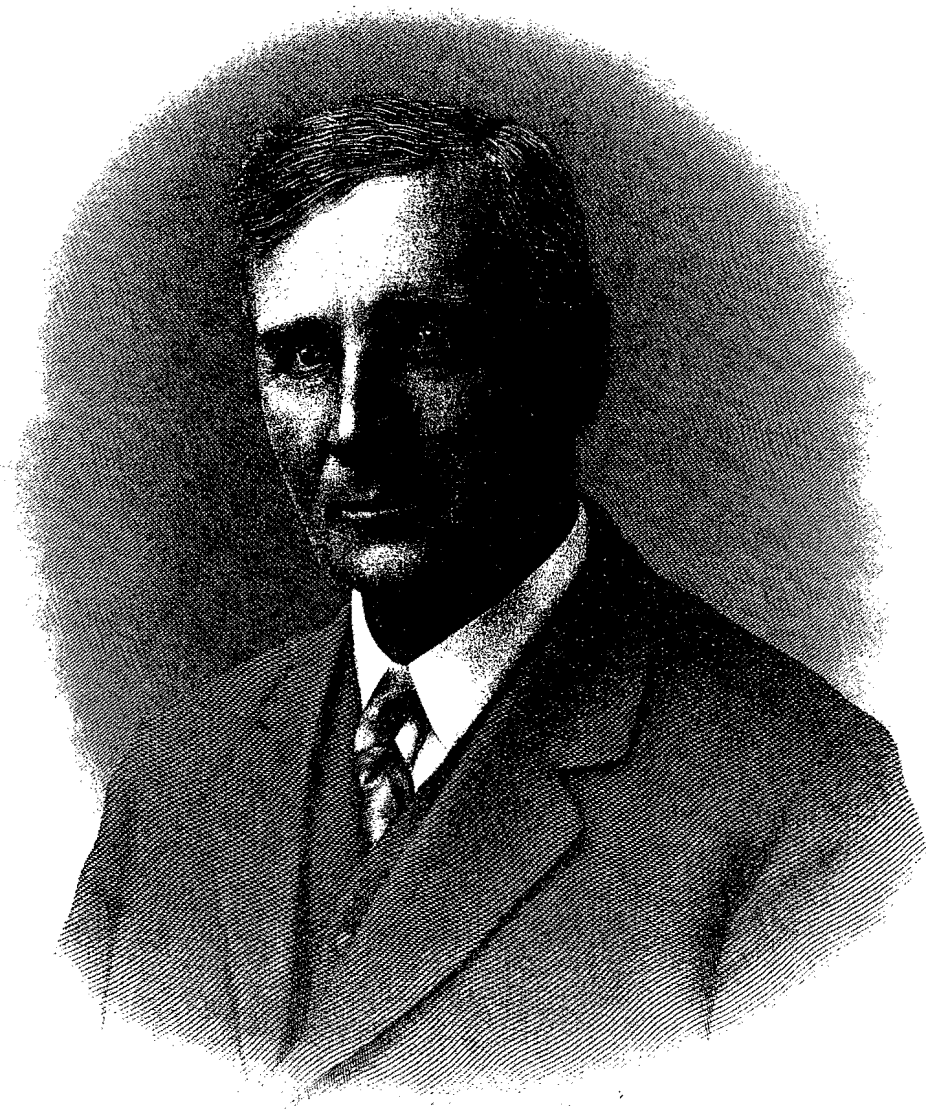
When this well beloved brother was elevated to the office of Grand Master, his close friend and associate through many years, Past Grand Master Charles C. Clark, said of him:

Grand Master Frank Beswick Whitaker was born in the Eldorado of 1849 at Tamalis, October 6, 1862. He came of sturdy stock, his grandparents on both sides coming to Van Buren County, Iowa, at an early day when pioneering meant the hardest kind of physical labor to wrest from the wilderness the elements of a home. Undoubtedly the spirit of longing for the old home place was strong in Brother Whitaker's parents, because when he reached the age of two years they returned to their old home in Van Buren County, Iowa, where Brother Whitaker has lived ever since. The trip from California was made by way of the Isthmus of Panama, thence to New York, and thus far across the continent, an exceedingly serious and strenuous journey in those days of tumult and unrest.

The schooling of Brother Whitaker was somewhat limited, but he made the very best of his opportunities, attending the high school at Birmingham, Iowa, and afterwards a normal school at Kirksville, Missouri, for six months. The field of pedagogics then attracted him and he for two years successfully taught the young idea how to shoot. Realizing at the end of that time that the teaching profession offered little in the way of advancement for an ambitious man, he turned his attention to farming and has ever since successfully tilled the soil, and in these days of progress that means a great deal.

When not quite twenty-two, on October 1, 1884, he married Miss Mary Barr, and four splendid boys have come to bless the union: Wilson Shanon, Dick Gradey, Samuel V., and Willis Frank. Realizing as he did the value of an education, Brother Whitaker has been insistent on the boys' obtaining more than he was able to get, and as a result the two oldest have graduated from the State College at Ames with high honors, and the two younger have just completed the junior year in the Fairfield High School. By the generous aducation given under the supervision of the state, the two oldest boys have become expert farmers, and to their training and native good sense is due in large measure the success with which they and their father have continued to run the home farm in Van Buren County.

Brother Whitaker was made a Mason in Birmingham Lodge No. 56, in 1893. The following year he was exalted in Moore Chapter No. 23 at Keosauqua and was dubbed in Elchanan Commandery No. 28 at Keosauqua in



Eng'd by W. T. Bunker N.Y.

Frank B. Whitaker

Grand Master

1913 - 1914

1898. He demitted from Birmingham Lodge to assist in the formation of Belmont Lodge No. 541 at Hillsboro and was its first Master, being chosen for that position without ever having occupied the station of Warden, a somewhat unusual distinction. He served continuously until December 1901, and after the lapse of a year his brethren chose him again for eight years' consecutive service. The Scottish Rite attracted him, and the degrees were conferred upon him in Zarephath Consistory No. 4 at Davenport in 1904. He is also a member of the Shrine, having joined Kaaba Temple at Davenport.

He had additional leaning towards Masonry from the fact that his father, S. V. Whitaker, now past 80 years of age, has for over fifty years been an enthusiastic member. One of the pleasing incidents of the installation at Council Bluffs was the presence on the dais of three generations of devoted adherents to this great Order.

While Brother Whitaker is a splendid worker in everything Masonic that he undertakes, he has given particular attention to the work in the Blue Lodge and in the Consistory. When the method of instruction in the Blue Lodge was changed in 1898, Brother Whitaker evinced especial interest in perfecting himself in the standard work and lectures; and, when the District Lecturer system was finally firmly established, he was one of the first to successfully take the examination, holding certificate No. 3, which has ever since been in his possession. The two brethren who took the examination and qualified before him have both died, so that Brother Whitaker is now the oldest District Lecturer in point of service in the state. In the Consistory he has worked with particular success in the Twenty-ninth Degree.

Brother Whitaker is not only an accomplished ritualist but is an exceedingly competent instructor, and to this feature of the work in the Blue Lodge he has given a great deal of attention, holding frequent schools, not only at the instance of the Board of Custodians, who have always felt free to call upon him, but also at the request of the brethren, and in these private schools especially our brother has been very strong, both in accuracy in the ritual and in creating an interest in and love for the sublime principles of Ancient Craft Masonry.

Brother Whitaker began attending Grand Lodge in 1896 and has been at every session since. In that body he has been a strong and zealous laborer, beloved by every one for his genial ways, his kindly manner, and his great capacity for work.

He has served on many different committees and has always been found faithful to the trust reposed in him. The brethren of the Grand Lodge, recognizing the value of his services, selected him as their Junior Grand Warden in 1904 and crowned their appreciation of his life, character, and service by electing him to the Grand East at Council Bluffs in 1913. To this service as Grand Master Brother Whitaker has given his usual zeal and ability. Wherever he has gone he has made friends, dissensions have been healed, concord promoted, and zeal for our beloved institution increased. His presence has been potent for good, and the administration which he has

given the brethren during his year as Grand Master has been exceedingly gratifying to every single one of his friends and every lodge in the State of Iowa.

While Brother Whitaker now retires to the ranks he may be still counted upon to do valiant service for the Fraternity, and we firmly expect to see him just as zealous in his labors for Masonry in Iowa, now that he has reached the supreme honor in the gift of the Fraternity, as he ever has been at any time while on the road to the attainment of that great position. Brother Whitaker is still a comparatively young man, and the brethren of Iowa may look for splendid service from him in the coming years.

During the years that have since run, what Brother Clark so well said may be continued in like spirit. Brother Whitaker did continue to do valiant service for the Fraternity. His sound judgment, his enlightened conservatism, and his unswerving devotion to what would accomplish good made him the counselor and friend of young men who were conscious of the inspiration in Masonry.

In these later years when domestic bereavement, the cares of worldly affairs, and physical disability have borne heavily upon him, he has carried on with the same brave spirit. He has been master of his soul. His faith and courage have been, and long will be, a stay and an inspiration to the weak or troubled who have known him or who learn of him.



Engr'd by H.T. Galtier

C. H. H. H. H.

Grand Master

1914 - 1915

CHARLES WESLEY WALTON

Grand Master

1914-1915

The forty-eighth Grand Master of Iowa, Charles Wesley Walton, was born at White Oak, Wisconsin, September 2, 1870, where he received his education and grew to young manhood. Shortly after becoming of age he settled in Dubuque, Iowa, where he established himself and where he won wide and deserved recognition as a man of character, ability, and public spirit. In September 1892, he was married to Miss Clara M. Blocklinger, who with their two sons, now grown to man's estate, maintained ideal home life that at all times was an inspiration and a joy.

In 1894 Brother Walton was attracted to the great institution of Freemasonry, and on October 19 of that year was acknowledged a Master Mason in Metropolitan Lodge No. 49. From the very beginning he became an active and enthusiastic Mason, and his zeal was recognized and rewarded by his being made Worshipful Master of his lodge in 1898, a position which he held for two years and which was again unanimously conferred on him in 1913. This later term became one of the memorable ones in the history of Masonry in Dubuque, since the membership of Metropolitan Lodge was increased by nearly fifty per cent, an interest kindled generally in Masonic matters and an enthusiasm aroused that has extended to all Masonic bodies of this city.

Brother Walton's Masonic history was a chronicle of not only continuous advancement, but equally continuous service and activity; and, if high honors came to him, they were the rewards of devoted service and arduous labors, and not merely the complimentary, and therefore empty, distinction of name only.

He was a member of all the recognized collateral organizations and in all of these was honored with high place.

In the Grand Lodge of Iowa he was appointed Deputy Grand Master in 1903, elected Junior Grand Warden in 1907, and served

through many years on several committees. On June 9, 1914, he was elected Grand Master.

One of his brethren in speaking of his election said:

The Masonic brethren of Iowa will have no regrets over their selection of Brother Walton. He has been loyal to Masonry, and has most comprehensive sense for all that is true and best in life, in home, in society, and in Masonry. It is men such as he who have made the Order what it is, and to his credit it may be added that his prominence in the Masonic Order has been attributable, not to his self-seeking, but to the recognition by others of his inherent worth and manly character.

To many of us this recital of Brother Walton's Masonic activity might seem to leave little time for anything other than Masonry; this, however, was not the case, for along with this and the many exacting demands of successful business interests he found time for rendering valuable services in many fields of usefulness, for many years as treasurer of the board of education, as well as in his church relations and the several clubs and organizations to which he belonged.

All in all, his career was a busy one, and to each and every detail he brought that element of concentration and strength that commands success in every undertaking. He was indeed a fine type of the successful and cultivated man in the affairs of daily life, and as Grand Master he left an impress upon the Grand Body in Iowa which has been uplifting and inspiring.

"He hath done the work of a true man—

Crown him, honor him, love him."

Ill health required him to retire from business, and he removed to Glendale, California. There he died on February 20, 1930.

His body was returned to Dubuque where a special communication of the Grand Lodge was opened and farewell honors were paid to him.



Frank S. Moses

Grand Master

1915-1916

Engr. G. W. Finlay

FRANK SEWARD MOSES

Grand Master

1915-1916

The printed Proceedings of his year of administration carries a biography written by his long-time friend and Masonic associate, Past Grand Master Gardner. What he said furnishes the basis for this sketch.

Frank Seward Moses, the forty-ninth Grand Master of Masons in Iowa, was born at Fowlersville, Livingston County, New York, on June 13, 1861. The family name is of Welsh origin, Brother Moses being of the tenth generation of descent from that John Moses of Plymouth colony (1632-1660), a shipbuilder, whose primitive anvil was exhibited at the Centennial Exposition at Philadelphia. He is the second son of John Campbell Moses, born in 1824 at Ticonderoga, New York, and his wife, Catherine (Terry), born in 1828 in Chataqua County, New York.

In 1872 the family removed to Clinton, Iowa, where he received his education in the public schools of that city. In 1882 he entered the book and stationery business with his father, under the firm name of J. C. Moses & Son, which business was continued until 1892. He then established the well-known business of Frank S. Moses, wallpaper, pictures, and interior decorating, which he successfully conducted until 1914 and then sold out to and connected himself with John D. Van Allen & Son, Incorporated, remaining with that firm until April 1916.

While he always paid strict attention to his business, yet he found the time to indulge his taste for reading and study, with the result that he had a mind well stored with useful information.

A close acquaintance for more than thirty years vouches for Brother Moses' excellent personal reputation as to his domestic, business, social, and civic relations. He never sought public attention, in fact, seemed to avoid it, but when he was impressed into active service in civic, political, or public affairs, his associates had

a comfortable assurance that any duties or responsibilities assumed would be discharged in a competent manner.

He was made a Mason in Emulation Lodge No. 255, on December 8, 1891, and, after serving that lodge as Senior Deacon, Junior Warden, and Senior Warden, was elected and served as Worshipful Master for the years 1899, 1900, and 1901. On April 18, 1902, he was exalted to the Royal Arch Degree in Keystone Chapter and was its representative in the Grand Chapter of Iowa for many convocations. He received the Order of High Priesthood on September 28, 1905. On May 27, 1904, he was greeted in Delta Council No. 23, Royal and Select Masters, was elected Thrice Illustrious Master for the years 1907-1911, and received the appointment of Grand Conductor of the Grand Council of Iowa in 1915. He was a Thirty-second Degree Mason and a member of De Molay Consistory No. 1 of Clinton, Iowa.

He ever held a constant interest in the business affairs of his local Masonic bodies, and, unless some important engagement prevented, he was found at the regular meeting of each of them, where his experience and wide knowledge of Masonic precedent and jurisprudence, as well as his business ability and genial presence, made him a most valued counselor.

He made his first appearance in Grand Lodge in 1899 and attended every communication until his death.

His work in the Grand Lodge speaks for itself. His first important committee work was his report on the Grand Lodge Library at the communication in 1903, which was handled from the standpoint of a businessman so ably as to present for the first time to the Masons of Iowa an adequate idea of the Library's intrinsic worth and to effectually dispose of all opposition to it as a valueless fad. Succeeding to the chairmanship of the Committee on Chartered Lodges, he immediately instituted a thorough annual checking of all returns from the lodges by a system that produced a perfect balance in the report of 1904 and which has prevailed with like practical results from that time.

He served on that committee until 1906, when he was elected Junior Grand Warden. In 1908 he was again appointed chairman of the Committee on Chartered Lodges and continued as its chair-

man until the session of 1914, and to his recommendation and insistence are due the installation of the card-index system of recording the membership of this Grand Jurisdiction and various other practical details of the administration of its affairs and those of the local lodges.

The high regard in which Brother Moses was held by the Masons of Iowa was evidenced by his election as Grand Master in 1915. This honor was deserved, the reward of unselfish devotion to the cause of Masonry.

He continued to serve the Grand Lodge in many ways, and when the Masonic Service Committee took on full-time functioning, he became its Secretary. His wide acquaintances, his genial manners, and his absorbing interest in the work enabled him to make the service work a moving force of good. He continued at this task until his death on September 20, 1935. The funeral service was conducted by Grand Master John T. Ames with a short sermon by Brother Fred G. Codd. A tribute to his life and character was offered by Past Grand Master E. R. Moore, long his personal friend. A portion of what he said may well appear here:

It was my privilege to know him, his character, and his mind. Respect, admiration, and esteem grew with the years. It would be trite to refer to him as a man and a Mason. He was both without separating the words; for as a man he was a Mason, and as a Mason he was a man. To him Masonry was real. As a student he knew its background, he appreciated its purposes, he correctly valued its accomplishments, he had faith in its possibilities for service. He neither undervalued its promises nor overvalued its performance. He received much from it and gave it back in full measure. Always he held fast to its kindly and helpful philosophy. His charity was broader and finer than could be measured by the dole which may be ample, even generous, yet cold. He spoke well of many and ill of none. Those who knew him delighted in his quizzical smile and his trenchant wit, without barb or sting. His friendships were unselfish, and he gave most freely of what was of most value, a kindly sympathy and an understanding of the cares of others. He faced life with smiling courage. I knew his philosophy and know that it must have been with him at the close. A life well spent, a service well done, gave him an abiding faith in that future opportunity for service in which we believe. No fear was in his heart and could he now speak, he would say, "Let there be no sadness of farewell when I embark." For him life has not closed. In his continuing influence one of even greater service will be his. For him and for those he loved, this was his simple faith. May

I repeat what I have often heard from his lips:

"Alas for him who never sees
The stars shine through the Cypress trees,
Who hopeless lays his dead away
Nor looks to see the breaking day
Across the mournful marbles play.
Who hath not learned through hours of faith
That truth, to flesh and sense unknown,
That life is ever lord of death
And love can never lose its own."



Eng. C. W. H. H. H. H. H.

Thos Arthur

Grand Master

1916-1917

THOMAS ARTHUR

Grand Master

1916-1917

When Brother Arthur was elected Grand Master, his close friend for many years wrote this of him:

Brother Thomas Arthur was born in Harrison County, Iowa, on July 12, 1860, and his home has been in this county continuously to the present time. His parents were successful farmers; he was the oldest of eight children, and he had the experience incident to early farm life of the western Iowa pioneer. He attended country school until old enough to attend the State University of Iowa, where he took the law course and graduated in 1881. He taught school very successfully for several years and in 1887 was elected clerk of the court and served in this position for four years. In January 1891, he entered the active practice of his chosen profession and was a very successful practitioner until 1911, when Governor Carroll appointed him to a vacancy upon the bench, which position he has held continuously to the present time, giving most splendid satisfaction throughout the large district in which he is called to serve.

Judge Arthur was made a Master Mason on March 4, 1882, when he was initiated into Frontier Lodge No. 382. Demitting from this lodge, he was admitted to Chrysolite Lodge No. 420 at Logan, Iowa, in 1894. He was elected Master of this lodge in 1901, 1902, and 1903. He received the Capitular Degrees in Triune Chapter No. 81 at Missouri Valley, Iowa. He is a member of Joppa Council, Council Bluffs, Iowa, and Des Moines Consistory, A. & A. S. R., and Za-Ga-Zig Temple, A. A. O. N. M. S., Des Moines, Iowa.

He has been an attendant at Grand Lodge since 1898 and has always taken an active part; most of that time he has served on the Committee on Appeals and Grievances. He was elected Junior Grand Warden in 1903 and Grand Master at Davenport in June 1916.

It is proper and fitting that there be here presented a tribute to him that appeared in the Council Bluffs *Nonpareil*:

Death claimed Judge Thomas Arthur yesterday. In his passing the state loses one of its finest citizens.

Judge Arthur had lived practically his whole life in western Iowa. Logan, in Harrison County, was his home. Back in the '70s, as a young man, Thomas Arthur was teaching school in the village of Little Sioux. He made use of his American privileges and studied law. He was admitted to practice and for many years continued in his profession. Then he was elected to the position of district judge and in 1920 went up to a member-

ship on the Supreme Court bench. He gained these distinctions because he earned them.

Judge Arthur was a sterling American citizen. He was a good lawyer and a good Judge. And he was a great commoner. He never cared much for frills either in law or society. He was interested only in solid substances in law, in society, and in citizenship. He didn't care much about the kind of clothes people wore if they were sound-thinking mentally.

He was interested in men always—especially young men. He would go out of his way any time to help a boy or girl get over some difficult place in the pathway of life. For twenty years he served as a member of the school board in his home town. He was strong for education. He loved play and the happy and sunny side of life. The Judge was but sixty-five years of age, but measured by values he had lived a hundred.

The Judge was a wonderfully sympathetic man. His great heart bubbled over with love for his family, his friends, and his country. In the summer of 1917 Judge Arthur was one of a great throng of citizens gathered in Bayliss Park in this city, where a brief program was staged in honor of a company of soldiers leaving the city that day for service wherever they might be called. In America on occasions of this kind we just forget all sorts of distinctions. On that occasion Judge Arthur was just plain Tom Arthur of Logan. He was one of the fathers who had sons in that company, and in common with all other fathers and mothers he was milling around with his eyes filled with tears and staying as close to the company as he could get. There wasn't any court in session that day. The business in hand was that of keeping his eyes on the form of that boy in uniform. Cold, judicial, matter-of-fact, utilitarian, and all other modes of conduct of this general character were set aside that day, and the austere Judge was moved by the impulses of a heart consumed with love for a son who might be called upon to give his life in defense of his country in the situation he was facing.

Judge Arthur was intensely democratic in his manner. He radiated good humor at all times. He was a lovable character because he was himself a lover of his fellowmen—especially for the commoners. He didn't care for the nabobs, but of these he was broadly tolerant because he was broad-visioned enough to know that they were entitled to consideration because they were born short.

In the annals of Iowa where Judge Arthur spent his whole life it should and will be written as it was of the good men who worked for truth, fairness, and justice two thousand years ago: "Ye are the salt of the earth."

This distinguished Mason died on September 15, 1925, and his body was laid away with all the honors that the Grand Lodge could pay.



John W. Barry

Grand Master.

1917-1918

JOHN W. BARRY

Grand Master

1917-1918

"Titles of honor add not to his worth;
He is an honor to his titles."

Brother John W. Barry was born at Belvidere, Illinois, October 2, 1857. He said his education was defective but — according to lawyers—professional, since it was all he could get. Having attended a country district school for several winters, he began a course in the County Normal School at Peoria, Illinois, but through lack of means was compelled to leave before graduating. Brother Barry, however, soon overcame this lack of early education by an industrious use of odd moments in private study. Having secured a position as teacher in a public school, he demonstrated his ability and was promoted to the position of principal and later to that of superintendent of the city schools. In 1884 he entered the lumber business, and this continued to be his vocation to the time of his death, though in the meantime he had many avocations. In 1895 he established a credit agency for lumbermen and published a book called *The Lumberman's Roster*. This was later disposed of to the Lumbermen's Credit Association of Chicago. In 1896 Brother Barry secured one-half interest in the *Northwest Lumberman*, and became its editor, continuing on the editorial staff until 1900, when he established the Hawkeye Lumber & Coal Company of Cedar Rapids, Iowa, with which he was identified during the rest of his life.

During the first two years that he was in Cedar Rapids he prepared and published *The Lumbermen's Telecode*. This is a cipher code used in telegraphing by lumbermen, manufacturers, and wholesalers in all English-speaking countries. In 1896 Brother Barry published *The Lumbermen's Actuary*, of which more than 20,000 copies have been issued. Brother Barry had the unique honor of having served two terms as president of the Northwest Lumber-

men's Association, notwithstanding the unwritten law of that body that no president shall be re-elected.

These are honors of which any man might well be proud, but in Brother Barry's opinion the honors offered by his Masonic brethren transcended them all. He was made a Mason in Fairbury Lodge No. 25, Fairbury, Nebraska, May 18, 1891, and raised on July 6 of the same year. On his removal to Cedar Rapids in 1900, he affiliated with Crescent Lodge No. 25, Cedar Rapids, and four years later he was elected Master of this lodge. He took an interest in all the branches of both Scottish and York Rites of Freemasonry and was a member of all the bodies in Cedar Rapids. In the Grand Lodge he was elected Senior Grand Warden in 1911 and Grand Master in 1917, a position which he filled with credit to himself and honor to the Fraternity.

Brother Barry stated that his early education was defective. Perhaps the very fact that he keenly felt his lack of early advantages caused him to give more time to home study. Be that as it may, he had an intense thirst for knowledge, and to the gratification of this thirst he devoted all the time that could be spared from the demands of an active business life. It was in this pursuit of truth that he rendered his greatest service to Masonry. To him no amount of labor, however great, was wasted effort if it established a truth or shed more light on an old subject. His report to the Grand Lodge in 1904 on "Inaccuracy of the Work," his lectures on the "Oldest Working Tools" and on the "Story of Old Glory," and his report to Grand Lodge in 1918 on "Masonry of France" indicate an extraordinary amount of painstaking effort to ascertain the truth and to give authority for every statement made. They also indicate the work of a keen, analytical mind in selecting only such facts as are pertinent to the question considered and in arranging them in proper order and giving a clear conception of the subject in hand. The lectures mentioned were prepared for the Research Committee, of which Brother Barry was a member for four years. He contributed not a little to the success of the work of that committee.

Brother Barry died at his home in Cedar Rapids on December 1, 1918, and was buried on December 5 with the honors of Masonry by the Grand Lodge of Iowa. Brother Thomas Arthur, P.G.M., officiated. Eugene Shaffter, P.G.H.P. of Royal Arch Masons, and

James Bromwell, P.G.C., Knights Templar of Iowa, each made a few remarks in recognition of Brother Barry's influence in all the bodies of Masonry of which he was a member. Thus with hearts throbbing with deep emotion his many friends and brothers carried his earthly remains to their last resting place, but they were comforted with the knowledge that his soul still lives, and they will forever cherish his memory in their breasts.

Truly he was a Mason, proven and skilled—a workman that needeth not to be ashamed.

GEORGE L. SCHOONOVER

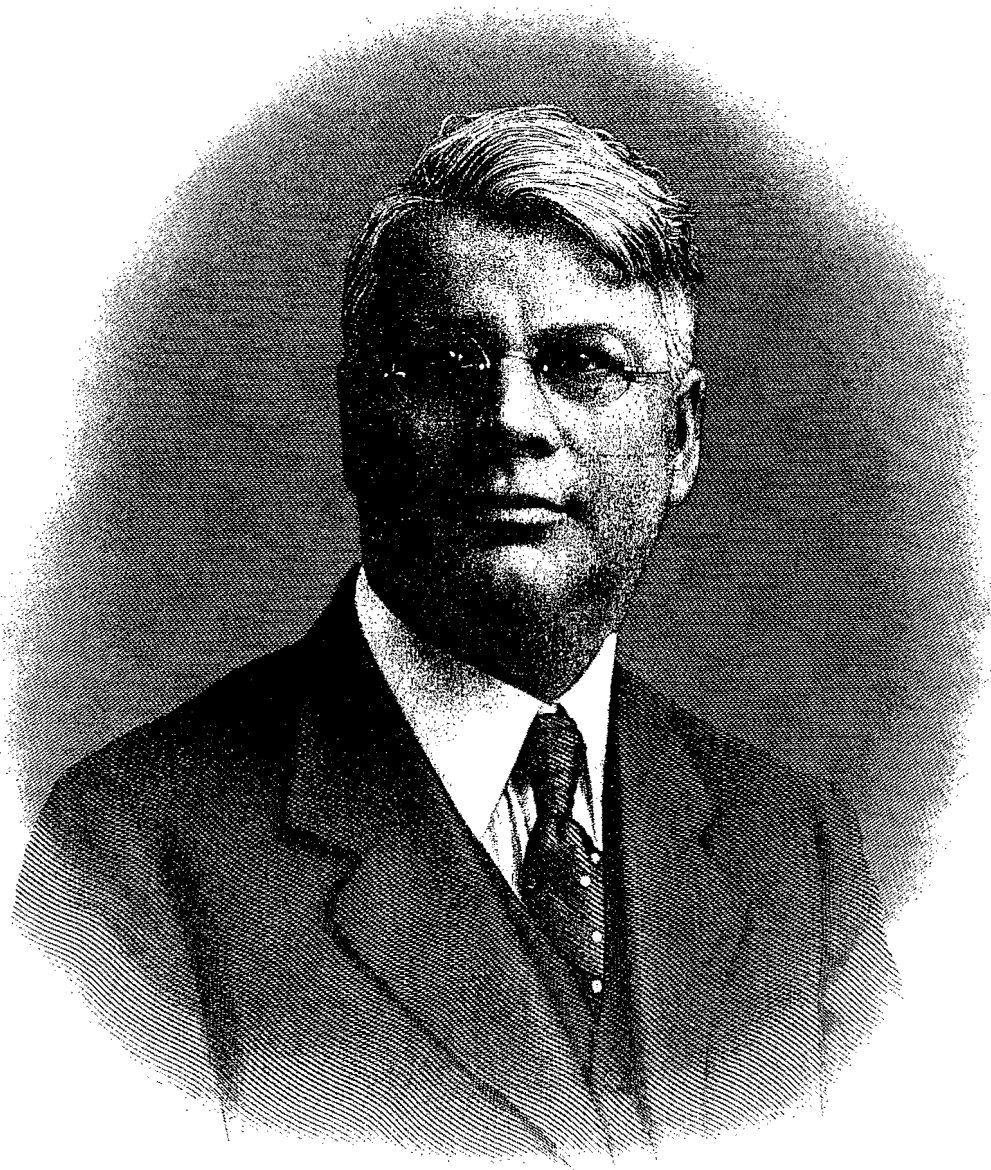
Grand Master

1918-1919

George L. Schoonover was born in Anamosa, Iowa, on February 7, 1880. His father had long been a wealthy, prominent, and popular resident of the community, having located there immediately after the Civil War in which he had served as a soldier in the Federal Army. The son, because of impaired eyesight, was not able to attend the public schools and received his preliminary instruction under tutors. He was an earnest, industrious student and in 1897, at the age of 17, entered the State University of Iowa, from which he graduated in 1901 with the degree of Bachelor of Philosophy. He immediately entered the Anamosa National Bank of which his father was president. He was made cashier in 1904 and in 1907, on the death of his father, succeeded to the presidency. He was active and energetic and devoted much time and money to other business enterprises in which he was the moving spirit.

His father had long been an active Mason, and it was but natural that the son should follow in his footsteps. He was made a Master Mason in 1901 and immediately took an active interest in the work. He received the Chapter Degrees in 1902 and the Commandery in 1903. He became a member of the Scottish Rite, where his work attracted much favorable attention. Late in this Rite he received the honorary Thirty-third Degree. As member of an important committee he had an active and effective part in the Washington Memorial Association. When the State Commandery arranged to erect the \$100,000 hotel at Templar Park, he was made chairman of the building committee and also had much to do in the successful financing of the proposition.

After the entry of the United States into the World War he was deeply interested in securing the co-operation of American jurisdictions in behalf of Masons in the armed forces both at home and abroad. His efforts resulted in the formation of the Masonic Serv-



W. L. Grosvenor

Grand Master

1918 - 1919

ice Association of the United States, in which he was made chairman of the Executive Committee. For the use of the Masonic student and in the interest of better Masonic education he established and published *The Builder*, which at once was recognized as a leader among Masonic periodicals.

Returning to his Blue Lodge record, he served his home lodge as Master in 1907, 1908, and 1909. As Master, representing his lodge, he attended the Grand Lodge in 1907 and was in attendance each year thereafter. He served acceptably on several committees and exercised a wide influence in Grand Lodge affairs. He was made Grand Master for the 1918-1919 period, with a year of productive results. Thereafter the demands of other affairs took his attention from Masonry, and his connection with the Craft was severed in 1923.

WILLIAM AUGUSTUS WESTFALL

Grand Master

1919-1920

The subject of this sketch was born in Jo Davies County, Illinois, on March 1, 1878. He received his preliminary education in the public schools of Savanna, Illinois, graduating from the high school in 1896. He then entered the University of Michigan, graduating from the law school in 1900. While in school he took a prominent part in various forms of athletics.

As an attorney he located in Northwood, Iowa, immediately on his graduation. Later, seeking a larger field, he moved to Mason City, Iowa, where he has since lived.

On September 20, 1905, he was married to Miss Hattie E. Law. They have one child, a daughter, now Mrs. Dorothy Westfall Long.

He was made a Mason in Mississippi Lodge No. 385, at Savanna, on April 4, 1901. On locating at Northwood he affiliated with Northern Light Lodge No. 266 at that place. He served as Master of this lodge in 1908. When he removed to Mason City, he again changed his affiliation, this time to Benevolence Lodge No. 145, where he still retains his membership. He also holds membership in Benevolence Chapter No. 46 and in Antioch Commandery No. 43, both of his home city. He is a Past Patron of the Eastern Star, a member in El Kahir Temple of the Shrine and of Zarephath Consistory of the Scottish Rite. In the latter Rite he was created an honorary Thirty-third Degree in 1932.

In the Grand Lodge he served as Deputy Grand Master in 1911, as Junior Grand Warden in 1915, and as Grand Master in 1919. Still active in Grand Lodge affairs, he was in 1923 appointed as Grand Lodge Trustee, which place he still holds. His retirement from the office of Grand Master in no way lessened his active devotion to Masonry, and in each succeeding year he has labored with industry and zeal.

While he has never sought or held political office, he has taken an active interest in public affairs, and his effort has always been given



THE LITTON PRESS

W. A. Westfall

Grand Master

1919 - 1920

to the cause of good government. His other social relationships have been active. He was the first president of the local Lions Club. He was District Governor in 1921 and was president of the International Association in 1926-27. He is now serving as chairman of the Committee on Constitution and By-laws.

He has long been affiliated with the First Congregational Church of Mason City and for several years has had an active part in the management of the financial affairs of the church.

Educated and cultured, his tastes are literary. With a fine presence, a dignified mien, and fluent command of good English, he has been a popular speaker with his services always in demand. While of firm convictions and with strongly held opinions, his mind is not closed to argument, and he is a fair-minded opponent. He is still a young man, active in body and mind, and Iowa Masonry may expect him to contribute his valuable services through many years.

JESSE ALDEN WEST

Grand Master

1920-1921

The subject of this sketch was born on a farm near Greenfield, Iowa, on July 26, 1872. He attended the schools in that town, graduating from the high school in 1889. He then bought a drug store and soon became a registered pharmacist. Later he graduated from Northwestern University Dental School and then for many years practiced his profession in Creston and Des Moines. He was for nine years secretary of the State Board of Dental Examiners and for five years secretary of the National Board.

In 1922 he removed to Sioux City where he established a funeral home, continuing in that business until his untimely death.

He was made a Master Mason in Crusade Lodge No. 386 at Greenfield in 1895, and the apron presented him by the Worshipful Master on that occasion was the one laid upon his casket. He received the Capitular Degrees in 1903, was knighted in 1905, became a member of the Scottish Rite in 1912, and some years ago received the Thirty-third Degree. He was also a member of Za-Ga-Zig Temple of the Shrine. For many years he was actively identified with the Order of De Molay and received its highest recognition for distinguished service, the Legion of Honor.

Brother West was Worshipful Master of Crusade Lodge No. 386 in 1901 and of Capital Lodge No. 110 in 1909. He held one of the earliest District Lecturer's certificates, No. 11; only two that are older are outstanding at the present time. His exemplification of the work was most impressive.

His first attendance at Grand Lodge was in 1901, and he was present at each subsequent session. Grand Master Hutchinson appointed him Deputy Grand Master in 1912; the Grand Lodge elected him Senior Grand Warden in 1915, and in 1920 honored him by electing him Most Worshipful Grand Master.

It was during his term of office that the often-made suggestion for the establishment of a Sanitarium took tangible form. He strong-



Benjamin T. B. B. B.

Jawesh

Grand Master.

1920-1921

ly believed in the need for such an institution and vigorously urged the action that was finally taken. To him more than anyone else is due the credit for that great Masonic charity.

On June 5, 1895, he was married to Miss Bertha L. Darby and to this happy union were born three daughters who have all reached maturity. On April 23, 1935, while in charge of the conduct of work in Cobia Lodge No. 631 of Council Bluffs, he was seized with a cerebral hemorrhage. He was removed to a hospital and died on May 3.

Brother West was a man of the highest character and held the respect of all who knew him. Modest in demeanor, he had firm convictions and the courage to maintain them. He was kindly in manner, loyal to his friends, and devoted to the principles of the Order which he served so well and to which he gave much.

AMOS NORRIS ALBERSON

Grand Master

1921-1922

The bare chronology of the life of this distinguished Mason can be briefly told.

He was born at Orange, Ohio, on September 4, 1849. Full of years and honors, he died at Monrovia, California, on August 17, 1931. In Masonry he affiliated with Washington Lodge No. 26 in 1872, having been made a Mason in Cleveland, Ohio, in 1870; he was exalted a Royal Arch Mason in Cyrus Chapter No. 13 in 1877, received the degrees of Royal and Select Master in Zeredatha Council No. 21 in 1887, received the Order of High Priesthood in 1891, and was knighted in Bethlehem Commandery in 1882. He was also a member of the Eastern Star, the A. A. O. N. M. S., Zarephath Consistory of Davenport, Amos Chapter of De Molay at Washington, and St. Bartholomew Conclave of the Red Cross of Constantine at Des Moines.

He was Grand High Priest of Royal Arch Masons in 1894, Grand Master of Royal and Select Masters in 1905, Grand Commander of Knights Templar in 1909, Grand Tyler of the Grand Lodge of Iowa from 1896 to 1921, and Grand Master of Masons in Iowa in 1921.

His life story can be best given in quoting in part the eulogy delivered at his funeral by Past Grand Master Charles A. Dewey:

"Death is the golden key that opens the palace of eternity."

We have come, family, brothers, sisters, and friends, to pay our last tribute to one who but a short time ago was one of the leaders of our community.

We come with sorrow in our hearts for no matter how sure we are that death is inevitable and no matter how well we know that life will end, death is always a shock when it comes and we are never prepared for it. In the case of Amos Alberson we can at least be thankful that his life was spared as long as it was, that he lived out a well rounded life, accomplished the purposes and lived by the standards that he set up, and was able to live long enough so that he had the pleasure of being surrounded by children, grandchildren, and even great-grandchildren. He always lived a life of recti-



Portrait by J. H. H. H.

A. N. Alberson

Grand Master

1921-1922

tude and good conduct and was ready at any time, so far as his acts and conduct in this life were concerned, to meet his Maker face to face, and even after a long life of toil and hardships it can be truthfully said of him that Amos Alberson wore the white flower of a blameless life.

Our thoughts naturally first turn to the eminent positions to which he attained. We think of him as mayor of our city for several years and see him governing the affairs of his city at a time when questions regarding the pavement of the streets of the city were in controversy and yet standing squarely by that which he thought was for the best interests of the community, despite the fact that he knew that the stand he had taken meant in all probability the termination of many lifelong friendships. We think of him overcoming a large Republican majority, as he was a Democrat, and being elected to the State House of Representatives and we think of him later as overcoming even larger Republican majorities and being elected to the State Senate to represent Washington and Henry Counties. We there see him in that august body, assisting in making laws that affect the nearly three million people of our commonwealth. We think of him as having been chosen to occupy the highest position within the gift of his brethren in the Masonic circles of Iowa, and we see him wearing the purple of the Grand Lodge of the State of Iowa and guiding the destinies of some 80,000 Masons.

While these are evidences of the place he held in the hearts and minds of his friends and associates, the real Amos Alberson should not be sought in the memory of positions to which he attained, but with the thought of the love, honor, respect, and esteem by which he was held by the entire community. We would rather think of him, as so many of us do, dispensing provisions in his grocery store and giving no concern as to whether they would be paid for or not. He was always being imposed upon, and I can remember protesting on extending any more credit to a slow pay and he said, "If I don't send him groceries, what would become of the kiddies?" We would remember him as a person of unusual charitable impulses. I know that week after week, and this years ago when money was hard to obtain, no matter how poor were collections, no matter how long was his list of creditors, no matter how much he needed cash for his family and his business, he would each Sunday morning carry with him two or three dollars to help support and maintain the church which he loved. We would all remember him when he would arise in the choir on Sunday mornings, or on occasions such as this, and with that beautiful voice of his, especially at times when words failed to convey the needed respite, comfort us all with the beautiful hymns which he sang. I remember especially the one that brought so much comfort during times of sorrow, commencing, "I will sing you a song of that beautiful land." It is in memories such as these that we know and remember the real Amos Alberson.

He was one of the early settlers and pioneers of Washington County. In an early day his father gave him a patrimony and he came West and en-

gaged in the sheep business but lost them all and had to resort to work with his mind and hands to recoup his fortunes. After serving as an apprentice he became an expert and professional plasterer, and not so long ago Leigh Wallace was showing me some of the work that Amos had done in the home of his father, a mural decoration placed there by Amos over 40 years ago, where it still stands, a fine work of art. He became a building contractor and later gave up his trade for the grocery business which he owned and managed until 1920 when he retired.

He was a member of the official board of his church for 35 years and chorister for 17 years, and at a time when a chorister not only gave his time and talents free, but was expected to furnish the music. He was a member of the school board for 15 years and secretary and treasurer of the Elm Grove Cemetery Association for 37 years.

Masonry was to him more than a diversion. He made it a part of his life and was one of the men who not only taught Masonry but lived it in his daily life. Having no opportunity or time to get an adequate education, although he came of a distinguished family—his father being a judge of a county court in Ohio—he used the teachings of Masonry not only to increase his knowledge of the moral lessons which it taught, but to broaden his perception of the finer things of life. He endeavored to continue to improve the fullness of his life even after he had retired from business and continued to learn and exemplify in his daily living and conduct the fine art of being an accomplished gentleman.

At a celebration given by his home lodge in 1921 honoring him as having been a Mason for fifty years, and again at a reception honoring him as Grand Master, he was fairly swamped by the tokens and expressions of the love and esteem by his brethren, old and young, rich and poor, all vying with one another to do him honor. No other man ever had more beautiful things said of him than did Amos Alberson on these occasions. A noticeable feature was the expressions of regard from the young men. He had been and was at all times their counselor and guide, their friend and comrade in Masonry and in business, a comfort in time of trouble and sorrow and an understanding companion in times of joy. The De Molay boys not only named their chapter Amos in his honor but elected him to membership in their order.

In the early days he was most blessed in fortune in winning the woman of his choice, Sarah Hebener, and she was his partner in all his struggles and achievements and with never failing loyalty worked with and for him, and they were ever a loving couple. One of the fine traits of his character was his love for his home and the wealth of love and loyalty that he gave it.

There is sorrow in our hearts, but there is with us the inspiration of his life and a firm resolve, so far as the power within us lies, to carry on the high ideals in his honesty, integrity, and faithfulness.



J. M. Glaze

Grand Master.

1922 - 1923

FRANK WELLINGTON GLAZE

Grand Master

1922-1923

A horse-drawn covered wagon lumbering north along Missouri side roads in the spring of 1861 was halted unceremoniously in the outskirts of Greentop, Missouri, by a sharp challenge. "Hurrah for the Union," shouted the leader of the band of men who blocked the progress of Benjamin Glaze and his family. "What say you, stranger?" "Hurrah for the Union and Abraham Lincoln," responded the fearless father, choosing without hesitation between a fusillade of bullets and a friendly reception. The reception was friendly; the family was instructed how to reach Oskaloosa, Iowa; and thus Frank Wellington Glaze, the youngest in that wagon, came back to Iowa five years after he was born in Poweshiek County, July 20, 1856.

Young Frank attended the public schools in Oskaloosa until he was fifteen years of age. He then decided to become a marble cutter. He became an apprentice in his father's shop, working at his trade during the next three years. Following the completion of his apprenticeship, he worked as a journeyman marble cutter for a few years, after which he laid aside the operative tools of the craft to become a student in Oskaloosa College.

Completing his college work, he determined to adopt some vocation to pursue through life. Just at that time there was no prospect for a job in the marble business, so he chose to enter the mercantile field in the autumn of 1877. Beginning as a deliveryman at three dollars a week for the firm of Hart and Maddox, he progressed to a partnership in one year. Since 1878 the name of Glaze has been connected with the grocery business in Oskaloosa. His motto was to live and let live, to render honest service at a fair and reasonable price.

That he did not live for business alone is attested by his activities as a citizen in his community. He served on the city council, on the school board, and on the advisory board of the Young Men's

Christian Association. For almost a quarter of a century he served as a member of the library board, seven years as chairman. For forty years he served on the board of Forest Cemetery, being chairman for fifteen years. His willingness to serve his fellow townsmen and to give freely of his time and talents is thus made evident. One will go up and down the streets in vain if he seeks gossip or hint of sharp practice in business by the dean of Oskaloosa's merchants.

Although his father often counseled him to take Masons as his example, Frank Glaze did not become a Mason until he was nearly fifty years old. He had not learned that the Masonic institution never solicits members and that those seeking fellowship must come of their own volition. With this knowledge, he soon began a Masonic career that led him to the highest office in the Craft, Grand Master of Masons in Iowa.

The candidate was forty-seven years of age when he petitioned for the Mysteries of Masonry in Tri-Luminar Lodge No. 18. He was initiated January 23, 1903, passed January 30, and raised February 6. He served the lodge as Junior Steward in 1904, as Senior Warden in 1905, and as Senior Deacon in 1907. He was its Master in 1908, 1909, and 1910.

Brother Glaze's hunger for Masonic knowledge was great, and he was not satisfied with the Blue Lodge alone. He was exalted in Hiram Chapter No. 6, R.A.M., and received the various degrees of that body between March 18 and April 29. He then petitioned Du Payens Commandery No. 6. By special dispensation of the Grand Commander, his petition was received, he was elected, and he was given the Order of the Red Cross on May 12. A week later he was knighted. He became a Noble of the Mystic Shrine when Kaaba Shrine exemplified the work at Oskaloosa, May 27. All these degrees were taken in 1903 and within a period of four months.

Brother Glaze's interest in the Masonic Ritual became accentuated while he was serving as Senior Deacon in 1907. Learning that a School of Instruction was being held at New Sharon, he attended. H. A. Durand, one of the early District Lecturers, was in charge. So anxious was the new Mason to receive proper instruction that he arranged with Brother Durand to come to Oskaloosa to hold a school for the benefit of Tri-Luminar Lodge. In fact, Brother Glaze guaranteed all expense connected with holding the school, but his

Mother Lodge, on learning of the arrangement, would not listen to it and voted to pay the expense. So Durand came and held a successful school. This paved the way for better work among the officers of Tri-Luminar Lodge, and ultimately it resulted in Brother Glaze becoming a District Lecturer. He passed the examination for lectureship before Grand Custodians Granger, Clark, and Wagley at Burlington, June 10, 1912, and was awarded Certificate No. 107.

He became a member of Des Moines Consistory No. 3, when that body of Scottish Rite Masonry held its reunion in November 1913. Six years later this institution conferred upon him the honorary degree of Knight Commander of the Court of Honor.

Brother Glaze's identity with the Grand Lodge of Iowa dates from 1908, when he represented his lodge as its Master at the annual communication held at Waterloo that year. He has been a regular attendant on Grand Lodge since that time, with the exception of one year when it was impossible for him to be present. Grand Master Charles W. Walton appointed him Senior Grand Deacon in 1915. He was elected to the office of Senior Grand Warden in 1919. It was while he was serving as Master of Council Lodge U. D. that his brethren elevated him to the highest office within their gift. He served the Masons of Iowa as Grand Master in 1922-1923.

His year as Grand Master was by no means an easy one. Many perplexing problems came to him for solution. A less positive leader might have been prone to side-step some of the issues which thrust themselves upon him, but he was an implacable warrior against any who tried to compromise Masonry. His attack on the use of ciphers brought forth an appreciation of the superiority of the attentive ear and the instructive tongue as the proper means of acquiring Masonic perfection in the Ritual.

Naturally, one would assume that Brother Glaze, having reached the top of the mystic ladder, would be retired from further active duty by the Grand Lodge, but such was not to be. He was appointed to serve on the Grand Charity Board by Grand Master Hansen, and he is still serving in that capacity. That his brethren have not forgot him is attested by his recent election to membership in St. Bartholomew Conclave, Red Cross of Constantine.

The home life of Past Grand Master Glaze has been ideal. Its inception was laid amid the dreams of childhood, for it was then

that he won the heart of Lillie Lloyd and later was married to her in October 1877. Their lives were blessed by three daughters: Mrs. Anna Hoffman, Mrs. Myrtle Morton, and Mrs. Ruth Campbell. Mrs. Glaze, who always encouraged her husband in his Masonic interests, died several years ago. And so, surrounded by his daughters and grandchildren and by many dear friends, he faces the future calmly and with satisfaction in reflecting upon a well-spent life. As his mind wanders through a garden of memories, he may recall with pleasure the plaudits of the Craft which were his but of yesteryear.



W. J. Gabriel.

Grand Master.

1923-1924

MILO JOHN GABRIEL

Grand Master

1923-1924

Brother Gabriel was born April 22, 1873, on a farm at Garden Plain, Illinois. He attended school at Garden Plain until March 10, 1890, when he entered the post office at that place as assistant postmaster. On July 26, 1891, he entered the employ of the Burlington Railroad as telegraph operator and served as emergency relief man, going from station to station on the system until he located at LaSalle, Illinois, as operator and ticket agent. On August 1, 1893, he went to Lyons, Iowa, as agent, until February 17, 1895, but severed his connections with the Burlington road and entered the First National Bank at Lyons as draft clerk. After filling various positions in this bank he became its cashier, which position he filled for seven years.

On February 17, 1913, he severed his connections with the bank and became associated with his brothers in the lumber business and continues in that business to the present time. He is now president of the Gabriel Lumber and Fuel Company and president of the United Lumber Company, the holding company for branch yards in Iowa. He is also vice president and secretary, and director of the Tremont Lumber Company of Rochelle, Louisiana, operating two saw mills in that state, and has long been a director and vice president of the City National Bank of Clinton.

On June 4, 1901, he was married to Miss Edith Sheppart of Lyons, Iowa. They have two children, a son and a daughter. Dwight, the son, graduated from the Clinton High School, spent one year at the University of Wisconsin, and graduated from Yale, after a four-year course, with the class of 1926. Later he graduated from the John Marshall Law School in Chicago. He is now with the Chicago Title & Trust Company at Chicago, as an examiner of titles. He is married but has no children.

Alice, the daughter, graduated from the Clinton High School, spent one year at the Frances Shimer School at Mt. Carroll, Illinois,

and two years at Principia College, St. Louis, Missouri. She is married to Grant Nelson, of Clinton, and they have two fine boys, one aged two and one-half years, and the other nine months old. The latter, much to the satisfaction of his grandfather, bears the name of Milo Gabriel Nelson.

In Masonry he was initiated March 18, passed April 22, and raised May 13, 1896, in Lyons Lodge No. 93, at Lyons, Iowa. He is also a member of De Molay Consistory No. 1 of Clinton, in which for some time he served as Junior Warden. In Lyons Lodge he has held every office from Junior Steward to Worshipful Master, having served three years in the latter capacity.

In the Grand Lodge he has long been a faithful and earnest worker, both on committees and as an officer. In 1917 he was elected Senior Warden, and in 1923 he was made Grand Master.

When he retired from that office, he was yet a young man, and at the best of his powers. To the brethren of the Grand Lodge it was unthinkable that he should sink into the obscurity of a Past Grand Master, nor was it his desire. All his life he had displayed the capacity and desire for work. In recognition of this, he was placed at the head of one of the busiest and most important boards in the Grand Lodge, the Grand Charity Board, and he has since served there continuously. His capacity as a businessman has been shown in the results. When he took charge of the Sanitarium's affairs, he found debts of \$130,000 to various banks and \$32,500 to the Grand Lodge Trustees. With the exception of \$2,500 yet due the Trustees, this debt has been liquidated. The Sanitarium has been conducted so as to command the approval not only of the Iowa Craft, but of the representatives of other jurisdictions who have inspected it. Through the Grand Charity Board assistance to indigent Masons, or their families, has been wisely yet liberally dispensed under the "Iowa Plan" of home relief. Under careful attention, the permanent charity fund, combined with the Sanitarium endowment fund, no part of the principal of which can be spent except on order of the Grand Lodge, has increased to \$815,000 without a loss in interest or principal and with the market value of the securities held far above either par or purchase price. That is a record that might be anywhere envied. For it all the credit is largely his, yet with his usual modesty, in a recent personal letter, he says:

Of course, I do not take personal credit for any of this. It was the policy laid down by Grand Lodge which we endeavored to follow that kept us out of the pitfalls; but will say that we have been mighty careful in handling this large sum to keep it safe.

There is little more, save to add that with all his hardheaded ideas and business methods there has been the delightful human side of him. He has a keen insight into the character of other men. He appreciates their ability and their fine qualities, while he is deeply sympathetic with the troubled and the unfortunate and expresses his concern in tangible ways. Those who know him are his devoted, admiring friends.

ERNEST R. MOORE

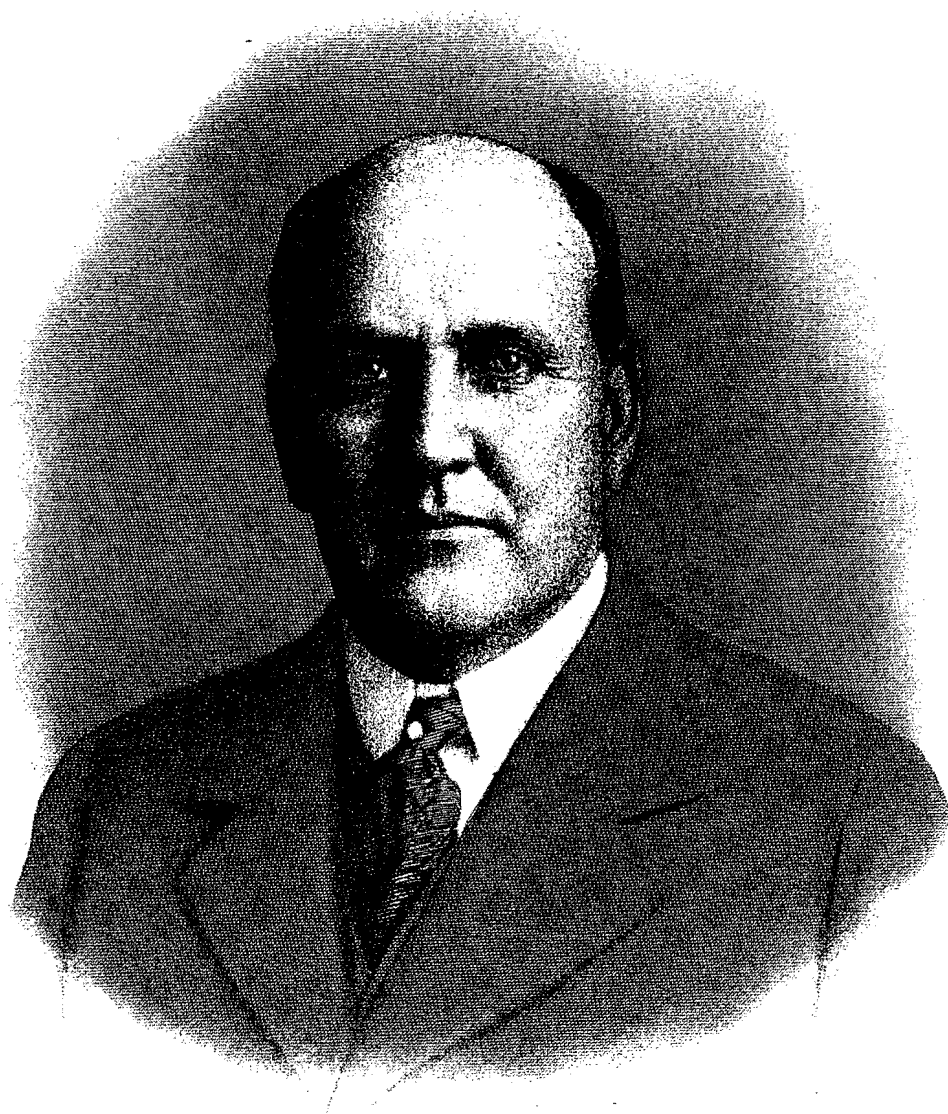
Grand Master

1924-1925

The subject of this sketch was born in Anamosa, Iowa, on November 1, 1868. His parents, Joseph Moore and Jane (Sloan) Moore, were born in County Antrim, Ireland, coming to Iowa in 1857. He graduated from the Cedar Rapids High School and at once went to work. His hours were from six p.m. to midnight. This left daylight free to him. Under a competent private instructor, for two years he devoted nine hours a day to intense and orderly study of English literature, history, Latin, and a modern language. Then he was given a place in a bank and remained in that business for over forty years.

He was a member of the Iowa National Guard from 1887 until 1897 when he resigned his commission. When the Spanish War opened in the spring of 1898, he again enlisted as a private in his old company. He was made first a Sergeant and later was commissioned First Lieutenant. He had fourteen months service at home and abroad. Later he was actively identified with the Spanish War Veterans, being Commander of his Camp and Commander of the Department of Iowa.

He was early interested in public affairs, allying himself with the Republican Party. He was a delegate to the National Convention in 1908. He served three terms in the Iowa House of Representatives where he was chairman of the Committee on Appropriations. Later he was elected Lieutenant Governor, serving two terms in that office. He might have gone farther but for a caustic tongue freely used in scorn of political and social insincerity. In his home city he has given his time freely to public service. For years he was a member of the City Water Board and the Soldiers Relief Commission. For twelve years he was a member of the School Board and is still on duty as president of the Memorial Commission. By appointment by the Governor of Iowa, he is now a member of the Iowa Board of Parole.



Ernest R. Moore

Grand Master

1924 - 1925

Engel & Finley

He was an acceptable speaker and appeared widely, speaking on political, social, and Masonic matters. Although reared in a strict Presbyterian atmosphere, he has no church affiliations. His business interests were varied, and he has acted as director and officer in many local corporations.

On Christmas Day, 1901, he was married to Winifred Evans. They have four children: Jane, Ruey, Betty, and Bob. Jane and Ruey received their college work at Grinnell College in Grinnell, Betty at Coe College in Cedar Rapids, while Bob graduated from the United States Naval Academy at Annapolis with the class of 1936. The girls are married: Jane to Donald Brodine, an instructor in Tufts College, Boston; Ruey to Dr. Robert M. Collins of Council Bluffs; and Betty to Frank W. Davis, a Des Moines attorney.

He was made a Mason in Mt. Hermon Lodge No. 263 in Cedar Rapids in 1903. He served as Master in 1908. In the Grand Lodge he was Deputy Grand Master in 1916, Grand Treasurer in 1919, and Grand Master in 1924. For several years he has served the Grand Lodge as Fraternal Correspondent. He has belonged to many of the collateral organizations, including the Scottish Rite, where he received the honorary Thirty-third Degree. A lifelong student of history, he has published many articles on special events in American history. In the *Iowa Grand Lodge Bulletin* he has occasionally appeared in sketches on Masonic history or tradition.

In summation it may be said that he has lived a busy life, active in his own affairs and, without the hope of fee or reward, devoting much time, money, and effort to public affairs and the welfare of others.

Having in mind human frailties and weaknesses, every biography might end as does this:

"His faults we write upon the sands,
His virtues on the enduring tablets of memory."

THOMAS WILLIAM WELLINGTON

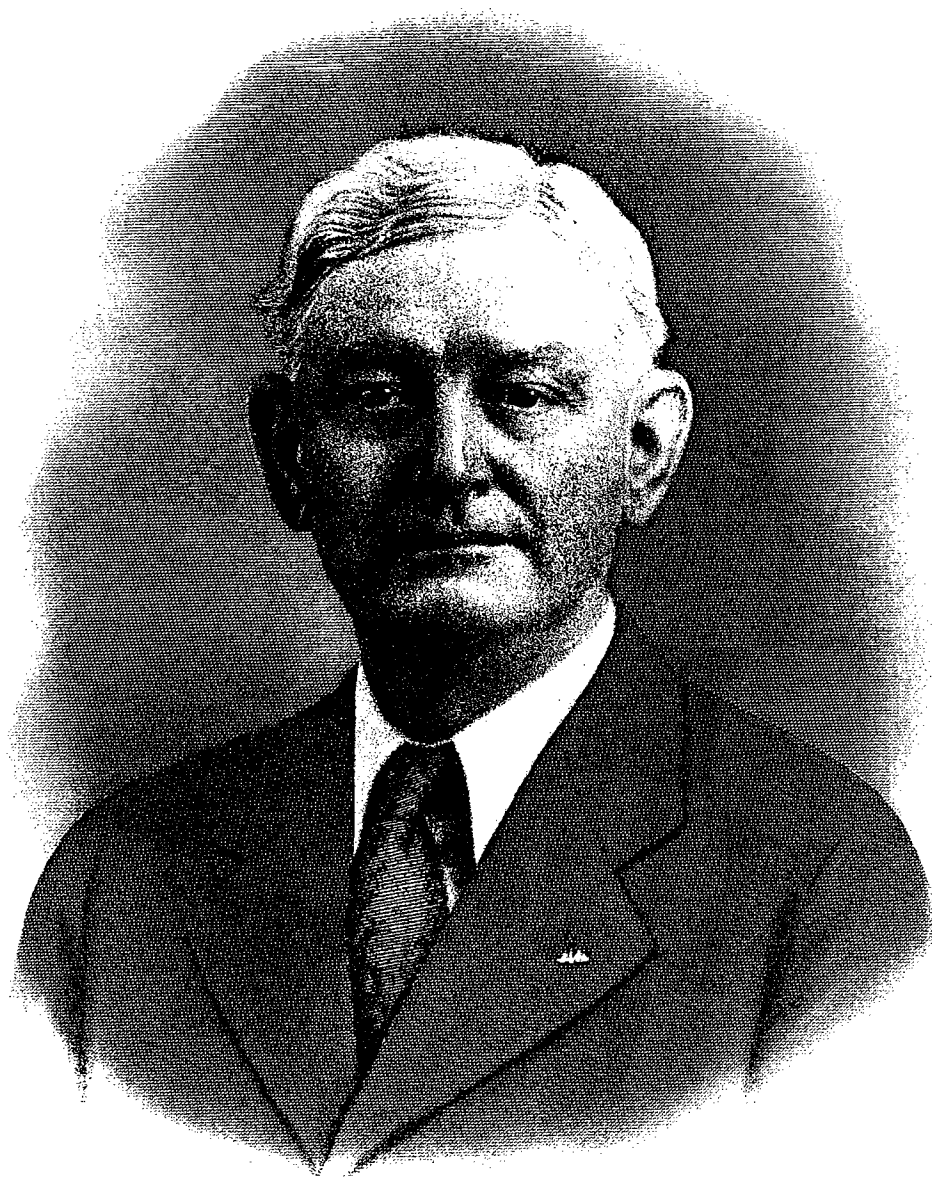
Grand Master

1925-1926

Thomas William Wellington, who served the Grand Lodge of Iowa as Grand Master during the term beginning in 1925 and ending in 1926, was born January 29, 1875, at LaCrosse, Illinois. A few weeks later his parents moved to Jefferson County, Iowa. With the exception of those few weeks his entire life has been spent in Iowa. His father, Thomas Wellington, was a man of the pioneer type. He was born and raised in Illinois about twenty-five miles east of Keokuk, Iowa. After reaching manhood he came west to Iowa, locating for a while in Jefferson County, then moving to Decatur County. Later he moved to southwestern Missouri and finally died in the San Louis Valley of southern Colorado. The mother of Brother Wellington, Martha Patterson Wellington, was born in Hancock County, Illinois. Her parents had formerly lived in Tennessee and from there moved to Illinois about the year 1840.

Like so many of our Past Grand Masters, Brother Wellington spent his boyhood days upon the farm. His education began by attending the neighborhood country school where he was considered a studious pupil. Circumstances were such that it was frequently necessary for him to neglect his school work and assist on the farm. Upon reaching high school he was permitted to attend regularly, and following this he became a teacher for some years. Early in his high school work he became interested in the subjects relating to law, and he has always retained that interest. At one time he considered making this his life work and studied in a law office for one year, but did not complete the course nor attempt to pass the bar examination. He read widely of the best literature, and his letters and messages are examples of dignified English.

In 1901 he entered the railway mail service and was a faithful employee until the duties of Masonry caused him to relinquish that occupation.



T. W. Wellington

Grand Master

1925-1926

Eng. by R. W. F. H. L. L.

His marriage to Pearl Hazelton of Lamoni, Iowa, occurred in 1895. They have reared a family of three children: a daughter, Hazel, who is now Mrs. Guy Yeager, and who has three children; a son, Leo, who is also married. Both reside in Fort Madison. A younger daughter, Maude, died in 1922 at the age of twenty-two years. At the time of her death she was a much loved teacher in the Fort Madison public schools. Her loss was keenly felt by a host of friends and was a severe blow to her parents.

While the requirements of position were such as to cause him to remain aloof from politics, he always manifested interest in civic affairs. His most noteworthy contribution was in the leadership in organizing the Fort Madison Savings and Loan Association in 1910. His value there is best attested by the fact that he has been a director during all the years of its successful operation.

His Masonic career also began in 1910 when he was initiated, passed, and raised in Claypoole Lodge No. 13 at Fort Madison. He served this lodge as Junior Warden in 1911, Senior Warden in 1912, and as Master in 1913 and 1914. During 1915 he was exalted in Potowonok Chapter No. 28 at Fort Madison and was knighted in Delta Commandery No. 51 of the same city. He served as Eminent Commander during the years of 1918 and 1919. His Scottish Rite membership is held in Zarephath Consistory at Davenport, where he has for years assisted in the conferring of the Twenty-eighth Degree. He is also a member of the Eastern Star and the White Shrine, and in each he has been honored by election to the highest office. His interest in and attendance upon Grand Lodge followed shortly his entrance into Masonry. His first recognition there came in 1913 when he was commissioned a District Lecturer. Seven years later he was elected and served as Senior Grand Warden. In the meantime his attendance has been regular, and he has rendered valuable service on various Grand Lodge committees.

His knowledge of Masonic law, the Ritual, the fundamentals of Masonry, and his love for his brethren all contributed to the success of his administration as Grand Master.

His sound judgment, qualities of leadership, and attractive personality are best attested by the host of friends he has accumulated throughout the state. Those who know him best know that he is

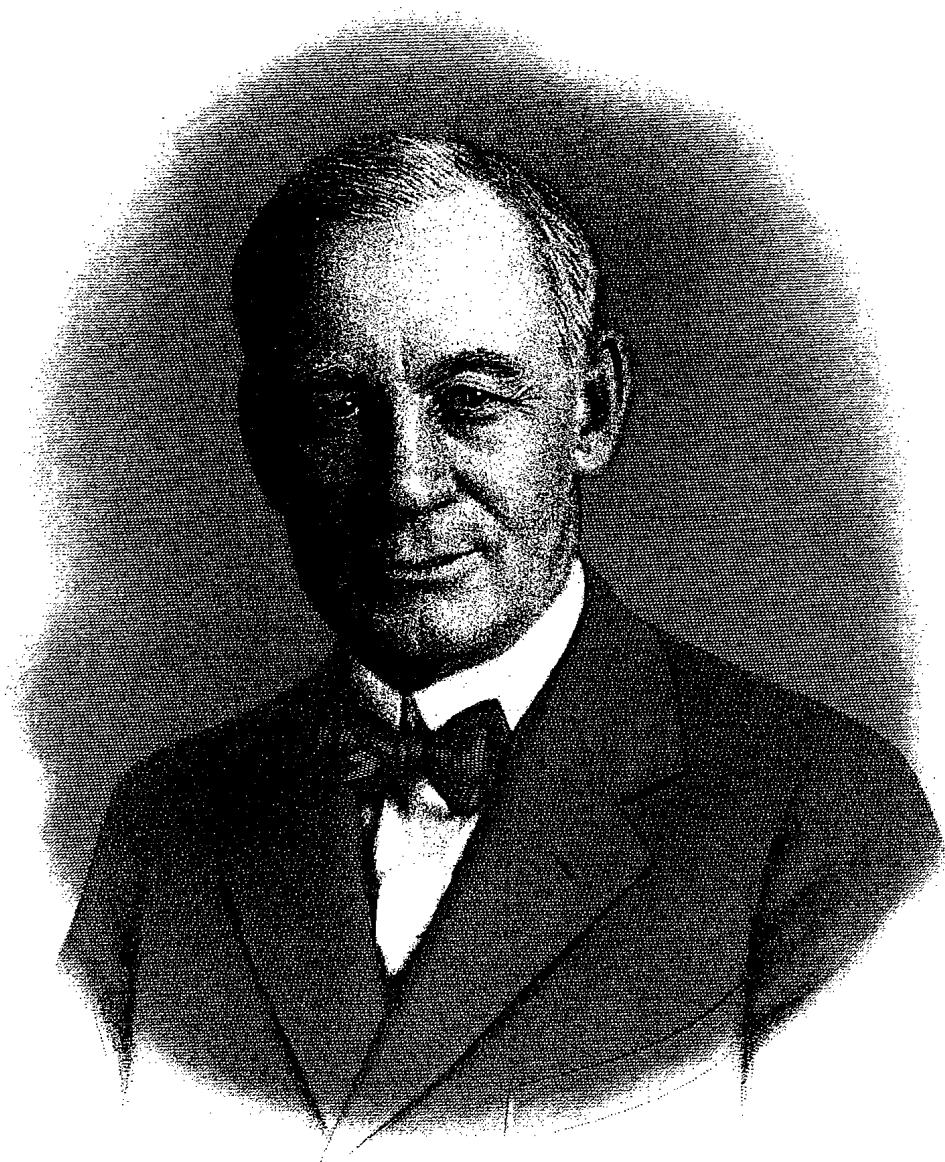
fond of argument, and, while at times he indulges in a little sarcasm, it is never intended to harm the feelings.

In supplement and covering later years a few paragraphs taken from a recent letter of Brother Wellington, written in the third person, will suffice:

From 1926 to 1932 he served as one of the Trustees of the Grand Charity Fund. During that period the administration of the affairs of the Sanitarium was established on an economical basis that has saved the Grand Lodge from the financial embarrassment that would inevitably have followed an extravagant administration. It is also a matter of history that during the six years nearly half a million dollars of the funds of the Permanent Fund were invested by the Trustees, and that not one dollar of that investment has defaulted.

In 1935 he was retired from the position in the Railway Mail Service, and since that date he has been able to give much of his time to the duties of Grand Custodian. He is also a member of the Committee of the Grand Commandery which administers the Educational Loan Fund.

It is a matter of great satisfaction to him that his wide acquaintance and influence in the Grand Lodge have always been unselfishly used for the preservation of the ancient Institution and its Landmarks. He has the utmost confidence in the philosophy, the psychology, the moral teaching, and even the traditional history as they are found in the Ritual; he believes that the Ritual is the only authority on the question of what Masonry teaches and what it really is, that by adherence to these principles and teachings Masonry has lived, and that every Mason should remember his promise to conform to all the ancient and established usages and customs of the Fraternity rather than to seek changes which might destroy its usefulness.



Harry M. Bell

Grand Master

1926-1927

Engr. by E. W. Finlay

HARRY MILTON BELT

Grand Master

1926-1927

Harry Milton Belt was born in Loveland, Ohio, February 23, 1864, of English and Dutch parents.

The first of his English (Yorkshire) ancestors on his father's side of the family came to Maryland in the year 1636. His mother came from a Dutch colony in Rhode Island. The family can trace the English strain back to the eleventh century. His father and mother were both highly educated, the father being a graduate of the School of Medicine of the University of Maryland with his internship at Johns Hopkins Hospital in Baltimore, Maryland. After finishing his medical training, he went to Ohio to practice his profession. There he met and married Miss Orrell R. Smith. To that union were born eight children, four boys and four girls.

In the spring of the year 1867, the family moved to north-eastern Kansas, locating in Jefferson County, near a town called Grass-hopper Falls (now known as Valley Falls). In this early period Kansas was a raw and wild country, and it was in this environment that Brother Belt grew to manhood. When he was but fifteen years of age, and until he was twenty, he worked on a cattle ranch. He was compelled, in these early years, to undergo many hardships and to make many sacrifices, as did the people generally of that day. This but contributed in the development of a fine character and personality.

The Belt family has ever been a patriotic one. In every war in which this Government had a part, including some of the Indian wars, some member of the family has taken part.

During the month of October 1884, Brother Belt moved to Des Moines, Iowa, where he entered the wholesale wallpaper and stationery business, and Des Moines has since been his home except that from 1887 to 1891 he was located in Chicago, serving another company engaged in a similar business.

Following his return to Des Moines in 1891, he represented for the next fourteen years, in the midwest territory, one of the largest wallpaper manufacturers of the country. In the fall of 1904, he entered business for himself, engaging in the retail wallpaper and decorating business, and was considered one of the leaders in this field of service.

In 1928, Brother Belt disposed of his business to become associated with the Chamberlain Medicine Company of Des Moines as their foreign representative; and in this capacity he made a trip around the world, visiting many countries in the interest of his employer.

Masonically he was initiated March 6, passed March 27, and raised April 3, 1894, in Capital Lodge No. 110, A. F. & A. M. He was exalted in Corinthian Chapter No. 14, R.A.M., in 1901, greeted a Select Master in Alpha Council No. 1, R. & S. M., in 1907, and knighted in Temple Commandery No. 4, K.T., November 29, 1907. He became a member of the Order of the Eastern Star in Des Moines Chapter No. 89 in 1907, was initiated in Des Moines Consistory No. 3, A. & A. S. R., in 1927, and into Za-Ga-Zig Temple, A.A.O.N.M.S., in 1909. All of these bodies are located in Des Moines, Iowa.

Since his first contact with Masonry, he has been deeply interested, attending meetings regularly, and has rendered valued service to the Craft.

He served Capital Lodge No. 110 as Senior Warden in 1904 and as Worshipful Master for a term of two years (1905 and 1906) and has served the lodge continuously as Marshal since 1907, with the exception of the period when he was on his trip around the world. He also served Temple Commandery No. 4 as Eminent Commander in 1914. He attended his first Grand Lodge communication at Boone, Iowa, in 1896. He served the Grand Lodge as Grand Marshal, by appointment, under Grand Master R. M. Hunter in 1907, as Junior Grand Warden in 1911, as Deputy Grand Master in 1923, and as Grand Master in 1926-1927. In addition to these various offices, he has also served it on various committees and special assignments.

While making the trip around the world in the interest of the Chamberlain Medicine Company, he visited many Masonic lodges

of foreign jurisdictions, lodges in England, Egypt, India, Ceylon, Burma, Malaya, Siam, Java, Philippine Islands, China, and the Hawaiian Islands. The lodges visited were operated under English, Scotch, Irish, Netherlands, Spanish, and Philippine constitutions, with the exception of the lodge in the Hawaiian Islands, which operates under a California constitution. Being a Past Grand Master of the Grand Lodge of Iowa, he received many Masonic courtesies during this trip and met some of the outstanding Masonic personalities of the countries he visited, including Grand Masters as well as other noted Masons. Being a keen observer and a Masonic student, he assembled valuable information, which enabled him, on his return to Iowa, to give many lectures throughout the state which were appreciated by the Craft, as they were both interesting and instructive.

Another appreciated Masonic honor came to him in 1926, when, on account of his friendship with the late Right Worshipful Brother Sir Alfred Robbins, Chairman of the Board of General Purposes of the United Grand Lodge of England, he was appointed as the Representative of the United Grand Lodge of England near the Grand Lodge of Iowa. With this appointment he received an engrossed commission and a jewel of office.

Being a Masonic student, he has through the years accumulated a valuable library. Interested in seeing it used and enjoyed by others, he graciously gave this library, a few years ago, to the Grand Commandery of Iowa, as a foundation for what he hoped would be a still greater one. This library is now located at Templar Park, Spirit Lake, Iowa.

As he never married, the best of his impulses and efforts have been given undividedly to Masonry; and to and within the Craft his life has been one of service. His interest has never waned, nor his activities ceased. He exemplifies that fine character which Masonry strives to build. While Masonry has many times honored him, he too has honored Masonry.

DAVID RILEY TRIPP

Grand Master

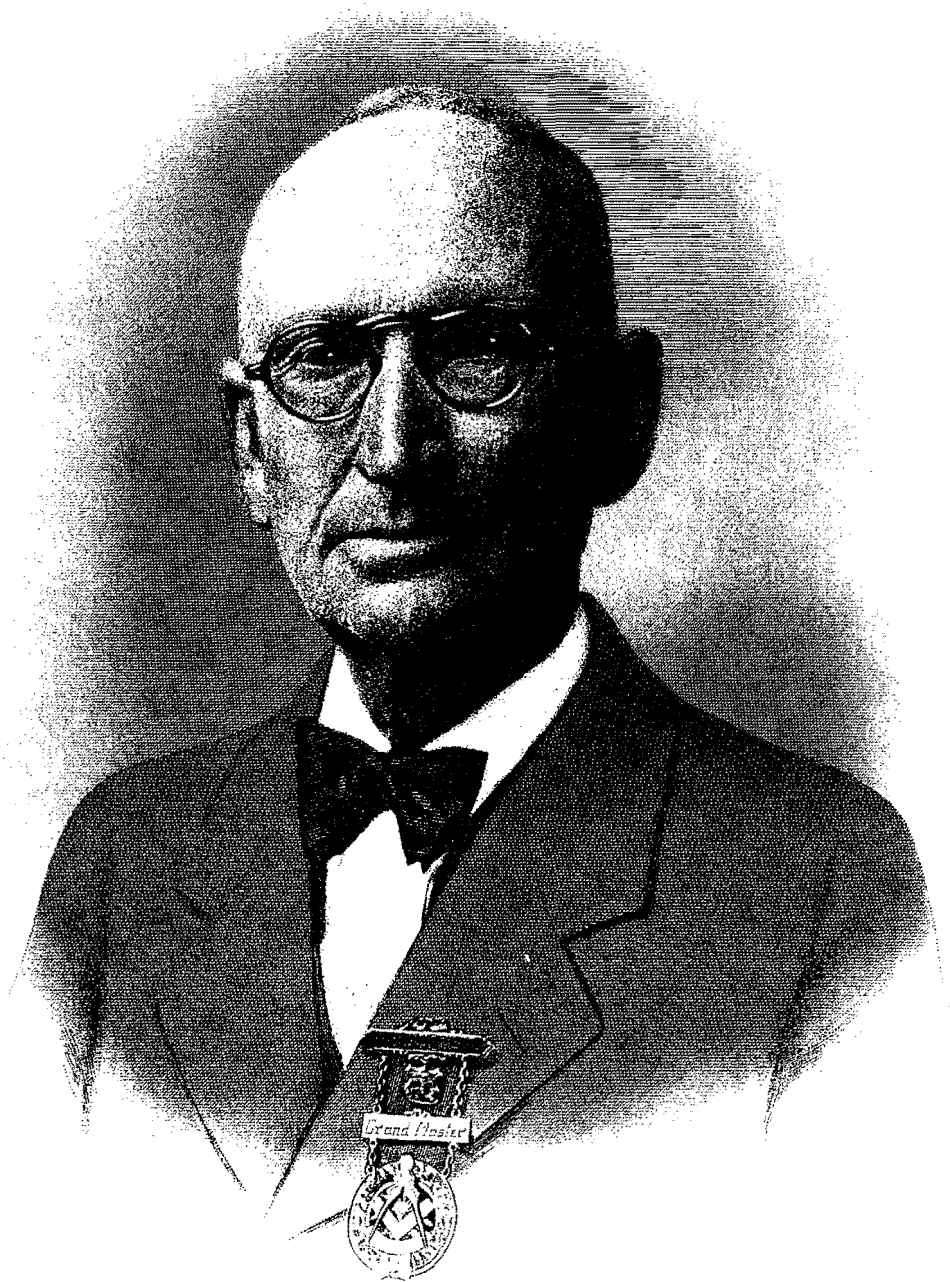
1927-1928

In the election of Brother David R. Tripp as Grand Master in 1927, the Grand Lodge of Iowa expressed the desire to honor one who had given a life of unselfish service to Freemasonry. His annual address, printed in the Proceedings of the Grand Lodge for 1928, setting forth his activities as Grand Master, prove that the honor was worthily bestowed. Yet the activities mentioned in this address, manifold though they are, were but indicative of the time, thought, and energy which Brother Tripp had always devoted to our Fraternity. His tenure of office was marked by the same honest, conscientious effort which had always actuated him in his private and public life.

Born on an Iowa farm in Jasper County, July 19, 1856, he grew to manhood on the prairies which have contributed so many sturdy citizens of our commonwealth. His life and character have partaken of the rugged pioneer spirit so dominant in men who have made their own way in spite of handicaps and obstacles besetting them on every side. The necessity of earning his daily bread by the sweat of his brow did not blind him to his duty as a citizen, and his faithful performance of that duty led his fellow citizens to award him public honor. He spent seventeen years in public office—four as Deputy Sheriff of Jasper County, four more as Sheriff, four years as Councilman of the City of Newton, and five as Mayor of Colfax.

On December 4, 1878, Brother Tripp married Mattie R. Tiffany. Three children blessed their home: a daughter who died in infancy; a son David Marion, who died the year Brother Tripp was elected Grand Master; and Charles, who is still living. Brother Tripp was a lifelong member of the Christian Church and gave freely of his time and ability to that organization, in which for many years he taught a Sunday School class and served as an officer.

Conspicuous as were his contributions as a public servant, he gave to Freemasonry in equal measure and ability. On November 17,



David R Lipp

Grand Master

1927-1928

Engr by G.W. Finley

1883. he was initiated in Herald Lodge No. 455 (then U. D.), Maxwell, Iowa, being the first Mason made in that lodge. He was raised January 28, 1884, and remained a member of Herald Lodge until January 10, 1903, when he demitted. On December 4, 1903, he was admitted to membership in Newton Lodge No. 59, Newton, Iowa, and was elected Junior Warden the same evening, being advanced to Senior Warden the following year. Later he moved to a farm near Colfax and demitted from Newton Lodge April 4, 1908, affiliating with Riverside Lodge No. 389 on May 11, 1908, in which lodge he served as Master in 1913. He received District Lecturer's certificate No. 111, dated February 13, 1913, signed by Custodians Granger, Clark, and Wagley. At the Grand Lodge communication in Waterloo in June 1917, he was elected a member of the Board of Custodians and held that position continuously to the time of his death.

As an instructor he had a record which has seldom been equalled and never excelled. Who can recall a Grand Lodge school which he did not attend and give unstintedly of his time and service? Many a brother, striving to learn the Ritual, has had occasion to bless Brother Tripp for the time, patience, and perseverance which he devoted to this important branch of Masonry.

In the Grand Lodge, prior to his election as Custodian, Brother Tripp served as Senior Grand Deacon in 1915 under Grand Master Frank S. Moses, and Grand Marshal in 1916 under Grand Master Thomas Arthur.

After Brother Tripp relinquished the cares and responsibilities of Grand Master to his successor, he continued his work in ritualistic instruction until his death on April 21, 1935, when he was laid to rest in the family lot beside his wife, who preceded him in death in 1924.

If Brother Tripp had deficiencies, and he was human, they were due to lack of educational advantages and the hard requirements of his early life. Yet in a broader sense he had culture. He knew best the ritualistic side of Masonry and had a high and proper conception of the possibilities in it, holding that perfect knowledge made better men. He had high ideals and lived up to them and, better yet, had sincere sympathy and consideration for those who fell short of his standards.

Because of Brother Tripp's high character, kindly disposition, and unselfish devotion to his Masonic work, he was one of the best loved men of his day. Of him it can be truly said:

"I come to preach on the text of love
 From the gospel of brotherhood;
 To help, if I may, in finding a way
 That leads to the highest good;
 To picture the light that is shining bright
 On the Future's upturned face;
 And to whisper a Hope whose breath and scope
 Is as wide as the human race.

"There are glimpses of Glory in Paradise,
 But they all are not so bright
 As our own dear earth will be, if we
 Can open the reign of right;
 If we, my brother, will love each other,
 And work as best we can
 In the glorious labor of lifting our neighbor
 And helping our fellow man."



CE Wright

Grand Master

1928-1929

CHARLES EDWARD WRIGHT

Grand Master

1928-1929

Charles Edward Wright was born in Highland County, Ohio, on the 13th day of December, 1861. His forebears settled in the State of Virginia during the early days of the United States, moving from there to Kentucky and then to Highland County, Ohio. They were of English, Irish, and Scotch stock and were filled with the pioneer spirit.

In 1866 Alexander Wright and Mary C. Brown Wright, parents of Brother Charles Edward Wright, left Ohio in a covered wagon, crossing the Mississippi River by ferry boat at Burlington, and finally took up their home at Oskaloosa, Iowa. It was here that Brother Wright grew to manhood. He was educated in the public schools of Oskaloosa at the time when Professor H. H. Seerley, Iowa's noted educator, was superintendent. He followed the printer's trade for a number of years after leaving school and then studied pharmacy and was employed as a registered pharmacist for about six years.

In 1886 the pioneer spirit of his forebears took its toll, and he went to Kansas, Colorado, New Mexico, and Old Mexico. In these different places he was employed most of the time, in various newspaper offices. Although he had a spirit of travel, his ambition to obtain an education caused him to study medicine, and he attended the University of Illinois and the University of Iowa, graduating from the medical department of the latter in 1898. To complete his medical education, he served an internship in Mercy Hospital at Davenport, Iowa. He was for a time an assistant physician at the State Hospital for the Insane at Mount Pleasant, Iowa, and later served for some years as assistant superintendent in the State Hospital for the Insane at Yankton, South Dakota. Finally he felt that he should enter the general practice of medicine and located first at Lamoni, Iowa, and after three years moved to Clear Lake

where he now resides and where he is recognized as one of the leading physicians.

Brother Wright began his Masonic career in Fayette Lodge No. 571 at Lamoni, Iowa, where he was initiated, passed, and raised in 1905. He located at Clear Lake in 1906 and affiliated with Verity Lodge No. 250, serving as its Worshipful Master in 1908-1910. He received his certificate of proficiency as a District Lecturer in 1915. He was enrolled in Fidelity Chapter No. 137, Royal Arch Masons, of Clear Lake, Iowa, in 1920 and was knighted as a Knight Templar in Antioch Commandery No. 43, Mason City, in 1926, and served as its Eminent Commander in 1932.

He is a member of Zarephath Consistory at Davenport and of Park Chapter No. 35 of the Order of the Eastern Star, Clear Lake, Iowa. He was Worthy Patron of the Eastern Star in 1910 and 1911.

Brother Wright was appointed Grand Marshal in 1919 and served with credit to himself and honor to the Fraternity. In fact, he served so well and efficiently that the Craft recognized his services and elected him Junior Grand Warden in 1920, and in 1928 he was elected Grand Master. The service that he gave as Grand Master bespeaks the wisdom of the Craft in their selection.

He is a fine ritualist, yet as a student of Masonry he has always looked beyond the field of the Ritual itself and found the truths of Masonry that lie there. The Craft has called upon him many times to be their instructor of the work, and wherever he went the brethren were inspired by his Masonic spirit. To those who desired to receive further light in Masonry, he was always willing to give the benefit of his study and wisdom. At all times he taught that it was wise to have a full and deep knowledge of Masonry itself but that such knowledge could only be obtained by knowing the Ritual and then interpreting it into the practical things of life.

Brother Wright, after serving as Grand Master, did not rest upon the honor so given him but since has been as active as before. He has given assistance to the Custodians and has been willing to give to the officers of Grand Lodge the benefit of his experience in the teaching of Masonry. By so doing, he has endeared himself to the members of the Fraternity throughout the state. His successful career in his profession has been reflected in the way that he has rendered service to the Masonic brethren for many years.

While studying medicine at the University of Iowa, Brother Wright met Miss Jane D. McIntosh, and on January 1, 1902, they were married at Charles City, Iowa. Mrs. Wright is also an honored member of the medical profession, and her inspiration to Brother Wright has always been an aid to him in his career.

CHARLES ALMON DEWEY

Grand Master

1929-1930

The accumulation of statistical data in preparation for this biographical sketch impressed upon my mind the fact that here was a record of activities evidencing leadership, both as a citizen and as a Mason. As a citizen he served his community by actively aiding in all worth while civic movements, including the presidency of the Washington Commercial Club, Y.M.C.A. Board, and the largest men's Sunday School class in the state, and his country as a volunteer in the Spanish-American War, as City Attorney three years, County Attorney six years, District Judge ten years, and a Judge of United States District Court since 1929. As a Mason he has been active in all the local bodies in many capacities and is Past Master, Past Illustrious Master, Past High Priest, and Past Eminent Commander of the Masonic bodies at Washington; and in the Grand Bodies of Iowa his activities show equal interest, as evidenced by the fact that he is Past Grand Master, Past Most Illustrious Grand Master, and Past Grand High Priest. These activities in varying interests evidence an unusual capacity for work and a willingness to assume responsibility.

Brother Dewey was born in Washington, Iowa, September 11, 1877, the only son of A. R. Dewey, Past Grand Master. He received his early schooling there and remained a resident of that community till 1929, when he moved to Des Moines. He attended Oberlin Academy and College, Oberlin, Ohio, and the State University of Iowa, Iowa City, Iowa. Upon graduation from the State University of Iowa he was admitted to the practice of law in 1901 and at once opened his office in Washington. In 1905 he was elected City Attorney and continued until 1908 when he resigned to become County Attorney, which position he occupied until 1914 when he declined the renomination for a fourth term in order that he might devote all of his time to personal practice. In 1918 he was elected Judge



Chas. A. Dewey

Grand Master
1929 - 1930

of the Sixth Judicial District and continued in this position until 1929, when an appointment as Judge of the United States District Court was accepted. Judge Dewey still holds this latter position and presides over the several divisions of the United States District Court of the Southern District of Iowa.

On September 1, 1910, Charles A. Dewey and Miss Jessie L. Laffer were united in marriage, and to this union was born one son, Almon, September 11, 1911. This son continues in his father's footsteps by attending the Washington schools, Oberlin College, State University of Iowa, and is now admitted to the bar in this state. Brother Dewey has always been a home-lover and with his gracious wife has maintained a home that has been an inspiration to their friends and associates and is famous for its hospitality.

While pursuing his studies at Oberlin College in 1898 Brother Dewey heeded the Nation's call and volunteered for service. He served with Company D, 50th Regiment, Iowa National Guard, until the close of the Spanish-American War. In 1911 he was elected Captain of Company D, 54th Regiment, Iowa National Guard, and continued until 1914 when he was appointed Adjutant of Iowa's First Cavalry Squadron. Having filled this position until August 1916, taking part in the expedition to the Mexican border earlier that year, he resigned from active duty.

The chronology of Masonic affiliation and activity begins in 1903 when Brother Dewey was raised to the Sublime Degree of a Master Mason on April 23 in Washington Lodge No. 26; on June 26 he received the Royal Arch Degree in Cyrus Chapter No. 13; and on October 20 he received the Cryptic Degrees in Zeredatha Council No. 21. On May 9, 1907, he received the Order of Knighthood in Bethlehem Commandery No. 45. In the Blue Lodge, Brother Dewey served as Junior Deacon in 1904, Senior Warden in 1908, and Worshipful Master in 1912; in the Chapter he became an active worker in 1904, serving several years as Scribe and King, and three consecutive years as High Priest. In 1905 he commenced work in the Council and in years 1911, 1912, 1915, and 1916 was Illustrious Master. In the Commandery he served as Senior Warden in 1908 and 1909, as Warder in 1910 and 1911, and as Eminent Commander in 1935. Brother Dewey is also a member of Des Moines Consistory

No. 3, Kaaba Temple, Mystic Shrine, Davenport, and St. Bartholomew Conclave No. 37, Order of Red Cross of Constantine.

At the annual assembly of the Grand Council of Iowa, R. & S. M., held in 1911, Companion Dewey was appointed Grand Conductor of the Work and continued in line each succeeding year until his election as Most Illustrious Grand Master in 1915.

The 57th annual convocation of the Grand Chapter, R.A.M. of Iowa, held in 1910, elected Companion Dewey for a four-year term as Grand Custodian; which he resigned in 1912 to accept the appointment as Excellent Grand Captain of the Host. Each year he was advanced and in 1915 was elected Right Excellent Deputy Grand High Priest and Representative to the General Grand Chapter of the United States. In 1916 he was elected Most Excellent Grand High Priest.

Brother Dewey served as a member of the Committee on Appeals and Grievances for a number of years and in this capacity rendered valuable service to the Grand Lodge of Iowa, A. F. & A. M. In 1919 he was appointed Right Worshipful Deputy Grand Master; in 1924 he was elected Right Worshipful Senior Grand Warden; and in 1929 he was duly and unanimously elected Most Worshipful Grand Master. To this office he brought the benefit of his broad experience, and his administration was characterized by justice based upon consideration of the rights of every brother. In this spirit he inaugurated a series of meetings throughout the state to which all members of the constituent lodges were invited. This program has been continued and developed by succeeding Grand Masters. His leadership inspired associates and won the high tribute of a degree of hearty co-operation seldom equalled in the annals of our Grand Lodge.

Charles A. Dewey can well be considered as an outstanding representative of that vast majority of Iowans who were born and reared in agricultural communities rather than in large urban centers. He grew up in an average county-seat town and became one of its good citizens, participating in the social and civic activities, sharing the pleasures and sorrows of the community, as well as aiding in its business development. He had his share of reverses and tribulations as well as obtaining more than the average degree of success, but

regardless of position he has always maintained in first place his loyalty and friendship to the neighbors of his home town.

His reasons for determining upon a career of public service rather than continuing his practice of law is not known. Certainly it was not to escape competition. It is interesting to note that all the offices he held were of a competitive nature and that at no time did he fail to secure what he sought.

JOHN WALTER GANNAWAY

Grand Master

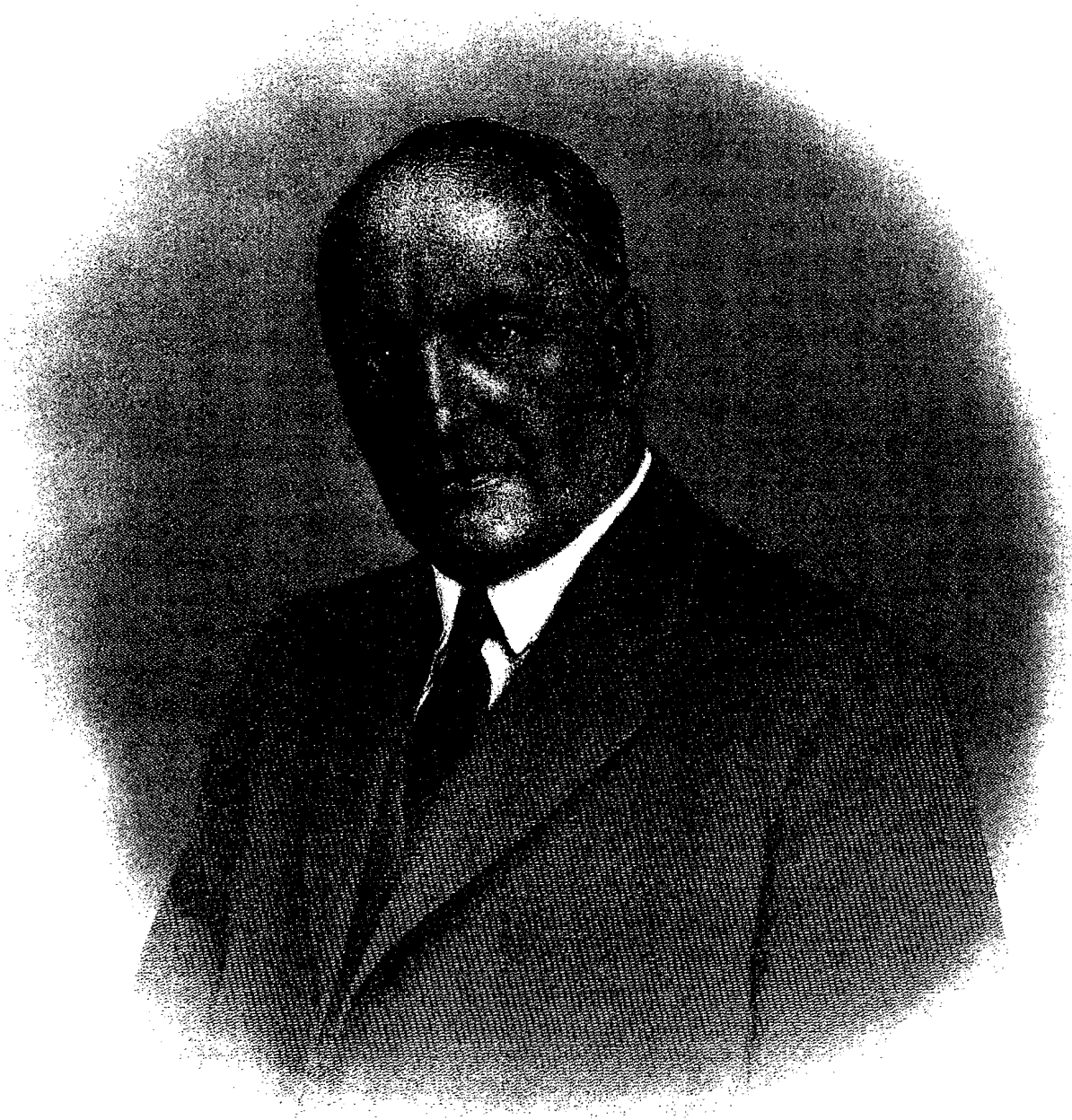
1930-1931

A glance at the portrait of Past Grand Master Gannaway will impress one that here is a man of unusual physical and mental vigor—fearless, sincere in his convictions of what is right and what is wrong, earnest and direct in speech, yet withal possessed of a kindly and sympathetic disposition that ever makes him ready to consider the thoughts and wishes of others, and a keen sense of humor that helps to round out the character of an able, helpful, and companionable man and Mason. These natural traits have won for him the esteem and affection of the many students who have come under his influence and of the legion of Masons who have met him through his valued labors among the Craft.

John W. Gannaway was born at Pleasant Grove, Des Moines County, Iowa, April 15, 1877. He received his early schooling at that place and at Panora. He was graduated from Grinnell College in 1902 and there further attained the degree of Master of Arts the following year. He was fellow in political science at Wisconsin University, 1903-1905. Attracted to journalism, he served three years as chief editorial writer on the *Milwaukee Journal*, leaving that position in answer to a call from his alma mater in 1908. Satisfactory service in the department of political science at Grinnell College brought to him in 1912 the chair of full professorship in that institution, which he still occupies. He is the author, in collaboration with Jesse Macy, of the college textbook, *Comparative Free Government*. He has been honored by election to membership in Phi Beta Kappa and Sigma Delta Chi societies.

He was married to Miss Mary Helen McIntosh of Grinnell on October 24, 1906. They have three sons: John W., Jr., residing at Stamford, Connecticut, Robertson R. and William A., members of the family at home.

A good Mason is an interested citizen. Brother Gannaway has



J. W. Gannaway

Grand Master

1930 - 1931

been active in all local enterprises in the course of his years at Grinnell. Among others we may note service as councilman-at-large, member and president of Trustees of the Community Hospital, president of the county chapter of American Red Cross, and for ten years leader of the men's class of the Congregational Church of that city.

He was initiated in Hermon Lodge No. 273, Grinnell, August 15, 1921, passed September 7, and raised September 14. His brethren promptly made use of his talents, electing him Junior Warden for 1922, Senior Warden for 1923, and Worshipful Master for 1924. He is also a member of Signet Chapter No. 38, R.A.M., and of King Solomon Council No. 20, R. & S. M. He received the degrees of the Scottish Rite in Zarephath Consistory, Davenport, in 1924, and for service in this body was elected K.C.C.H. by the Supreme Council in 1929.

An early connection with Grand Lodge activities began with draft into the Speakers' Bureau during the first part of 1923. He was appointed a member of the Masonic Service Committee in 1924 and reappointed in 1929. At the Grand Lodge of 1926 he was elected Senior Grand Warden and in 1930 came into the highest office in the gift of his brethren, as an appreciation of seven years of unselfish service during which period he had visited and addressed more than 125 lodges in the meagre time to be spared from his usual vocations.

His record as Grand Master is important and well merits perusal. A well-earned leave of absence from his collegiate duties at Grinnell enabled him to devote the entire year to continued contact with the lodges and committees of this jurisdiction in addition to a faithful discharge of all the duties of his office. It may well be noted that his career in Masonry so far is somewhat unique, in that a little less than ten years elapsed between dates when he was initiated and when he became a Past Grand Master.

Receiving light in Masonry at a period in life when education and experience made him competent to justly estimate the practical moral and spiritual values taught in its primary lessons, he immediately found joy and service in personal interpretations of the basic truths discovered and has ever been unusually successful in transmitting his thoughts to his brethren of the Craft in simple, impress-

ive, and even eloquent words. His Grand Master's address displays convincing evidence of a sincere realization that Freemasonry is more than a fraternal order that exists for the perpetuation of certain secrets and ceremonies, but should be a school of thought, conduct, and brotherly affection and support among its votaries. He closed with a renewed pledge of devotion to the principles of Masonry and of continued service to the Craft.

He is still in the prime of life, and it is to be hoped that he will long be permitted to devote of his talents and culture to the best interests of Masonry.



Chas. S. Periwé

Grand Master

1931-1932

CHARLES SILVAN PERCIVAL

Grand Master

1931-1932

The subject of this sketch was born in Van Buren County, Iowa, on December 29, 1861. He attended the public schools in Henry County, where his family resided, and completed his academic work in Howe's Academy at Mount Pleasant. Later he took a course in Elliott's Business College at Burlington, and in 1888 he entered the Dental College of the University of Iowa. Before entering on the practice of dentistry, he taught school for several years. In his home community he has always had an interest in civic affairs and has served as town trustee, mayor, and member of the Board of Education.

In 1887 he was married to Miss Jennie Beekley of Hillsboro, Iowa, and to them were born three children: Patti P. Kinsey of Wichita, Kansas; C. S. Percival of Hoxie, Kansas; and Harley J. Percival, who died in 1932.

Brother Percival was made a Mason in 1896 in Bonaparte Lodge No. 73. He is also a member of the Chapter, Commandery, Consistory, and Shrine. Since 1906 he has been a District Lecturer. In the Grand Lodge he was elected Junior Grand Warden in 1923. Quiet, modest, and unassuming, he has never put himself forward and honors have come to him because of merit.

When he was made Grand Master, one of his old friends said of him:

Real power is spiritual, not physical. All the power in all the atoms of the world is not as potent as the quiet strength of one unselfish life of service. Service, not greatness in the eyes of the world, is the true standard by which life should be measured, and in the election of Brother Charles S. Percival to the office of Grand Master of Masons in Iowa his brethren showed their appreciation of one who had been giving a life of earnest and unselfish service to Freemasonry and the principles for which that Order stands.

FRED G. HANSEN

Grand Master

1932-1933

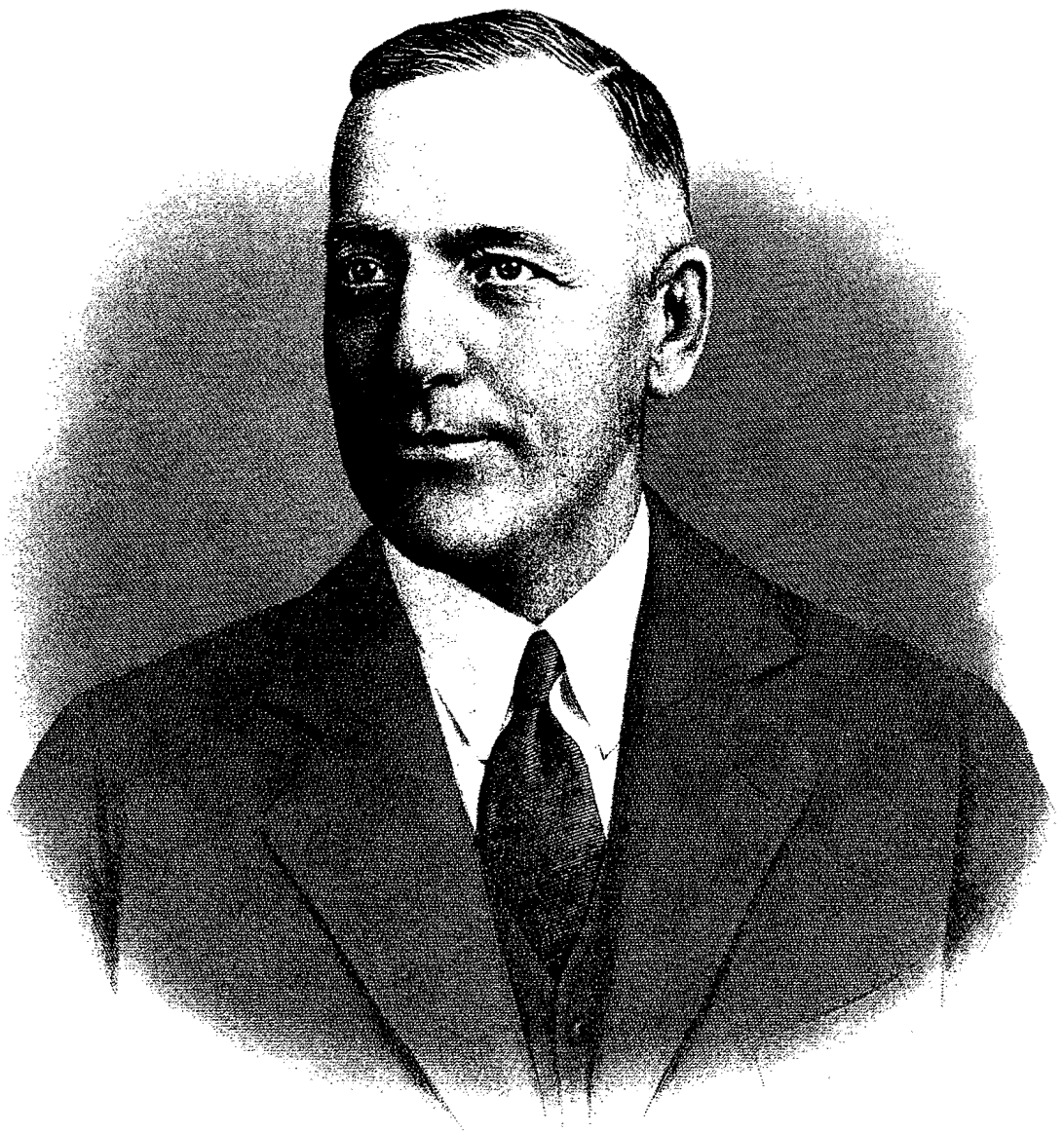
Brother Hansen was born in Lyons, Iowa, now a part of the City of Clinton, on May 7, 1883. He received his education in the public schools, graduating from the high school in 1901. He at once secured a job with the Iowa Telephone Company, which he held until he was appointed Deputy Clerk of the District Court. In 1912 he was elected County Auditor which office he held until he became Executive Secretary of De Molay Consistory at Clinton in 1916. His inclinations were toward a business life, and in 1919 he assumed the position of general manager of the Tri-City Telephone Company. He continued in that place until 1926 when he was made vice president of the Clinton Book Bindery Company. His business connections are varied and he holds a high place among his business and professional associates.

On April 27, 1905, he was married to Miss Nina M. Barker. They have a son, George Barker Hansen, born January 30, 1906, whom his father, while he was Grand Master, had the satisfaction of raising.

Brother Hansen was made a Mason in Western Star Lodge No. 100 in 1904 and became Master six years later. He has taken the degrees in the Chapter, the Council, the Commandery, and the Consistory. In the last he has held high place and has received the honorary Thirty-third Degree.

In the Grand Lodge he has held place as Deputy Grand Master, Junior Grand Warden, and Grand Master. Between times he has served acceptably on several important committees.

Brother Hansen is of striking appearance, tall, erect, handsome, and of commanding presence. Where his convictions are involved he is resolute and determined; yet he is fair-minded enough to give due weight to the opinions of others. He is a ready and forceful speaker, sometimes caustic, but with a genial manner and a disarming smile that removes all sting.



F. G. Hansen

Grand Master
1932 - 1933

THE 1933 YEARBOOK

His ability as a man of business stood the Grand Lodge in good stead. His administration began when the first of our recent depressions was at its depth. Lodges and individual Masons were troubled and in doubt. Truly there was confusion in the temple. But the Grand Master saw light ahead and calmly followed the even tenor of his way. While membership dropped and revenues diminished he promoted and encouraged a fine spirit of optimism. The wisdom of his course has been proven and the Grand Lodge of Iowa owes much to him. Since his retirement as Grand Master, he has been active in all matters Masonic and is now serving as one of the Grand Lodge Trustees.

LARS ALFRED LARSON

Grand Master

1933-1934

Lars Alfred Larson was born in Polk County, Iowa, July 9, 1878. His parents had emigrated from Norway in 1869 and became identified with the Norwegian settlers who developed the northern part of Polk County and the southern half of Story County. There were four children in the family; but, due to sickness or fatal accidents, the family, with the exception of Brother Larson, was wiped out in a period of about two and a half years, leaving him an orphan at the age of five. Yet he was not friendless, for relatives in Des Moines gave the boy a home until he was old enough to go to work. In thinking of this early period of his life, he often remarked that, as the rest of the family was removed by death, he had often wondered what special reason there was for sparing him.

Because of the necessity of helping add to the family income, he was unable to finish in the public schools but went to work when he was a sophomore in East Des Moines High School. He entered a print shop in March 1892 and has since followed the printing business. For the last twenty years he has operated and been at the head of a printing plant in Marshalltown. Although his opportunities for attending school were limited, he has been a student and has continued to add by wide reading to his sum of knowledge, thus making up by self-culture what he failed to acquire by an academic education.

In 1897 he took time out from his work to attend business college in Des Moines, finishing that course about the time that the Spanish-American War was declared. Being a member of Company H, Third Regiment, Iowa National Guard, he went with that company when volunteers were called for and served from April 1898 until the regiment was mustered out in November 1899. As part of the 51st Iowa Regiment his service was in the Philippines, and he was there when the Philippine Insurrection under Aguinaldo broke out. He served with his regiment in numerous engagements.



Lars A. Larson

Grand Master
1933-1934
First V.M. Pinney

His activities in civic affairs have been many and varied. The following list will give an indication of some of the responsibilities he has assumed and carried on from time to time. He has been camp commander of United Spanish War Veterans, director of the Chamber of Commerce, president of the Rotary Club, chairman of Marshall County Chapter American Red Cross, director of the Y.M.C.A., chairman of the Marshall County Division Unemployment Relief, president of Marshall County Council Social Agencies, and member of the Soldiers Relief Commission. For many years he has served as an officer in his church in various important capacities.

In May 1902 he married Martha Hulderson of Huxley, Iowa, and to that union have been born two children, a daughter and a son, both of them married and living in Marshalltown. The son is an official and an executive in the printing company of which his father is president. There are two grandchildren.

Brother Larson was initiated, passed, and raised in Iowa City Lodge No. 4 in the spring of the year 1910. His first attendance at Grand Lodge was in 1911, since which time he has attended all the Grand Lodge sessions excepting four. He successfully passed the examination for ritualistic proficiency in 1912 and for many years has been active in holding Schools of Instruction. He served as Worshipful Master of Iowa City Lodge No. 4 in 1915, affiliated with Marshall Lodge No. 108, July 16, 1920, was Junior Grand Warden of the Grand Lodge in 1926, and in 1933 the Grand Lodge elevated him to the highest office within its gift, that of Grand Master. He was appointed a member of the Masonic Service Committee in 1935, and served on that committee until he resigned in 1938.

During Brother Larson's term of office as Grand Master, the economic depression was at its height or depth, and naturally the situation was reflected in the financial condition of the lodges. Lodge finances were getting into a bad state, and as one result the Grand Lodge finances were also suffering. Grand Master Larson made it his concern to restore the financial stability of the lodges so that they would be able not only to finance their own activities, but also to contribute to Grand Lodge activities which were suffering on account of delay in the payment of Grand Lodge dues. All over the state

he emphasized the importance of the memberships meeting their financial obligations to the Fraternity, and also emphatically pointed out the need for competent local leadership, trying in every way to find and develop such leadership.

He is a member of both the York and Scottish Rite bodies. He was exalted in Iowa City Chapter No. 2, R.A.M., greeted in Swafford Council No. 20, R. & S.M., and knighted in Palestine Commandery No. 2, K.T., in Iowa City during the year 1911. He served the Grand Commandery for a number of years as Inspector and at the present time is a member of the Knights Templar Educational Loan Committee of Iowa. He is also a member of St. Bartholomew Conclave, Red Cross of Constantine.

He has frequently said that he has regarded his life as being divided into two sections, "BEFORE" and "AFTER" Masonry. At his present age approximately the same number of years is included in each of these divisions. His identification with and service in Masonry has done much to make the latter half of his life richer, fuller, and more worth while. He has stressed the importance of keeping Masonry on a high plane and that all proceedings should be dignified and on a high moral level, ever keeping in mind the admonition: "To preserve the reputation of the Fraternity unsullied must be our constant care." In his address to the Grand Lodge as Grand Master he well said:

The chief benefit of associating ourselves in a Fraternity such as ours is spiritual, but we have sometimes permitted the loss of our temporal holdings to also wreck our spiritual temple. If through these troublous times we could come to a fuller realization of what real values are, then I believe that, after all, we have gained something. What we need are more riches in mind, body, and soul, and so if we could change the meaning of the word "prosperity" to make it mean something richer, finer, and deeper, then no matter how much or how little of money or property we may or may not have, we would have a real prosperity that would be worth more than all the money in the world.



Durston H. Saxton

Grand Master

1934 - 1935

Essex Valley Lodge

BURTON H. SAXTON

Grand Master

1934-1935

Burton H. Saxton was born near the village of Macksburg, in Madison County, Iowa, September 5, 1876. His father, Harvey H. Saxton, was a native of Ohio, coming to Iowa in his early years, living in Muscatine County until his marriage in 1871 to Mary J. Knott, who was born in Muscatine. They moved to Madison County shortly thereafter, then mostly virgin prairie, where they developed and lived on the farm that was home for them for many years.

It was here that Burton was born, leaving for high school in Creston in 1893, subsequently spending some few years first as a job printer and later as traveling salesman. He entered the life insurance business in 1903, in which he remained for some thirty years, acting as solicitor, general agent, agency superintendent, and finally as organizer and president of a life insurance company with its home office established for several years at Sioux City, subsequently merging with another in 1928.

In 1900 he married Miss Helen Gertrude Hatton of Creston, daughter of John W. and Harriet A. Hatton. They remained in Creston until 1904, removing to Des Moines, and in later years living, as business interests required, in Davenport, Fort Dodge, and Sioux City, returning to Des Moines in 1928.

He is an honorary member of the Sioux City Rotary Club, having been active therein for several years, during one of which he served as president, and later as District Governor for Nebraska, South Dakota, and western Iowa. While located there he was closely identified with civic and social welfare work, for a considerable time serving as president of the Family Welfare Bureau, the principal emergency and relief organization of the city.

Brother Saxton received his Blue Lodge degrees in Ashlar Lodge No. 111 at Fort Dodge, Iowa, being made a Master Mason on

January 27, 1913. He was elected Secretary for 1914, Junior Warden in 1915 and 1916, and Master in 1917. He was appointed Deputy Grand Master the following year, elected Senior Grand Warden in 1921, and Grand Master in 1934.

His first visit to Grand Lodge was in 1915 for the purpose of inviting Grand Master Frank S. Moses to officiate at the dedication of the new temple at Fort Dodge. He was a delegate from his lodge the two next succeeding years, appointed Committee on Grand Lodge Library by Grand Master John W. Barry in 1917, and, with the exception of the years spent in appointive or elective office, has since served the Grand Lodge continuously as a member of various committees.

He received his Thirty-second Degree in Sioux City Consistory No. 5 in 1918, and was elected K.C.C.H. in 1925.

At the death of Past Grand Master Frank S. Moses in September 1935, Brother Saxton was elected to succeed him as Secretary of the Masonic Service Committee, removing from Des Moines to Cedar Rapids, since the headquarters of the committee have from its establishment been located in the Iowa Masonic Library.

So bare a record does not disclose the fine character, the high idealism, and the unselfish service that was recognized in his selection as Grand Master. He brought to the office a profound sense of its importance as the high place in Masonry in Iowa, and a rare appreciation of the meaning and purpose of our undertaking, for he had cultivated Masonry into his outlook on life. He had learned to contemplate Masonry as a potential force in the lives of men and in the life of the state. He brought to the high office a complete devotion to its purposes and the sincerity that has characterized his life, and he retired to the ranks with the satisfaction of a year of Masonic history made memorable by high idealism and fine service.



John T. Ames

Grand Master

1935 - 1936

Exalted 6634

JOHN T. AMES

Grand Master

1935-1936

In the year 1850, in one of the covered wagon trains which wended their way across the plains to the promised land of gold and adventure, was a certain John T. Ames. His early life had been an eventful one, spent partly as a sailor on the Great Lakes and later as a school teacher in the States of Missouri, Kentucky, and Wisconsin; and it was from the last-named state that he started his adventurous overland trek to California. On his arrival there, resisting the siren call of the placer mines, he engaged in business as a contractor, building roads, dams, and levees. After about three years he returned to Wisconsin, making the longer portion of the journey by boat around the Horn.

In July 1854 he married one of his former pupils, Mary Jane Read, a descendant of the old English family of that name and a fit mate for a pioneer. The couple moved at once to Iowa, settled on land purchased from the Government, and set up housekeeping in a log cabin, taking their honeymoon trip to the new home in an ox cart, which in after years was presented to the State of Iowa and made a part of the State Historical Exhibit in Des Moines.

The story of the pioneers of Iowa—the hardships, the loneliness, the dangers, and the heartbreaking toil they endured—has been told often in books, in speeches, in poetry, and in song. Let it suffice to say that Mr. and Mrs. Ames were leaders. In 1856 Mrs. Ames was one of seven to organize the first church in the community—Ripley Congregational Church—of which her husband and children and grandchildren were afterwards members.

To this pioneer couple seven children were born, of whom only three lived to reach maturity: Asa L., who served in the Iowa State Senate; Herbert H., who removed to California; and John T., II, the youngest of the family and the subject of this sketch.

Any success that he has attained, any service which he has been

privileged to render to our beloved Order, any constructive work which he has been able to accomplish for the cause of human brotherhood—he attributes to the indomitable courage and sterling character of his pioneer father and mother and to the examples which they set him and the lessons which they taught him in his boyhood years. All this he has well exemplified in his own life.

John T. Ames was born January 22, 1876, on the farm where his parents had originally settled and where he grew to manhood. Circumstances prevented him from getting a finished education, but he was fortunate in having two years at Stanford University and a part of a year at the Iowa State Teachers College. To fill a vacancy, he taught one term in the same rural school from which, boy fashion, he had once played hookey in favor of the “old swimmin’ hole.” During the Spanish-American War, he served as a member of Company B, 49th Iowa Infantry Volunteers. He was a good soldier and a good example to his fellows.

On February 24, 1903, he was married to Miss Lola Mae Young of Traer, a member of another pioneer family of Scotch and English descent. To this union were born three children: Mary Isabelle, John T., III, and J. Herbert. Mrs. Ames is a Past Matron of the Order of the Eastern Star and has served her Chapter as Secretary for several years; the daughter is also a member of the Eastern Star; and both sons are Masons. In fact, the family is quite definitely Masonic.

He was initiated April 2, passed April 23, and raised May 21, 1901, in Hesperia Lodge No. 340 at Traer. He received the Capitular Degrees in Adoniram Chapter No. 15 at Vinton in 1913, the Cryptic Degrees in Crescent Council No. 16 at Waterloo in 1919, the Knights Templar Degrees in Cypress Commandery No. 37 at Vinton in 1914, and the Scottish Rite Degrees, including the Thirty-second, in Iowa Consistory No. 2 at Cedar Rapids in 1920. Distance has been a hindrance to active work in any of these orders except the Blue Lodge. He has, however, held the offices of Warden and Captain General in his Commandery and is a Past Patron in the Eastern Star.

In his own lodge he served as Senior Deacon, Junior Warden, Senior Warden, and finally as Master, holding this office for two years, 1912 and 1913.

On June 12, 1913, he passed an examination on the Ritual and was awarded District Lecturer Commission No. 113. The Board of Custodians at that time consisted of C. T. Granger, O. N. Wagley, and C. C. Clark; and, since they all had a hand in it, there is no question about its being a thorough examination.

His interest in Masonry drew him to the meetings of the Grand Lodge even when he could attend only as a visitor without credentials or voice in the deliberations. As the years passed, he gained experience and made friends, and in June 1919 he was elected Junior Grand Warden. In the autumn of the same year, he was appointed to fill a vacancy on the Board of Custodians caused by the death of Brother Charles D. Becker and has served continuously as a Custodian of the Work to the present writing.

In his work upon the Board of Custodians, he has been singularly successful. Always a tireless worker, he has fired the enthusiasm and stimulated the assiduity and zeal of hundreds of his brethren, so that at the present time Masonry in Iowa, ritualistically at least, is on an extremely high level.

From his initiation into the mysteries of the Order, he has been increasingly devoted to the exact rendition of the Ancient Webb Work as adopted in this state, in the conferring of the three degrees; yet, while literal exactness is his ambition and is stressed in all examinations for proficiency, this alone is not the sum and substance of his endeavor. Combined with this accuracy he has ever been insistent upon an impressive rendition, the putting of one's very self and soul into the work, to the noble end that not only the exact words of the Fathers, but the real spirit of Masonry may be deeply engrafted upon the mind and soul of the neophyte. Largely due to his unselfish, incessant, and effective labor on the Board, the number of proficient Masons, zealous brethren, ardent laborers in the vineyard who have been minutely examined and passed by the Board, has passed the 1,000 mark, and every year the number increases, and along with this increase a corresponding growth in impressive rendition. His goal, a proficiency brother in every lodge, is no longer a will-o'-the-wisp, an extravagant idea impossible of realization, but a reasonably near-by station in the onward march of Masonry.

His most effective and far-reaching service has been in the institution and cultivation of the group schools which aim to combine

accuracy with impressive rendition and at the same time to devote some attention to the cultural side of the Order. Widely scattered over the state and meeting monthly, under careful supervision of the Board and conducted by proficiency brothers and District Lecturers, they are centers from which radiate not only accuracy in rendition, but also the finest emanations of true Masonic spirit and culture.

So he has lived, so he has wrought, and so will he continue his splendid labors. Masonry in Iowa and the Craft wherever dispersed owe much to his devoted zeal, his high ideals, and his personal exemplification thereof in his own life and conduct.

He was installed Grand Master on June 13, 1935, and served in that high office until June of the following year. His administration was exceptionally efficient. Particularly he devoted his efforts to correct a condition long-existent and long-neglected, which has been a problem in many jurisdictions. Delinquency in dues had accumulated to a point where drastic action was necessary. Kindly, but firmly and insistently, he required that the strict letter of the law be applied. There was some squirming and complaining, but he was obeyed, and the Grand Lodge's financial affairs were placed in a better condition than they had been for years.

This sketch must not be closed without a personal word by the writer. His first acquaintance with John Ames was forty years ago, when as young men they served together during the Spanish-American War. Their relationship was not close, for the writer was older and an officer, and John was a humble private. He was obedient and faithful in the discharge of duty. He was clean and moral, and the occasional wild license of soldier life never involved him. In civil life he was a good citizen, and, in his proper interest in civic affairs and in his support of high morality in public and private life, he gave guidance to others less informed. In his Masonic life, he has shown the same qualities that made him pre-eminent in these other fields. Give full credit for all that he has done in ritualistic instruction, and in that he has been a pillar of strength. Yet that has not been the best that he has done. He has ever been an example to others. His fine mind, his high character, his ever-ready sympathy, his sincere morality, and his honest endeavor to accomplish the best have placed him in the front rank of those who have served and influenced Iowa Masonry.



Wm B. Throckmold

Grand Master

Exalted S. V. Finley

1996 - 1997

TOM BENTLEY THROCKMORTON

Grand Master

1936-1937

Cicero insisted: "What one has he ought to use; and whatever he does he should do with all his might." The subject of this sketch has obeyed this dictum, for he has been as faithful in living up to the oath of Hippocrates as he has been true and steadfast to the obligations imposed upon him by Masonry. He has personified the old maxim, "If you want a task performed to perfection, intrust it to one who is too busy to shoulder it." During all the years he has served Masonry it cannot be said of him that he neglected his professional duties for lodge matters, or that he shirked his Masonic tasks while ministering to the welfare of ailing humanity. The day was never too short or the night too long to prevent him from carrying out those duties which he felt were of paramount importance, either professional or Masonic. His activity in the ranks of Masonry is proof of the fact that men of ability in skilled professions never are found wanting when needed to serve the Craft. The arduous and exacting duties imposed upon the physician are, without doubt, the reason why so few of his kind find it possible to give of their time and talent in furthering the work of the Masonic Institution. Thus we find, of the many Grand Masters who have served the Craft in Iowa, only a few have come from the ranks of the medical profession.

It is rather difficult for one who has known this man as a friend, as a Masonic brother, and as a physician, to write of him without allowing to creep into the pen picture those feelings of personal regard which arise as the result of many years of intimate contact. Friendliness is his natural talent. Some of his outstanding characteristics are the innate sweetness of his nature, his love of mankind, his amazing patience, his understanding sympathy, and his rugged common sense.

Tom Bentley Throckmorton was born in Derby, Lucas County,

Iowa, January 20, 1885, in a house on land which his grandfather, John Throckmorton, purchased from the Government for \$1.25 an acre. Many of the salient traits in our Grand Master's character were foreshadowed in the lives of his paternal grandfather, his father, and his maternal grandfather, John Andrew Jackson Bentley. John Throckmorton was possessed of the pioneering spirit. He came from Pennsylvania to Iowa in 1854. He built a log cabin and, breaking the fertile prairie soil, put in a crop of sodcorn. John A. J. Bentley, a Kentuckian by birth, was likewise an early pioneer of Iowa. He exhibited those traits of punctuality, sobriety, honesty, and right living which he inculcated into the grandson. The example which John Bentley set as a man and as a Mason was such as to instill into the mind of his grandson an innate desire to emulate the grandsire in all his ways, but more especially to become a Mason. Both grandfathers followed their country's flag during the Civil War. They were members of the same company, the 34th Iowa Infantry. They both were Masons, belonging to Chariton Lodge No. 63.

Born in the home of a country doctor, the son of Tom Morford and Mary Ann (Bentley) Throckmorton, he moved with his parents to Chariton in 1888. After his graduation from the public schools in 1902, he entered Simpson College at Indianola. He was graduated from this institution in 1907, receiving at that time special recognition because of his graduating thesis, "The Human Brain." His medical studies began in the old Keokuk Medical College at Keokuk, but he finished his work in Philadelphia in 1909, he being the third generation of his family to graduate from the Jefferson Medical College. He was one of five men in his class to receive a gold medal. This award—the Francis X. Dercum medal—came because of the excellent work he did in the field of nervous and mental diseases. After serving about three years in institutions caring for patients afflicted with disorders of the nervous system and mind, he located in Des Moines, which city since has been his residence. He served as secretary of the Iowa State Medical Society from 1916 to 1930. He has been a delegate from the Section on Nervous and Mental Diseases to the House of Delegates of the American Medical Association since 1922. In spite of his absence from the legislative halls of the association this year—on account

of the annual communication of the Grand Lodge—he was unanimously elected by the section to succeed himself as its delegate for another term of years. He has served as trustee since 1929, and as secretary since 1932, of the Inter-State Postgraduate Medical Association of North America. This association is the second largest in number and attendance of the medical bodies which meet in North America. He was one of five men who composed the first class from Iowa to become a Fellow of the American College of Physicians. For nine years he served as state governor of this institution. He has contributed richly of original articles both to state and national medical journals. While serving his internship in the Orthopedic Hospital and Infirmary for Nervous Diseases in Philadelphia, he discovered a new sign for detecting motor paralysis of a lower extremity. This original observation was confirmed by other workers both in this country and abroad, and reference to it may be found in textbooks dealing with the diagnosis of nervous diseases. It is often referred to as the “Throckmorton reflex.”

Our Grand Master’s desire to become a Mason was not fulfilled until he was 31 years of age. As the result of a notion that a man must join the lodge nearest to where he resided, he petitioned Adelpic Lodge No. 509. He was initiated June 10, 1916, and just twenty years later, to the day, he was elevated by the Craft of Iowa as its Grand Master. He was passed June 27 and was raised to the Sublime Degree of a Master Mason September 7. Almost from the beginning he took an active interest in lodge affairs. Fortunately, in July 1917, he came under the influence of Duncan Elder, Custodian of the Work in Capital Lodge No. 110, who had just passed his examination for proficiency in the Ritual. In six weeks’ time the pupil committed to memory the Ritual and the several Masonic lectures. He was awarded Certificate of Proficiency No. 21 in October of that year, and he became a District Lecturer in 1925.

He demitted to Capital Lodge No. 110 and was elected to membership in June 1918. The following year he was installed Senior Steward. He passed through the several chairs and served his lodge as Master in 1924. He compiled a book, *True Masonic Teachings*, which the lodge gave to each newly raised Mason during his year as Master.

In the Grand Lodge Grand Master Belt appointed him as Senior Grand Deacon in 1926, and the following year Grand Master Tripp made him Deputy Grand Master. He then served on Grand Lodge committees both before and after his election as Senior Grand Warden in 1931. The capsheaf of his Masonic honors came with his election as Grand Master in 1936.

Brother Throckmorton came to the office of Grand Master thoroughly schooled in those affairs which make for outstanding leadership. He achieved his position in Masonry—just as he has taken his place in the foreranks of medicine—by hard work and constant application.

He belongs to all the co-ordinate branches of Masonry, both York Rite and Scottish Rite. Scottish Rite Masonry honored him in 1927 by making him a Knight Commander Court of Honor. He is a member of St. Bartholomew Conclave, Red Cross of Constantine. While he is best known to some as a ritualist, he is recognized as a speaker of no mean ability on matters pertaining to the Ritual and to the history of the Order.

The home life of our distinguished brother is ideal. Raised in the home of a country doctor, in which a wholesome and Christian atmosphere ever was present, it was but natural for him to bring these influences into the home which he eventually established for himself. He was married to Edna Jeniza Dudley, daughter of Reverend and Mrs. Homer P. Dudley, at Washington, Iowa, in January 1911. They are the parents of four sons, Tom Dercum, Robert Bentley, Hobart Hare, and James Priestley. The two older boys are members of Capital Lodge. It was their privilege to have the degrees conferred upon them by their father. Robert's raising was a memorable occasion, inasmuch as it occurred at the time that the lodge tendered a reception to the father as Grand Master.

In summing up his work as Grand Master, it is rather difficult to state in what particular field he excelled. Two things were outstanding in his administration: his radio address—the first to be delivered by a Grand Master in this jurisdiction—in which he interpreted the 12th Chapter of Ecclesiastes from a medical viewpoint, and his Grand Master's address, a scholarly presentation of the stewardship of his year's activity. These two literary efforts will

remain among the records of Iowa Masonry as silent commentators of the confession of Masonic faith which this servant of Masonry so ably expressed. He who has been the disciple of many learned personages has progressed to exemplar for others who pass this way.

HARRY AUSTIN PALMER

Grand Master

1937-1938

It is difficult to write the biographical sketch of one who has been a personal friend for over thirty years. There is so much to say and so little that in his modesty the subject would have said. The plain printed record can be easily presented and is first set forth.

Harry Austin Palmer was born on October 17, 1879, in the village of Stoke-upon-Tern, Shropshire, England. He came to Cedar Rapids in August 1896, and the following October entered the employ of T. M. Sinclair & Company, Ltd., Meat Packers, as a messenger boy. When Wilson & Company, Inc., took over the business a few years ago, Brother Palmer was chosen general manager of the Cedar Rapids plant and is now serving in that capacity.

Now, to look back into the formative period of his life, or what helped to make him what he is:

His father was a plain country schoolmaster, honest and God-fearing, who came from ordinary but sound stock from the Downs of Wiltshire. His mother's stock came down through the centuries; in fact, it can be traced back to the Norman-French who crossed themselves with the old Anglo-Saxons in the early 1100's.

His education was such as every English boy obtains in what are there called the national schools, plus what he won through a scholarship at the local grammar school, one of the old King Edward Grammar Schools of the country towns of England. To that was added a few years obtained by the winning of a scholarship at one of the best of English preparatory schools called Denstone College.

After spending a few years in this land of opportunity of ours, he realized that in some respects he was deficient in education and devoted a considerable amount of time to self-education by means of mail order courses, night schools, and whatever was available at the time. This he never regretted, feeling that it took the place of the college education that the young man of today can so readily obtain.



Harry A. Palmer

Grand Master

Engr by G.W. Finlay

1937-1938

On completion of his home school education, his parents were faced with the problem of what to do with their product. At that time Englishmen were going all over the world. There was talk of New Zealand and of Indian Civil Service. At any rate, his uncle Robert happened to be visiting at his old home, and, on his advice, the decision was America, the land of golden opportunity.

From then on, his life work can now be simply told: a lifetime of service to one business, the meat packing enterprise of the City of Cedar Rapids, entered by chance—simply the answering of an advertisement for an office boy; slow but steady progress through the various branches of the business, starting in the office and accounting, some years in operating, and finally some years in sales; progress quietly up the ladder to his present most responsible place.

Something is due on the more private and personal part of his life. On November 1, 1910, he married Miss Grace F. Yonkers of Cedar Rapids. To this union were born two daughters, Mrs. Lila P. Bakken of Chicago and Miss Joyce E. Palmer, now an instructor in the Department of Physical Education in the Sophie Newcomb College for Girls at New Orleans.

Nor has Brother Palmer neglected his civic duties. He has taken his responsibilities seriously and is now serving as director of the Chamber of Commerce, chairman of the Manufacturers' Bureau of that body, and secretary of the Board of Trustees of St. Luke's Hospital.

His exceptional Masonic services can be given in equal brevity: initiated September 10, passed September 17, raised October 15, all in 1908 in Mt. Hermon Lodge No. 263 in Cedar Rapids; exalted in Trowel Chapter No. 49, R.A.M., on March 31, 1925; greeted a Select Master in Palestine Council No. 27, R. & S. M., on May 15, 1925; knighted in Apollo Commandery No. 26, K.T., on December 15, 1936; received Scottish Rite Degrees in Iowa Consistory in October 1919; Master of Kadosh in 1933; received Degree of K.C.C.H. in 1933; a member of the Red Cross of Constantine in St. Ignatius Conclave No. 73; joined Cedar Chapter No. 184, O.E.S.; charter member of Gethsemane Shrine No. 1, White Shrine of Jerusalem; Worshipful Master of Mt. Hermon Lodge in 1915 and its Secretary since 1920; granted District Lecturer's certificate in 1916; served on Committee on Grand Master's Address in 1925

and 1937; appointed Deputy Grand Secretary in 1925; elected Senior Grand Warden in 1929; appointed member of Masonic Service Committee in 1933; and appointed Fraternal Correspondent in 1935. He therefore assumed his duties as Grand Master with a rich background of experience both in Masonry and business.

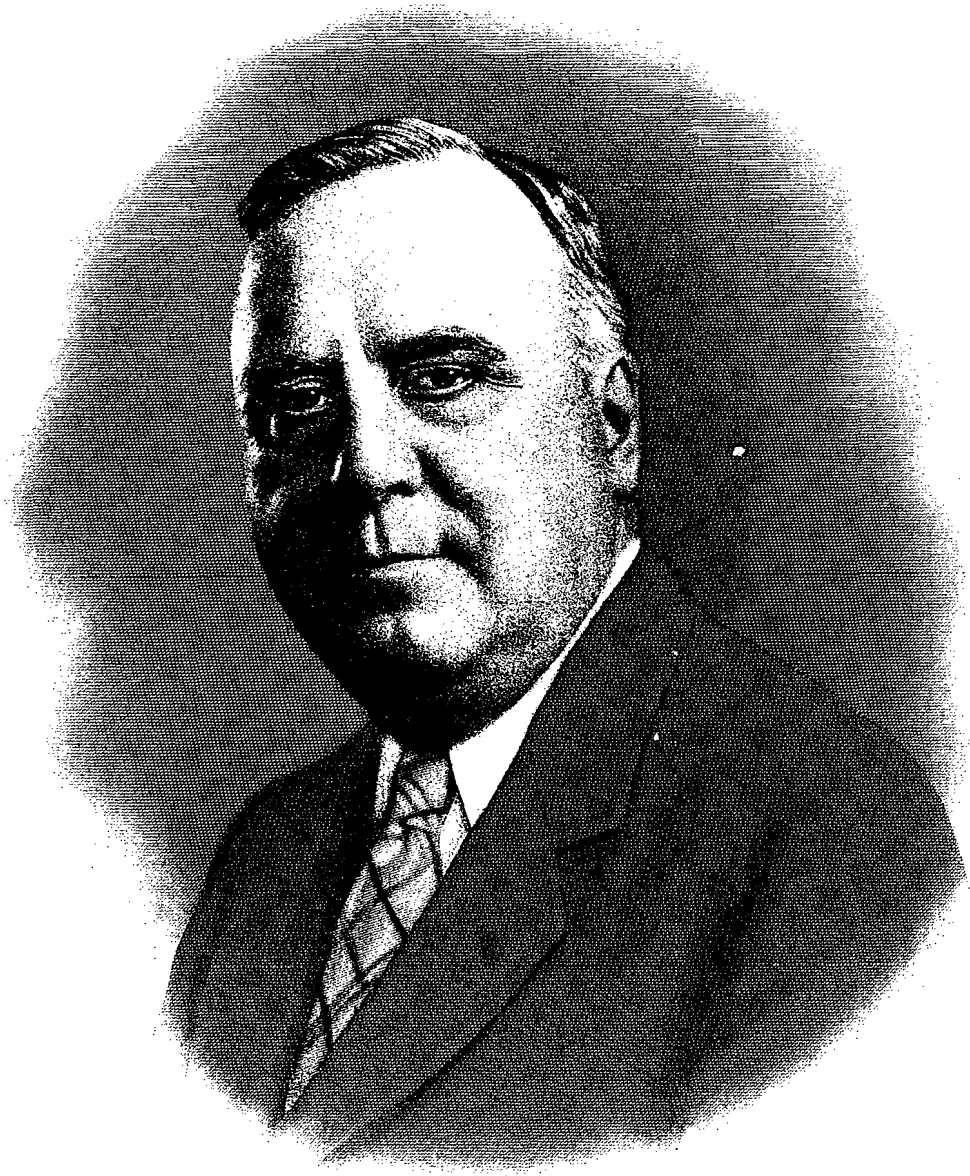
That closes the rather inadequately written summary of the life of a man who has achieved much and who deserves much. More is due and perhaps part may be given by paraphrasing a letter that he recently wrote to a personal friend:

Three things have occupied my main time throughout life: my family, my business, and Freemasonry. I have sometimes tried to analyze the reason why Freemasonry has appealed to me. I think there have been two principal reasons. One, the opportunity which it has given to me to contact men in all walks of life. It has been a great broadener. Presumably my business contacts would have been with one group. Freemasonry has broadened my contacts out into all classes. The second reason is its broad philosophy. I have not been a sectarian churchman. My own thinking along religious lines has been extremely broad. Freemasonry has been a help and an inspiration, particularly its deeper philosophies.

With these deep philosophies you are yourself thoroughly familiar. I suppose I should quite frankly add a third reason. Perhaps we do not like to admit it, but Freemasonry has given some of us an opportunity for self-expression.

It is difficult for one to attempt any explanation of his own feelings. I know one thing—that I have always had a strong feeling for the under-dog. Many of my friends have recognized this and acknowledge it. I have generally been found espousing the side that was down. If I have had any success in organization or in the handling of men, it has been due, I think, to fairness combined with strictness. I have always felt that men appreciated fair dealing even if they are on the opposite side of the fence from you. I have also found that in organization work men wanted two things: fair treatment and clear-cut instructions on what you wanted them to do. Add to that the willingness to back them if they do what you tell them to do, and you can build an organization.

Add to all that has been said an appreciation of his fine mind, his high character, his practical idealism, his eloquent command of pure idiomatic English, his broad humanity, and his daily application of the teachings of Masonry, and the reason is given for his rise and present standing in business, civic, and Masonic life.



Ralph A. Allen

Grand Master

1938-1939

1904-1905

REALFF OTTESEN

Grand Master

1938-1939

Realff Ottesen, Grand Master of Masons in Iowa during the term of 1938-39, was born in Davenport, February 15, 1886. Finishing his preparatory education in the public schools of that city, he entered the State University of Iowa, taking his degree in law in 1909. Immediately after his graduation he began the practice of his profession in his native city, where for thirty years he has been a distinguished member of the Bar.

During the years of his professional career he has entered fully into the civic life of the community. Always active in public affairs, he is a member of the Davenport Exchange Club and has served as president of that organization. As the chairman of the committee in charge of the local arrangements for the entertainment of the national convention of the Grotto, he was largely responsible for the success of the Davenport meeting of that body. Possessing remarkable executive ability, the community honored him by making him general chairman of the city's Centennial Celebration in 1936.

He was united in marriage on August 12, 1908, to Elizabeth J. Amidon of Davenport, and to this union three children have been born: John Peter, an engineer with the U. S. Reclamation Service in Denver; Katherine Ursula (Mrs. S. A. Salter, Jr.) of Cleveland; and Henry Realff, a student in the College of Law at the State University of Iowa.

His Masonic record is long and distinguished. He was initiated August 9, passed August 16, and raised September 13, 1907, in Trinity Lodge No. 208 in Davenport, becoming its Master in 1915. A member of Mohassan Grotto, he became its Monarch in 1912. In 1916 he received the degrees of the Ancient and Accepted Scottish Rite in Zarephath Consistory, in which he has served as Venerable Master of the Lodge of Perfection, Wise Master of the Chapter of Rose Croix, and is now Preceptor of Coeur de Lion Council of

Kadosh. He became a member of Kaaba Temple, A.A.O.N.M.S., in 1919. He was exalted in Davenport Chapter No. 16, R.A.M., July 5, 1921. He was greeted in Webb Council No. 18, R. & S. M., May 16, 1923. He was knighted in St. Simon of Cyrene Commandery No. 9, Knights Templar, October 25, 1923. During 1924-25 he served the Grand Lodge of Iowa as Junior Grand Warden. He has been continuously a member of the Masonic Service Committee since 1921. He was elected Grand Master of Masons in Iowa, June 15, 1938.

From the day of his raising in Trinity Lodge he has been intensely active in Masonry. He was a charter member of Resh Chapter, Acacia Fraternity, at the State University of Iowa. As the organizer of the Davenport Masonic Study Club and the Scott County Past Masters' Club he has served both organizations as president. He has given freely of his time and counsel in De Molay.

His interest in Masonry has been inclusive. It was during the Grand Lodge School in Waterloo in 1938 that he passed his proficiency examination and was given the certificate of a Masonic Instructor. His outstanding contribution to the Masonic cause has been made in the field of Masonic Service. He was active in the organization of the Masonic Service Association of the United States and spoke in the support of that movement in the Grand Lodges of New Jersey, Texas, Tennessee, Minnesota, Missouri, Illinois, District of Columbia, Ohio, Indiana, Maryland, and Massachusetts. His wide contacts have made him a nationally recognized personality in the Fraternity.

His continuous membership on the Service Committee of the Grand Lodge of Iowa (save only during his term as Grand Master) has given the Craft in Iowa the benefit of his depth of Masonic knowledge. He has been tireless in speaking for his brethren. He has brought to thousands who were by temperament not Masonic ritualists the riches of that Ritual clothed in the beauty of symbolism and interpreted with sympathy, wisdom, and brilliance. Because Masonry has thrilled his soul, he has been sharing that thrill with his brethren and so has enriched not only those who have heard him gladly, but the whole structure of the Temple of Masonry in Iowa.

Dynamic, analytical, visionary yet practical, possessing the happy faculty of looking across immediate things to the long vista of the

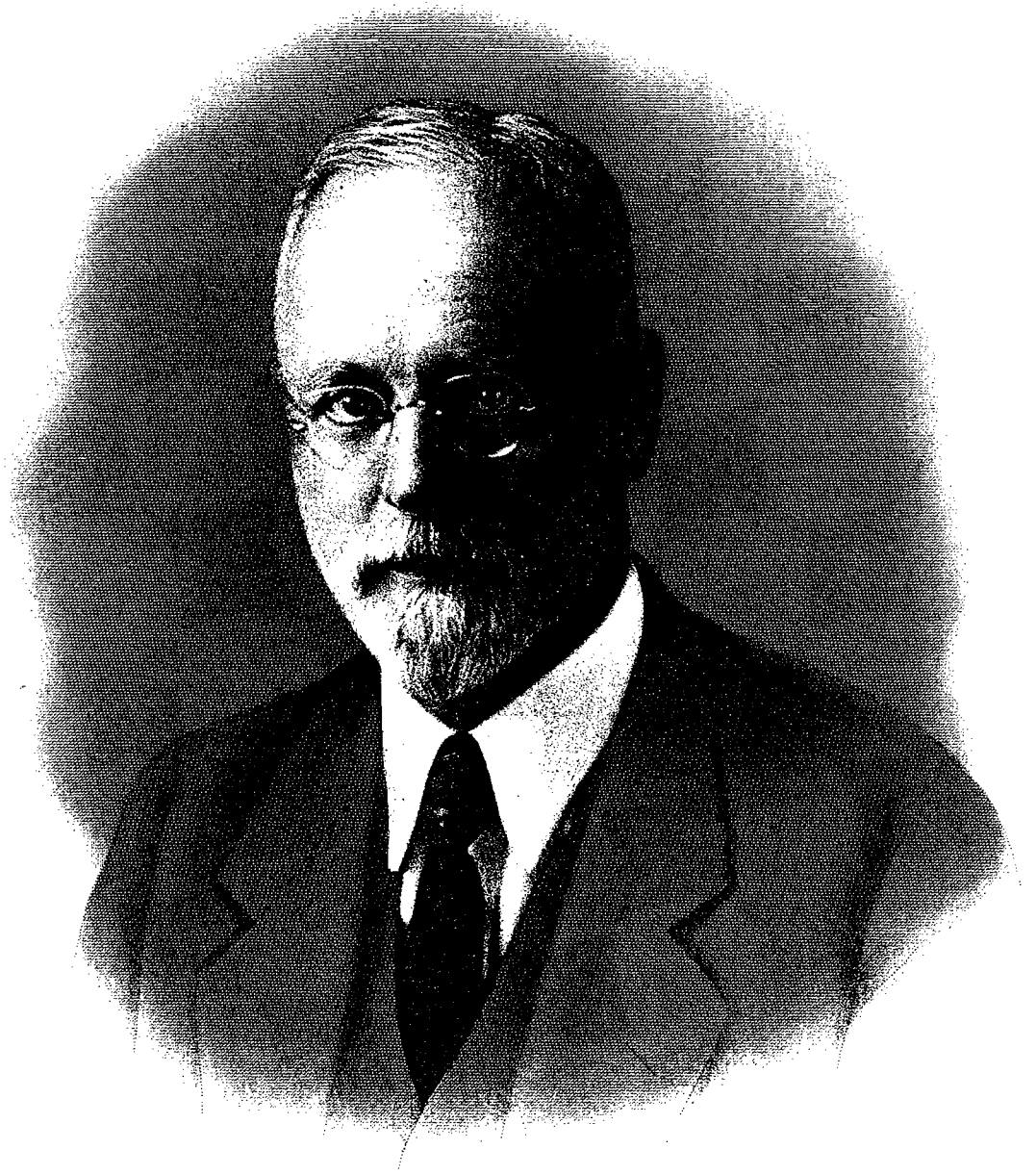
future and not neglectful of the present, this happy Masonic warrior and kindly gentleman wears humbly but with distinction the outward sign of the accolade of his brethren for his service to them—the jewel of the Grand Master of Masons in Iowa.

CHARLES CLYDE HUNT

Honorary Past Grand Master

Charles Clyde Hunt was born at Cleveland, Ohio, November 9, 1866, the eldest of the two sons of Dr. William G. and Mary Chase Hunt. The father was of English descent, an artisan engaged in the vocation of a gilder. He pursued diligently the study of medicine in spare time hours and upon procuring a license to practice moved westward to Iowa in 1869 and entered upon the pursuit of his profession at Monticello. Ill health interfered with his activities, and the mother filled the breach in supporting the family until the subject of this sketch had attained high school age, when he began work in a canning factory, laboring ten hours a day through a period of seven years. In entering upon this employment, Brother Hunt gave up all idea of pursuing his education in any regular manner, but later he by chance came into possession of an old algebra which interested him, and this led him to use his odd moments in home study in the field of mathematics, history, and literature.

Through the good offices of a friend who had found him reading a work on philosophy during a noon hour, he was persuaded to use his savings of about three hundred dollars toward preparation for college. The local high school principal mapped out an initial course of study for him, upon which he worked systematically, until he was able to enter college at Grinnell in the fall of 1887, at the age of twenty-one. He paid for the use of a room by work and boarded himself. At the close of the first year, in order that his younger brother, W. C. Hunt, might also have an opportunity to obtain an education, the family moved to Grinnell, remaining there until both boys graduated, the older in 1892, the younger in 1894. Both of them worked to pay their way. They were not entirely successful in this, the current earnings being somewhat less than current expense, but they used their own and the credit of their fellow students, through accommodation endorsements and the sagacity of the old time bankers, to borrow sufficient to meet their needs. We



C. C. Hunt

Honorary Past Grand Master

Grand Master

have it that these notes were met at maturity by cash or renewal—"usually renewal"—and whittled down to the point of complete liquidation. All was paid from the proceeds of labor, as good things always are.

After the college days, Brother Hunt taught school and performed other kinds of work until 1895, when he became Deputy County Treasurer of Poweshiek County and continued under three successive treasurers for a period of twelve years. He was then elected to the office of Treasurer in 1907. This office he occupied for three terms. In 1912 he was appointed a State Examiner for Iowa counties, under direction of the State Auditor, making annual examinations of all county offices.

In June 1897 he was married to Miss Catharine M. Knapp of Smithfield, Minnesota. To this union were born four children, all of whom are now grown and married: Lucian F. Hunt, George A. Hunt, Evelyn Knapp Reid, and Catherine L. Petrick.

The oldest, Lucian F. Hunt, is a teacher of chemistry in the Upper Michigan State Normal School at Marquette. George is the bacteriologist at the City Hospital in St. Louis, Missouri.

He was affiliated with the Congregational Churches at Monticello, Iowa, Grinnell, Iowa, and Northfield, Minnesota; the Presbyterian Churches at Montezuma, Des Moines, and Cedar Rapids, his immediate affiliation now being in Westminster Presbyterian Church of Cedar Rapids, in which he is an Elder. He is a deep and thorough student of the Scriptures and has had charge of a men's Bible class in his church for a number of years.

Masonic Record

His Masonic career had its inception at Montezuma, Iowa, by his initiation, passing, and raising in Lafayette Lodge No. 52, A. F. & A. M., in the year 1900. He became the Master of this lodge, after filling several subordinate positions, and served through 1904-1908; and later, 1910-1913, filled the office of Secretary therein. His membership is there.

Iowa's Grand Lodge, with which he is so intimately connected, was served by him as one of its District Lecturers; he was appointed on its Research Committee in 1914 and served as Senior Grand Steward and Junior Grand Deacon. He was offered and accepted the

position of Deputy Grand Secretary in 1917, serving until 1925 when he became Grand Secretary and Librarian, the position he now occupies.

The Grand Chapter, Royal Arch Masons of Iowa, has been well and efficiently served by him. After receiving his Royal Arch Degree in Hysop Chapter No. 50 of Malcom, he became its High Priest in 1910, serving as such through 1911 and 1912. His membership is in Trowel Chapter No. 49 at Cedar Rapids.

The Order of High Priesthood was received in 1910; the Council Degrees in 1904 in Zabud Council No. 2, R. & S. M., Oskaloosa. He has served as Thrice Illustrious Master of Palestine Council No. 27, Cedar Rapids, where his membership now is. He acted as Chairman of the Committee on Chartered Chapters for three years following 1910 and, after going through the several subordinate positions, became Grand High Priest of the Grand Chapter of Iowa in 1919.

He received the Order of the Temple in 1903 in DePaynes Commandery No. 6, Oskaloosa. He is now a member of Apollo Commandery No. 26, at Cedar Rapids.

He received the Scottish Rite degrees in 1903 in Des Moines and is now a member of Iowa Consistory No. 2, Cedar Rapids.

He received the K.C.C.H. on October 19, 1937.

He received the Order of the Red Cross of Constantine in 1932 in St. Bartholomew Conclave No. 37, Des Moines, of which he is at present a member.

He is a member of Hapac Grotto, Des Moines; Kaaba Temple, the Mystic Shrine, Davenport; the Order of the Eastern Star at Cedar Rapids. He served the last named organization as Worthy Patron of Lafayette Chapter No. 232 at Montezuma for a period of ten years.

He is a member of several Masonic organizations devoted to some phase of Masonic research. Among these he is Past Sovereign Master of the Council of the Nine Muses No. 13, and Grand Master of the Grand Council of the Allied Masonic Degrees.

In the General Grand Chapter, R.A.M., he is Chairman of the Educational Bureau and a member of its Committee on History.

In the General Grand Council, R. & S. M., he is Chairman of the Committee on History.

Recognizing his worth as a man and a Mason, his long and dis-

tinguished service, his high personal character and in the love which the Craft bears for him, the Grand Lodge in 1937, by unanimous vote, conferred on him the distinguished and unusual honor of the title of Past Grand Master.

At a conference of the Grand Masters of the United States held in Chicago, Illinois, November 16, 1926, Brother Hunt was selected to act as Secretary of that conference.

In 1929 he was elected Chairman of the Conference of Grand Secretaries which is held each year in Washington, D. C., and he has been re-elected to that position each year since.

In Masonic circles in his own and in sister Grand Jurisdictions in this and other countries, he is best known by reason of his connection with the now famous Iowa Masonic Library and his position as Grand Secretary of the Grand Lodge of Iowa. This double office has been held by but three men since the beginning of the Library in 1844, when it was founded by the eminent Theodore S. Parvin.

Since he became Grand Secretary he has had full charge of the *Grand Lodge Bulletin*, the official organ of the Grand Lodge of Iowa. To this publication he has contributed many articles on Masonic Symbolism which have been republished in Masonic periodicals all over the Masonic world.

PART IV

STATISTICS

GRAND OFFICERS, TRUSTEES, CUSTODIANS, AND COMMITTEEMEN, 1938-1939

ELECTED

Most Worshipful Realf Ottesen (208), Grand Master.....Davenport
Right Worshipful Charles B. Hayes (273), Senior Grand Warden....Chariton
Right Worshipful Prentiss B. Cleaves (307), Junior Grand Warden...Cherokee
Right Worshipful George W. Evans (597), Grand Treasurer.....Lohrville
Most Worshipful C. C. Hunt (52), Grand Secretary.....Cedar Rapids

APPOINTED

Right Worshipful James M. Bach (103), Deputy Grand Master...Sioux City
Worshipful George E. Farmer (25), Deputy Grand Secretary....Cedar Rapids
Right Worshipful Eugene Mannheimer (508), Grand Chaplain....Des Moines
Worshipful O. J. Bartos (592), Senior Grand Deacon.....Des Moines
Worshipful Offie L. Leeper (78), Junior Grand Deacon.....Leon
Worshipful C. H. McBride (515), Senior Grand Steward.....Massena
Worshipful E. A. Ellis (398), Junior Grand Steward.....Odebolt
Worshipful R. D. Mark'e (141), Grand Marshal.....Charles City
Right Worshipful J. Ellitt Grayson (26), Grand Tyler.....Greene

TRUSTEES AND CUSTODIANS OF THE WORK

TRUSTEES GRAND LODGE

Wm. A. Westfall (145), P.G.M., Chairman. Term expires 1939...Mason City
Ernest R. Moore (263), P.G.M. Term expires 1941.....Cedar Rapids
Fred G. Hansen (100), P.G.M. Term expires 1943.....Clinton

TRUSTEES GRAND CHARITY FUND

Milo J. Gabriel (93), P.G.M., Chairman. Term expires 1940.....Clinton
J. W. Cook (371), P.G.T., Treasurer. Term expires 1939.....Des Moines
Ray Nyemaster (626), P.G.T. Term expires 1941.....Davenport
John W. Gannaway (273), P.G.M. Term expires 1942.....Grinnell
Frank W. Glaze (18), P.G.M. Term expires 1943.....Oskaloosa
F. S. Treat (22), P.J.G.W., Secretary.....Bettendorf

TRUSTEES MASONIC CHARITABLE EDUCATIONAL CORPORATION

Wm. A. Westfall (145), P.G.M., Chairman.....Mason City
Ralph L. Bunce (650), P.J.G.W.....Des Moines
King D. Slocum (100), P.G.T.....Clinton

CUSTODIANS OF THE WORK

John T. Ames (340), P.G.M., Chairman. Term expires 1939-----Traer
 Thomas W. Wellington (13), P.G.M., Secretary. Term
 expires 1941 -----Fort Madison
 Charles C. Clark (650), P.G.M. Term expires 1943-----Burlington

STANDING COMMITTEES

CREDENTIALS

Edw. E. Lowe (263), Chairman-----Cedar Rapids
 C. Emil Ask (269)-----Ottumwa
 Fred A. Roe (318)-----Burlington

LODGES CHARTERED AND UNDER DISPENSATION

Wm. L. Perkins (63), P.J.G.W., Chairman. Term expires 1941----Chariton
 Harry L. Searle (498), P.S.G.W. Term expires 1940-----Bristow
 C. L. Pardee (79), P.J.G.W. Term expires 1939-----Webster City

DIVISION AND REFERENCE

Homer A. Benjamin (105), P.S.G.W., Chairman-----Des Moines
 Ralph H. Porter (61), P.J.G.W.-----Knoxville
 H. L. Lockwood (141)-----Charles City

VISITORS

Tom B. Throckmorton (110), P.G.M., Chairman-----Des Moines
 A. W. Thompson (22) -----Des Moines
 Ross J. Camblin (271) -----Atlantic

APPEALS AND GRIEVANCES

Earl Peters (140), P.J.G.W., Chairman-----Clarinda
 Clifford D. Jory (376), P.S.G.W.-----Sheldon
 Corwin R. Bennett (110) -----Des Moines

MASONIC JURISPRUDENCE

Charles C. Clark (650), P.G.M., Chairman-----Burlington
 And all Past Grand Masters of this Grand Lodge who reside
 within its jurisdiction and are in good standing.

FINANCE

Marion D. Woods (110), Chairman-----Des Moines
 H. W. Braack (221) -----Davenport
 B. F. Butler (624) -----Waterloo

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MASONIC SERVICE

Henry S. Nollen (633), Chairman. Term expires 1940.....Des Moines
Don G. Mullan (398). Term expires 1939.....Odebolt
C. C. Hunt (52). Term expires 1941.....Cedar Rapids
H. J. Thornton (4). Term expires 1942.....Iowa City
Fred G. Codd (208). Term expires 1943.....Davenport
Burton H. Saxton (633), *P.G.M., Secretary*.....*Cedar Rapids*

GRAND LODGE LIBRARY

Millard D. Thomas (633).....Des Moines

FRATERNAL REVIEW

Ernest R. Moore (263), P.G.M.....Cedar Rapids

FRATERNAL DEAD

Rowland F. Philbrook (507)Davenport

GRAND LODGE RECOGNITION

Fred H. Van Allen (255), Chairman.....Clinton
Floyd Philbrick (639).....Cedar Rapids
C. H. Smoke (4).....Iowa City

STATE HOSPITALS

Charles E. Wright (250), P.G.M., Chairman. Term expires 1939...Clear Lake
Tom B. Throckmorton (110), P.G.M. Term expires 1940.....Des Moines
Don Carpenter (259). Term expires 1941.....Council Bluffs

SPECIAL COMMITTEES

CODE REVISION

Charles C. Clark (650), P.G.M., Chairman.....Burlington
C. C. Hunt (52).....Cedar Rapids

CENTENNIAL OBSERVANCE

C. F. Swygard (1), Chairman.....Burlington
J. V. Gray (8).....Mt. Pleasant
Glenn C. Barbe (29).....Keokuk

GRAND MASTERS OF THE GRAND LODGE FROM ITS
ORGANIZATION, 1844 TO 1938

Name	Residence	Lodge	Year Elected	Remarks
<i>Oliver Cock</i>	Burlington.....	1	1844	Died April 11, 1861
<i>George W. McCleary</i>	Wapello.....	5	1846	Died Feb. 1, 1873
<i>Ansel Humphreys</i>	Muscatine.....	2	1847	Died April 21, 1873
			1848	
			1849	
			1853	
<i>William D. McCord</i>	Burlington.....	1	1850	Died April 20, 1862
<i>Theodore Sutton Parvin</i>	Muscatine.....	2	1852	Died June 28, 1901
<i>James Latimus Hogg</i>	Sigourney.....	32	1854	Died Dec. 17, 1876
<i>Aylett Rains Cotton</i>	DeWitt.....	34	1855	Died Oct. 30, 1912
<i>John F. Sanford</i>	Keokuk.....	29	1856	Died Aug. 1, 1874
<i>James Rush Hartsock</i>	Iowa City.....	4	1858	Expld. June 4, 1884
				Died March 8, 1894
<i>Thos. Hart Benton, Jr.</i>	Council Bluffs.....	71	1860	Died April 10, 1879
<i>Ed. A. Guilbert</i>	Dubuque.....	3	1863	Died March 4, 1900
<i>Campbell Kennedy Peck</i>	Keokuk.....	29	1866	Died Dec. 2, 1879
<i>Reuben Mickel</i>	Montezuma.....	52	1867	Died Dec. 13, 1886
<i>John Scott</i>	Nevada.....	99	1869	Died Sept. 23, 1903
<i>Ozias Phelps Waters</i>	Muscatine.....	30	1871	Died June 28, 1888
<i>Joseph Chapman</i>	Dubuque.....	125	1873	Died Aug. 27, 1912
<i>Henry William Rothert</i>	Keokuk.....	12	1875	Died Jan. 29, 1920
<i>Jephaniah Caleb Luse</i>	Iowa City.....	4	1877	Died June 20, 1897
<i>Jeremiah Wright Wilson</i>	Newton.....	59	1878	Died May 6, 1887
<i>Albert Cutler Abbott</i>	Marshalltown.....	108	1879	Died Jan. 8, 1903
<i>John N. McClanahan</i>	Chariton.....	63	1880	Died Nov. 30, 1904
<i>George Banta Van Saun</i>	Cedar Falls.....	65	1881	Died Dec. 19, 1904
<i>Charles T. Granger</i>	Waukon.....	154	1884	Died Oct. 26, 1915
<i>William Paget Allen</i>	Dubuque.....	49	1886	Died March 24, 1898
<i>Edwin C. Blackmar</i>	Burlington.....	318	1887	Died Oct. 7, 1900
<i>James De Kalb Gamble</i>	Knoxville.....	61	1889	Died Nov. 25, 1926
<i>Ralph Gurley Phelps</i>	Atlantic.....	271	1891	Died March 10, 1898
<i>Liberty Eaton Fellows</i>	Lansing.....	144	1893	Died July 17, 1912
<i>George Washington Ball</i>	Iowa City.....	4	1895	Died July 18, 1915
<i>Almon Ralph Dewey</i>	Washington.....	26	1897	Died April 15, 1905
<i>Cromwell Bowen</i>	Des Moines.....	110	1898	Died Feb. 2, 1923
<i>Thomas Lambert</i>	Sabula.....	169	1899	Died Sept. 3, 1923
<i>Willard Lee Eaton</i>	Osage.....	102	1900	Died June 7, 1911
<i>Lewis Jackson Baker</i>	Ottumwa.....	16	1901	Died Nov. 8, 1911
<i>Willis Smith Gardner</i>	Clinton.....	100	1902	Died Jan. 9, 1929
<i>Charles Clapp Clark</i>	Burlington.....	318	1903	
		650		
<i>Sumner Miller</i>	Guttenberg.....	147	1904	Demitted Jan. 14, 1911
				Died Jan. 8, 1928
<i>William Henry Norris</i>	Manchester.....	165	1905	Died Aug. 20, 1922
<i>William F. Cleveland</i>	Harlan.....	321	1906	Died Feb. 19, 1916
<i>Rollin Madison Hunter</i>	Sibley.....	331	1907	Died June 26, 1912
<i>Philo J. Martin</i>	Waterloo.....	105	1908	Died Feb. 15, 1919
<i>David W. Clements</i>	West Union.....	69	1909	Died Nov. 16, 1910
<i>Frederick W. Craig</i>	Des Moines.....	110	1910	Died April 24, 1937
<i>Louis Block</i>	Davenport.....	208	1911	Died June 3, 1935

GRAND MASTERS OF THE GRAND LODGE FROM ITS
ORGANIZATION, 1844 TO 1938

Name	Residence	Lodge	Year Elected	Remarks
<i>Wm. Hutchinson</i>	Alton	537	1912	Died Dec. 22, 1925
Frank B. Whitaker	Hillsboro	541	1913	
<i>Charles Wesley Walton</i>	Dubuque	49	1914	Died Feb. 20, 1930
<i>Frank Seward Moses</i>	Clinton	255	1915	Died Sept. 20, 1935
<i>Thomas Arthur</i>	Logan	420	1916	Died Sept. 15, 1925
<i>John W. Barry</i>	Cedar Rapids	25	1917	Died Dec. 1, 1918
George L. Schoonover	Anamosa	46	1918	Expld. June 12, 1923
William A. Westfall	Mason City	145	1919	
<i>Jesse A. West</i>	Des Moines	110	1920	Died May 3, 1935
<i>Amos N. Alberson</i>	Washington	26	1921	Died Aug. 17, 1931
Frank W. Glaze	Oskaloosa	18	1922	
Milo J. Gabriel	Clinton	93	1923	
Ernest R. Moore	Cedar Rapids	263	1924	
T. W. Wellington	Fort Madison	13	1925	
Harry M. Belt	Des Moines	110	1926	
<i>David R. Tripp</i>	Colfax	389	1927	Died April 21, 1935
Charles E. Wright	Clear Lake	250	1928	
Charles A. Dewey	Des Moines	26	1929	
John W. Gannaway	Grinnell	273	1930	
Charles S. Percival	Bonaparte	73	1931	
Fred G. Hansen	Clinton	100	1932	
Lars A. Larson	Marshalltown	108	1933	
Burton H. Saxton	Des Moines	633	1934	
John T. Ames	Traer	340	1935	
Tom B. Throckmorton	Des Moines	110	1936	
Harry A. Palmer	Cedar Rapids	263	1937	
Realf Ottesen	Davenport	208	1938	

SENIOR GRAND WARDENS OF THE GRAND LODGE
FROM 1913 TO 1938

Name	Residence	Lodge	Year Elected	Remarks
Frank H. Graves.....	Madrid.....	115	1913	
Albert W. McCallum.....	Sibley.....	331	1914	Rem. to Idaho
Jesse Alden West.....	Des Moines.....	110	1915	Died May 3, 1935
George L. Garton.....	Des Moines.....	370	1916	
Milo J. Gabriel.....	Clinton.....	93	1917	
Charles R. Sutherland.....	Cedar Rapids.....	25	1918	Rem. 305 Poplar St., Winnetka, Ill.
Frank W. Glaze.....	Oskaloosa.....	18	1919	
Thomas W. Wellington.....	Fort Madison.....	15	1920	
Burton H. Saxton.....	Sioux City.....	633	1921	
John MacGraham.....	Des Moines.....	22	1922	Died May 30, 1924
Horace C. Hesser.....	Sac City.....	178	1923	Died Jan. 24, 1925
Charles A. Dewey.....	Washington.....	26	1924	
Henry H. Dean.....	Glenwood.....	58	1925	
John W. Gannaway.....	Grinnell.....	273	1926	
Thomas Beaumont.....	Creston.....	522	1927	
Fred H. Nolte.....	Stuart.....	304	1928	
Harry A. Palmer.....	Cedar Rapids.....	263	1929	
Ford L. Van Hoesen.....	Des Moines.....	509	1930	
Tom B. Throckmorton.....	Des Moines.....	509	1931	
Harry L. Searle.....	Bristow.....	498	1932	
Homer A. Benjamin.....	Des Moines.....	105	1933	
Mark W. Smith.....	Shenandoah.....	300	1934	Susp. n. p. d.
Nathan L. Hicks.....	Marshalltown.....	108	1935	
C. D. Jory.....	Sheldon.....	376	1936	
H. N. Baker.....	Pierson.....	607	1937	
Charles B. Hayes.....	Chariton.....	273	1938	

JUNIOR GRAND WARDENS OF THE GRAND LODGE FROM 1913 TO 1938

Name	Residence	Lodge	Year Elected	Remarks
Forrest S. Treat.....	Des Moines.....	22	1913	
Theodore P. Bence.....	Bloomfield.....	14	1914	Died June 2, 1935
William A. Westfall.....	Mason City.....	145	1915	
P. H. Schaefer.....	Burlington.....	318	1916	
Thomas J. Reeves.....	Hawarden.....	456	1917	
Louis H. Warren.....	Des Moines.....	509	1918	Died April 3, 1933
John T. Ames.....	Traer.....	340	1919	
Charles E. Wright.....	Clear Lake.....	250	1920	
Earl Peters.....	Clarinda.....	140	1921	
Curtis B. Clovis.....	Atlantic.....	271	1922	Died April 28, 1927
Charles S. Percival.....	Bonaparte.....	73	1923	
Realf Ottesen.....	Davenport.....	208	1924	
D. C. Shafer.....	Des Moines.....	509	1925	Expld. June 1929
Lars A. Larson.....	Marshalltown.....	108	1926	
Fred G. Hansen.....	Clinton.....	100	1927	
Ralph L. Bunce.....	Burlington.....	650	1928	
James M. Bach.....	Sioux City.....	103	1929	
James C. Madsen.....	Council Bluffs.....	71	1930	
A. J. Walsmith.....	Oskaloosa.....	18	1931	
Ralph H. Porter.....	Knoxville.....	61	1932	
Wm. L. Perkins.....	Chariton.....	63	1933	
J. Ellitt Grayson.....	Forest City.....	26	1934	
J. Guy Swartslander.....	Indianola.....	53	1935	
C. L. Pardee.....	Webster City.....	79	1936	
Glen G. Radcliffe.....	Ames.....	175	1937	
Prentiss B. Cleaves.....	Cherokee.....	307	1938	

GRAND TREASURERS OF THE GRAND LODGE FROM 1913 TO 1938

Name	Residence	Lodge	Year Elected	Remarks
Carl J. Wohlenberg	Holstein	471	1913	
Lewis J. Yaggy	Davenport	208	1914	
Kent C. Ferman	Cedar Rapids	263	1915	Died June 20, 1920
Clyde L. Siverly	Ames	249	1916	Died Nov. 6, 1918
L. W. Lovell	Monticello	173	1917	
Martin R. Ansbach	Clarinda	140	1918	Died Nov. 27, 1928
David L. Clark	Newton	59	1919	
Ernest R. Moore	Cedar Rapids	263	1920	
Ace Webster	Waucoma	351	1921	Died June 19, 1930
Carl A. Parker	Mason City	145	1922	
Le Roy C. Dunn	Des Moines	110	1923	Died Dec. 7, 1932
Frederic B. Parker	Rock Rapids	406	1924	
J. W. Cook	Des Moines	371	1925	
Ray Nyemaster	Davenport	626	1926	
James Low	Fort Madison	13	1927	
Charles H. Stephenson	Des Moines	633	1928	
Carl C. Jacobsen	Mapleton	404	1929	
Paul N. Clark	Cedar Rapids	263	1930	
Chas. C. Palmeter	Clear Lake	250	1931	
Ralph L. Bunce	Iowa City	650	1932	
Verner E. Hayward	Davenport	37	1933	
King D. Slocum	Clinton	100	1934	
Almon S. Reed	Cedar Rapids	25	1935	Died July 29, 1937
George Gregory	Marshalltown	168	1936	
Eldon L. Job	Knoxville	61	1937	
George W. Evans	Lohrville	597	1938	

LODGE CHARTERS SURRENDERED FROM 1913 TO 1938

No.	Name	Location	Year
86	Jefferson	Drakesville	1936
241	Kedron	Geneva	1933
258	Jordan	Moingona	1915
414	Good Shepherd	Lucas	1918
421	Beryl	Prairieburg	1929
567	Cement	Burr Oak	1921

LODGES CONSOLIDATED FROM 1913 TO 1938

No.	Name	Location	Year	Consolidated with
56	Birmingham	Birmingham	1931	Clinton Lodge No. 15
66	Union Band	Frankville	1935	Great Lights Lodge No. 181
152	Inter-Ocean	Lacona	1930	Chariton Lodge No. 63
233	Champion	Spring Hill	1919	Warren Lodge No. 53
262	Equality	Steamboat Rock	1936	Montague Lodge No. 117
388	Central	Peoria	1927	Mahaska Lodge No. 336
410	Vernon	Promise City	1937	Corydon Lodge No. 91
537	America	Russell	1936	Chariton Lodge No. 63

LODGES CONSTITUTED FROM 1913 TO 1938

No.	Name	Location	County	Date of Dis- pensation	Date of Charter
612	Richloyd	Terril	Dickinson	Feb. 10, 1914	June 10, 1914
613	Naaman	Brighton	Washington	Oct. 10, "	" 9, 1915
614	Geneseo	Rockwell	Cerro Gordo	March 17, 1915	" 9, "
615	Morningside	Sioux City	Woodbury	June 30, "	" 14, 1916
616	Fremont	Stanwood	Cedar	Sept. 1, "	" 14, "
617	Antioch	Radcliffe	Hardin	Dec. 9, "	" 14, "
618	Geo. Washington	Donnellson	Lee	March 10, 1916	" 14, "
619	Fraternity	Onslow	Jones	" 9, "	" 13, 1917
620	C. T. Granger	Granger	Dallas	" 27, "	" 13, "
621	Cedar Valley	Brandon	Buchanan	Nov. 6, "	" 13, "
622	Gaza	Thompson	Winnebago	Aug. 2, 1917	" 12, 1918
623	Liberty	Kanawha	Hancock	March 20, 1918	" 11, 1919
624	Martin	Waterloo	Black Hawk	" 13, 1919	" 11, "
625	Rainbow	Manly	Worth	" 28, "	" 11, "
626	Roosevelt	Davenport	Scott	Feb. 19, 1920	" 10, 1920
627	Canaan	Mt. Union	Henry	March 29, "	" 10, "
628	Welfare	Norwalk	Warren	" 29, "	" 10, "
629	Radium	Cumberland	Cass	Nov. 4, 1919	" 14, 1921
630	East Gate	Des Moines	Polk	Sept. 1, 1920	" 14, "
631	Cobia	Council Bluffs	Pottawattamie	Nov. 17, "	" 14, "
632	Acanthus	Des Moines	Polk	Dec. 13, "	" 14, "
633	Moingena	Des Moines	Polk	Jan. 18, 1921	" 14, "
634	Workman	Stockport	Van Buren	March 3, "	" 14, "
635	Becker	Liscomb	Marshall	" 16, "	" 14, "
636	Logic	Ankeny	Polk	" 23, "	" 14, "
637	America	Russell	Lucas	Aug. 20, "	" 15, 1922
638	Paul Revere	Lucas	Lucas	Oct. 5, "	" 15, "
639	Mizpah	Cedar Rapids	Linn	Oct. 24, "	" 15, "
640	Arcade	Lanesboro	Carroll	Oct. 24, "	" 15, "
641	Triune	Muscatine	Muscatine	Nov. 16, "	" 15, "
642	Armistice	Bridgewater	Adair	Nov. 22, "	" 15, "
643	Triangle	Sioux City	Woodbury	Feb. 18, 1922	" 15, "
644	Council	Oskaloosa	Mahaska	March 16, "	" 15, "
645	Tarkio	Stanton	Montgomery	" 16, "	" 13, 1923
646	Honor	Dike	Grundy	July 17, "	" 13, "
647	Ancient Craft	Des Moines	Polk	Aug. 14, "	" 13, "
648	Hillcrest	Castana	Monona	Oct. 9, 1923	" 11, 1924
649	Harding	Mason City	Cerro Gordo	Oct. 23, "	" 11, "
650	Patriot	Burlington	Des Moines	Nov. 24, "	" 11, "
651	Perfection	Webb	Clay	March 22, 1924	" 9, 1925
652	Zerah	Morning Sun	Louisa	July 1, "	" 9, "
653	Upright	Melvin	Osceola	Feb. 10, 1925	" 9, "
654	Waveland Park	Des Moines	Polk	Sept. 26, 1929	" 11, 1930
655	Good Hope	Dumont	Butler	Nov. 7, 1930	" 10, 1931

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RECAPITULATION OF LODGE STATISTICS SINCE 1911

	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924
Initiated.....	3,008	3,266	3,649	3,593	3,675	4,438	5,062	7,211	7,267	5,758	4,012	4,338	3,705
Passed.....	2,851	3,196	3,520	3,531	3,511	4,204	4,611	6,541	7,446	6,115	4,010	4,340	3,726
Raised.....	2,812	3,255	3,472	3,518	3,510	4,140	4,553	6,277	7,584	6,310	4,081	4,396	3,783
Admitted.....	732	796	889	849	929	824	756	961	1,256	1,361	1,260	1,188	1,142
Reinstated.....	218	247	242	203	238	242	299	277	385	322	261	289	286
New Lodges.....		42	18	41	193	86	38	90	100	411	370	101	185
Increase Corrections.....						5					8	10	7
Total Increase.....	3,762	4,340	4,621	4,611	4,870	5,297	5,646	7,605	9,325	8,404	5,980	5,984	5,403
Died.....	639	738	708	692	715	783	1,149	836	851	828	887	1,008	976
Demitted.....	1,085	1,206	1,165	1,239	1,103	1,048	1,017	1,455	1,842	1,978	1,641	1,521	1,441
Susp. N. P. D.....	429	412	487	439	420	523	423	410	425	503	610	939	1,096
Susp. U. M. C.....	3	1	6	5	2	6	3		2	1	2	1	7
Expelled.....	11	5	15	11	6	6	5	8	3	10	11	25	28
Withdrawn.....	7	13	5	8	1	9	4	18	4	9	12	7	7
Charter Surrendered.....				33			50			*			
Decrease Corrections.....						6	31	4	9	10	12	17	12
Total Decrease.....	2,174	2,375	2,386	2,427	2,247	2,381	2,682	2,731	3,136	3,339	3,175	3,518	3,567
Net Increase or *Decrease...	1,588	1,965	2,235	2,184	2,623	2,916	2,964	4,874	6,189	5,065	2,805	2,466	1,836
Net Membership Dec. 31....	47,585	49,550	51,785	53,969	56,592	59,508	62,472	67,346	73,535	78,600	81,405	83,871	85,707

RECAPITULATION OF LODGE STATISTICS SINCE 1911

	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937
Initiated.....	2,864	3,006	2,733	2,486	2,328	2,178	1,560	861	710	1,322	1,550	1,443	1,772
Passed.....	2,832	3,018	2,661	2,470	2,294	2,169	1,623	889	709	1,238	1,482	1,408	1,674
Raised.....	2,858	3,042	2,674	2,509	2,275	2,256	1,692	927	720	1,163	1,472	1,362	1,660
Admitted.....	955	1,153	1,112	976	886	985	938	701	586	665	782	776	743
Reinstated.....	311	373	413	454	471	439	416	366	459	731	880	927	860
New Lodges.....	80	**											
Increase Corrections.....	17	11	2			7		5		9	4	10	7
Total Increase.....	4,221	4,579	4,201	3,939	3,632	3,687	3,046	1,999	1,765	2,568	3,138	3,075	3,270
Died.....	1,006	1,015	1,097	1,098	1,130	1,171	1,154	1,238	1,200	1,190	1,166	1,214	1,168
Demitted.....	1,411	1,497	1,357	1,220	1,199	1,266	1,226	1,259	1,034	1,134	1,162	1,163	960
Susp. N. P. D.....	1,336	1,633	1,767	1,675	1,678	1,850	2,631	3,524	4,031	3,623	3,138	2,070	1,543
Susp. U. M. C.....	6	6	2	2		1	3	2	2		1		1
Expelled.....	13	8	17	4	16	5	4	9	6	3	4		
Withdrawn.....	10	10	12	10	14	10	18	15	20	12	9	9	16
Charter Surrendered.....						***				28			19
Decrease Corrections.....	6	9	4				4		5				
Total Decrease.....	3,788	4,178	4,256	4,009	4,037	4,303	5,040	6,047	6,298	5,990	5,480	4,456	3,707
Net Increase or*Decrease.....	433	401	55*	70*	405*	616*	1,994*	4,408*	4,533*	3,422*	2,342*	1,381*	437*
Net Membership Dec. 31....	86,140	86,541	86,486	86,416	86,011	85,395	83,401	79,353	74,820	71,398	69,056	67,675	67,238

STATISTICS

*The members of Cement Lodge No. 567 were granted Certificates of Good Standing when the Charter was surrendered on August 16, 1921, and this item is included in the number of demits for 1921.

**After 1925 the membership of new lodges was included in the number raised or admitted.

***The demissions recorded in 1930 contain the membership of Beryl Lodge No. 421, whose Charter was surrendered in 1929, and of Inter-Ocean Lodge No. 152, who consolidated with Chariton Lodge No. 63.

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