

History of Grand Lodge of Iowa

A. F. and A. M.

Brought down to July 1912 and comprising all matters
not included in Volume One, to which are added
sketches and portraits of the Grand Masters
for the period covered in the history

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

Volume Two
Part One

Prepared and Published by Authority of the
Grand Lodge of Iowa
1913

To the
MASONS OF IOWA

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

This Volume
is fraternally dedicated
by
The Author

INTRODUCTION

The first volume of the history of the Grand Lodge of Iowa was written by Brother Joseph E. Morcombe and published in 1910. The office of Grand Lodge Historian being vacant, Grand Master David W. Clements in his annual address in 1910 recommended the completion of the history, and that a Historian be selected for that purpose. The Grand Lodge concurred, and authorized the Grand Master-elect to make the appointment. We quote from the address of Grand Master Frederick W. Craig:

“By your action last year it was made my duty to appoint a Historian to complete the History of this Grand Lodge, covering the remaining period outside that covered by Brother Morcombe in Volume I. To my mind it was very important to select a brother who is naturally adapted to continue this great work, one who will maintain the high standard of excellence set in the first volume, one who will give painstaking care to the necessary research, one who will take advantage of any personal knowledge possessed by another brother, one who holds the love and confidence of the craft. I gave the subject much consideration and decided that Most Worshipful Brother William F. Cleveland possessed those qualities to a marked degree and was peculiarly well fitted for the task. I therefore appointed Past Grand Master Cleveland to be Grand Historian. He accepted the appointment and has entered upon the work. I believe that no one could be found who by temperament, ability and experience is better fitted for the work. Brother Cleveland will make a report upon what he has done and I recommend that the work be continued and com-

pleted according to the dictates of his good judgment.”
(XXII-256)

The Committee on the Grand Master's address reported as follows: “The appointment of Past Grand Master Cleveland as Historian was a wise selection, and his acceptance of the appointment insures the fulfillment of the promise that, when finished, the work will be well done.”

The report was adopted by the Grand Lodge. (XXII-332)

I confess that it was with considerable hesitancy that I accepted the appointment as Grand Lodge Historian. Brother Morcombe in the preparation of the first volume had set a high standard of excellence. I realized that comparisons and possibly criticisms would be made, but the work was congenial and appealed strongly to my desire to serve Masonry. Trusting that I might be able to contribute something of value to the Craft, I accepted the appointment, entered earnestly upon the work, and as the result of my research and labor I now present the first part of Volume II.

The Masonic Library with its priceless records of the past has been a mine of valuable information. It is indeed a treasure that will increase in value as the years go by.

I here express my keen appreciation of the valuable assistance given me by Grand Secretary Newton R. Parvin and his office corps.

WILLIAM F. CLEVELAND

Harlan, Iowa, March 1, 1913

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CHAPTER I

Growth in Membership

In taking up and completing the History of the Grand Lodge of Iowa, let us first consider conditions existing at the close of the Civil War. Looking backward when the lapse of more than half a century has completely wiped out the hate which civil war inevitably engenders, it is exceedingly difficult to appreciate the influence which sectional strife had upon fraternal relations.

A writer has said: "In coming years when men seek to draw the moral of our great Civil War nothing will seem to them so admirable in all the history of our two magnificent armies as the way in which the war came to a close. When the Confederate armies saw the time had come they acknowledged the pitiless logic of facts and ceased fighting; when the army of the Union saw it was no longer needed, without a murmur or question, making no terms, asking no return, in the flush of victory and fullness of might, it laid down its arms and melted back into the mass of peaceful citizens. There is no event since the Nation was born, which so proved its solid capacity for self government."

The war had ended, the white dove of peace had returned to the "land of the free and the home of the brave." The patriotic men who had gone forth from Iowa in response to the call to arms, had returned to their homes after four long years of strife to engage in peaceful pursuits. The tide of emigration was then flowing from the congested districts of the East to the fertile plains of the West. This movement was materially augmented by the Eastern

soldiers who, having returned to their homes, were attracted to the West by the splendid opportunities there offered for future prosperity. The railroads were pushing many lines across our state; the trend of public thought was towards the West; and the unemployed soldiers of the East caught the spirit of the hour and took up the westward march in great numbers. Iowa received her full share of those who, rejoicing in the return of peace, sought the opportunities that awaited them upon the rolling prairies of this great Commonwealth.

Masons in large numbers were found in the contending armies. There are instances where brother met brother upon the field of battle. Loyalty to the obligations of a common fraternity alleviated the sufferings of the wounded and robbed war of many of its horrors. Civil strife in the fair Southland had a blighting effect upon the Masonic fraternity throughout the entire country. It affected the growth in membership of the lodges in Iowa. There was a steady increase from the organization of the Grand Lodge in 1844, until the year 1861. That year and the two years following show an actual loss.

Up to 1866 the settlement of Iowa had been largely confined to the eastern half of the State. The organization of lodges and growth in membership had kept pace with the increase in population. The State capital had but recently been permanently located at Des Moines. Of the 155 lodges composing the Grand Lodge of Iowa at this time, all but twenty-nine were located in the eastern half of the State. As a result of improved transportation facilities the western half of the State was being rapidly settled by the tide of emigration that was flowing from the eastern States and from foreign lands as well. Masonry in Iowa was still in its infancy with a total membership of less than seven thousand.

Many members of the Masonic fraternity were included in the large increase in population, who bringing

their dimits with them affiliated with the lodges already organized and at work, or joined in the organization of new lodges. The growth in membership each year was large and substantial. The increase during 1866 was not surpassed until 1908. Masonry in Iowa took on new life and activity; it had survived its formative period, and enjoying from the first the wise counsel of sagacious minds, the Grand Lodge of Iowa laid the broad and solid foundation upon which it securely rests today, grown to such magnificent proportions that it occupies a position well to the front among the Grand Lodges of the world.

So many of the early members of the lodges having received the degrees in other jurisdictions, it was perfectly natural that they should bring with them not only preconceived ideas regarding the ritualistic work but also widely differing views of Masonic law and practice. This great diversity of opinion raised many questions which were met and adjusted in a true Masonic spirit. It is claimed for Masonry that during the ever-changing conditions of this life, it remains unchanged, that today it is the same as it was when the toiling hosts were laying the foundation of the Temple of Solomon. This may be true in a sense, yet, in the marvelous growth and development of this country, Masonry has adapted itself to existing conditions. In the early days in Iowa we find that the Grand Master was expected to personally exemplify the work of the degrees before the Grand Lodge at the annual communications. Then the Grand Lodge was a comparatively small body.

The By-Laws of the Grand Lodge required that a brother should receive the Past Master's degree before he could be installed as Master of a lodge. As early as 1848 some of the Grand Lodges of the country permitted the conferring of the Past Master's degree upon the Wardens of the lodges, and some went a step further and considered all Master Masons in good standing eligible to receive the degree. In 1881 Brother Theodore S. Parvin in his Report

on Foreign Correspondence said: "Save the very few Grand Lodges which like our own hold on to this relic of an ignorant age, all of the Grand Lodges make light, if not sport, of us that so intelligent a Grand Lodge as they concede ours to be should not long ago have thrown aside this 'foolish notion.' It is not a symbolic degree, does not belong to Ancient Craft Masonry, is not within the jurisdiction nor under the control of a Grand Lodge, two-thirds of whose members as wardens can know nothing of it or the legislation they are made to do for it. It is the second degree in Capitular Masonry and we have no right to steal their thunder. The ceremony of installation of a Master-elect is all that is necessary or required to qualify him to preside over his lodge. Let it be thrown over among the rubbish."

In the revised Masonic Code of 1888 Section 267 reads as follows: "The degree of Past Master is not necessary before a Master can be installed." Since then that degree has not been conferred in the lodges of Iowa. It is however recognized as one of the degrees of the Royal Arch Chapter.

From 1844 to 1860 there was a steady growth in the number of lodges and in their membership, and at the later date there were 158 chartered lodges with a total membership of 4671. During each of the years 1862, 1863, 1877, and 1880 there was a small decrease in membership. All other years show a substantial increase in lodges and members. Considered by decades, the gain from 1866 to 1875 was eleven thousand and forty-eight members, from 1876 to 1885 four thousand nine hundred and one, from 1886 to 1895 four thousand two hundred and eighty-seven; the golden period of growth was from 1902 to 1911 with a net increase of thirteen thousand and nineteen. The growth and expansion of the Grand Lodge in Iowa have kept pace with the development of the State. With the present high standard of membership maintained, Free Masonry in Iowa is assured of a magnificent future, its moral influence

will become more and more potent and its field of usefulness will steadily expand. The past is illustrious, the present has great and unsurpassed opportunities, and the future may be made glorious if we improve those opportunities.

When we consider the small beginning of the Grand Lodge of Iowa, with its four lodges embracing a membership of one hundred and one, and realize how rapidly lodges have been organized, and their membership has increased, we are filled with amazement and we wonder if the growth has not been too rapid for the good of the fraternity. From the beginning Free Masonry found conditions in Iowa favorable to a good healthy growth. As the State continued to develop, organizing new counties to the west, building up new cities and towns, each newly elected Grand Master was called upon to issue many dispensations for new lodges. Prosperity crowned the labors of the early settlers in their efforts to build a great state, and as the lodges increased in number, attracted by the high standard of Free Masonry, the best men of all professions and vocations in life sought the door of the lodge, eager to enter, and today the membership of the fraternity in Iowa represents the very best elements of American citizenship.

Early emigrants from the eastern States were soon followed by those from foreign countries. These newcomers soon adapted themselves to existing conditions, became good American citizens, and many of them useful and active members of the Masonic fraternity.

As is the case in all new countries, the Masonic pioneers held their lodge meetings in the best rooms they could obtain, oftentimes occupying them jointly with other secret societies. As they increased in membership and prospered financially they sought better and more desirable meeting places. And today in Iowa many lodges own their lodge rooms and the handsome and stately Masonic Temples found in various cities and towns are indicative

of the prominent place Free Masonry occupies in those communities.

In every community where there is a Masonic lodge, it enters into the social life of the people, exerting a wholesome, moral influence. While it is not to be expected that all should be active in lodge work, yet, appreciating their duty, the members of the fraternity are ever ready to respond to the call of the sick and needy. With such a reserve force at hand, is it surprising that Free Masonry has continued to grow in influence in the hearts of the people? But the pathway of Masonry has not always been strewn with roses. It has felt the bitter antagonism of ignorance and intolerance; it has been persecuted by some who claim to follow in the footsteps of the meek and lowly Nazarene. Fanaticism under the cloak of Christianity has in the past inflamed the public mind, and encouraged deeds of violence against the members of the Masonic fraternity. Yet, amid these uncalled for attacks the Institution, confident in its own integrity, has successfully withstood the assaults of its enemies and has emerged from the fires of adversity, purified and strengthened by the crucial tests, more secure in the hearts of the people, exerting a greater influence for good than ever, bearing aloft its banner upon which is inscribed the message, "Peace on earth and good will towards men."

Masonic Ceremonials

The beautiful and impressive ceremony of laying the corner-stone of a building about to be erected for public, educational, religious, or Masonic purpose, has come down to the Masonic fraternity from the Israelitish people; no trace is found of any such ceremony ever having been practiced by the heathen. The origin of the term "corner-stone" is of great antiquity, a very early reference to it being found in the book of Job, thirty-eighth chapter, sixth verse: "Wherefore are the foundations thereof fastened,

or who laid the corner-stone thereof?" In the course of time man's mind was impressed with the propriety of fitting ceremonies for the laying of corner-stones of buildings to be erected for public use.

The world has witnessed the rise and fall of the Jewish people as a nation. As God's chosen people the Jews had long enjoyed His especial favor, but for their transgressions they were punished by being sent into bondage for seventy years. When they were permitted to return to their own country to rebuild their city and temple, their hearts were filled with thanksgiving and praise to Almighty God for his great goodness, and they laid the corner-stone of their second Temple with great pomp and ceremony. This is probably the first record of such formal ceremonies.

From the laying of the foundation of the new Temple at Jerusalem 535 years before the birth of Christ, down to about the year 1830, no instance is to be found in the recorded history where this ceremony was performed by others than the Jewish people and the fraternity of Ancient Craft Masons. In recent years denominational churches and fraternal societies have assumed to perform this interesting rite with ceremonies somewhat similar to our own, but all of its impressive beauty and significance belong to the Masonic fraternity by right of inheritance and centuries of undisputed possession and practice.

During the marvelous growth and development of this country the Masonic fraternity has been called upon to lay corner-stones of public buildings in all the large cities of the Nation. The Capitol Building, the Soldiers' Monument, and other public structures in the city of Washington, D. C., as well as public buildings in almost every city and state in the Union furnish well known instances.

As the lodges in this Grand Jurisdiction grew in numbers and prosperity the importance of securing permanent quarters for the preservation of their records and in which

to hold their meetings soon became a matter for serious consideration. This resulted in the erection of Masonic Halls and Temples all over the state and each incoming Grand Master has found almost his first duty to be the performance of this important function.

The Masonic fraternity of Iowa has ever been ready and willing to respond to invitations of this character, thus identifying it with the progressive spirit of the times.

The Grand Lodge of Iowa first performed this important ceremony in 1860. Since that time each Grand Master has been called upon to lay corner-stones for many public buildings, a complete list of which will be found in the Appendix of this work. However, a number of these ceremonials have been of sufficient importance to entitle them to special mention.

In 1868 Grand Master Reuben Mickel officiated at the laying of the corner-stone of the United States court-house and post-office building at Des Moines. The ceremonies were very impressive. Brothers John A. Kasson and E. A. Guilbert delivered eloquent addresses.

In 1876 Grand Master Henry W. Rothert laid the corner-stone of the exposition building at Des Moines. The Grand Lodge was holding its annual Communication in that city and on the afternoon of the second day proceeded under escort of Temple Commandery No. 4, K. T., Pioneer Lodge No. 22, Capitol Lodge No. 110, and Home Lodge No. 370 to the designated place, where Grand Master Rothert laid the corner-stone with the impressive ceremonies of the Craft. It was one of those rare occasions when all the Grand Lodge officers were present to fill their several stations and places. Brother C. C. Cole delivered an eloquent oration.

On October 4, 1877, Grand Master Zephaniah C. Luse laid the corner-stone of the Davenport Academy of Natural Science. The Grand Commandery, Knights Templar of Iowa, was in Annual Conclave at that time and together with St.

Simon of Cyrene Commandery No. 9, K. T., acted as escort. The ceremony was very impressive and at its close Brother Theodore S. Parvin, Grand Secretary, delivered an eloquent address.

Again on November 6, 1877, Grand Master Z. C. Luse performed a similar service for the Davenport Library Association. The Grand Lodge was called in emergent communication and under escort of St. Simon of Cyrene Commandery No. 9, K. T., proceeded to the site and conducted the beautiful ceremony of the Craft. Honorable John F. Dillon, of the United States Circuit Court, delivered an able address.

In 1881 Grand Master George B. Van Saun laid the corner-stone of the library building at Keokuk, and in 1882 performed a similar ceremony at the State Normal School at Cedar Falls. Scholarly addresses were delivered upon this occasion by Rev. Bro. A. L. Frisbie and Brother Buren R. Sherman, Governor of the State.

Without doubt the most interesting and important Masonic event that has ever occurred in this Grand Jurisdiction since the organization of the Grand Lodge, was the ceremony of laying the corner-stone of the Masonic Library Building that was erected at Cedar Rapids by the Grand Lodge of Iowa. This took place May 7, 1884, the same day the Grand Lodge laid the corner-stone of St. Luke's Episcopal Hospital in Cedar Rapids. The complete account of the dual ceremony as it appears in the printed proceedings is here inserted:

OPENING CEREMONIES

The Grand Master, with the assistance of his Grand Officers, then proceeded to open the Grand Lodge of Iowa in ample form on the third degree.

ROLL CALL

The Grand Secretary called the roll of officers and

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members, when the following answered to their names.

The meagre attendance was due to the fact that it had rained for four (not forty) days and nights continuously.

GRAND OFFICERS PRESENT

George B. Van Saun, Grand Master.
Charles T. Granger, Senior Grand Warden.
Amasa Mann, as Junior Grand Warden.
Edwin C. Blackmar, P. G. T., as Grand Treasurer.
Theodore S. Parvin, Grand Secretary.
L. D. Lewelling, Deputy Grand Master.
W. W. Estabrooke, Grand Chaplain.
Z. D. Scobey, Senior Grand Deacon.
G. E. Coggsell, as Junior Grand Deacon.
A. R. West, P. J. G. W., as Grand Marshal.
J. G. Graves, Senior Grand Steward.
George Sneer, as Junior Grand Steward.
J. H. Pierson, Grand Sword Bearer.
D. P. Hebard, Grand Pursuivant.
Theodore Schreiner, Grand Tyler.

PAST GRAND OFFICERS

T. S. Parvin, Past Grand Master.
E. A. Guilbert, Past Grand Master.
O. P. Waters, Past Grand Master.
J. R. Hartsock, Past Grand Master.
Z. C. Luse, Past Grand Master.
W. P. Allen, Past Senior Grand Warden.
A. R. West, Past Junior Grand Warden.
C. S. Binckley, Past Junior Grand Warden.
E. C. Blackmar, Past Grand Treasurer.

LODGES REPRESENTED — MEMBERS PRESENT

No. 25. Crescent Lodge	E. A. Charles, W. M.
No. 34. DeWitt Lodge	R. J. Crouch, W. M.

No. 49.	Metropolitan	Richard Hermon, W. M.
No. 93.	Lyons Lodge	J. G. Root, proxy S. W.
No. 100.	Western Star	George B. Lee, W. M.
No. 110.	Capitol Lodge	George Sneer, W. M.
No. 112.	Mt. Vernon Lodge	Alex. Torrence, W. M.
No. 116.	Tyrrell Lodge	Thomas Downing, proxy W. M. Frank Bean, S. W. Thomas Tyrrell, proxy J. W.
No. 118.	Toledo Lodge	G. R. Struble, W. M. J. L. Bailey, S. W.
No. 142.	Vienna Lodge	J. B. Wayne, W. M.
No. 155.	Patmos Lodge	William Inks, W. M. Edwin Rhodes, S. W. H. P. Stoffel, proxy J. W.
No. 175.	Hope Lodge	C. E. Dayton, W. M. W. H. Vandyke, S. W. J. B. Cox, J. W.
No. 205.	Prudence Lodge	Charles D. Terry, proxy S. W.
No. 219.	Fountain Lodge	J. S. Nye, S. W.
No. 245.	Triangular Lodge	William Lancaster, S. W.
No. 248.	Pleiades Lodge	Aaron Brown, W. M. J. W. Emmons, S. W.
No. 263.	Mt. Hermon Lodge	George E. Coggsell, proxy W. M.
No. 264.	Signet Lodge	F. M. Howard, W. M.
No. 281.	Right Hand Lodge	Simon Moritz, proxy S. W.
No. 350.	Prospect Lodge	William Harris, W. M.
No. 374.	Hebron Lodge	S. C. Kenyon, W. M.
No. 430.	Coral Lodge	F. S. Thomas, proxy S. W.

VISITORS

A large number of visiting brethren were present from the lodges in this vicinity.

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CORNER-STONES LIBRARY BUILDING AND ST. LUKE'S HOSPITAL

The Grand Master stated that he should present no business for the action of the Grand Lodge, but that he had accepted the invitation of the officers of St. Luke's Hospital to lay the corner-stone of that building, and would do so this afternoon, in connection with (and preceeding) that of our own library building.

And then proceeded to designate the several office-bearers to assist him in the performance of his duties. Brother Andrew Reeder West, of Cedar Rapids, Past Junior Grand Warden, was appointed Grand Marshal for the occasion.

CALLED FROM LABOR

When the Grand Lodge was called from labor till one o'clock sharp.

LABOR RESUMED

At one o'clock, Grand Master and officers and members present, when the Grand Marshal, Brother West, read the following

PROGRAMME OF EXERCISES

The order of exercises will be as follows:

The M. W. Grand Lodge of Iowa, A. F. & A. M., Geo. B. Van Saun, Grand Master, will convene at the hall designated at one o'clock sharp, joined by the Cedar Rapids lodges, E. A. Charles and James Morton, Masters.

Under the escort of Apollo Commandery, No. 26, of Cedar Rapids, and the Sir Knights of Iowa in line, Sir Knight C. G. Greene, acting Eminent Commander, in command, the procession will proceed to the grounds of St. Luke's Hospital, on A avenue. On arriving at the hospital, the corner-stone will be laid with suitable religious and masonic ceremonies. Short addresses will then be made by the following gentlemen:

The Rt. Rev. Bishop William Stevens Perry, D. D., in behalf of Christian charity.

To which Grand Master Van Suan will respond for the Masonic fraternity.

Mayor C. W. Eaton for the city.

Charles B. Soutter in behalf of our commercial interests.

Dr. Henry Ristine for the medical, and Col. Charles A. Clark for the legal professions.

Rev. Samuel Ringgold, President of St. Luke's Hospital, will introduce the speakers.

After these ceremonies, the body will then proceed direct to the site of the library building, on First avenue, when the exercises will be concluded in the following order:

Music by the band; introductory address by Hon. Mayor Eaton; address by Rt. Rev. Bishop Perry; response by Grand Master Van Saun; laying the corner-stone by Grand Master Van Saun and his Grand Officers; the ceremonies being interspersed with vocal and instrumental music; music by the band; oration by T. S. Parvin, Grand Secretary; benediction by Rt. Rev. Bishop Perry; closing exercises.

And proceeded to form the

PROCESSION

Two Tylers with drawn swords.
 Tyler of oldest lodge with sword.
 Two Stewards of the oldest lodge.
 Entered Apprentices.
 Fellow Crafts.
 Master Masons.
 Stewards.
 Junior Deacons.
 Senior Deacons.
 Secretaries.

Treasurers.

Past Wardens.

Junior Wardens.

Senior Wardens.

Past Masters.

Royal Arch Masons.

Knights Templar (acting as escort).

Masters.

Music.

Grand Tyler (Brother Schreiner) with drawn sword.

Grand Stewards (Brothers Graves and Sneer) with white rods.

Brother J. S. Nye, 219, with a golden vessel containing corn.

Brothers (Brothers Thomas Downing, 116, and Simon Moritz, 281) with silver vessels, one containing wine, and the other oil.

Principal Architect (Mr. Liebbe, of the firm of Foster & Liebbe, architects, Des Moines), with Square, Level, and Plumb.

Bible, Square, and Compass, carried by (Brother J. A. Ladd, 340) a Master of a lodge, supported by two Stewards.

Grand Chaplain.

Past Grand Wardens.

Past Deputy Grand Masters.

Past Grand Masters.

Chief Magistrate (Brother C. W. Eaton, Mayor) of the city.

Grand Secretary and Treasurer.

Two large lights borne by (Brothers G. B. Lea, 100, and F. M. Howard, 264) Masters of lodges.

Grand Wardens.

One large light borne by (Brother William Inks, 155) Master of a lodge.

Deputy Grand Master.

Master of the oldest lodge bearing the Book of Constitutions.

Grand Deacons.

Grand Master.

Grand Sword Bearer with a drawn sword.

Two Stewards with white rods.

The procession then passed to the place of laying the stone of St. Luke's Hospital, and the brethren repaired to their stands.

The ceremonies were proceeded with in accordance with the ceremonials of the order.

The corner-stone (St. Luke's Hospital) having been laid by Grand Master Van Saun, Bishop Perry, acting as Grand Chaplain, read solemn prayer, and at the close of the ceremonies delivered the following

ADDRESS

“Grand Master Van Saun, the Grand Officers and members of the Grand Lodge of the State of Iowa, members of the Masonic fraternity generally, brethren of the clergy and laity, Christian friends, citizens of Cedar Rapids, ladies and gentlemen:

“The act in which we are now engaged is an act of faith, an act of hope, and an act of Christian charity. The loving care and thought for those in sorrow, sickness, and suffering springs from the great teaching of the Incarnation, the coming of the Son of God in the flesh. It is in response to His teachings and His example, who came not to be ministered unto but to minister. It is in grateful recognition of His mission, who so tenderly bore our sickness as well as our sins, that we with prayer, and trust, and glad thanksgiving, lay broad and deep today the foundation-stone of a Christian charity, whence, in all time to come, influence of good to bodies and souls diseased shall radiate far and wide. Our work, then, is pre-eminently an act of faith; faith in the God of love, who would have us

who believe in Him be compassionate, sympathetic, liberal, loving, in our ministries of willing service to all in need — faith in the Son of Man, — in Him, the gracious One, who in His wanderings to and fro along the plains of Holy Land two thousand years ago, taught us the true worth of humanity, and himself a man, deemed nothing human foreign to him. By word and precept would He teach us, His followers, to do good to all men, recognizing in the wonderful fact of His tabernacling in the flesh not only the value of our souls but also the sacredness of our bodies; thus enabling us to find in every one who was in sickness, sorrow, need, a brother, a sister, to whom we for Christ's sake should bring relief.

“It is a work of hope we enter upon today. The world has grown better since the light from Heaven shone in the darkness, centuries and centuries ago, and Christ was born in Bethlehem. No longer do brute force and irresponsible might rule the nations. No longer are the soul's prostrations made, the heart's worship rendered up to wealth alone, or intellect, or rank. No longer, as in the ages before Christ, do men serve solely their lusts, unless, alas! in their abject thralldom they serve others' lusts and were helpless in their shame. A revolution has been brought upon the earth. Christ and His holy life, the pattern-life, Christ and His holy teachings, the embodiment of truth, Christ and His holy church, the kingdom as set upon the earth, are factors now in the great work of bringing back more than the fabled golden age, in the blessed work in which every true-hearted man, every noble-minded woman, aye, every loving child has a part to do — the work of universal betterment; of uplifting the masses; of spreading far and wide the culturing, energizing and improving influence of faith and holiness; of extending the domain of right and equity; of increasing and equalizing the comforts and pleasures of a rational existence, and by leading all men, grateful to God for his abounding gifts on earth to

us, the creatures of his hands, to recognize in him the author of every good and perfect gift, the source of all the true good, the giver of all true happiness, the bestower of pardon of sin and the gift of eternal life. In hope of the hastening of the better day that yet shall dawn upon the earth, the coming day of joy and gladness when all shall know and serve the Lord — the day when love and peace, and happiness, shall reign supreme in hearts regenerate and lives consecrated, and showing to all men every Christian grace and virtue, we lay this foundation-stone today, knowing well that other foundation can no man lay than is laid, even Jesus Christ our Lord.

“It is an act of charity in which we take a part to-day — an act of Christian charity. The coming of the Son of God from heaven to earth wrought a change in the very speech of man. Where and what were the old Roman and Greek words for love and charity till Christianity formed them for herself, and stamping them with the divine image of Him who was love himself made them current as pure gold amidst a debased and corrupted mintage? We have the echoes of the word the Greek and Latin tongues did possess, in the adjectives, erotic and amatory, which come to us from classic speech, but they so reeked with heathen and lustful associations that Christianity could not rescue them from the mire and filth in which they lay. But love and charity, one and the same word by-the-by, with all their softening, culturing, Christianizing associations and influences, and all the holy deeds of love and self-denial they have inspired, are the creation, as they are the glory, of our most holy faith. A love springing from the love of the Son of God, who loved us even unto death, for us, constrains, compels us to love others, all men. Charity, the covering of faults, the giving to the needy, the denial of self, the living and laboring as Christ our Lord lived and labored for others and for other's good, it is this Grace we recognize today. The pro-

vision for the sick and suffering is pre-eminently a Christian act. Homes for the needy, asylums for those impaired in body, mind or estate, hospitals for the diseased and suffering, have marked the progress of the church of Christ throughout ages named and dated from the coming of our Lord in the flesh. These institutions are not the outgrowth of disbelief. The corner-stone of such a structure as we lay today, founded by atheists or infidels, and sustained by those who assail the faith and church of Christ, is yet to be shaped in the quarry and put in place. But Christians, mindful that their Master claimed to be the Great Physician, and knowing well His care for the bodies as well as the souls of those He came to seek and to save, have in all ages of the Faith given gladly and abundantly of their means, and even from their penury, to found and maintain these institutions of Christian charity. And just as long as the church of Christ is faithful to her Head in this ministry of love to needy, suffering, dying men and women, caring not alone for the soul's instruction, but for the body's relief and restoration to its proper healthful state, that man with sound mind and sound body may serve God and his fellow-men, just so long the gates of hell will not prevail against her. She can with her Christian charities answer the sneer of unbelief, the attacking infidel opposing the truth.

“In this work of Christian charity, in the present instance the offspring of the loving thought and prompt and eloquent advocacy of my beloved and reverend brother, Dr. Samuel Ringgold, to whom this hospital will ever owe its birth and wise development; the late fulfillment, too, of the wise forethought and noble charity of one whom all who hear me will gladly honor as they with me grieve that he is not with us here today to see the realization of hopes and longings which found a prominent place among his many devisings of good to the church of his love and the community where he lived. I mean the late Hon. George

Greene, sustained and supported by the Christian love and charity of the parish well named 'Grace,' so grace-filled and grace-bestowing is it in the eyes of all men; with the glad and ready aid and liberal co-operation of the Christian people of all names in this charitable and cultured city; and attracting the sympathy of every kindly heart and open hand. I turn to you, Grand Master Van Saun and the Grand Officers and members of the Grand Lodge of the State of Iowa, and to the members of the masonic fraternity generally — an order known all over the world by its many and noble charities; for the laying with the ceremonies that have come down to us from a remote antiquity, the corner-stone of this charitable building to be known as St. Luke's Hospital. And in asking your aid that this work may be rightly and in a workmanlike manner done, I would, most honored sir, breathe with a benediction on this high and holy enterprise, the prayer that we, each and all associated here today may be built into the holy and spiritual temple of our God, each a living stone, as that glorious structure arises from earth to pierce the heavens. Of that Temple Jesus Christ our Lord is the chief corner-stone, and at last the cap-stone shall be placed upon it amid shoutings of "grace, grace unto it." "

To which Grand Master Geo. B. Van Saun made the following responsive address:

"It may not be amiss nor out of place for me, at such a time as this, to express some sentiments in words relating to this, our present gathering. To be present and participate in the exercises of laying the corner-stone of a structure to be used to relieve the afflictions and distress of the unfortunate, is deemed by us, Freemasons, to be indeed a pleasure and a privilege. Having been invited, as a fraternity, to perform this agreeable duty, we readily and cheerfully complied therewith. From time immemorial it has been the custom of our fraternity to lay the corner-stones of public buildings, particularly those of a

charitable and benevolent character, upon request of those in authority.

“To accept such duties is truly in accord with the spirit of our institution; with its tenets, which are so often inculcated; and so forcibly recommended in our forms and ceremonies. We are taught by the exercise of brotherly love to regard the whole human species as one family — the high, the low, the rich, the poor — who were created by one almighty parent, and inhabitants of the same planet, are to aid, support, and protect each other. To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view? And to cement, or to clinch, as it were, the above into a line of action, we are taught that truth is a divine attribute, and the foundation of every virtue; therefore, to be good men and true, is the first lesson we are taught in Masonry. I know of no institution that is more cosmopolitan in its character than the Masonic; for we are taught to be diligent, temperate, prudent, and discreet; that every human being has a claim upon our kind offices; that we must do good unto all, seeking to follow the golden rule — ‘Do unto others as ye would that others should do unto you.’ If these teachings are inculcated by our Masonic institutions, how appropriate is it, then, for us to show forth, by our presence here, that this enterprise has our best wishes for its success, so that the afflicted and the unfortunate, who may come to these walls for assistance, may here find the relief sought for; and humanity at large be benefited thereby.

“To those who have this enterprise at heart, and are working for its upbuilding and ultimate success, we, as Freemasons of Iowa, bid you God-speed in this great and good work.

*“ ‘Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.*

*“ ‘Footprints that perhaps another —
Sailing o’er life’s solemn main,
A forelorn and shipwrecked brother,
Seeing, may take heart again.*

*“ ‘Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.’ ”*

Following Grand Master Van Saun, the Mayor, Brother C. W. Eaton, made the following address at the hospital:

“Mr. President and Gentlemen of the Executive Committee of St. Luke’s Hospital:

“Words expressive of the appreciation of your labors in establishing in our midst a hospital for the care of the destitute or friendless, sick and disabled, are hardly necessary, and yet it seems on this occasion so eminently fitting that you should receive some slight tribute expressing to you thanks for your labors and the praise you are richly entitled to from the citizens of Cedar Rapids, for your exertions in pushing so far the good work toward completion.

“For months and years past the necessity of a hospital in our city has been felt by the citizens, and many plans have been suggested to bring about the desired results, but none have seemed feasible until yours came before the public; and with a commendable zeal and energy you have so far advanced your plans that all now needed is

a little time to complete your work, and make St. Luke's Hospital one of the standard institutions of our growing city.

"The good people of Cedar Rapids, ever ready to respond to all calls upon them whereby the interests of the city will be advanced, have liberally responded to your appeals for assistance, in a financial donation, and I have no doubt will ever take a lively interest in lending their aid in the same direction whenever they may be called on to do so, for the maintenance of the institution when it shall be completed.

"Mr. President, when the workmen shall have finished their contracts, and St. Luke's Hospital shall have been declared completed, your labors will be but commenced.

"Day after day, and month after month, your advice and counsel will be a necessity in the management of the institution which has been the product of your labors, your thoughts, and your exertions for many years. Since you came among us you have seen our city grow and increase, until it now doubles in numbers the people within its corporate lines at the time you cast your lot with us.

"No one dreams or thinks that we will stop now in our growth and improvements, but all believe in common that we will, inside the next ten years, see Cedar Rapids a city of forty thousand people, and the hospital, whose cornerstone we have today laid, will double its present proposed size to meet the requirements of a flourishing, growing, improving city. Sir, many will be the words of thanks. Many will be the prayers uttered under the roof of St. Luke's Hospital by the suffering, maimed, or the destitute, sick, and friendless strangers, for the comforts and care they will receive in the institution in construction today.

"The citizens of Cedar Rapids now thank *you* and your associates for the good work you have commenced. May the same be completed to your fullest satisfaction, and when you and I 'shall no more be known in this world,' may

St. Luke's Hospital remain and flourish in immortal green."

And was followed by Mr. C. B. Soutter, at the hospital, in behalf of the commercial interests of the city, who spoke as follows:

"It is obviously appropriate that the corner-stone of a hospital should be laid by the hands of those whose vocation is to minister to the needs of the soul and the body, and by those who administer the laws which promote the safety and welfare of society, so that the votaries of religion, of medicine, and the law may fittingly unite in the ceremonies which bring us here. But what is the interest which draws the man of business to this place, and leads him to an active part in the undertaking? There is no promise of financial profit to its supporters; nor, if we must accept the character which is sometimes attributed to commercial pursuits, will pure benevolence be assumed as the motive which animates the men of business in the foundation of a hospital. It may be permitted me, then, in applauding the undertaking which is established today, to advert to the grounds on which the business community so heartily give it their sympathy. The region where charity and sympathy go hand-in-hand, inspired by the precept and example of the Divine Master, may be supposed to lie beyond the scope of the business view; yet, while the ardor, and impulse, and enthusiasm of these forerunners may be absent, not the less sincerely will the business principle aid the progress of social welfare. To measure wants and possibilities, demand and supply, and to adapt the best means to the wisest purpose, is the soul of business life, and gives it zest and pleasure. One source, therefore, of satisfaction to the business mind in connection with this institution is, that it is designed and fitted to accomplish promptly, and without waste of effort, that which hitherto has been left to spontaneous action of unorganized charity. To know that sick or wounded need not linger in suffering awaiting

the good Samaritan, while the priest and the Levite pass by, is a subject of gratification to the business mind, which abhors inadequate means and haphazard methods. In our active and populous city the needs of business cause many risks to those who engage in it. The mill, the factory, the foundry, and the railway feel the want of prompt aid, and often of patient and skillful nursing. I have known an employee of our factories, worn out by disease, to lie four weeks on a cot built him in a corner of the work-shop, attended by his comrades, fed, washed, and his wounds dressed by their care, until he died in the shop where he had worked. I have known the stranger within our gates, deserving but unfortunate, dying by slow degrees, maintained by contributions from our men of business, lodged with difficulty and in unsuitable quarters, until death came to his relief. While charity has abounded in this community, it is a source of gratification to the business community that adequate and regular provision is now to be made for such cases. It is with pleasure, also, that we mark this corner-stone as one of the mile-stones in the progress of our city. One by one the great appliances of the highest civilization — the church, the school, and the college — have been established, and have kept pace with the city's growth. Rather they have stimulated and nourished that growth; and now, the needs of the soul and mind being cared for, the seeds of religion and knowledge planted, watered, and brought to fruition we hail the up-building of these walls, where religion and science may find their perfect union."

In behalf of the medical faculty, Dr. Ristine delivered the following address:

"I am to speak to you on this occasion, so full of interest to us all, especially to the medical profession, in behalf of the physician, as to his relation to the public hospital. The subject is a vast one, full of suggestions touching the tenderest chords of the human heart, and its noblest

inspirations. In that familiar, homely story of the good Samaritan, the great ideal physician of all the Christian centuries points out the foundation-stone on which the modern hospital rests, with this two-fold legend: All human life is sacred — even the lowliest; the true solidarity of the human race includes all peoples and tongues, alike the children of one fatherhood; kindred in one all-embracing family. This name, which we have taken and placed upon its portals, is the old Roman term for guest, hospes, around which the eastern and western worlds alike have twined their traditions of hospitality.

“The ‘inn’ of the good Samaritan, the ‘Hospice’ of the middle ages, on the highways of travel and in the mountain fortresses, have simply culminated in the sheltering arms of the hospital of today, giving up to it their name and that spirit of unselfish care for the weak and suffering that softens the dark pictures of those sanguinary ages.

“The modern hospital, *as we* view it, is the outgrowth of only a few past years, hardly going back to the opening of the present century. Home, with all that name now implies, and the security and affection that throw their halo over it; with all that science and art have done to render it healthful, beautiful, and the center of earthly happiness, claims the hospital as her adjunct; and such, if our ideal be realized, it will be. The traditional value of drugs, with their magic charms and mysterious ‘cures,’ have been left in the embrace of alchemy and mystic arts, or to the charlatans of our own time, who still prey with their panaceas on the superstitious element with which humanity is so largely endowed.

“The genuine physician of today deals with the laws of health and life, seeks for a conservation of nature’s forces, and to follow her teachings in the application of his remedies; striving to take away the hindrances to her work, to let in upon the disordered and enfeebled organs those true restoratives — pure air and good food — and open up the

channels for the warm, life-giving energies that nature has so lavishly bestowed. Not less important now than then, is the skill of the surgeon, although more honored now is the saving than the sacrificing of injured limbs. Nor less valued are the remedies that past experience has put in the physician's hands to antidote the insidious poison of malaria, or sooth the anguish and calm the excitement of the nerves, whose paroxysmal violence would destroy the power of the recuperative forces. True innumerable specifics of the olden time, with the magic of their promise, have been swept away; but the methods of application of those that remain have brought immeasurable gain, while besides these, with their increased value, the true importance of nature's storehouse has been disclosed, as we have seen, and the untold wealth of her resources placed in the physician's hands.

"But nowhere so perfectly can the virtues of these remedial means be utilized as at the modern hospital, constructed on the true principles of recent sanitary science, in which the sick are ministered to by trained nurses, influenced not only by professional zeal, but by a true devotion to, and an inborn fitness for their peculiar work. And here permit me to emphasize, in reference to the entire hospital management, with a special reference to our own in prospect, this fundamental principle for its success, special talent is absolutely requisite in the superintendence and management of all institutions that deal with disordered humanity; either in asylums, reformatories, prisons, or hospitals. The myriad shipwrecks that strew the pathway of their past history, prove that the most lavish expenditures, and the most enlarged philanthropy may be squandered upon them, while the endowment of the highest education and personal accomplishments may be his who holds the helm, if he has not the true spirit, and the insight into the deep springs of the disordered mind and soul, which is nature's gift, only, sooner or later failure will

come. The Howards, the Fries, and the Nightingales were nature's princes in this region of human rule.

"If it be true that the 'poet is *born*, not made,' in a far more important sense, and with a far-reaching influence of a nobler range, is it true of him who superintends the refuge and home of the sick and feeble, either in mind or body.

"In an institution such as we hope and intend to rear, the managing power should be united in purpose and action. Here is no place for any element liable to produce discord or dissension. The moral forces of the hospital should all conspire to the same end, in the same spirit of judicious kindness. Firmness and patience are needed in carrying out judicious rules in the care of patients, whom their injudicious friends would often kill with kindness. All the more necessary, therefore, is the moral power of the perfect confidence of the patient — the home and the public generally — to make regulations effective for good, even when opposed. Hand-in-hand with such management will the honorable physician always be found; and in proportion to the confidence and respect he has gained for his personal and professional character, will he be its most influential and efficient co-operator.

"But the subject is too broad, and our time too brief, to speak in full detail of this great work. To those who have so generously inaugurated this timely movement, praise from the speaker would be but a feeble echo of the sentiments of all who understand and sympathize with this noble enterprise. To speak of its importance and its need would be to tell the tale of the rapid development and requirements of this young, growing center of manufactures and traffic, whose future is assured by all its natural resources of power, position, and surroundings, and all the energy and prosperity that speak in its industries, and in its public and private offices.

"The hospital itself, we feel assured, will be the endur-

ing monument of the work of all its promoters, while its future history as it folds in its arms and restores to health and active duty the vast army of the weak, sick, and disabled that will claim its fostering care, will bring to their hearts a sweeter and more enduring paean of praise than any words, however eloquent or inspiring, that human lips could utter."

When he had concluded, Col. Chas. A. Clark, in behalf of the legal profession, spoke substantially as follows:

"The law enforces public charity, but it cannot carry forward the great work of caring for all the unfortunate and needy of mankind without the assistance of private charity, and of such private benevolent enterprises as that inaugurated here today. Recognizing this, the law has made it possible for charitable organizations to exist, not merely during the short lives of their founders, but so long as government shall stand and law hold its sway. By incorporation, artificial persons are created, having perpetual powers of succession, and thus transmitting from age to age the impetus which we give today to a grand and noble undertaking. These are some of the matters pertinent to the occasion, to which a member of the legal profession may refer as within the peculiar domain of his estate of the realm. But the lawyer, at his best, does not shut himself up within that man-made law which has been defined as "the perfection of human wisdom." He goes abroad into wider fields, and seeks truth wherever it can be found, widening his horizon of thought and action, and finding "perfection of wisdom" which the law-books know not of. The highest thought and truest wisdom enforce the lessons of charity, and the succor of the needy and oppressed.

" 'Lutheran, Popish, Calvinistic, all these creeds and doctrines three,

Extant are; but still the doubt is where Christianity may be.'

“Its essence and substance, in spite of all creeds and dogmas, will be found in works of kindness and charity.”

EXERCISES AT LIBRARY BUILDING

The procession was re-formed, when the Masons and citizens marched in the order of their coming, to the library building. The procession having reached the site of the library building, the Grand Officers and invited guests repaired to the stand (platform) prepared for the occasion, when the quartette sang an ode and the Grand Master commanded silence; when Brother C. W. Eaton, Mayor of the city of Cedar Rapids, being introduced by the Grand Secretary, delivered the following

ADDRESS

“Right Worshipful Grand Master and Wardens, and Members of the Grand Lodge of Iowa and Brethren:

“It becomes my pleasant duty to welcome you today to our pleasant city. From the east and west, the south, and on this occasion, from the north, you have gathered here to unite in a ceremony pleasing to all, and which will never be forgotten by you.

“Many of the older states have built temples for their common use. Many of the cities in our own state have erected their own lodges and asylums, but in none can you find one built and owned by all the Masons in common to contain a library like ours. Nowhere in the United States can be found a collection of literature consisting of volumes, books and pamphlets, of interest to the people at large (profanes as well as Masons), to compare with that which will soon receive a permanent resting place on this spot.

“The collection of this library has been a work of years, and none know the labor and difficulties of gathering together such a large collection save those who have had the matter in charge. Not long ago the library of our late Brother Robert Farmer Bower, which he had spent many

years in collecting, was purchased by our Grand Lodge and added to that which had been gathered together by Brother Grand Secretary Parvin, and which was considered a rare collection in itself; the two forming a library the like of which is not to be found in our land.

“We are about to lay the corner-stone of the building to receive this rare and immense collection of valuable books. The committee who have had the matter in charge have given their time and attention to the proper location of the same, and the architect who has designed the building has succeeded in finishing plans and elevations for a structure, which when completed, will be a credit to the craft and an ornament to our city. For the contractor — a brother in good standing — I promise a faithful compliance with his promises, so that when the Masonic Library Building of Iowa shall be completed you will find that in points of style and good workmanship it will compare favorably with any structure in our state. This building is to contain not only this valuable library, but the offices of the Grand Officers as well. Here all brethren will be welcomed. Here the faithful Grand Secretary will ever be ready to promptly give all Masonic information asked for.

“The various bodies in our city are in a flourishing condition, and I challenge any city of our size to show more good, enthusiastic Masons than Cedar Rapids has, and these brethren will ever be pleased to receive calls from the wayfaring craftsmen who may be temporarily or permanently in our midst.

“Brethren, I welcome you most heartily today. I trust when these ceremonies shall be over you will safely return to your homes, and feel that the day has been well spent, and that it was good for you to be here.”

To which Grand Master George B. Van Saun, in response, addressed the brethren and citizens as follows:

“*My Brethren* — We have assembled on this 7th day

of May, 1884, as the Grand Lodge of A. F. & A. M., of Iowa, to perform a pleasant and an agreeable duty — that of placing, or laying, the corner-stone of the first Masonic library building in our state, if not the first in the whole world, in accordance with the usages and customs of our ancient craft. To me, personally, it is a source of the greatest pleasure and gratification, and I trust I may be pardoned when I say, of considerable pride, that during my administration of masonic affairs in this Grand Lodge Jurisdiction the corner-stone of a structure so grand, so magnificent, and so important to our fraternity, as well as to the people at large — a structure which will contain the largest and best Masonic library in the world — shall be laid, under my supervision, assisted by my associate officers and so many faithful craftsmen from the various parts of our state.

“I am hopeful that from this building (the masonic library) will emanate light — *more light, yea, further light*, not only to our own craftsmen, but to all men, so that the prejudice, and even hatred, of many may give way to the light of truth, and true charity be exercised thereby to all men everywhere throughout the globe. As Masons, we are taught to have faith in God, hope in immortality and charity to all mankind. We are also taught that the greatest of these is charity; for our *faith* may be lost in sight, *hope* endeth in fruition, but *charity* extendeth beyond the grave, throughout the boundless realms of eternity. I sometimes question, in my own mind, whether to us mortals here below, hope is not the dearest, the sweetest, for the reason that we all seem to practice so little of the greatest of these graces. Charity and hope always encourage us to press onward and upward through the pearly gates into the light beyond, where charity shall forever reign.

“ ‘What is hope? The beauteous sun,
Which colors all it shines upon;

*The beacon of life's dreamy sea;
 The star of immortality.
 Fountain of feeling, young and warm,
 A day-beam bursting through the storm;
 A tone of melody, whose birth
 Is, oh, too sweet, too pure for earth;
 A blossom of that radiant tree
 Whose fruit the angels only see.'*

"So I am hopeful, and will continue to grow more and more so, for I trust by such an enterprise as this in which we participate today, that the minds of the prejudiced, the ignorant, yea, that even the minds of the enemies of our fraternity themselves, may be illumined in the light of truth and justice, so that they may grant us the same charity that we are disposed to extend unto them. Life is too short to be quarrelling. Let us all endeavor to do what little good we can as opportunity may offer. We will find that we accomplish but little good even then. Let us put into practice the sentiment of those beautiful words:

*" 'One by one the sands are flowing,
 One by one the moments fall,
 Some are coming, some are going,
 Do not strive to grasp them all.
 One by one.*

*" 'One by one thy duties wait thee
 Let thy whole strength go to each;
 Let no further dreams elate thee,
 Learn what present duties teach.
 One by one.'*

"In June, 1883, in this city, the Most Worshipful Grand Lodge of Iowa, A. F. & A. M., in Grand Communication, appointed a committee of five brethren to receive proposals from the brethren in the different cities of our state for the location of this masonic library building, and determine its location under certain instructions and condi-

tions. There were five localities that competed for the prize — each and all of them did well — but the masonic fraternity of Cedar Rapids outstripped them all and gained the prize. To you, my brethren of Cedar Rapids, I would say, that you have done nobly, and well deserve the preference that was given you. May you always continue worthy of the prize you have gained, and constantly show forth the same masonic zeal in the future as you have in the past. The committee were a unit in locating the edifice in this city — thus making Cedar Rapids in the future the headquarters of Freemasonry in Iowa.

“To the people of Cedar Rapids I would say, that through the enterprise of the fraternity here, you have secured an institution which will make your city known, not only in the state and country, but throughout the nations of the entire globe.

“Within a few months a record of our proceedings, made this day, will be read in every land under the sun.

“May we all — residents of Cedar Rapids, and the fraternity of A. F. & A. M. of Iowa — never have cause to regret the duties performed by us this day.

“Let us hope, therefore, that the choicest blessings of the Good Father above may continually hover over and constantly descend upon this masonic library building, the corner-stone of which we lay this day.”

At the conclusion of the Grand Master's address, the Rt. Rev. Bishop Perry, of the diocese of Iowa, was introduced to the audience by Grand Secretary Parvin, when he delivered the following address:

“Most Worshipful Grand Master, Grand Officers, and Members of the Grand Lodge, and Members of the Masonic Fraternity, generally:

“It is no trifling tribute to the antiquity, the universality, and the intelligence of the Masonic fraternity that its literature demands for its preservation and display so large and imposing an edifice as that which shall shortly surmount the broad and massive foundations we behold -

today. That can be no ephemeral association, no unnecessary or effete organization, no uncultured body, whose records in book and pamphlet form are numbered by thousands and tens of thousands, and whose contributions to the reading matter of the world date back to a remote antiquity and are printed in all the leading languages of the world. Who can stand among books without reverence? Silent though they are, they speak to us with voices echoing down the stream of time. They talk with us in the speech of other days. They bring us in converse with the great and good who have passed away. As in some vast senate-house, we seem to see and hear the teachers of all past time. The old controversies take form and shape in them once more. Histories become instinct with the living actors who have borne their part in the world's drama, and then have laid their weary heads to rest. The world's great-singers tune their voices afresh for us. The philosophers, the sages, the teachers of all the earth, tell us of their wisdom, and give us their ripe experience in sententious speech. Time is annihilated. The past and present come together amidst the books which tell the story of the one's acquisitions to imperishable truth, and gives the other's freshly-gathered stores of information. Ah! a library is a meeting-ground of long parted men; the dead and the living mingle. All men who have left their thoughts in printed form find here their immortality.

“We may measure somewhat the mind by its enduring fruits in volume form, and the ancient affiliated organization, known all over the world as the Free and Accepted Masons, in this present venture claims a well-earned recognition in the republic of letters—offers in this massive structure and in this noble collection of masonic works, awaiting the care and shelter soon to be provided here, substantial proof that Masonry, which has long displayed its power in works of stone and piles of glorious architec-

ture, now writes its story in ink, now fills the printed page with 'thoughts that breathe and words that burn.'

"Heartily, as representing the clerk of ancient days, whence comes the 'cleric,' or clerical name and calling, would I extend congratulations to the fraternity in this noble enterprise of today. It is the expression of the Mason's appeal to history, to reason, to argument, to literature in behalf of his honored order. The world will recognize this appeal to its intelligence. To other gifts and virtues, to enduring charities and kindly and beneficent deeds without number, the ancient and honorable craft now add the abiding proof of their intelligence, their culture, their learning, and their love of letters.

"Other interests and memories cluster about this day and this scene, and the purpose of the work done here today. In the gathering of the noble collection soon to find its final and fitting resting-place within these walls, the almost unrivalled library of my beloved and honored friend, Robert F. Bower—a true and noble Christian, a most knightly, and a most devout man—is to be enshrined. Gratefully do we remember this worthy man and brother, who, in his devotion to the fraternity, whose interests were his life-long care, and whose highest honors were his fitting reward, may well claim a thought today. He rests in peace. His works follow him. Again, most Worshipful Grand Master, and Grand Officers, and members of the Grand Lodge and members of the fraternity generally, congratulating you on the inception of this noble enterprise, and thanking you for your courteous invitation to me to add my word to those of others who, unlike myself, of right are here today, I would heartily invoke heaven's blessing on the occasion, and pray that your work, so auspiciously begun, may be brought to a happy conclusion in God's good time."

CEREMONIES — LIBRARY BUILDING

Grand Master George B. Van Saun said, "Brethren we are about to commence a great work and before entering upon this or any great and important undertaking, we should always invoke the blessing of Deity."

Prayer was offered by Grand Chaplain Brother Estabrooke. After prayer, the Grand Master then proceeded to lay the corner-stone of the Masonic Library Building with the beautiful and impressive ceremony of the Masonic fraternity. At its conclusion Brother Theodore S. Parvin, Past Grand Master and Grand Secretary was introduced and delivered the following oration:

"Most Worshipful Grand Master, Brethren, and Citizens:

"The sun at its meridian height not only beautifies and adorns the day, but summons the brethren to refreshment from labor. This gladsome fact we the more highly appreciate at this hour, in consequence of the continued rains, which threatened so much to mar the exercises of today. Spring has come again to gladden our hearts. The chill winds of winter have ceased to blow, and the snowflakes, which so lately filled the air, no more carpet the earth, while the green grass rises to lighten the sound of our footsteps.

"Our traditionary Grand Master, Solomon, in his inimitable song, says: 'The flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.' 'Arise, my love, my fair one, and come away.'

"We have come as representatives of the lodges, of our homes, and from distant portions of our great and prosperous state. We have come upon a mission — a mission of love, of learning, and of pleasing duty. And surely at this hour the elements of nature around us, as well as the goodly citizens of your, yea, now *our city*, welcome us today, and welcome the occasion of our coming.

*“ ‘A rare and choice procession, this I ween,
Nor once in Rome, nor yet in Corinth seen;
No golden eagles gloating o’er their pray
In cruel triumph for a bloody day.*

*Victors you are indeed!
But higher for your need,
And noble panegyrics employ
More like to psalms on Zion’s holy hill,
When the long wandering ark at last stood still.’*

“I have counted the hours of the revolving sun above us since he rose this gladsome morning. And as I watched his course, so calm, so steady, and so beautiful, ‘mid the clouds,’ my thoughts have rapidly journeyed backward. They would go, and I could only in imagination follow the bent of their inclination. Mentally, I prayed that old Time would

*“ ‘Backward, turn backward, O! time, in your flight;
Make me a child again, just for tonight.’*

“And so I reviewed the years as they came passing along before me. For four decades and more has it been my lot, my ever-pleasing vocation, to engage in ceremonies like those of this day. I have laid corner-stones as Grand Master, and for Grand Masters, and been dignified ‘from my youth up’ as ‘Grand Orator’ (Phoebus, what a name!) on such occasions almost innumerable.

“I have laid the corner-stones of churches, and school-houses; of temples of justice, and public libraries; of academies of science, and Masonic temples, all over the prairies of our young and growing state.

“To this hour, as each returning Sabbath is ushered in by the god of day, from many a hill-top overlooking the great father of waters on our eastern borders, there rise the songs of praise, and the morning and evening prayer, from

altars erected to the known God in sanctuaries touched with the Mason's hand. The recollection fills my heart anew with love to Him who loveth us all. From the capital of our state, and from many a green spot along the highway over which now the iron horse hurries in his rapid journey, to the 'Big Muddy' on the west, on each school day may be seen loving children marching along to the spot, next to 'home, sweet home,' the dearest on earth, though they but little heed it at the time. The church and the school are the 'salt of the earth' that purifies society and protects our dearest interests in life, and in the end opens for our admission the gates of the new Jerusalem. I much love to recall the instrumentality we, as Masons, have had in giving form, and shape, and beauty to this great work of human progress in the State of Iowa.

"On many an occasion, too, have we, the Masons of our beloved Iowa, been called upon to take part in the erection of those temples at whose doors sits the blind goddess, with scales equi-poised in her hands, dealing out impartial justice to all alike. Justice is one of the four cardinal virtues ever placed before the Masonic student, whether young or old in the profession, which he is not only to study, but practice while living, if he would attain to the highest good here, and hereafter enjoy the fruition of a well-spent life.

"In the building of Masonic temples, we are ever expected to take a part; for they are the homes in which much of our masonic life is to be spent, and well for all, if usefully and happily spent in the practice, as well as the inculcation, of those principles ever calculated to make us the wiser and the better in all the relations of home, of citizen, and of Masonic life.

"But never, my brothers and fellow-citizens, when I have been called upon to take a part, however humble or exalted, in a work of this kind and character, have I engaged in it with such a hearty good will, such a spirit of

devotion, and such high hopes of the ultimate good to the craft destined to be the outgrowth of the work we today have in hand.

“Heretofore, all along these years, now two score and more, have we labored for others — helped build houses in which other people should dwell for a season and do good. And the good which has come from their work is our abundant reward.

“Today — yes, today, brothers, do we come to lay the corner-stone of our own house, our home — ‘the Library Building of the Grand Lodge of Iowa of A. F. & A. M.’ A building which, as the ‘hands of our brothers have laid the foundation of this house, our hands shall also, we pray, finish it; and then shall we know that the Lord of Hosts hath sent’ us to do this work and complete the structure, the corner-stone of which we have just laid with appropriate ceremonies, witnessed by churchmen, Masons, and citizens alike with interest.

“This building is to contain the large and valuable, the rare and interesting collection of works devoted to the history, philosophy, and jurisprudence of Masonry and its kindred sciences — a collection at once the proud monument of its founders and of the Grand Lodge, its fortunate possessor; a collection in which the citizen who wishes well of the state and its progress, alike with the Mason, may and should feel a just pride.

“Masonry has left an indelible record upon the history of the past in our own and in other lands, more especially, however, in this ‘land of the free and home of the brave’ — this land of progress in all that goes to make the state. ‘Its record has been made in books, in principles, in monuments, and upon society,’ and it ever should be your pleasure, my brethren, to encourage the library, now so magnificent in its proportions.

“A brief history of public libraries in the past ages

of the old world may not be without interest or significance, in this connection, and on this occasion.”

[Here follows a sketch of the public libraries of Assyria, Egypt, Greece, and Rome, and of modern Europe, which is omitted.]

“The history of the principal libraries of our own country, too, is not without interest, as affording instruction and encouragement to our own efforts.

“The libraries of America are classed as public libraries, college, school, theological, law, medical, scientific, national, state, and state historical society libraries — ten in all.

“The first in the second series, and only recently admitted in the list, and so recognized by the commissioner of education at Washington, is ‘Masonic Libraries,’ and that of the Grand Lodge of Iowa heads the list, as the first in its origin and largest in its extent.

“We introduce, as possessing an interest on this occasion, a brief history of some of the leading public libraries in America, and of the principal Masonic (Grand Lodge) libraries.”

[This, too, is omitted here.]

“We will, however, refer more fully to a single one of the collegiate libraries, whose history is somewhat similar to our own.

“When John Harvard, in 1638, made his will, and left the half of his estate to endow the college which bears his name, he added — we are told by the present librarian of that institution — to his benefaction, his entire library of two hundred and sixty books, and so the college grew upon a foundation of books. A rich soil from which to grow a most healthy and flourishing institution of learning, which has borne rich fruit in its offspring all over the land.

“In 1764 Harvard hall was burned, destroying the entire library, save one massive volume — ‘Downname’s

Christian Warfare Against the Devil.' That warfare, as embodied in the contest between knowledge and ignorance, has in his, or some other's name been waged ever since. And that volume — still in the library — has become the chief corner-stone upon which has been built one of the largest and best libraries in the world.

"When that college and that library were founded, in 1638, the colonists of New England, from whom our people are largely sprung, and whose love of freedom, of learning, of Masonry, and of libraries, we have largely shared, knew absolutely nothing of this valley of the great lakes, and of the great river, we inhabit. And little could they, at that early day, have dreamed of the changes two and a half centuries would have wrought in their own and the newer states. Nay, in their wakeful dreams their more intelligent successors do not more than half realize the truth that is patent everywhere to all who will come and see.

"Following in their footsteps, we are seeking to build a hall for the collection we have made by purchase, and not by the bequest of a noble and generous patron. We seek to build, not a parthenon, a lyceum, a porch, or an academy, but all in one.

*" 'A temple fit for all who sit
At Wisdom's feet,
And hers alone.'*

"It is most fitting then, that we here present a brief sketch of the origin of our own library, and in so doing we prefer, for modesty's sake, if for no other reason, to let a friend speak for us, and so copy from the report of the Committee on the Library, submitted by Brother Langridge at the last session. This, while somewhat poetical, is substantially true:

" 'In January, 1844, this Grand Lodge was organized.

In a new territory, whose inhabitants occupied only a narrow strip along its eastern boundary, with four weak lodges, and less than one hundred Masons, its prospects of showing great literary activity were not flattering. Your Grand Secretary, however, was a reading Mason; nay, more, he was a Mason who learned, for did he not, early in his Masonic life, when he accidentally found a stray copy of what he supposed to be the first edition of Anderson's Constitutions, despairing of owning it otherwise, commit it to memory, and so make it his own, beyond the danger of a rescue! A few years later, when visiting a lady friend (now, as then, of Muscatine), he found Cole's Ahiman Rezon on the table; the lady, the time, and the occasion of the visit were immediately forgotten, until piqued at his absorption in the book and his forgetfulness of herself, she curtly dismissed him with the advice, that if the book was so much more entertaining than she, to take it with him. This book was the beginning of your Grand Lodge library, and is yet upon your shelves.

“ ‘In 1845, on the recommendation of the Committee on Masonic Library, acting upon the suggestion of the Grand Secretary, who reported, “We believe that a commencement should be made, and additions be made from time to time, as the Grand Lodge may be able, so that in time we may have a collection of Masonic information that will be an honor to us,” the Grand Lodge appropriated *five dollars*, “to be expended under the direction of the Grand Secretary, for securing such information as he may see proper.” And thus, in the absence of the evidence to the contrary, we believe, was laid the commencement of *the first* Grand Lodge Library in existence. A few individuals in this country, and in Europe, had doubtless made collections of this kind, large for the means available; but to this Grand Lodge, under the foresight of your present Grand Secretary and Librarian, is, we repeat, due the

honor of leading in the establishment of the first Grand Lodge Library. Since then it has, as liberally as its means have justified, continued the same wise course, until now the wave caused by the stone it thus cast into the masonic mill pond, has traveled widely, and more widely, until the collection of Masonic books has become, to a considerable extent, a "craze," and to supply the demand, a business; or at least it was so until lately, as the search for "hidden treasures" of the kind has been so thorough and microscopic as to almost exhaust the supply; and the demand for Masonic literature bids fair to cease from sheer inability to find material for its supply.

"Nor has this Grand Lodge confined itself to the collection of purely Masonic books, in the sense only of Masonic magazines, proceedings, laws, and addresses, or polemics between warring factions of the brotherhood. As the roots of a thrifty tree stretch out into the earth, as widely as do the branches into the air, and so come in relation with their surroundings, so does Masonry interlace with and take its form and pressure, its growth and bent, from contemporaneous matter. Political systems, scholastic and religious culture, all its various environments have affected it as it has them, until, as in tracing to their fountain-head the national peculiarities of victorious people, one has to familiarize himself also with the history of those who have been subjugated; so, in studying Masonry, must he make long excursions into those cognate but outlying fields. With this in view, your Librarian has enriched your collection with books of travel, of history, of poetry, and even of fiction; while in those "quaint and curious volumes of forgotten lore," treating of the worship of the powers of nature, of the occult sciences, and of those thousands of "uncanny subjects on which few well-regulated minds desire to dwell," your shelves contain many rare and valuable volumes. And thus, commence-

ing with a single book, in 1844, the Library of the Grand Lodge of Iowa, as shown by the catalogue prepared and submitted at their session in 1883, by your Librarian, and including the Bower Library, now contains many thousands of pieces of valuable works and pamphlets, Masonic, religious, artistic, and miscellaneous, besides a handsome collection of medals, prints, and articles of *vertu* and bric-a-brac, many very rare, a few uniques, and if estimated at cost to you and to Brother Bower, at a very moderate estimate worth between twenty and thirty thousand dollars. Thus in far less than the time expected by your committee in 1845, have we reached that "collection of masonic information" which they promised should be "an honor to us."

"Yes, from 1845 to 1882, from an appropriation of five dollars for the purchase of a book periodical, for binding, to the magnificent grant of four thousand dollars for the purchase of the 'Bower collection,' the largest and most valuable private collection, at that day, in this country, if not the world, was but the period of the active life of the manhood of your Librarian, who addresses you to-day.

"And the increase of Masonic libraries during these later years throughout the several states indicates a healthful growth and a greater desire for Masonic literature of the past and present.

"Here in the library (soon to be stored in this building) are gathered the dearest thoughts and expressions of the most eminent patrons of Masonry. It is of incalculable value to the present, and to the generations that are to follow will be doubly so.

"I have alluded to two brothers and quoted from one — Brothers William Baker Langridge and Robert Farmer Bower, both intelligent, earnest, and successful collectors of Masonic books, and both during their entire

Masonic lives the true, warm, and helpful friends of the library and its Librarian.

*“ ‘Oh for the touch of a vanished hand,
And the sound of a voice that is still!’*

“For could our dear brothers but know today that their most cherished desires are about to be realized they would be happy beyond measure. The last Masonic paper our Brother Langridge wrote was the ‘Report on the Library,’ from which we have quoted, as we will again, in reference to this building.

“Some ten or more years ago the brethren and the Grand Lodge of Iowa were crazed on the subject of the erection of a costly ‘Temple,’ and would have swamped the Grand Lodge and Masonry in Iowa too, had not the Grand Secretary opposed the foolish scheme with all his might and influence. It well nigh swamped him in the frenzy of the hour, but when they had returned to their ‘sober second thought,’ all were glad at the failure of the scheme.

“A few years later, in June, 1876, the Grand Secretary in his report as Librarian, used this language under the head of

“ ‘FIRE-PROOF BUILDING FOR LIBRARY

“ ‘No intelligent or thoughtful man or Mason of the state or from abroad has visited our library during the past year who has not expressed himself freely upon the risk of continuing so valuable a collection of books and papers in a *building not fire-proof*. No money could replace many of the books and records if destroyed. . . The subject is of such importance that the Grand Lodge cannot long, in justice, ignore it.’

“And, strange to say, many of those same brethren

now changed sides, and upon this, charged that officer with the very design they had previously advocated and he opposed. So difficult is it to educate a large body of men or brethren to a correct and just view of a measure of great importance.

“With this, the earliest reference, we give the last — that of 1883 — by the committee, and upon this subject of a ‘fire-proof building’ the committee add:

“ ‘Having secured so large and valuable a library, the question naturally arises, not less how best to care for and *preserve it from loss*, than how to increase it and add to its value. Your committee would therefore, as our predecessors have done, urge upon you the necessity of preparing a *safe place of deposit for them*. Plans and estimates have heretofore been submitted and are in your archives. The money is provided, and only your order is lacking to supply a place of safety. We should be derelict if we failed to urge upon you most earnestly to care for the treasures which circumstances so fortunately have placed in your hands, and for the preservation of which you are responsible to the world and to the craft, and in which, therefore, you are so largely interested in both a pecuniary and fiduciary sense.’

“Year after year the Grand Secretary harped upon this harp of many strings, calling to his aid ‘committees on the library’ and the ‘Grand Master’ at last. Here and now we take pleasure in stating that our Grand Master Van Saun, from the hour of his election in 1881, has been the earnest and best friend of this *library building* enterprise — a full history of which will be found in the committee’s report to the Grand Lodge, in June next.

“ ‘We are here for this day.
To stamp on the clay.
A part of ourselves
That may never die.’

“We must confess in this good hour, that

“*‘We looked beyond
Through waiting years of sun and rain.
.
And never thought, nor word went wild;
Content if only we could see
This blessed day.’*

“Brother Dr. James W. Staton of Kentucky, President of the ‘American Masonic Collectors’ Association,’ in his congratulations upon this occasion, says:

“‘Of course Brother Parvin is as happy as a father is with his first baby, in the possession and management of this vast library, and in seeing a grand building arise to receive it.’

“The good brother was not aware of the fact that today is the fortieth anniversary birthday of his [our own] first baby, May Parvin Lee (wife of a Mason), as well as of the library, both first seeing light in the beautiful month of May — so it is a happy May-day to us all.

“But we will no longer think, much less speak of the trials and tribulations through which we have passed in our progress to this day and this event — no,

“*‘We would not
Call back the vanished years;
The plans, and hopes, and fears;
Duties, and smiles, and tears
Are ours today.’*

“But they are tears of joy and not of sadness, and to the duties of the hour we betake ourselves and go on with our work to its completion; and when our labors are ended

“*‘And when I lie in the green kirk-yard
With the mould upon my breast,*

Say not, "he did well or ill,"

Only, "he did his best."

He that does his best

Does all he can —

An angel could do no more.'

"Masonry does not consist in costly temples of beauty and strength, nor in the libraries of the collected wisdom of the past and the present. Nor does it yet consist in ceremonies, however sublime and beautiful their ritual, whether secret or public, as those of today. The fathers builded wiser than they knew, when they laid the foundation-stone upon which the moral and social fabric of Masonry has been built through the ages past. It is an institution of growth rather than of creation. Otherwise it had not come down upon the stream of time to us improved as it has been, and today exists as a potent factor in the civilization and progress of mankind.

"Masonry exists in its living principle, and consists of lives and actions, the outgrowth of those principles. It is not all of life to live and will not be all of death to die.

"My brothers, our Masonry (as well as our religion) teaches us, and from this teaching 'we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' It is for admission to that house when the turmoils of life have ceased that we seek and earnestly labor in season and out of season. Yet we know full well that 'a man is not justified by words, but by faith,' and so we look to the 'great light' to enlighten our darkened minds that we may pursue the straight and narrow path, whereby we may find an abundant entrance therein, not forgetting that as we journey on 'we may rejoice in the work of our hands,' if we but do 'the works meet for repentance.'

"To this end we would that all who enter within our

courts to learn our mysteries and to become Freemasons indeed, should not only study the precepts of our royal art, but practice in their daily walk and conversation the lessons which have so often and so forcibly been taught around our sacred altars, whereon no strange fire should ever be permitted to burn. None save the incense of true, faithful, and loving hearts, each striving who can best work and best agree in carrying forward the good designs spread out upon the trestle-board of life by the Master's hand.

"We may not always succeed; there are rains and clouds in the moral as in the physical world, but 'the blue heaven is larger than the cloud,' and we will look for the light of heaven.

*" 'Whenever we will what is good
We are better because we willed;
And there is worth in an earnest would,
Although it be not fulfilled;
For it is not with success that we build
Our life — but with noble endeavor;
Full success is a prize won never.'*

"Let us then at this good hour with the 'pleasures of memory' thickly strewed o'er our pathway and gathered through all these forty years that have gone to return no more, resolve to do our duty to God, to man, and to our country. With the 'pleasures of hope' brightening up before us, encouraging each to a higher attainment in life and so the better accomplish our destiny here, we may return to our homes and to our lodges conscious of having willed aright. Then we may in the 'pleasures of imagination,' recall the joys and pleasures of this welcome and joyous day, thankful that our eyes have seen these things. And so continue to 'hope, hope on, hope ever' till the end comes and our work shall be approved by the Master Builder on high.

*“ ‘For the structure which we raise,
Time is with materials filled;
Our todays and yesterdays
Are the stones with which we build.*

*Truly shape and fashion these,
Leave no yawning gaps between;
Think not because no man sees
Such things will remain unseen.*

*While the day hath light let the light be used,
For no man shall the light control,
Or ever the silver chord be loosed,
Or broken the golden bowl,
May we build God's Holy Temple
In the true Masonic soul.’ ”*

BENEDICTION

Pronounced by Rev. Bishop Perry,
When the procession of Masons was re-formed, and re-
turned to the lodge hall.

INCIDENTS CONNECTED WITH THE CEREMONIES OF THE DAY

May 7, 1884

PROCLAMATION

Mayor Eaton issued the following proclamation to the
business men of Cedar Rapids:

“Gentlemen:—Whereas, the ceremonies of laying the
corner-stones of St. Luke's Hospital and the Masonic Li-
brary occur on Wednesday afternoon, and these being in-
stitutions in which the citizens all feel a common interest,
I do earnestly request that business be suspended between
the hours of one and four o'clock, P. M., to give all an op-
portunity of assisting in the same.

“C. W. EATON, Mayor.”

MASONIC PERSONALS

An invitation had been sent to the resident clergy and city council by Rev. Brother Samuel Ringgold, president of St. Luke's Hospital, requesting them to be present at the laying of the corner-stone of St. Luke's Hospital and the Library Building today.

The mayor and city council accepted the invitation given them to be present at the laying of the corner-stone today, and met at the city hall at one o'clock today, where carriages were in waiting for the clergy.

NAMES OF DONORS TO THE MASONIC LIBRARY FUND

Crescent Lodge, No. 25, A. F. & A. M.; Mt. Hermon Lodge, No. 263, A. F. & A. M.; Trowel Chapter, No. 59, R. A. M.; Apollo Commandery, No. 26, K. T.; Thos. Hearst, G. T. Hedges, C. G. Greene, W. A. Robertson, H. Strictland, W. H. Birchall, J. Roupp, John W. Henderson, Jas. L. Bever, F. J. Upton, A. B. George, N. K. Beechley, O. N. Hull, J. S. Cook, C. S. Bennett, Alex. Charles, B. F. Howland, Frank C. Hormel, J. T. Hamilton, E. A. Charles, P. W. Gifford, H. B. Soutter, Melville J. Smith, George L. Stearns, Samuel Ringgold, D. G. Goodrich, Z. Farr, Amasa Mann, David M. Jones, J. P. Messer, Henri Radermecker, Clayton Harrington, W. H. Smouse, G. M. Olmstead, Chas. B. Keeler, L. W. Bassett, J. Louis Billau, C. D. Van Vechten, Chas. F. Luburger, C. H. French, W. S. Moulton, F. Witousek, W. M. Anderson, G. Y. Smith, C. E. Grosjean, Henry Erffmeyer, W. Elsom, S. Hawkins, D. E. Miller, J. C. Hulbert, Thos. Farmer, R. H. Jones, L. W. Burt, Chas. A. Clark, J. R. Amidon, John Buchanan, Herbert Furniss, C. E. Calder, C. H. Robinson, Geo. M. Schumm, George R. Lewis, W. B. Mack, Wm. H. Thompson, Oscar Solomon, W. K. Taylor, W. S. Davis, J. S. Anderson, M. Shachre, E. L. Ury, P. Frederick, A. B. Everett, W. H. French, E. F. Gage, E. C. Barber, Gord S. Pettit, W. H. Storrs, D. H.

DeGear, W. C. Beyer, Wm. Beyer, P. S. Robertson, E. L. Day, A. S. Laurance, Geo. W. Wynn, F. F. Dana, S. T. Wiggins, H. L. Phelps, B. F. Parks, Jones, Douglas & Co., John T. Liddle, T. Devendorf, Richard Aher, E. H. Israel, Harry T. Rice, E. O. Edson, W. D. Connell, R. W. Bushnell, Robert Gamble, H. C. Waite, R. A. Allen, R. M. Garrison, B. M. Soule, I. C. Emery, H. C. Miner, J. Cantello, J. J. Powell, Fred A. Pearce, I. N. Whittam, Geo. W. Noble, J. D. Mendenhall, B. E. Burtis, J. W. Traer, R. Lammerbeck, William M. Friesner, B. F. Parker, N. B. Consigny, Will A. Preston, J. B. Turner, Warren Harman, M. L. Ward, Geo. W. Bever, A. V. Eastman, C. W. Eaton, G. F. Van Vechten, N. E. Brown, J. Morton, J. G. Graves, W. B. Leach, C. P. Emerson, A. R. Foote, Wm. Flanagan, John B. Bever, C. Butler Weeks, C. L. Miller, Henry F. Miller, J. S. Hardwick, H. O. Fosdick, A. H. Connors, W. D. Watrous, F. A. Simmons, W. W. Smith, C. E. Chandler, J. L. Spellman, W. P. Daniels, J. A. Hildebrand, James Morrison, J. C. Smith, Wm. G. Thompson, John Hunter, H. & J. M. Ristine, G. R. Skinner, U. C. Blake, M. A. Higley, John T. Stoneman, E. W. Howell, Samuel Ringgold, E. I. Foster.

COPY OF THE POEM ON "LIGHT"

By Z. A. Scobey, of Pleiades Lodge, No. 248, A. F. & A. M., Fayette, Iowa, was placed in the corner-stone of the Grand Lodge Library Building at Cedar Rapids, Iowa, May 7, 1884, and in memory of Brother Robert Farmer Bower, that profound Mason, whose costly library will form one of the chief embellishments of this magnificent edifice.

*When time was hidden in the pall
Of that long, dreary night,
The mighty voice rang out o'er all —
"Be Light!" and it was light.*

*What wonder that in glad acclaim,
And with inspired might,*

*The sons of God did all proclaim,
"Hosanna, Lord of light."*

*And through six thousand fleeting years
The strain has rolled along,
Grand music of the heavenly spheres,
That joined the angels' song.*

*But not alone on nature's face
The orient smiles were shed,
But from our lost and ruined race
A greater darkness fled.*

*God sent the lamp of light divine,
Right from the throne of love,
Upon the path of life to shine,
And guide our steps above.*

*How fitting, then, on this glad day
That we, with pure delight,
This corner-stone with reverence lay,
On which to build — "more light."*

*Oh, may our books and works all shine
Around this "Mason's home,"
All glowing in the light divine,
From God's eternal throne.*

*Then shall our children's children rise,
In ages yet to come,
When we have passed into the skies,
Command the work now done.*

*And gather in this sacred shade,
To read, and think, and pray,
And bless our God, that we have laid
This corner-stone today.*

*Grand work! may it in coming days
Stand here, a beacon-light;
A monument of joy and praise,
Hailed with supreme delight.*

INSCRIPTION ON THE CORNER-STONE

North Front:

“Grand Lodge of Iowa,
A., F. & A. M.
1844-1884.”

East Front:

“Geo. B. Van Saun, Grand Master.
T. S. Parvin, Grand Secretary.
May 7, 1884.”

July 4, 1886, Grand Master Granger officiated at the laying of the corner-stone of the State Insane Hospital at Clarinda. The occasion was an important one for the State of Iowa, and was graced by the attendance of many State officials. Governor and Brother Buren R. Sherman delivered the oration of the day.

In 1893 Grand Master Fellows made especial mention of the laying of the corner-stone of the Iowa Soldiers' and Sailors' Monument at Des Moines. He said in part:

“No more distinguished and highly appreciated honor was ever conferred upon the Masonic fraternity of Iowa than that conferred by the invitation extended to the Grand Master by the Iowa Soldiers' and Sailors' Monument Commission to lay with Masonic ceremonies the corner-stone of the monument to be erected in the Capitol grounds at Des Moines, by the State of Iowa, ‘for the purpose of perpetuating an expression of the appreciation of the people of Iowa of the patriotism, courage, and distinguished soldierly bearing of their fellow citizens as manifested during the war of the rebellion.’

“The invitation was accepted on behalf of the entire fraternity of Iowa, with the liveliest sense of the great honor conferred, and with an earnest desire to fitly represent and illustrate, not alone the principles of brotherly love and friendship, morality, and virtue we profess, but as well the broad conservative spirit of patriotism and devotion to duty we owe to the government of the country in which we live.

“The Grand Lodge was opened in ample form and the duty of laying the corner-stone performed agreeable to our ceremonies, and so far as was in the power of your officers to do so, in such manner as to reflect credit upon the Grand Lodge. The occasion was a most notable one. A great commonwealth paying a just and deserved tribute of honor to her citizen soldiery, living and dead. The state was grandly represented by the officers of the Executive, legislative, and judicial departments of the Government, while many thousands of private citizens by their presence proudly represented the great untitled masses of the people. The post of greatest honor was by spontaneous and universal sentiment awarded to the veterans, who, in their organized capacity as a Grand Army of the Republic, were there to accept and receive on behalf of the living, and in precious memory of the dead of their comrades in arms, this tribute of a grateful and patriotic people. To that organization and its distinguished commander, was gladly yielded the right to lead and command the great parade, and as cheerfully was granted by all to the Grand Lodge of Iowa the exclusive control of the ceremony of depositing in its proper place the corner-stone of the monument there to be erected.

“Here civil authority, military power, and organized fraternity, each distinct in representation, but as a whole exemplifying the grand idea of true, courageous, and patriotic citizenship, was ready to give a heartfelt response to the thrilling words of the Commander of the G. A. R., George A. Newman, when he said: ‘Be loyal to that flag;

there is no symbol greater or nobler. It tokens the possibilities of the American people and its liberty, and to the heroes who sleep, and the heroes who live, you fell, you stand. The flag still waves. Let all the people respond. We shall be loyal to it.'

"Standing in such soul-inspiring presence, even after the lapse of more than a quarter of a century after the heroic deeds were performed that so richly earned such recognition, and listening to their recital by Iowa's greatest orator and statesman, Hon. James Harlan, and contemplating the beauty of the monument that was to perpetuate the memory of the heroic actors, one could but feel the full force and truthfulness of his words as he exclaimed: 'No, no, my countrymen; the monument which shall arise on this foundation of granite, though as faultless in its proportions as a divine incarnation, as pure in design as the heart of the daughter of Iowa who conceived it, as radiant in beauty as a morning star, and as simple and apt in the story it will tell of glorious deeds performed as the history of Creation, it would fail to properly proclaim the admiration for her heroic defenders.'

"It was, indeed, a proud day for Iowa, and a day that should be marked by a white stone in the history of Iowa Masonry." (XIV-77)

In 1897 Grand Master Ball laid the corner-stone of the Iowa Industrial School at Mitchellville. There was a large attendance of brethren, State officials, trustees and officers of the school. Brother F. M. Drake, Governor of Iowa, and Brother Sidney A. Foster delivered fine addresses.

In 1903 Grand Master W. S. Gardner reported having laid four corner-stones during his term of office, officiating each time in person. At the laying of the corner-stone of the Polk County court-house at Des Moines all of the elective Grand Officers and the Deputy Grand Master, Grand Marshall, and Grand Tyler attended.

In 1905 Grand Master Charles C. Clark officiated at

the laying of the corner-stone of the public library building at Iowa Falls, the address being delivered by Brother John W. Wells, Past Grand Commander.

On October 12, 1905, Grand Master William H. Norris presided at the laying of the corner-stone of a free library building at Storm Lake, and two days later he laid the corner-stone of the court-house of Benton County at Vinton.

In 1907 Grand Master William F. Cleveland convened the Grand Lodge in emergent communication on June 3d, the day before the annual communication at Clinton and proceeded to lay the corner-stone of the beautiful Masonic building that has since been erected by the Consistory of the Scottish Rite at Clinton. A feature of the occasion was that all of the Grand Officers, both elective and appointive, were in their several stations and places, and the entire service was performed without the use of a book of ceremonials. The address by Brother L. P. Allen was interesting and highly appreciated.

Grand Master Frederick W. Craig was especially busy in this direction. In 1911 he reported having laid the corner-stone for a college building at Harlan on August 16, 1910, for a public library at Osage on July 10, 1910, and for the post-office building at Decorah on April 25, 1911. Grand Master Craig officiated in person upon every ceremonial occasion that occurred during his term of office.

The Masons of Des Moines were impressed for a long time with the necessity of securing suitable quarters for the rapidly growing Masonic bodies of that city. The old Masonic Temple, which for a quarter of a century had been their home and the scene of many an enjoyable occasion, had been sold. A very desirable site at the corner of West Tenth and Locust streets was secured and there they decided to erect a Masonic Temple that would fully meet the requirements of the Craft for many years and which would be the realization of a hope long slumbering in the minds of the most progressive and aggressive Masons of Des Moines.

The Masonic fraternity was invited to lay the corner-stone May 22, 1912. Grand Master Louis Block accepted and convened the Grand Lodge in emergent communication at the old Masonic Temple. A large number of Master Masons attended and under escort of Temple Commandery No. 4, Knights Templar, city officials, bands, and U. S. Cavalry, the Grand Lodge proceeded to the site of the new Temple, where the beautiful and impressive ceremony was performed according to the prescribed ritual of the Order. Past Grand Master Frederick W. Craig was the orator of the day and delivered an address worthy of the occasion. This was one of the most interesting and notable Masonic events that the city of Des Moines ever experienced.

The inviting of the Masonic fraternity to perform the imposing ceremony of laying corner-stones of public buildings is evidence of the confidence and esteem in which the Masonic institution is held by the people of the state and nation.

The beautiful and impressive ceremony of dedicating halls and buildings to the exclusive service and use of Free Masonry has ever been held in high regard by the fraternity, and the practice has always been encouraged by the Grand Lodge of Iowa. It is regarded as a most important ceremony which should be performed as soon as convenient after the building is completed and nearly all of the Masonic Temples and halls in Iowa where used exclusively by the Masonic fraternity have been thus solemnly dedicated.

CHAPTER II

Masonic Colleges

During the early history of the Grand Lodge of Iowa there existed among the members a strong desire to do something along the line of education of the sons and daughters of Master Masons who were unable to educate themselves. The Masonic fraternity in other jurisdictions was promoting educational enterprises and the thought seemed to have become a belief among our members that the most important mission of Masonry was to see to the education of the children of Master Masons. This idea may have been strengthened by the knowledge that much had been accomplished by our English brethren who prided themselves upon their boys' and girls' schools established and supported by the Masonic fraternity. It is stated that children of many English Master Masons have reason to rejoice because of the education they have received through these schools, the management of which has brought expressions of approval and satisfaction from American visitors who realized the good work thus being done.

In several jurisdictions of this country steps had been taken to establish Masonic colleges under the control or patronage of the Grand Lodges while a number of large and prosperous lodges had assumed the duty of rearing and educating orphans of deceased Master Masons. This was usually done by sending them to some educational institution at the expense of the local lodge. This thought seemed to possess the founders of Masonry in Iowa strongly and Brother Oliver Cock, the first Grand Master, in his annual address in 1845, recommended the erection of an institution

for the education of the children of indigent Masons. This met the hearty approval of the Grand Lodge and resulted in the adoption of the following resolution:

“Resolved, that the Most Worshipful Grand Master appoint a committee of five to propose and digest a plan for the disposition of the Grand Charity Fund, with a view of hereafter making it available for the purpose of establishing an Orphan School, under the jurisdiction and supervision of the Grand Lodge and to report fully thereon at the next Grand Annual Communication.” (I-48, Reprint)

The committee appointed under the resolution made its report and submitted the following resolutions, which were adopted:

“Resolved, that a central committee consisting of three from Iowa City Lodge and one from each of the other lodges in this territory be selected who shall prepare and submit to the Grand Lodge at the next Annual Communication a report of such plan or system as may be considered most desirable and feasible for the establishment of a Central Charitable Institution of Learning, and to ascertain what aid can be procured for the erection and support of the same.

“Resolved, that the several lodges of Iowa be requested to appoint a committee of three or more for the purpose of promoting and encouraging a system of useful education within the neighborhood of their respective lodges for the benefit of the orphans and poor children of Masons.

“Resolved, that the lodges under the jurisdiction of this Grand Lodge provide means for, and attend to the instruction of orphan children of Masons until the next Grand Annual Communication, and report the same to the Grand Lodge.” (I-104, Reprint)

The Central Committee made a report in 1847 and recommended that owing to the infant state of the Masonic fraternity in Iowa, it would be premature for the Grand Lodge to take any further action at that time, except to appoint a committee to investigate the subject fully, and to re-

port to the Grand Lodge such facts and statistics on the subject of education as they might be able to procure. The report of the committee was adopted by the Grand Lodge and the Committee was continued with instructions to report at the next annual communication.

We cannot find that this committee ever made any further report, nor was there any further attempt made by the Grand Lodge in regard to the subject of education until the year 1852, when the following preamble and resolution were adopted by the Grand Lodge, viz.:

“Whereas, the subject of education is one in which we feel a deep interest, and which should engage our individual attention, generally, and,

“Whereas, it is very desirable for this Grand Lodge to build and sustain an institution of learning as soon as the means will justify; therefore,

“Resolved, That a committee be appointed to mature and report to this Grand Lodge a plan for the general accumulation of a fund by annual contributions, or otherwise, for the purpose of establishing an institution of learning of a high order, under the jurisdiction and patronage of this Grand Lodge.” (I-374, Reprint)

At this same session of the Grand Lodge it adopted the following resolution: “Resolved, That the Charity Fund of the Grand Lodge of Iowa be set apart from this time forward as a fund for the building and endowment of a Masonic institution of learning in this State, and that a committee be appointed to perfect and present, at the next annual communication of this Grand Lodge the details of a plan of organization for such institution.” (I-413, Reprint)

The committee created by the above resolution presented the following report:

“The committee to whom the subject of maturing and recommending a plan to raise funds for the purpose of creating and sustaining an institution of learning, under the

patronage and control of this Grand Lodge respectfully report, that they have had the same under consideration and believing that the propriety of the Grand Lodge engaging without delay, in the cause of education, will not be called in question, have not deemed it necessary to offer a single argument in its favor. Your committee are also of the opinion that several years will, in all probability, pass before the Grand Lodge will possess, or can raise the necessary funds to commence building, but they deem it important to commence now, and by the adoption of some system by which the funds will be accumulating, ultimately, and, as they hope, at no very distant period, secure the desired object. They would therefore recommend that the Trustees of the Iowa Masonic College be elected by the Grand Lodge, and that said Trustees incorporate according to the provisions of the statutes, and solicit donations from the subordinate lodges and members of the fraternity, for the above specified object.

“Your committee would also recommend that the present ‘Grand Charity Fund’ be placed at the control of said Trustees, for the same purpose, and that twenty-five per cent on Grand Lodge dues, hereafter paid in be set apart for the same specific object.

“Your committee feel assured if the above plan should be adopted, and the funds as they accumulate be placed at interest, on sufficient security, that this Grand Lodge will eventually be able to establish and sustain an institution of learning that will be honorable to the fraternity, and incalculably beneficial in its results.” (I-418, Reprint)

This report was laid on the table. Again in 1853 a resolution was introduced which provided that a tax of one dollar be levied upon each member of the order for the purpose of creating a fund for the erection and endowment of a Masonic State University, which was on motion laid on the table.

In his annual address in 1866 Grand Master E. A. Guil-

bert mentioned the receipt of a circular from the committee appointed by the M. W. Grand Lodge of North Carolina, also a private letter from the chairman of the committee setting forth a plan for the creation of a National Masonic University to be located in the geographical center of the United States, and to be endowed by contributions from Masonic lodges and individual Masons. In replying to the communication the Grand Master said in part:

“Entertaining, as I do, views adverse to the proposition you make, I must decline using my official influence to further them in any way. The movement seems to me entirely Utopian, and the experience the Craft has had in such enterprise does not appear to warrant a new outlay of money in that direction. I will lay the matter before the Grand Lodge in June. It is for that M. W. Grand Body, and not for myself, to decide whether or not Masonic aid shall come to you from Iowa.” (IV-311)

The committee on Grand Master’s address in making its report submitted the following resolution which was adopted by the Grand Lodge:

“Resolved, That the Grand Lodge of Iowa deems it inexpedient to extend aid or encouragement towards the erection of a National Masonic University, as proposed by the Grand Lodge of North Carolina.” (IV-358)

The frequent and persistent efforts that were made to interest the Grand Lodge in endorsing and financially assisting a scheme for the establishment of an institution for the education of the boys and girls of indigent Master Masons have been presented here at length, to show the strong sentiment that prevailed among the Craft in favor of the plan. As subsequent events proved, the plan would have seriously burdened the Grand Lodge had it been adopted. Without doubt the splendid system of common and high schools then instituted and since perfected, together with the large number of higher state institutions that have been established during the intervening years, so fully provided

free education for all as to completely remove the necessity for the Grand Lodge to engage in the business of educating the children of the members of the fraternity.

A strong sentiment for standard Masonic literature for the use of the brethren prevailed. Grand Master Theodore S. Parvin, in his annual address in 1853, urged the importance of subscribing for some of the Masonic periodicals of the day and appended a list of the leading Masonic journals which he recommended to the Craft. Later in the session the Grand Lodge adopted the following resolution:

“Whereas, The Masonic publications of the day contain much useful information to all readers, and much that is indispensable to all working Masons —

“Resolved, That the Grand Lodge earnestly recommends to all our brethren and especially to officers of lodges to subscribe for and read one or more of the publications.”
(I-460)

Grand Lodge Masonic Temple

Following the lead of a number of other Grand Lodges which had permanently located in some city where they had erected Temples, the desire to permanently locate the Grand Lodge of Iowa in a Temple of its own in some one of the principal cities of the state, found expression in the introduction of resolutions at several annual communications. In 1865 a resolution was offered providing that the annual communication should thereafter be held in the city of Des Moines. This was received by the Grand Lodge and ordered submitted to the subordinate lodges for their consideration. A large number of these failed to express themselves. A majority of those that did take action opposed the measure. As the vote was so light and not regarded as a full expression of the lodges, further action was postponed until June, 1868, instead of 1867, as originally contemplated in the resolution.

In 1868 the committee presented the following report, which was accepted after some discussion :

“Your committee to whom was referred the subject of a Masonic Temple for Grand Lodge purposes, beg leave to report, that after giving the subject some consideration, we are of the opinion that it would be for the interest of the Grand Lodge to give itself a permanent habitation.

“There are now over two hundred chartered lodges in the State, the business with which demands a large amount of time from the Grand Secretary and other officers, and for this reason, as well as the rapid growth of the order in the State, the Grand Lodge should have a permanent location, where the records, papers and documents belonging to the Grand Lodge could be preserved, and the business of the Secretary transacted, and where also a Grand Lodge library could be gathered together and kept, and where suitable accommodations would be always ready for the annual convocations of the several Grand Bodies of Masons.

“The business of the Grand Secretary, if not now, soon will be sufficient to employ his whole time, and we deem it of great importance that the records should be carefully preserved. This in the nature of things as they now are, cannot be done as well as if the Grand Secretary was provided with a permanent office.

“Your committee do not propose to go into the consideration of the ways and means to attain this end ; they deem it of primary importance for the Grand Lodge to determine whether or not it will locate the Grand Lodge ; after deciding to do so, committees of Ways and Means can be appointed.

“Your committee could cite you to the acts of other Grand Lodges in this regard, and if the necessity and propriety exists with them, why not with us ?

“Your committee would call the attention of this Grand Lodge to the action of the Grand Lodge of Illinois, a copy of which is hereto appended, and would recommend that this Grand Lodge take precisely similar action, and that adver-

tisements be inserted in some of the principal papers of the State similar to that hereunto appended."

PROPOSALS FOR THE PERMANENT LOCATION OF THE GRAND
LODGE OF A., F. & A. M. OF ILLINOIS

"At the annual Communication of the Grand Lodge, in October last, the first four officers were appointed a committee to receive proposals for the permanent location of the Grand Lodge from the several cities in Illinois.

"The fraternity of the several cities in Illinois are therefore invited to submit proposals for such permanent location, and to specify the amount offered in money, lands, lots or other property; lots and land to be described in full, with valuation.

"Said proposals to be filed with one of the undersigned, endorsed 'Proposals for permanent location of Grand Lodge,' on or before the first of July A. D., 1868, and to be opened in the presence of the Grand Lodge on the first day of the Grand Communication in October next.

"[Signed] J. R. GORIN, Grand Master, Decatur.

CHAS. FISHER, D. G. Master, Springfield.

DEWITT C. CREGIER, G. S. Warden, Chicago.

JAMES A. HAWLEY, G. J. Warden, Dixon."

"All of which is respectfully submitted.

H. J. PLAYTER

SIM. D. WELLING } Committee."

W. B. LANGRIDGE } (IV-639)

On motion the entire matter was again referred to a special committee, consisting of Brothers Kasson, Guilbert, and Kidder, who reported at length in 1868 urging the importance of permanently locating the Grand Lodge in some city and suggesting that in the absence of sufficient funds in the Grand Lodge Treasury to undertake the erection of a Temple, that a MASONIC TEMPLE ASSOCIATION be organized with a capital of one hundred thousand dollars, shares of fifty dollars par value, stock to be offered to the lodges

throughout the state, the Temple to be located in the city of Des Moines, and that the city council be invited to aid in the erection of the Temple. On motion, consideration and final action were deferred till the next Annual Communication and the Grand Secretary was ordered to notify the subordinate lodges in order that their views might be intelligently presented by their delegates at that time.

When the matter was brought up for consideration and final action in 1869, a vote of lodges was had and upon the result of that vote the Grand Master declared the entire subject indefinitely postponed.

Immediately following the final disposition in 1869 of the project to locate the Grand Lodge permanently at Des Moines, the following communication was received from Brother J. J. Burtis of Davenport:

“To the M. W. Reuben Mickel, Grand Master of Masons in the jurisdiction of Iowa:

“Having long entertained a most favorable opinion of the Masonic Institution, based upon many years membership therein, and a very pleasant fraternal intercourse with its officers, Grand and Subordinate, I am desirous of testifying the same in some tangible and useful way.

“The M. W. Grand Lodge of Iowa, having wandered from place to place without a local habitation for a quarter of a century, has yet made for itself a name known and honored at home and in foreign lands, and is now, as I learn, desirous to secure for a term of years, at least, more permanent quarters for its sessions and library.

“I beg therefore through you, Worshipful Sir, to tender to the Grand Lodge of Iowa, a permanent lease free of cost, of the ‘Burtis Opera House’ (Hall and rooms) for its sessions and its library, where the brotherhood may congregate in peace, safety and comfort.

“J. J. BURTIS.

“Davenport June 1st, 1869.” (V-60)

This proposition was referred to a special committee, which made the following report and recommendations:

“The committee appointed to consider the communication of Brother John J. Burtis, beg leave to report the accompanying resolutions and recommend their adoption:

“1. Resolved, That the proposition of Brother John J. Burtis to make a permanent and gratuitous lease of the Burtis Opera House and its rooms to the Grand Lodge of Iowa for its sessions and its library, is truly characteristic of that brother, who has become so deservedly distinguished for his many liberal and enterprising deeds, and the Grand Secretary is instructed to communicate to him the high appreciation by the Grand Lodge of his generous offer.

“2. Resolved, That to enable the Grand Lodge to accept this proposal, that Section I of the By-laws of the Grand Lodge be amended by adding thereto the following:

“ ‘Provided, That at the Grand Annual Communication to be held in the year 1870, the Grand Lodge may determine that its sessions shall be held continuously at Davenport for a period not exceeding five Grand Annual Communications after the year 1870.’

“3. Resolved, That the above proposed amendment to the Grand Lodge by-laws be submitted to the particular lodges for their approval.” (V-61)

The above report was adopted by the Grand Lodge after adding the following resolution: “Resolved, That the elective Grand Officers of this Grand Lodge are hereby authorized to arrange with Brother J. J. Burtis for suitable rooms for the Archives of the Grand Lodge, and to remove and arrange the same, before the next Annual Grand Communication in the year 1870.”

In 1870 the Grand Lodge met in annual communication in the Burtis Opera House. In his annual address, Grand Master John Scott said:

“I am advised that a majority of the particular lodges have voted to the Grand Lodge the authority to settle for a

term of years that the annual convocations may be held at Davenport. Having been offered a home for the Grand Lodge by Brother J. J. Burtis, in his excellent and well appointed Opera House, free of all cost, and for so long a period as this Grand Body may choose to occupy it, I proceeded to place the matter in due form, and have placed in the hands of the Grand Secretary a formally executed lease of this property. The Grand Lodge is now to all intents and purposes, able to use this magnificent property for its annual meetings, and as a place of deposit for its archives, as fully as it would have been had it advanced the funds with which it was erected. The Grand Lodge is to be congratulated upon the possession of a Grand Hall such as is possessed by few similar bodies, and upon numbering among its friends one having such earnest love for Masonry, and also the ability and the desire to serve his fellow craftsmen, as is evidenced by the action of our big-hearted brother.

"I think I may safely assume that it matters little whether you now resolve to stay here five years or not. The inducement to meet here from year to year, so long as we have a home here, and have none elsewhere; so long as we have our library here and other Archives here, are apparent." (V-126)

There seems to have been some opposition to accepting Brother Burtis's offer, for the following resolution was offered, viz.: "Resolved, That the Grand Lodge in pursuance of the power delegated by the particular lodges, be located at Davenport for five years," but final action upon it was postponed by the adoption of the following resolution: "Resolved, That the consideration of the above resolution be postponed till the next annual communication." (V-184)

At the annual communication of the Grand Lodge in 1871, after several attempts to amend the resolution presented the year before, it was by votes of lodges declared to have been adopted — and the Grand Lodge located at Dav-

enport for five years from and after June 1, 1870. Annual Communications were held in Davenport for four years, viz.: 1870, 1871, 1872 and 1873. The Grand Lodge decided by vote in 1873 to hold its Annual Communication of 1874 in Des Moines, which action annulled its agreement with Brother Burtis. The Grand Secretary was instructed to have the lease of the Burtis Opera House cancelled. At the same time the Grand Lodge passed a resolution of thanks to Brother Burtis for his generosity.

This experience seemed to have destroyed all desire for a permanent home and temple for the Grand Lodge. The Grand Lodge Library has since then been permanently located in a handsome fire-proof building in the beautiful city of Cedar Rapids, but so far as the Annual Communications are concerned the Fraternity seems satisfied to hold them in different parts of the State.

National Masonic Congresses

As a consequence of the sentiment that resulted in the creation of the Grand Encampment of Knights Templar of the United States, and the General Grand Chapter Royal Arch Masons of the United States as Grand Governing Bodies of Templar and Capitular Masonry in this country, endeavors were made very early in the history of this country to unite the several Grand Lodges of Symbolic Masonry into one Supreme Grand Lodge.

Looking backward over the early history of Masonry in this country, it seems somewhat strange that a Supreme Grand Lodge was not organized during the early colonial days when the habits and customs of the mother country exerted such a potent influence upon the social conditions in the then English province of North America. Many of the early Masons received their degrees in England either before coming to this country or while "back home" on a visit. In Boston, as early as 1754, with Henry Price the Provincial Grand Master of New England in the chair, and

Benjamin Franklin present, a committee was appointed to prepare and present a petition to the Grand Master of England for a deputation for a Grand Master of North America, Jeremy Gridley being nominated. The "petition" is included in the records of the same meeting and concludes as follows: "And whereas, Masonry originated here anno 5733, and in the year following Our then Grand Master Price received orders from Grand Master Crawford to establish Masonry in all North America in pursuance of which the several lodges hereafter mentioned have received Constitutions from us. We therefore crave due precedence and that in order thereunto our Grand Master elect may in his deputations be styled Grand Master of all North America, and your petitioners as in duty bound shall ever pray."

At a meeting held on the 21st day of August, 1755, Henry Price presiding, Brother Jeremy Gridley presented a deputation appointing him "Provincial Grand Master of all such Provinces and Places in North America and the Territories thereof of which no Provincial Grand Master is at present appointed." Jeremy Gridley adorned the office until his death in 1767, when he was succeeded by John Rowe, who rendered a similar service until his death in 1787. In 1767, however, by virtue of a deputation from the Grand Master of Scotland, Joseph Warren organized a Provincial Grand Lodge of "Ancients" in the Green Dragon Tavern in Boston. At Warren's death at the battle of Bunker Hill, the brethren composing the Provincial Grand Lodge chose their own Grand Master in the person of Joseph Webb. During the struggle of the colonies for liberty the provincial lodges were weaned from the mother Grand Lodge and learned to walk alone. Plans for a United Grand Lodge were proposed by each governing body and on the 5th of March, 1792, the union was happily effected under the title of the "*Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of the Commonwealth of Massachusetts,*" substantially putting to

an end for the time being at least the question of a Supreme Grand Lodge in this country.

As early as 1779 a meeting of Masons was convened at Morristown on Saint John's Day (Evangelist) at which it was claimed that George Washington was present. Their deliberations resulted in the issuing of a communication to each of the then existing Grand Lodges of the United States, upon the subject of a General Grand Lodge.

In 1780 the Grand Lodge of Pennsylvania is said to have convened in a called or special communication for the purpose of considering the subject of organizing a Supreme Grand Lodge of the United States. Favorable action was taken and resolutions adopted strongly recommending that George Washington be called upon to accept the office of first Supreme Grand Master, but nothing ever came of the movement. Again on March 22, 1822, pursuant to a call signed by twelve Master Masons, with Henry Clay at the head, all of the signers being members of Congress, quite a number of prominent Masons assembled at the National Capitol in Washington, D. C., to seriously consider the formation of a Supreme Grand Lodge. A committee was appointed to address a call to the several Grand Lodges of the country asking them to send delegates to a meeting to be held in the city of Washington, D. C., on the second Monday in February, 1823, to consider the advisability of organizing a National Grand Lodge. We have been unable to find any record of the proposed meeting. Since then at frequent intervals conventions have been held having for their object the creation of a Supreme Grand Lodge. Masonic Congresses have met seeking to attain uniformity in the Ritualistic work and to agree upon, and preserve the Land-marks of Ancient Craft Masonry.

The first action taken by the Grand Lodge of Iowa upon this subject was in 1845, when a resolution was adopted approving the action of a Grand Masonic Convention held in Baltimore in May, 1843. This Convention sought to pro-

vide for triennial conferences by the adoption of the following resolution: "Resolved, That this convention recommend to the several Grand Lodges that the next meeting of the Grand Masonic Convention of Free and Accepted Masons be held in the city of Winchester, Virginia, on the second Monday in May in the year 1846."

Grand Master McCleary learning that Brother J. R. Hartsock, Deputy Grand Master, was leaving for a trip east appointed him his proxy to attend the Winchester Convention as the representative from the Grand Lodge of Iowa. Brother Hartsock attended the Convention and made report. The Convention after meeting and adjourning for three days, adjourned *sine die*, as delegates from only five Grand Lodges had put in an appearance, viz.: North Carolina, Virginia, Michigan, Iowa, and the District of Columbia.

In 1848 Grand Master Humphreys announced in his annual address that he had received a communication from the Grand Secretary of the Grand Lodge of Maryland, calling attention to the fact that the delegates from the several Grand Lodges which approve the formation of a General Grand Lodge of the United States would meet in convention in Baltimore on the twenty-third day of September then next. This Grand Lodge having taken no action in relation to the appointment of delegates to that Convention, he did not feel authorized to appoint them himself. He says further:

"Subsequent to the time of holding the convention of which I have spoken I have received the proceedings of the convention, together with the Constitution of the Supreme Grand Lodge of the United States of America, and an address to the officers and members of the several Grand Lodges of Free and Accepted Masons of the United States which was drafted by a committee of that body. The proceedings, constitution, and address, together with the communication are herewith submitted for your examination. I fully concur in sentiment with that contained in the ad-

dress of the committee of the Baltimore convention. And as my sentiments are better expressed in that address than I can express them myself, I will be content by using a few paragraphs contained in that address. First, a quotation by the committee of the remarks of Brother James Herring: 'In discussing the policy of instituting a supreme head for the order in the United States, he says "of late years we have noticed in many places a disposition to make innovations, and to vindicate those already made; many strange doctrines advanced, and singular enactments published,"' the committee says, "and how happens all this? It is because each Grand Lodge composed as it is, not at all times, of the best and wisest men, does that which seems good in its own eyes. It is because there is no regulating power — no controlling head. The present is an age of commotion — nothing seems permanent or fixed. The cry is for the progressive system — progressive politics — progressive religion. And shall we accumulate progressive Masonry, too? May heaven avert that calamity. And yet, we but too clearly see the approach of that hydra-headed monster, and would cast it to the earth, before it has power to do further mischief?"' (I-170)

We have quoted here at some length to show the line of argument advanced in advocacy of the creation of a Supreme Grand Lodge. Grand Master Ansel Humphreys heartily endorsed the sentiments expressed in favor of the project. This part of the Grand Master's address was referred to a special committee which made report that while they did not approve of all the features of the proposed constitution submitted, they were convinced of the necessity for a general head, and recommended the adoption of the following resolution: "Resolved, That this Grand Lodge adopt the constitution of the Supreme Grand Lodge of the United States." (I-197)

At a National Masonic Convention held in Lexington, Kentucky, September 17, 1853, after considerable discussion

it was decided by the convention "That in their opinion it is inexpedient at this time to attempt the formation of a General Grand Lodge, but from a free interchange of opinion among the delegates assembled your committee believe that the proposition for a National Confederation for specific objects would meet the approbation of the several Grand Lodges to send delegates to a Convention to be held in Washington, D. C., on the first Wednesday in January, 1855, to consider the formation of such confederation." Articles of confederation were adopted and an address was prepared and sent to the Grand Lodges of the United States.

The next Masonic Convention of which we find any record, was held in Chicago in September, 1859. The Grand Lodge of Iowa was represented by three delegates, who were instructed by the adoption of the following resolution: "Resolved, That the representatives from this Grand Lodge to the Masonic Convention to be held in Chicago in September next (1859) are hereby instructed to use their influence and cast their votes against the organization of a National Grand Lodge." (III-271) When the convention decided to organize a National Masonic Congress the delegates from Iowa withdrew.

At the annual communication of the Grand Lodge of Iowa in 1860, the following resolution was adopted: "Resolved, That regarding the National Masonic Congress as a body of no practical use or benefit to our society and uncalled for by either the exigencies of the times or the genius of Masonry, Therefore, Resolved, That the Grand Lodge of Iowa declines to enter into the Articles of Association of said body." (III-306)

In 1887 Grand Master Allen, in his annual address referred to a communication received by him from Grand Master Gove of Minnesota asking him to join in a call for a Masonic Congress of Grand and Past Grand Masters. After fully satisfying himself that the sole purpose of the meeting

was a conference to harmonize conflicting views upon disputed questions of Masonic law and usage, he consented to join in the call but in doing so said, "The experience the allied Masonic organizations have had in the direction of National heads has not been such as to make any Master Mason fall in love with the idea as applied to Ancient Craft Masonry." This sentiment was heartily endorsed by the Grand Lodge. (X-454)

In 1893 Grand Master Monroe C. Crawford, of Illinois, invited the Grand Lodges of the country to send delegates to Chicago, Monday, August 14th of that year, as the guests of the Grand Lodge of Illinois. The invitation was generally accepted and resulted in what has since been known as the "Columbian Congress," it having been held at the time of the Columbian Exposition in that city. The Grand Lodge of Iowa was represented by a full delegation headed by Grand Master Fellows. We quote from his annual address of 1894 upon the subject:

"The Congress was made up of something over one hundred representative Masons from various Grand Jurisdictions in our own and other countries, conferred with no power to legislate or bind anybody to its action. All felt free to consider, earnestly discuss, and announce conclusions upon such questions as were deemed of greatest interest to the craft, and upon some of which differences of opinion and practice exist in different jurisdictions; meeting as brothers though strangers, most cordial relations were quickly established.

"The various topics discussed were considered in the most fraternal spirit, and conclusions reached in most cases with great unanimity, touching the great fundamental principles of our institution there were no differences of opinion, and from a common standpoint questions of policy not vital in their character upon which honest differences of opinion exist, discussions were carried on in the kind and generous spirit characteristic of true Masons.

Many questions were suggested and partially considered upon which, because of the limited time the Congress was in session, no definite conclusions were reached.

“The conclusions announced are hereto appended, and commended to the careful consideration of all. They are given, not for the government of the craft, but as worthy of careful study because of the source from which they emanated.

“Provision was made for the publication of a full report of the proceedings, and such report has recently made its appearance. To all present the occasion was pleasant and profitable. The Grand Lodge of Illinois made ample provisions for the occasion, and many eminent brethren of Chicago were unwearied in the extension of the most cordial courtesies. That like meetings in the future might be profitably held all agreed. No action to that end was taken however, lest the inference might be drawn that an effort was being made to create a body which might in some sense be deemed a supervisory one over the Grand Lodges, to which all were emphatically opposed.” (XIV-13)

The conclusions arrived at by the “Columbian Congress” and referred to by Grand Master Fellows were prepared by Brother J. L. Powers, Secretary of the Congress, who was for many years Grand Secretary of the Grand Lodge of Mississippi.

“The Masonic Congress composed of one hundred and six delegates from thirty-six Grand Jurisdictions, assembled in Chicago on Monday, August 14th and continued in session four days. A full report of the proceedings, including discussions on most important topics will be published by the local committee of Arrangements at an early day. Judge Monroe C. Crawford, Grand Master of Masons in Illinois, was elected President; Vice Presidents and other officers were chosen. A number of very important topics, suggested by the committee on programme, could not be considered for want of time. The gracious courtesy, and the

generous, unstinted hospitality of the distinguished brethren representing the Grand Lodge of Illinois and the local lodges will never be forgotten by those whose privilege it was to attend the Congress.

“The following are the conclusions reached on the topics named, and in the order in which they were considered.

“GRAND LODGE SOVEREIGNTY

“The conclusion of the Congress is, that a Grand Lodge duly organized in a state or other autonomous territory is rightfully possessed of absolute Masonic Sovereignty therein.

“A PLEA FOR IMPROVED PROCEEDINGS

“The conclusion of the Congress is, that the formation of Masonic libraries should be encouraged and fostered; and inasmuch as the published proceedings of our Grand Lodges and other Masonic Bodies do and ever will constitute the larger part of such libraries, greater care and more pains should be bestowed upon the preparation and publication of such proceedings, to the end that they may have greater value in every Masonic collection, and that there should be a freer and more generous distribution of proceedings among the brethren, to the end that Masonic light may be more generally diffused.

“GRAND REPRESENTATIVES

“It is the conclusion of the Congress that under the changed conditions of selecting Grand Representatives too little time has elapsed to give opportunity for definite judgments to the usefulness of the system and it should therefore be continued.

“THE PREROGATIVES OF GRAND MASTER

“It is the conclusion of the Congress that the dispensing power recognized by the old regulations as residing in

the person and office of Grand Master has been so generally exercised by that officer from the organization of Masonry and the lodge system down to the present time that its existence cannot be successfully denied, but that there are no dispensing powers so residing that they may not be limited or wholly denied by the Grand Lodge, save such as inhere in that office under the sanction of the ancient landmarks.

“THE ANCIENT LANDMARKS

“The conclusion of the Congress is, that the ancient landmarks are those fundamental principles which characterize Masonry as defined by the charges of a Freemason, and without which the institution cannot be identified as Masonry.

“THE CREED OF A MASON

“An unequivocal belief and trust in God, is the fundamental principle upon which the institution of Freemasonry was founded and must forever rest.

“APPEALS FOR AID

“The conclusion of the Congress is, that worthy Masons are entitled to relief from brethren and lodges wheresoever they may be found in need of relief, and that the brethren or lodges granting such aid are not entitled to demand reimbursement from the lodges in which they hold their memberships, but that when a member of one lodge is relieved by another, and the financial situation of his lodge is such as to permit, common courtesy and duty alike demand that it should reimburse the poorer lodge relieving its members. Written or printed appeals for aid which do not secure the endorsement of the Grand Master of the jurisdiction from which they emanate should be discountenanced.

“NON-AFFILIATES

“The conclusion of the Congress is that every Mason

ought to be a member of some regular lodge, attend its meetings and share its burdens.

“PHYSICAL QUALIFICATIONS

“It is the conclusion of the Congress that absolute competency to conform literally to all the requirements of the ceremonies of the several degrees of Ancient Craft Masonry fulfills the requirements of physical perfection in a candidate.

“INSPECTION OF LODGE CHARTERS

“It is the conclusion of the Congress that a visitor to a lodge has no right to demand an inspection of the lodge charter.” (XIV-26).

Quite a number of prominent and distinguished Masons responded to an invitation extended by Brother George B. Orlady, Grand Master of Masons in Pennsylvania, to meet in the city of Philadelphia in June, 1909, to consider questions of general interest to the craft. Invitations were first sent to the Grand Masters of the original thirteen Colonial States but later to all of the Grand Lodges lying east of the Mississippi river. While it is said that twenty-six Grand Lodges were represented at this meeting, conclusions arrived at would not assume anything of a national character. Many of the conclusions reached and agreed upon are a part of the laws of the Grand Lodge of Iowa. Conflicting opinions developed in the discussion of apparently unimportant subjects. In reading the printed proceedings of this conference one is impressed with the extreme difficulties that confront every movement having in view the creation of a Supreme Grand Lodge in this country at this day and age of the world.

Under date of July 9, 1909, Past Grand Master Charles H. Mickels of Indiana, who is a very enthusiastic advocate of a National Grand Lodge and who has written a good deal for publication upon that subject in the Masonic journals

of the day, issued a circular letter and sent one to each Grand Lodge in the United States strongly urging the necessity of further conferences having in view the organization of a national body.

One of the most notable and brilliant gatherings of recent years was upon the occasion of the dedication of the new Masonic Temple at Baltimore, Maryland, on November 16, 1909. Thomas J. Shryock, Grand Master of Masons in Maryland, an office that he has filled with marked distinction for more than a quarter of a century, extended a most cordial invitation to the Grand Masters of every Grand Lodge in the United States to attend the dedication ceremonies as his guests. After the ceremonies were over, Grand Master Shryock assembled the Grand Masters present in a conference and presided over their deliberations. Twenty-six Grand Jurisdictions were represented. It is to be sincerely regretted that the Grand Lodge of Iowa was not among the number. Grand Master D. W. Clements had fully intended to attend but at the last moment found himself unable to go. There is no doubt but that such conferences result in much good to the Masonic Fraternity of the entire country. The actions taken and conclusions arrived at carry great weight as emanating from a gathering of representatives of national reputation and influence. The unanimous adoption of the following preamble and resolutions reflected the general opinion held regarding the creation of a Supreme Grand Lodge of Ancient Craft Masonry in this country:

“WHEREAS, at Philadelphia, in June last, there was held a conference of Grand Masters representing nineteen states, at which were considered divers questions of interest to the craft, and

“WHEREAS, on this seventeenth day of November, A. D. 1909, are assembled at Baltimore the representatives of the following named Grand Lodges of our Union of the States of California, District of Columbia, Connecticut, Delaware,

Illinois, Georgia, Kansas, Kentucky, Maine, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York, North Carolina, South Carolina, North Dakota, South Dakota, Oklahoma, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia, Oregon and Maryland.

“Now therefore we unanimously declare that neither the conference at Philadelphia nor this present conference was called with any hope or expectation or desire to suggest or foster the organization of a National Grand Lodge or a Supreme Grand Lodge, or any Grand Lodge or Grand body whatsoever.

“The sole purpose of the Philadelphia Conference and of this conference is to cultivate closer fraternal relations among our several Grand Lodges and all of the Masons of our great country, and to recommend to our respective Grand Lodges such slight modification of our existing laws as may be desirable or needful in facilitating our interstate correspondence and in avoiding all cause of irritation or misunderstanding.

“No one at Philadelphia proposed to form any national or Supreme Grand Lodge, and no one here desires it. We regard it as unfortunate that any Mason in this country should have apprehended that there was or is any purpose, either covert or avowed, to encourage or countenance the idea of such a national or Supreme Grand Lodge.

“Any advocate of the idea of forming a national or Supreme Grand Lodge is acting wholly upon his own initiative and responsibility and received no warrant for his views at the Philadelphia Conference, nor here.

“We feel that it is due to us, and to the sovereign Grand Lodges represented by us that we thus avow our purpose and position. We have no desire to see a national or Supreme Grand Lodge of Ancient Craft Masonry in this country. It could serve no useful purpose and such an idea has no friend or supporter here.”

The Grand Lodge of Iowa has frequently placed itself

on record as being unalterably opposed to the creation of a Supreme Grand Lodge in this country, or as being ready to surrender any part of its powers and prerogatives as the Supreme Grand Governing body of Symbolic Masonry in the Grand Jurisdiction of Iowa. We quote in part from the address of Grand Master Clements upon this subject:

“The sovereign Grand Lodges of the several states are now truly democratic bodies where the representatives of the lodges meet in annual communication on equal footing and have an equal share in making the laws that shall govern and shape the policy that shall control Grand Lodge action, thereby giving voice and aim to the aspirations of the working brethren throughout each great commonwealth, and this is in harmony with the true spirit of Masonry.” (XXII-25).

The decided action taken by the Grand Masters of twenty-six Grand Jurisdictions will probably dispose of the matter for some years to come, and the older we grow and the larger the several Grand Lodges of the country become the less and less will appear the advantages of having a central governing body. The supreme authority enjoyed today by each Grand Lodge over its own Grand Jurisdiction seems to be too highly appreciated for any of them to ever consent to surrender it to one Supreme Body. Such action would not accord with the genius of Masonry or the democratic spirit of our republican form of government.

CHAPTER III

Grand Representatives

The custom that prevails in nearly all of the Grand Masonic Bodies of this and foreign countries, of appointing prominent members of the order Representatives near other Grand Masonic bodies of the same grade, has existed for many years past. Its origin is a matter of doubt and of but little importance. It is the outgrowth of conditions that suggested its creation. From old records of the Grand Lodge of New York (1851) we learn that "the first Grand Representative on record was received by the Grand Lodge of England (modern) from the Grand Lodge of Germany in Berlin, in 1745, the Grand Lodge of France also applied to that of England for a closer relation which was cordially reciprocated."

It is claimed that in this country it was first suggested by the Grand Lodge of New York. Whatever its origin, it appealed to the Grand Masonic bodies of nearly every country. They believed it would provide means for more closely cementing the fraternity in the bonds of friendship and brotherly love. Representatives were expected to attend the annual meetings of the Grand Bodies to which they were accredited, and make report of the proceedings to the Grand Body they were supposed to represent.

If it was intended by its founders as a diplomatic office as has been claimed by some writers, then it has certainly failed in its mission. The system is esteemed very highly by the fraternity at large, and the exchange of Grand Representatives between Grand Masonic Bodies throughout the entire Masonic world is regarded as a permanent feature.

Despite the criticism it has received at the hands of some Masonic writers, the position of Grand Representative is regarded as one of honor and dignity. It might perhaps be made of more importance, especially within the Masonic bodies of this country, if the Representatives themselves would discharge the simple duties devolving upon them. However many of the Representatives fail to attend the annual sessions of the body to which they are accredited. They do not even send regrets for non-attendance. They neglect to make report to the Grand body they are supposed to represent, with the result that the system fails to fulfill its proper function, or to become a really important part of the body politic of Masonry.

The Grand Lodge of Iowa regarded the exchange of Grand Representatives with much favor as early as 1859, when we find the first expression upon the subject in the proceedings of that year, in the adoption of the following resolution:

“Resolved, That the Grand Master be authorized to appoint representatives to such Grand Lodges as are disposed to reciprocate that courtesy.” (III-41)

In accord with the adoption of this resolution Grand Master Hartsock in his annual address in 1860, reported having appointed quite a number of Representatives in other jurisdictions. Among the names we note that of Brother John C. Breckenridge as Grand Representative near the Grand Lodge of Kentucky. He received the symbolic degrees of Masonry in Des Moines Lodge No. 1 at Burlington, Iowa, a number of years before.

The regular exchange of Representatives with other Grand Lodges in the United States and foreign countries thus begun, continued for many years. The system was evidently held in high esteem for in 1881, upon the adoption of the report of a special committee, the Grand Master and the Grand Secretary were appointed a committee to purchase and distribute to Grand Representatives of foreign Grand

Lodges, viz: Scotland, Ireland, Egypt, Cuba, and New South Wales, jewels appropriate to this office. (VIII-343)

In 1883 Grand Master Van Saun reported that appropriate jewels for the office of Grand Representative near certain foreign Grand Lodges had been purchased and forwarded to them, and he recommended that the rank of Senior Grand Warden be voted to all such Grand Representatives. (IX-27) This recommendation was approved by the Grand Lodge, so far as it was made reciprocal by the Grand Lodges of Foreign Nations. (IX-144)

In 1887 Grand Secretary Parvin recommended in his annual report that the Grand Secretary be authorized under the direction of the Grand Master to procure suitable metal or ribbon badges for our Grand Representatives to American Grand Lodges to wear in their Grand Lodges, and upon public occasions. The recommendation was not reported upon by the Committee. Again, in 1888, the Grand Secretary called the attention of the Grand Lodge to this subject in the following language:

“If the representative system is to be continued, and there is no probability of its discontinuance, is it not time that the several Grand Lodges, at least the Grand Lodge of Iowa, should furnish to its Grand Representatives near other (American) Grand Lodges a suitable badge of recognition or designation, whereby they might be known and credited to this, as they have been accredited to their Grand Lodge?” The committee on Grand Secretary’s report recommended that the matter of badges be referred to the Grand Secretary with power to act, but the records of the Grand Lodge fail to show that the Grand Secretary ever took any action.

Up to 1888 peace and harmony prevailed among the Grand Lodges of the United States, when a cloud appeared upon the Masonic horizon, small and apparently insignificant, yet destined to become a disturbing element in Grand Lodge life, and to seriously impair the usefulness of the representative system in several Grand Jurisdictions. In

that year Ohio and Tennessee refused to exchange Grand Representatives because of the trouble which arose from what was termed "*Cerneauism*." Differences sprang up because of unkind expressions uttered and written in the heat of discussion. Grand Representatives became involved in the controversy, and the question of their usefulness was raised. Many of our distinguished Iowa Masons who theretofore had held the system in high esteem either lost interest or openly opposed its continuance. The seed had been sown and soon fruited in the abolishment of the Grand Representative system, so far as the Grand Lodge of Iowa was concerned.

Another incident occurred in 1892 that aggravated the situation and led to its abolishment by the Grand Lodge of Iowa one year later. It had been the custom for years for the Grand Masters to appoint Grand Representatives upon the recommendation of the Grand Masters of the Jurisdictions to be represented. The Grand Master usually recommended some personal friend who was more or less active in his own Grand Lodge. In 1892 Grand Master R. G. Phelps recommended certain brothers to fill vacancies as Grand Representatives. Among others he suggested a worthy brother for appointment as Grand Representative from the Grand Lodge of the District of Columbia near the Grand Lodge of Iowa, in place of Past Grand Master Guilbert. This appointment the Grand Master of the District of Columbia declined to make, insisting that Brother Guilbert of right should remain in that office, regardless of the custom or the wishes of the Grand Master of Iowa. This resulted in a somewhat spirited correspondence, but no agreement was reached. In 1893 Grand Master R. G. Phelps referred to the Grand Representative system in his annual address and found the Grand Lodge quite ready to act upon his recommendations. He said in part as follows:

"Our present Code provides that the Grand Master may 'appoint representatives to other recognized Grand Lodges

and receive and accredit such representatives from other Grand Lodges.' With this brief enactment we are left to the traditions and the customs of the Order and these are, on this subject, likewise brief and modern. All officers of Masonry in Iowa are, and must be, affiliated Iowa Masons. Removal from Iowa creates a vacancy in Grand and subordinate office, the same as resignation and death, but Grand Representatives from Iowa do not even have this attribute, of an office holder, they are neither members of any lodge in the state nor do they reside here. In many cases they have never been within our borders, and are but slightly acquainted with our history. Some brother in a distant jurisdiction is notified of his appointment and receives an official letter. If he be mindful of the small courtesies of life, he replies stating the deep sense of obligation he is under for the honor bestowed, and then his duty ceases forever. His name is put in alphabetical order in the yearly proceedings of the Grand Jurisdiction appointing him, perhaps in that of the Grand Lodge to which he is accredited, and in this capacity he is heard of no more unless, perhaps, in some quarrel which his office has occasioned. He is the only person who holds an office without membership, without residence, perhaps without acquaintance within the jurisdiction he represents, without duty to perform, or tradition to justify. He is the poor imitation of an ambassador sent between alien and often hostile courts, the useless messenger between the bodies of an order which boasts of its universality and common fraternity.

"He is the interpreter between brothers who speak a common tongue, and desire no help at a conference from one who does not attend, or attends to interfere and annoy. This is not from any unfortunate fault of the representative himself, for he may be the best of his lodge, but simply the necessary consequence of an office without need or reason, and an office holder without employment.

"The Grand Lodge of Massachusetts has never recog-

nized the system. Recently the Grand Master of Pennsylvania has discontinued it, announcing its end in a circular with the statements of its faults and annoyances. The Masonic world generally considers it so slightly that their proceedings show names of many appointees who have long since died, but the duties of whose deserted office being purely imaginary, the dead may still perform.

"I have never known of a Grand Master who called on a representative for assistance in the discharge of any business, since he deals directly with his fellow Grand Masters, or through the respective Grand Secretaries. An attempt to transact any ordinary business through such a medium would itself become a tradition, before it was accomplished. The custom is a feeble imitation of Royalty, unfitted for the democracy of Masonry, and of the age and republic in which we live, Masonry with its old traditions and older virtues, has yet caught the spirit of the hour, its processions are in step with the passing sun, let us banish from them the shadows of the east and of the middle ages.

"The appointment of Grand Representatives is a part of the duties entrusted to my discretion, and influenced by the views just expressed, I have refused to appoint any during the present term.

"I recommend that so much of Section 15 of our Code as refers to the appointment of Grand Representatives from this jurisdiction be stricken out, and ask that the Committee on Masonic Jurisprudence receive this reference and present the Section as changed for our consideration."
(XIII-275)

The Committee on Masonic Jurisprudence reported an amendment to Section 15, of the Code, which took away from the Grand Master the discretionary power to appoint Representatives to, or to receive and accredit such Representatives from other Grand Lodges. This amendment was adopted and from that time the Grand Lodge has neither appointed nor received Grand Representatives. Its fra-

ternal relations with other Grand Lodges are maintained by direct correspondence with the Grand Master, or through the office of the Grand Secretary.

So many years have passed since the abolishment of the Grand Representative system in Iowa that it will in all probability never be revived. In 1909 Grand Master Philo J. Martin called the attention of the Grand Lodge to the Grand Representative system which was in such general use in nearly all of the Grand Lodges of the country, and recommended that the subject be taken up for consideration with a view of its re-instatement if thought advisable. (XXI-251)

Upon recommendation of the Committee on Grand Master's address a special committee was appointed to report the next year. The Special Committee made a full and comprehensive report in 1910, as the result of careful and extended research. Assuming that the Grand Representatives were intended as a system of Ambassadors to the Grand Lodges to which they were accredited, they reached the conclusion that the system was not needed in the Grand Lodge of Iowa.

There appears to be quite a diversity of opinion as to the real object sought to be attained by the founders of the system. If representatives were to act as Ambassadors, and there is a wide difference of opinion among Masonic writers upon that point, then the entire system has been a most signal failure. If upon the other hand they were designed as connecting links to more closely unite the several Grand Bodies in the bonds of friendship and brotherly love, they are filling their mission to a limited degree only. The lack of interest evinced by the Grand Representatives, and their small appreciation of the honor bestowed by their appointment, together with the peculiar conditions that existed in this Grand Jurisdiction at the time, are now regarded as the causes that brought the system into disfavor, and resulted in its abolishment by the Grand Lodge of Iowa.

The report of the special committee above referred to follows:

“To the Grand Lodge of Iowa:

“The Grand Master’s address presented last year contained the following: ‘For many years the Grand Lodge of Iowa followed the custom of appointing well known members residing in other Grand Jurisdictions to represent the Grand Lodge of Iowa in the jurisdiction where they then resided. Many of our sister jurisdictions still follow this custom with satisfactory results, but the custom has fallen into disuse in Iowa during the past few years. I would suggest that the subject be considered with a view of reinstating the practice in this state if found advisable.’

“This gives an idea of what the Grand Representative system is, and also accounts for its consideration at this time.

“The system of appointing Representatives originated some years ago with the Grand Lodge of New York and extended until it became universally adopted both in this country and in Europe. There are now some ten or twelve of the Grand Lodges of the United States which do not exchange Representatives. It was discontinued by this Grand Lodge in 1892, for the reason that it was believed to be the cause of certain misunderstandings and discord between our Grand Lodge and sister Grand Lodges.

“The purpose of the Grand Representative system is to cultivate a more intimate fraternal intercourse and to provide a medium both for the interchange of Masonic information and for the transaction of business between Grand Lodges. The Grand Representative is considered the visible evidence of the friendship existing between the Grand Lodge appointing and the Grand Lodge receiving him. He is expected to attend all sessions of the Grand Lodge to which he is accredited, to keep well informed as to all matters of interest or importance occurring in such jurisdic-

tion, and to report them to the Grand Lodge appointing him. Still more, he is, as it were, the ambassador of one Sovereign Grand Lodge at the court of another Sovereign Grand Lodge, and as such is the intermediary through which all communications and correspondence between such sovereign bodies shall pass and through whom the business between them shall be transacted.

“Such is the purpose for which the system was created and the work it was designed to perform. However in practice, few, if any, of these objects are accomplished by it. In many instances the Grand Representatives appointed do not attend sessions of Grand Lodge and make no report whatever upon their work. All correspondence between Grand Lodges is conducted by the Grand Secretaries. The Committee on Fraternal Correspondence affords a much better means of disseminating information of Masonic interest and is today wholly relied upon for that purpose. Business of importance between Grand Lodges is disposed of by such Grand Bodies directly with one another without the intervention of an ambassador. When we consider the principles upon which our institution is founded and how the spirit of fraternity is the very essence of its existence, it seems quite unnecessary that living representatives from other Grand Lodges should be required as visible guarantors of their friendship.

“One other reason given in support of the system is that it affords an opportunity for conferring honor upon a number of brethren who on account of the limited number of offices, otherwise would not receive Masonic distinction; insomuch as the Grand Representative is clothed with no power or authority whatever and his office carries with it no duties nor responsibilities such appointment is an empty honor. In many cases Representatives are appointed simply out of a desire of the Grand Master to compliment his friends. Such appointments result in no benefit whatever,

for unless a Masonic honor is conferred as a reward for faithful, loyal service it is both shallow and meaningless.

“An extended inquiry made in every Grand Jurisdiction in the United States develops the fact that so little is accomplished by the Grand Representative system in a practical way that your committee feels justified in the conclusion that the system is almost without practical benefits; and that what little is accomplished through the Grand Representative could as easily, and in most cases better, be accomplished through other existing channels.

“There are a number of matters such as the expenditure of funds for sick and helpless members of foreign Grand Jurisdictions, the establishing of a basis of visitation of our home lodges by our foreign members, the shutting out of clandestine organizations and the like which for years have been and still are perplexing the Grand Lodges and concerning which there should be a better understanding and which ought to be settled by some arrangement among all of the Grand Lodges. So far the Grand Representatives, the ambassadors of the Masonic world, have accomplished nothing towards the solution of these problems, which would certainly fall directly in the line of their duties, and we believe that this system is entirely incapable of dealing with them. That it was so considered by the Grand Lodges east of the Mississippi river is evidenced by the fact that last June a meeting was held by the Grand Masters of such lodges in Philadelphia for the very purpose of trying to solve these and kindred questions, and later in the year a similar meeting was held in Baltimore, including Grand Masters of the western states. In our judgment similar meetings including representatives of all of the Grand Lodges of the United States would be fruitful of much good and would be likely to result in treaty arrangements among all the several states settling upon a uniform basis these and like questions.

“Your committee has endeavored to give this subject

the fullest possible investigation and to fairly and impartially consider all of the facts. From such consideration we are forced to conclude that the office of Grand Representative is one of honor and sentiment and not of service. That it has existed for a long enough period to have had ample time to prove its worth, and that it has failed to accomplish anything of worth. That the very object it was designed to accomplish and the service it was intended to render are accomplished and performed by others in much better position to do them, that we see no good reason why the system should be perpetuated. Therefore we respectfully recommend that it be not re-adopted by this Grand Lodge.

“Fraternally submitted,

S. C. HUBER	} Committee.”
A. H. CONN	
G. A. RIEMCKE	

(XXII-126)

The report and recommendations were adopted.

Non-Affiliation

Since the reorganization of the Grand Lodge of England in 1717, from which time warrants of Constitution for subordinate lodges date their existence, and membership in a lodge has been made obligatory, the subject of non-affiliation has been one for serious consideration. Preston says “that before 1717 any number of Brethren might assemble at any place for the performance of work, and when so assembled were authorized to receive into the Order brothers and fellows, and to practice the rites of Masonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the lodge was elected *pro tempore*, and his authority terminated with the dissolution of the meeting over which he had presided, unless the lodge was permanently established at any particular place. To the General Assembly of the Craft held once or twice a year, all the brethren indiscriminately were amenable, and

to that power alone, but on the formation of Grand Lodges this inherent right of assembling was voluntarily surrendered by the brethren and the lodges, and vested in the Grand Lodge.

The era of organized Freemasonry must date from the year 1717 when the General Assembly of the Masons of London and vicinity created a central authority under the title of the Grand Lodge of England and recognized in the three symbolic degrees alone all the principles of Masonry. In writing upon this subject, Mackey says "an unaffiliated Mason is one who is not a member of any lodge, as this Mason contributes nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an incumbrance upon the Craft and have received the general condemnation of Grand Lodges."

The large number of non-affiliated Master Masons residing within the Grand Jurisdiction of Iowa has almost from the beginning been a matter of serious consideration and discussion by the several Grand Masters and Committees of the Grand Lodge. The Masonic Code of Iowa as amended in 1902 defines the difference between an unaffiliate and a non-affiliate as follows:

"An unaffiliate is one whose membership in a recognized lodge has been severed on account of sentence for offence, or who has withdrawn from membership under the provisions of Section 209 of the Code." "A non-affiliate is one whose membership in a recognized lodge has been severed by demission therefrom. An *unaffiliate* has the right of petitioning for reinstatement if eligible, but shall not be entitled to Masonic aid, nor be permitted to visit lodges, walk in Masonic processions, or receive Masonic burial, but shall still be subject to Masonic discipline and remain under those obligations which can never be repudiated nor laid aside." (Code 1902, Sec. 171)

The Grand Lodge was organized in 1844 and it had

barely emerged from its swaddling clothes before it was confronted with the fact that even at an early date many Masons residing within this Jurisdiction were from one cause or another non-affiliates. Grand Master Ansel Humphreys referred to this evil in his annual address in 1848 and it has been the subject of discussion by Grand Masters down to the present time. Various plans have been suggested from time to time to relieve the situation. There has been quite a divergence of opinion as to the right of a Mason to withdraw from the Lodge, when he had no intention of affiliating with another. It is strongly argued that to require a Mason to become a member of a lodge against his own desire would be *compulsory Masonry*, depriving him of freedom of action, that he would no longer be a *free* man or a *Freemason*, which it was required he should be at the time he presented his petition. It is interesting to follow the trend of thought upon this vexed question and note the different opinions by the Past Grand Masters and students of Masonic polity.

Grand Master McClanahan in 1881 strongly advocated the taking "away the right to ballot upon the application of a Mason to become a member of a Lodge" claiming that the lodge had no right to say to a brother Mason in good standing that he should not have a home with them. The Committee reported upon his address and submitted an amendment to the By-Laws providing that a dimitted Mason who should petition for affiliation with a lodge in whose jurisdiction he might reside, and be rejected, should for the next twelve months (unless in the meantime he should be disciplined) be entitled to all the rights and privileges of Masonry, except Lodge membership, and should have the right to visit lodges, and the right to Masonic burial. This amendment, together with the following resolution, was adopted:

"Resolved, That the Grand Lodge of Iowa regards the recent legislation of some three or four of the Grand Lodges,

denying the inherent right of members to voluntarily withdraw from the lodges and the imposing of unusual and unmasonic penalties upon those who have thus withdrawn, in forcing affiliation and inflicting penalties upon all who do not affiliate as a removal of one of the landmarks of Masonry, destructive of the voluntary principles upon which it is founded, and productive of the most pernicious results, and demanding the protest of all those who would preserve the institution of Masonry from a policy productive only of ruin or injury." (VIII-292)

Grand Master Van Saun in 1882 as a panacea for this widespread disease suggested that: "We enter the lodge by our own voluntary act and petition, and I can see no crime committed should we withdraw therefrom. The more legislation we have upon this subject to enforce affiliation, judging from the reports of our sister Grand Lodges who legislate that way, the more alarming the disease apparently becomes. I would therefore recommend as a part-remedy at least, that we treat our non-affiliated brethren not as outcasts, but as men and Masons, make our lodge rooms pleasant and attractive, our ceremonies interesting and instructive, extending to them a fraternal greeting and a brotherly welcome, and, by our own correct living and doing, so draw them to us that they will be obliged, by their own volition, to become again united, living, active members of our order." (VIII-428)

The Grand Lodge evidently did not regard this question in the same light as did the Grand Master, for it adopted the following resolution: "That paragraph 3 of section 49 be repealed and the following be enacted in lieu thereof, viz: 'A non-affiliate Mason shall not be required to pay dues, nor shall he be permitted to visit any lodge within this jurisdiction, nor appear in any Masonic procession, except by permission of the subordinate lodge, and his request for Masonic burial may be granted or denied, at the discretion of the Master and his lodge.' " (VIII-481)

In 1890 Grand Master James D. Gamble in his annual address called attention to this subject, and expressed the opinion that the constantly increasing army of non-affiliates called for more specific legislation. He said in part, "I am not in sympathy with our policy which makes it possible for a non-affiliate Mason who had carried his demit for five, ten or fifteen years and even longer, to receive and enjoy all the immunities and rights (except the right to vote and hold office) that the affiliated Mason who has worked and toiled and regularly contributed to the support of his lodge, for more than a quarter of a century, may receive and demand." (XII-23)

He recommended that the laws should be so amended as to make it the duty of all non-affiliates within a reasonable time, and not longer than one year after moving within the jurisdiction of the lodge where they reside, to take membership therein, and upon failure to do so, that they should forfeit their right to all the privileges and benefits of Masonry.

The Grand Lodge apparently did not feel inclined to adopt such extreme measures and made no change in the law. Again in his address in 1891 Grand Master J. D. Gamble expressed decided convictions upon this subject, and urged the enactment of more stringent legislation. And again the report of the committee upon the Grand Master's address was not in accord with his recommendation. The report in part follows:

"The committee appreciate that the law as it now stands upon the rights and privileges of a non-affiliate is liable to be abused in particular cases. Yet when we remember that Charity is not only the corner-stone but the foundation of Masonry, we do not believe any change in the law can be enacted that will not work great hardship in some particular case. We believe that Masons should act upon the principle that it is far better that many undeserving ones should receive Masonic aid and charity than that

even a few worthy and deserving brothers should by legislative acts be entirely deprived thereof. The law as it now stands leaves the matter of giving Masonic aid and Masonic burial to non-affiliates entirely in the hands of the Master of the particular lodge called upon to act. If such non-affiliate has taken a dimit from any lodge for the purpose of avoiding the payment of lodge dues or for the same purpose has neglected to apply to the lodge in whose jurisdiction he resides for membership, it is the right and duty of the Master to refuse him any and all Masonic rights and privileges — a right which in such cases he ought to enforce — but to say that in all cases where the non-affiliate has not united with a particular lodge for a given length of time he should be denied Masonic aid or burial would work a great hardship upon many true, faithful, honest and deserving brothers.” (XII-332)

Other Grand Lodges have been confronted with similar conditions, and have endeavored to meet them in different ways. In 1893, Grand Master Ralph G. Phelps referring to this subject in his address called attention to the law adopted by the Grand Lodge of Tennessee: “Each non-affiliated Master Mason is required to pay, on or before the first day of December in each year, a contribution fee of \$2.25 to the secretary of the lodge within the jurisdiction in which he resides; for the collection of this fee the secretary of the lodge shall have 25 cents and the remainder the secretary shall forward to the Grand Secretary with the annual dues of the lodge, the same shall be paid over to the Grand Treasurer and designated the ‘Widows and Orphans Fund,’ to be disposed of in such manner as the Grand Lodge shall, from time to time, direct, provided it is for the benefit of the widows and orphans of worthy deceased Master Masons. Those failing to pay said contribution fee shall be dealt with by the lodges in the jurisdiction in which they reside as said lodges do with their delinquent members.” (XIII-269)

Grand Master R. G. Phelps also called attention to the law of the Grand Lodge of New York regarding "Dimits," which provided that a brother desiring to change his present membership to another lodge shall first make application for affiliation and after a ballot has been had and he has been elected to membership, a certificate of such election is sent to the former lodge. Upon receipt of such certificate under seal of the lodge the dimit is made out and sent direct to the lodge electing him. Believing that such a law was needed in this jurisdiction Grand Master R. G. Phelps urged its consideration by the Committee on Masonic Jurisprudence.

That Committee submitted the following report:

"Your Committee on Jurisprudence, to whom was referred that part of the M. W. Grand Master's address relating to Dimits and Non-affiliates, beg leave to report that we have carefully examined the same, and in compliance with the request of the Grand Master herewith presents for your consideration the following amendments to the Code:

" 'Resolved, That Chapter XVI of the Code, consisting of Sections 207, 208, 209, 210, and 211 be repealed, and the following enacted in lieu thereof:

" 'Section 207. A member of a lodge may present his application to another lodge for affiliation therein and such last-mentioned lodge may receive the application, and refer it to a committee of investigation, and upon the report of the committee take a ballot, and if thereupon such application be accepted, the brother shall become a member of the lodge so accepting him when it shall receive a certificate that the brother has been regularly discharged from membership in the first mentioned lodge.

" 'Section 208. No member shall be permitted to dimit from the lodge of which he is a member until he shall present a certificate from some warranted lodge that he has petitioned for membership and been elected therein; on presentation of such certificate, and upon the written re-

quest of the brother, the lodge at a stated communication shall, if the member is not an elected officer of or indebted to the lodge, or under charges, issue a certificate of dimit, which shall not be delivered to the brother, but shall be transmitted by the secretary of the lodge to the lodge from which such certificate of petition came; which dimit shall not become operative, or the brother's membership in the lodge issuing the dimit terminated, until notice has been received that the brother has consummated membership in the other lodge. Provided, That when any member shall be or become a resident of another Grand Lodge jurisdiction a dimit may be granted to him direct, and without compliance with the foregoing provisions.

“ ‘Section 209. Any member of a lodge against whom charges are not pending, and whose dues and indebtedness to the lodge are paid, may withdraw from membership by presenting a written application therefor at a stated communication. The lodge shall grant the request of the brother by dropping his name from the rolls, and his membership shall thereby be terminated, and he shall be subject to the disabilities of an unaffiliated Master Mason. Provided, however, that an elected officer cannot withdraw.’

“The adopting of the foregoing resolution will, in the judgment of your committee, comply with the Grand Master's recommendation, but your committee are of the opinion that it should *not* be adopted. The law on the subject of dimitts as it now stands will, in our judgment, be more satisfactory to the Masons of this jurisdiction than the proposed amendment.

“We therefore recommend the resolution and amendments be not adopted.

“Respectfully submitted,

JAMES D. GAMBLE	} Committee.”
GEORGE W. BALL	
G. W. MCGIBBONS	

(XIII-433)

Although the proposed amendments did not carry the

endorsement of the committee which had prepared them at the request of the Grand Master, they came up later in the session and were adopted by the Grand Lodge.

After a trial of several years Grand Master George W. Ball in 1896 in his address referred to this subject in part as follows:

“The law governing the granting of dimitts adopted in 1893 has been the subject of much correspondence and considerable comment during the past year.

“The method of changing membership from one lodge to another has been productive of much dissatisfaction among the lodges and members concerned. As the law now stands, it usually takes several months for a member to sever his membership in one lodge and perfect it in another. The law requires that a brother desiring to change his membership from one lodge to another must petition the lodge of which he desires to become a member and be elected therein; a certificate of such petition and election, together with his written request for a dimit, must then be presented to the lodge of which the brother is a member, and if he is not an officer, indebted to the lodge, nor under any charge, a certificate of dimit must be issued and sent to the secretary of the lodge in which the brother petitioned for membership.” (XV-24) He urged that the law be so amended as to remove the objectionable features.

The matter was referred to a special committee who recommended such changes regarding “Dimitts” as they thought would make the law more satisfactory than it then seemed to be. After considerable discussion it was referred to a special committee for report and action the next year. The Grand Master re-appointed the same committee. In 1897, this committee asked leave to withdraw the proposed plan submitted at the preceding communication. The request was granted and the Committee then submitted a supplemental report. The report was adopted and referred to the Committee on Masonic Jurisprudence for a report on its

constitutionality. Later in the session the special committee made a final report submitting the proposed changes in the law on Dimits as amended by the Grand Lodge. After due consideration the report and amendments were approved and adopted.¹

The difficulty that seems to have confronted most if not all of the Grand Lodges in considering this subject is the impossibility of enacting a law that would not sometimes work more or less hardship in individual cases. How best to deal with non-affiliates is an exceedingly annoying question. They are made up of several classes surrounded by different conditions and calling for different treatment, at the hands of their brethren. The motives causing the severance of the lodge relations are entirely different in the individual cases.

Those brethren who withdraw from lodge membership because they fail to appreciate the exalted teachings of Masonry and regard the duties incumbent upon every Mason, including the payment of annual dues, as burdens from which they desire to escape, are of but little benefit to the Fraternity, which suffers little loss at their withdrawal. But there are many non-affiliates in Iowa who ought to be brought back into membership for the benefit of both themselves and the institution. The laws enacted by the Grand Lodge of Iowa have ever been along the line of an endeavor to reduce the large army of desirable non-affiliates to the minimum. They now require but a two-thirds vote of the members present to elect to membership. One of the largest lodges in the State has for several years reported annually fully as many new members by affiliation as by initiation. This could be done in many others. If these resident non-affiliates were looked after more closely, astonishing results would be accomplished.

¹ These amendments to the Code made the law very much what it was before the change in 1893. No alterations in this regard have since been made. — EDITOR.

Honorary Membership

The custom of conferring honorary rank or title, usually upon distinguished Masons of other jurisdictions, by Grand Masonic Bodies of this country, is of comparatively recent origin. It carries with it very few if any privileges or responsibilities but is bestowed as an especial mark of favor, an Honorarium that is highly appreciated by the recipient. The practice is however regarded with marked disfavor in some Grand Jurisdictions.

The Grand Lodge of Iowa, while evidently regarding the custom with favor, has never indulged very much in the practice. As early in its history as 1846 it did confer such membership upon Brother Robert Lucas, first Territorial Governor of Iowa.

In 1873 it created Brother "Father" Theodore Schreiner a permanent member with all the rights and privileges belonging to such membership. This was done in evidence of the high regard entertained for him and appreciation of his long service as Grand Tyler.

In 1887 Brother Theodore S. Parvin in his annual report as Grand Secretary said:

" 'Give Honor to Whom Honor is due' is an old maxim and worthy of exemplification. It has long been our privilege and one we highly prize to have been enrolled as an Honorary member of many of our Grand Bodies, etc. We would like to see our own Grand Lodge recognize the worth and services of some of those who by their labors have shed great light upon the Order. If bestowed upon proper persons and not abused, such a graceful act will confer equal honor upon us who give, as upon those who receive, this token of our appreciation of their good services to the Craft.'"
(X-467)

No action was taken at that session upon the suggestion, but in 1888 the Grand Secretary renewed his recommendation and upon the adoption of the report of the proper

committee the following distinguished brothers were elected to an honorary membership, with the rank of Past Senior Grand Wardens, viz.:

William J. Hughan, of Torquay, England, the learned antiquarian, and eminent Masonic author of numerous works, including *The Origin of the English Rite of Freemasonry*.

Robert Freke Gould, London, author of *The History of Freemasonry*, the most valuable work on Freemasonry ever published.

John Lane, author of the *Masonic Record 1717 to 1886*, a work of inestimable worth in tracing the origin of the old lodges and Grand Lodges of America.

David Murray Lyon of Edinburgh, author of *Freemasonry in Scotland*.

Dr. J. G. Findell of Leipzig, Germany, author of the *History of Freemasonry*, and for more than thirty years editor of *Der Bauhute*, one of the leading Masonic periodicals of Europe.

Samuel F. Matthews of St. Johns, New Brunswick, a most liberal contributor to the Iowa Grand Lodge Library.

Senator and Brother William B. Allison of Dubuque, who was a most ardent friend of the Masonic Library, securing many valuable public editions for that institution.

The high appreciation of the honor bestowed is evidenced by the letters received in acknowledgment of their certificates.

“Torquay, England, September 7th, 1888.

“Dear Brother Parvin: I am in receipt of the handsome Certificate of Honorary membership of the Grand Lodge of Iowa, which has been delivered to me this morning, and which I much appreciate.

“As you know, and are fully aware, there is no one living or dead who did so much to help our lamented friend, Robert Farmer Bower, to amass his magnificent selection of

Masonic works, certificates and medals as myself. So often did we correspond, and in time so intimate became my knowledge of the Iowa Craft, especially through correspondence with you, my dear friend and brother, that I have felt for many years as if actually one of your number.

"The compliment now paid me makes me really so and therefore if in any way I can be of extra use or service to you and the Grand Lodge of Iowa, pray command me.

"Whatever works from this time that I bring out, or write introductions for, your Grand Library at Cedar Rapids — your enduring monument — will be duly remembered, for it will be as heretofore a sincere pleasure for me to add to the unique collection which contains the Bower library, and which in many respects is, and must remain, unequalled.

"Yours fraternally,

"WILLIAM JAMES HUGHAN."

"Lodge Quatour Coronati, London,

"No. 2076

"September 13th, 1888.

"Right Worshipful Sir and Brother: I have duly received the Certificate, under the seal of the Iowa Grand Lodge, and signed by the Grand Master and yourself, of my election as Honorary Member of the Grand Lodge of Iowa, with the rank of Past Senior Grand Warden.

"In acknowledgment, I beg to thank the Grand Master, Grand Officers, and members of the Grand Lodge of Iowa for the distinction they have conferred upon me; nor can I omit to state that the compliment is enhanced in my estimation from the circumstance that I owe it to the proposal of such a veteran Craftsman and writer as yourself.

"That I may some day visit your great country and attend the meetings of the Grand Lodge of Iowa, is a hope that I fondly cherish; but whether this happens or not, I can assure my brethren in your state that I deeply appre-

ciate the honor they have paid me, and that I shall always feel that a very close tie indeed unites me with the Craft in Iowa. Believe me,

“Yours Fraternally,
“R. F. GOULD.”

“2, Bannercross Abbey Road
“Torquay, July 20th, 1888.

“Dear Sir and Brother: I am today in receipt of your valued favor of the 3d inst. conveying the information of my having been unanimously elected an Honorary Member of the Grand Lodge of Iowa, with the rank of Past Senior Grand Warden, in recognition of my literary services to the Craft, as author of ‘Masonic Records 1717-1886.’

“I hasten to express my gratification in being assured that my labors for the fraternity have been so warmly appreciated by a Grand Lodge so well known in literary circles as that of which you have been for so many years the honored Grand Secretary. I have not seen your ‘Proceedings’ of last year, and would be glad of a copy. I am truly glad that my work proved useful to you in any way.

“Will you be so good as to convey to your Most Worshipful Grand Master and to the Officers and Members of the Grand Lodge of Iowa my grateful thanks for the high compliment and honor they have conferred upon me.

“I beg you also to accept my personal thanks for your kind communication, which in this interesting manner unites members of different lodges and countries so much closer together. With sincere regards, believe me,

“Yours faithfully and Fraternally,
“JOHN LANE.”

“Freemasons Hall
“Edinburgh, July 20th, 1888.

“*T. S. Parvin Esq., Grand Secretary, Cedar Rapids, Iowa.*

“Right Worshipful Sir and Dear Brother: I am in

receipt of your esteemed favor this morning. I really cannot command words to express my unfeigned thanks to the Grand Lodge of Iowa for the high distinction it has conferred upon me. I accept the honor, and will prize it very much. The value of the distinction is greatly enhanced in respect by its having been voted on the motion of one whose labors in the advancement of Masonic literature have been so signally successful. I often regret that I have not time at my disposal to indulge in my favorite Masonic study, otherwise I should have continued my historical researches and given them to the Craft. With the best regards,

"D. MURRAY LYON."

"Leipzig, September 8th, 1888.

"To the Most Worshipful Grand Lodge of Iowa:

"Grand Master, Dear Brother: After having received the diploma of honorary membership conferred on me by the Most Worshipful Grand Lodge, I hasten to give you my most cordial thanks, for the fraternal feeling by which the dear brethren were animated towards me, and for the kind acknowledgment of my humble services for the benefit of the Craft.

"I deem it a great honor to be made an Honorary Member of so truly a venerated Grand Lodge as yours, and I shall always be proud of this fact which enrolls me in your body, in the chain of your brethren.

"I was very much rejoiced in receiving some weeks ago through the kindness of my Masonic friend, Brother Parvin, the news of my nomination, and there are very many German brethren who share with me in the joy.

"May your Grand Lodge flourish for ever, and be successful in all her Masonic undertakings.

"Your fraternal letter reaches me just before I finish my sixtieth year. My best compliments to the M. W. Grand Master and to all the brethren. Believe me, my dear brother, with cordial thanks always.

Yours,

"J. G. FINDEL."

“Saint Johns, New Brunswick, Canada,

“September 15th, 1888.

“*Most Worshipful Grand Master A. F. & A. M. Iowa,*
U. S. A.

“Edwin Carlton Blackmar Esq., and Worshipful Brothers of the Grand Lodge, Greetings: Please to accept my grateful thanks for your very kind act in conferring so great an honor upon me. This Honorary Membership, together with the rank of Past Senior Grand Warden in the Grand Lodge of Iowa, is most gratifying to me. I do hope the time will come when I shall be able to return my pleasure in words to you all, and to my dear friend T. S. Parvin, in kindly moving his generous resolution in my behalf, I never can repay, but will in the future keep the Grand Lodge of Iowa to the front, and all that will be of interest will be gathered and forwarded with a zeal second only to my service to our blessed religion and worship of God.

“Fraternally and always in the bonds of Masonic obedience.
“SAMUEL FREDERICK MATTHEWS.”

“United States Senate,

“Washington, D. C., December 11th, 1888.

“My Dear Sir: I have yours of the 3d inst. and note contents. I received the engrossed vote of the Grand Lodge of Iowa, of June last, making me an Honorary Member, and I am quite sure I acknowledged receipt of it, and also expressed my deep appreciation of the honor conferred upon me. But as that was not received, it now gives me very great pleasure to accept this proffered honor, and to express to you and those who conferred it my high appreciation of the honor conferred.

“I hope sometime to have the pleasure of meeting with the Grand Lodge, if my Honorary Membership carries with it the opportunity. I shall take pleasure in supplying your library with public documents from time to time.

“Yours very truly,

“W. B. ALLISON.” (XI-227)

Book of the Law

The Bible, the sacred volume in which are contained the revelations of God, the principles of Christian Faith, and the rules of practice, the old and new testament, the Scriptures, is regarded as one of the great lights of Masonry. Mackey says:

“The Bible is properly called a greater light of Masonry, for from the center of the lodge it pours forth upon the East, the West, and the South its refulgent rays of divine truth.

“The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And therefore whatever to any person expresses that will may be used as a substitute for a Bible in a Masonic lodge. Thus in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Musselman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the Divine Will revealed to man.”

The Bible or “Book of the Law” is recognized as one of the ancient landmarks of Freemasonry. Mackey defines the “Book of the Law” as that volume which by the religion of the country is believed to contain the revealed will of the Great Architect of the Universe, hence in all lodges in Christian countries the “Book of the Law” is composed of the Old and New Testament; in a country where Judaism was the prevailing faith the Old Testament would be sufficient. In Mohammedan countries and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief.

The Grand Lodge of Iowa has ever been watchful of the

landmarks of Masonry, and has maintained fraternal relations with those Grand Lodges which recognize the established landmarks and work in compliance with them. Upon her altars are found the "Book of the Law" and when a Grand Lodge drifts so far from its Masonic moorings as to remove that Book from its altar, by that act cause is given for a severance of the fraternal relations which may have heretofore existed with the Grand Lodge of Iowa.

In 1878 Grand Master Z. C. Luse called attention to the action of the Grand Orient of France, which "having obliterated from its Constitution the paragraph which asserted a belief in the existence of a Deity, and by such action placed itself in antagonism to the traditions, practice and feeling 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." (VII-225) This matter was referred to a special committee, who made the following report which with the accompanying resolutions was adopted:

"While we cordially agree with and endorse all of the views of our M. W. Grand Master and the committee on this subject, yet we consider that its importance requires more than a mere resolution. If the course of the Grand Orient of France is allowed to go unrebuked and become the recognized law, we may well say farewell to Masonry. It is the glory of our institution that we do not interfere with

any man's religious or political opinions. At the same time we discountenance atheism and doubt, disloyalty and rebellion. No atheist can be made a Mason, and the first inquiry made of a candidate after entering the lodge is, in whom does he put his trust? These are the essential requisites, and the corner-stone on which our Masonic edifice is erected. Remove them and the structure falls. What is the course that the Grand Orient has taken? They have entirely blotted out this necessary qualification, and leave it to the *ipse dixit* of each initiate to decide as he prefers, thus entirely ignoring the imperative belief in God and his attributes, as understood in all enlightened countries. American Masons will not submit to such a monstrous proposition, and the mere thought of it is well calculated to rouse our indignation and dissent. We protest against such an innovation, and 'wipe our hands of it.' Let such sentiments prevail and our enemies will desire no better argument with which to destroy us. The Grand Lodges of Ireland and England have set noble examples to the Masonic world, by remonstrating and breaking off all intercourse with these iconoclasts. Several of our Grand Lodges have followed their example, and others will doubtless soon join their ranks. We feel that we speak the sentiments of the Masons of Iowa when we say that we disapprove and condemn the course of the Grand Orient of France and we desire to express these opinions still more emphatically by the resolution hereunto appended:

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

"Resolved, That a copy of this resolution be sent to the

Grand Orient of France, and to each of the Masonic Jurisdictions with which we are on amicable relations.

“All of which is most respectfully submitted.

“Signed	ROBERT F. BOWER	} Committee.”
	W. G. DONNAN	
	L. C. BLANCHARD	
		(VII-272)

In 1897 Grand Master G. W. Ball referred at some length in his address to the Gran Dieta Simbolica of Mexico, which was organized in Mexico in 1890, “and is now the governing body over the three degrees of Symbolic Masonry. In its constitution originally it required lodges to use upon their altars the ‘Ancient Constitutions’ and made no provisions as to the use of the Bible on the altar, and in practice it was not used in the Mexican lodges except such lodges as were composed principally of American residents.

“Shortly after its organization the Gran Dieta authorized the conferring of the degrees in its lodges upon women, and organized by charter three lodges composed of women, and some of the lodges conferred degrees upon women.

“Right Worshipful Grand Secretary T. S. Parvin traveled extensively through the Republic of Mexico two years ago and visited Grand and Subordinate Lodges and President Diaz, the Grand Master of the Gran Dieta, and other Grand Officers, and protested against the practice of conferring the degrees upon women and of not requiring the use of the Bible upon the Altar in the lodges, and urged upon them to eliminate these objectionable features from their laws and practice. His urgent request was received with favor and in the summer of 1895 the Gran Dieta by edict forbade the making of women Masons, excluded those already made from visiting the lodges, and revoked the charters granted to the three lodges of women, and in August of the same year promulgated a new ‘Constitution and Code of Statutes’ embracing the provisions of its previous edict, and

further requiring the use of the Bible upon its Altars. There has been considerable opposition in Mexico to these provisions of the Constitution and Code, and some of the lodges refused to use the Bible on their Altars, and withdrew from the Gran Dieta; others objected because of the exclusion of women and the recalling of their charters.

“Since the promulgation of the new Constitution and Code the Gran Dieta has been endeavoring to enforce these provisions, and in this respect to comply with the requirements of American Masonry. There are three American lodges in the city of Mexico, with a membership of over four hundred, and there are several other American lodges in the Republic of Mexico. They hold their charters from the Gran Dieta, and are loyal to it, and support it in its endeavors to uphold these Masonic principles. The great wealth and vast resources of our sister Republic, that have for centuries lain dormant, and are now attracting hundreds and thousands of Americans to assist in their development, and from this time on the number of American citizens and American Masons visiting and taking up their residence in Mexico will greatly increase, and on their account and in their behalf the Grand Lodge of Iowa should in my judgment, extend fraternal recognition to the Gran Dieta of Mexico. Several of the Grand Lodges of the United States have already done so.

“Believing that the fraternal recognition by this Grand Lodge of the Gran Dieta would have a beneficial effect upon Masonry on the American continent, I recommend that this subject be referred to a special committee to investigate, and report their conclusions at this session of the Grand Lodge.” (XV-241)

The recommendation of the Grand Master was agreed to and the matter was referred to a special committee who made the following report which was adopted by the Grand Lodge:

“Your special committee to whom was referred the

question of the recognition of the Gran Dieta Simbolica of Mexico, discussed in the annual address of the Grand Master, and also more fully in the report on Mexican Masonry by Grand Secretary Parvin, have carefully considered the subject embraced in these papers, and in view of the facts set forth can see no reason why the Grand Lodge of Iowa should not follow the usual custom of extending the right hand of fellowship to this Grand Body of our sister Republic, and we recommend the adoption of the following resolution:

“Resolved, That the Grand Lodge of Iowa hereby recognizes the Gran Dieta Simbolica of Mexico as an independent sovereign, Grand Masonic Body, exercising sole jurisdiction over the three degrees of Ancient Craft Masonry in Mexico, and will exchange fraternal courtesies therewith; and

“Resolved; That all Masons in Mexico hailing from lodges or Grand Lodges not in affiliation with the said Gran Dieta Simbolica be denied admission to our lodges.

“Fraternally submitted,

“MATT PARROTT	} Committee.”
J. N. McCLANAHAN	
	(XV-391)

In 1898 Grand Master Almon R. Dewey in his annual address referred to the action of the Grand Lodge of Peru as follows:

“During the early part of the year I learned in a very indirect manner that the Grand Master of Masons for the Republic of Peru had proclaimed in a decree that the Holy Bible would be removed from the Altar in all lodges in that jurisdiction, and to substitute therefor the Constitution of the Order of Freemasonry of the Republic of Peru. The accusation appeared to be too flagrant to be true; and I was exceedingly loath to believe the report until I was compelled to admit its truthfulness by evidence most authentic.

“The Grand Lodge of the Republic of Peru is a Ma-

sonic jurisdiction with which the Grand Lodge of Iowa has long been on the most friendly and fraternal terms, and heretofore the relations most pleasant. Yet no previous relations, no present friendship, nor no future sodality can excuse or atone for such a course of conduct.

“On May 11th last I therefore caused to be issued the following:

“EDICT

“Office of the Grand Master,

“Washington, Iowa, May 11th, 1898.

“*To the Worshipful Masters, Wardens, and Masons of Iowa.*

“Your Grand Master greets you: The astounding information which is deemed by me to be authentic, has come to my knowledge that the Grand Master of Masons for the Republic of Peru, a Masonic Grand Jurisdiction heretofore recognized by the Grand Lodge and the Masons of Iowa, has so far wandered from his first lesson, and disobeyed the first, highest, and holiest obligation he ever assumed, by declaring and causing to be promulgated the following decree:

“‘That on all Masonic altars the Bible shall be removed, and replaced by the Constitution of the Order of Freemasonry, and that in our rituals the word “Bible” shall be struck out, and the words “Constitution of the Grand Lodge of Peru” put in its place.’

“Brethren of Iowa, this is an assault upon the ancient landmarks; a rebuke upon Masonry; an insult to our conscience that we cannot entertain or tolerate, and I hope that every Mason in Iowa will unite in full sympathy with the expressions of denunciation and contempt intended herein to be expressed. Masonry in all Christian lands has labored too long to teach principles based directly on the true law, and from which SHINES PERFECT LIGHT, to submit to the displacement of that authority which alone permits Masonry to exist.

“Indeed, the Grand Master who has so wantonly disregarded his obligation and the members of the Grand Jurisdiction over which he assumes to preside are indebted to that same GREAT LIGHT and authority for their existence as Masons, for without it they are left to float like a ship without a rudder and without a keel.

“The act of the Grand Master of the Republic of Peru is without precedent, and his assumption which does not lie within the power of any man or Mason, even though he may possess and enjoy the high prerogative of a Grand Master.

“The Holy Bible given to us as Christian Masons, is our ‘Rule and guide of faith and practice;’ it was placed upon the Masonic altar by higher authority than that of any Grand Master, and no one person, be he an humble Mason or one exalted to the highest rank known to our law, has any right or authority to disturb, or remove, or desecrate the name of Mason by requiring its absence.

“Be it known therefore; That by virtue of the power and prerogative in me vested as the Grand Master of Masons in Iowa, I do decree and declare that all relations heretofore existing between the Grand Lodge of the Republic of Peru and the Masons confessing or professing allegiance thereto, and the Grand Lodge of Iowa and all Masons confessing or professing allegiance thereto, be and are terminated and absolved, and that all Masonic intercourse between such Masons be and are hereby interdicted, and forbidden, and to remain in force and continue in such relations until such edict by the Grand Master of the Grand Lodge of the Republic of Peru shall be rescinded, or repudiated and annulled by the Grand Lodge.

“I direct that this edict be at once promulgated to all lodges of Ancient, Free and Accepted Masons within the jurisdiction of the State of Iowa, and read in open lodge at the first regular meeting held after its receipt.

“Given under my hand and seal of the Grand Lodge

of Iowa Ancient Free and Accepted Masons at Washington, Iowa, the day and date first above written.

“Attest: T. S. PARVIN,
Grand Secretary.

A. R. DEWEY,
Grand Master.”

(XVI-26)

The Committee referring to this matter in its report on Grand Master's address said: “We fully and heartily endorse and approve the action of our Grand Master in promptly terminating fraternal relations with the Grand Lodge of the Republic of Peru, and all Masons confessing or professing allegiance thereto, because of the action of its Grand Master in so flagrantly violating the fundamental principles upon which the institution of Freemasonry is founded, by removing from the Masonic Altars in that jurisdiction the great light of Masonry, the Holy Bible.

“The edict to the lodges was most timely; the vigorous and clear language in which it was couched was fully equal to the occasion, and reflects the highest credit upon its author. It is sincerely hoped that the Grand Lodge of Peru will, at its earliest opportunity, repudiate the action of its Grand Master, and place it once more in accord with the universal sentiment of the Masonic world.” (XVI-112)

The action of the Grand Master of the Grand Lodge of the Republic of Peru raised a storm of protest, indignation and severance of fraternal relations with quite a number of Grand Lodges of the United States. This brought the Grand Lodge of Peru to a full realization of the feeling its action had aroused throughout the Masonic world. It promptly rescinded the action of its Grand Master. In 1899 Grand Master Cromwell Bowen referred to the subject as follows:

“I am pleased to report that the Grand Lodge of the Republic of Peru has taken such action; that the obnoxious edict removing the Holy Bible from the altar of Masonry has been annulled and repudiated by that Grand Body; and on the 12th day of June, 1898, the Grand Master of the

Grand Lodge of Peru issued an edict in accordance with the recommendation of a special commission, and which was adopted by the Grand Lodge of Peru abrogating the decree of June 13th, 1897.

“In August last there was forwarded to this office a translation of the report of the special commission of the Grand Lodge of Peru, and the edict accompanied by a personal letter from the Grand Master of that Grand Lodge, asking that the fraternal relations between this Grand Lodge and the Grand Lodge of Peru be reëstablished. I did therefore on the 9th day of September, 1898, issue the following

“EDICT:

“Office of the Grand Master of Masons,
“Grand Lodge A. F. & A. M. of Iowa,
“Des Moines, Iowa, September 9th, 1898.

“*To the Worshipful Masters, Wardens, and Masons of Iowa:*

“Whereas: On the 13th day of June 1897, the Grand Master of the Grand Lodge of the Republic of Peru did issue a decree whereby it was declared ‘That on all Masonic altars the Bible shall be removed and replaced by the Constitution of the Order of Freemasonry, and that in our rituals the word “Bible” shall be struck out and the words “The Constitution of the Grand Lodge of Peru” put in its place,’ and,

“Whereas: On the 11th day of May, 1898, the Grand Master of the Grand Lodge of Iowa, referring to said decree of the Grand Master of the Republic of Peru, did issue his edict whereby it was decreed that in consequence of said decree of the Grand Master of the Grand Lodge of Peru, ‘all relations heretofore existing between the Grand Lodge of the Republic of Peru, and the Masons confessing or professing allegiance thereto, and the Grand Lodge of Iowa, and all Masons confessing or professing allegiance thereto, be and are terminated and absolved, and that all Masonic intercourse between such Masons be and are hereby interdicted

and forbidden, and to remain in force and continue in such relations until such edict by the Grand Master of the Grand Lodge of the Republic of Peru shall be rescinded, or repudiated and annulled by the Grand Lodge,' and

"Whereas: It has come to my knowledge that the Grand Lodge of Peru, through a commission appointed with the object of determining whether the Grand Lodge of Peru should or should not keep in force the decree dated June 13th, 1897, has determined that said decree of the Grand Master of the Grand Lodge of Peru, of date June 13th, 1897, was irregularly issued, in that it was issued without complying with any of the requirements which custom and positive laws ordain, and the same was, therefore, null and void, said commission having, among other things, reported that the Bible, with the Square and Compasses, constitute for the speculative Mason, the three great emblematic lights of Masonry, without the presence of which there can be no lodge; and

"Whereas: The M. R. Grand Master of the Grand Lodge of Peru in accordance with the action of the said Grand Lodge in adopting the report of said commission, did issue a decree on the 12th day of June, 1898, as follows:

" 'J. Arturo Ego Augirre.

" 'Grand Master of Masons of Peru.

" '1. Whereas: The decree of June 13th, 1897, was issued in contravention of the rules and laws of the M. R. Grand Lodge of Peru, as shown by the appended minutes of the corresponding quarterly meeting.

" '2. Whereas: The M. R. Grand Lodge of Peru is a Masonic Body of the York Rite, and therefore its action is limited by the immutable boundaries or landmarks of Freemasonry, acknowledgment of which is clearly made in Article 16th and 17th of its Constitution.

" '3. Whereas: The decree of June 13th, destroys landmark No. 21 which, besides its immutability is the basis of the Rite.

“ ‘4. Whereas: All resolutions or decrees in opposition to the fundamental laws of ancient Freemasonry, which all Masons of the jurisdiction are bound to comply with, are null and void.

“ ‘In agreement with the opinion of the special commission appointed at the preceding annual session,

“ ‘I DECREE:

“ ‘To abrogate the decree of June 13th, 1897.

“ ‘Given in full session on June 12th, 1898.

“ ‘Let this be communicated, registered, published, and filed.

“ ‘M. J. CACERES,

Grand Secretary.

J. A. EGO AGUIRRE,

Grand Master.’

“ ‘Whereas: By said action of the Grand Lodge and of the Grand Master of Peru, said decree of June 13th, 1897, has been rescinded, repudiated and annulled; and

“ ‘Whereas: The Grand Master of the Grand Lodge of Peru has asked that in consequence of such decree that the fraternal relations heretofore existing between the Grand Lodge of Iowa and the Grand Lodge of the Republic of Peru be reestablished.

“ ‘Now, Therefore, be it known: That by virtue of the power and prerogatives in me vested as the Grand Master of Masons in Iowa, I do hereby declare and decree that the edict of the Most Worshipful Grand Master of the Grand Lodge of Iowa, issued on the 11th day of May, 1898, be and the same is hereby set aside, and the fraternal relations heretofore existing between the Grand Lodge of Iowa, and the Masons confessing and professing allegiance thereto, and the Grand Lodge of the Republic of Peru, and the Masons confessing and professing allegiance thereto, be and the same are hereby reestablished.

“ ‘And I do direct that this edict be at once promulgated to all lodges of Ancient, Free, and Accepted Masons within the Grand Jurisdiction of the State of Iowa, and read in open lodge at the first regular meeting held after its receipt.

"Given under my hand and seal of the Grand Lodge of Iowa, Ancient, Free, and Accepted Masons, at Des Moines, Iowa, this 9th day of September A. D. 1898, A. L. 5898."

"Attest: T. S. PARVIN,
Grand Secretary.

CROM BOWEN,
Grand Master."

(XVI-271)

In the adoption of the report of the Committee on Grand Master's Address, his action in removing by edict the ban that had been placed upon the fraternal relations with the Grand Lodge of the Republic of Peru was approved. It seems hard for the Masons of this country to appreciate how members of the Masonic fraternity of any civilized country entertaining a proper regard for the teachings of Freemasonry fail to grasp the essence of its genius.

First the Grand Orient of France removed the Bible from its altars, and never recanted. Then the "Gran Dieta Simbolica" of Mexico followed in its footsteps and went still further by admitting women to membership, even organizing women's lodges. They apparently saw the error of their way, recanted and were restored to full fellowship; then followed this later incident with the Grand Lodge of Peru. The thought suggests itself, have the people of France, Mexico, and Peru the same clear conception of Ancient Craft Masonry, the same knowledge and regard for its landmarks, its exalted teachings, its moral lessons that enter into the daily lives of the people, and become a part of their very being, as we find among the English speaking nations of the earth? As the constant dropping of the water wears away the stone, so must the teachings of Freemasonry in time make a deep and lasting impression upon all who listen to and heed its uplifting moral teachings.

Physical Perfection

When the question is asked: What is Masonry? the ready response is, it is "a beautiful system of Morals, veiled in Allegory, and illustrated by Symbols," but when it is

asked: "What are the Ancient Landmarks of Masonry?" the answer is vague, ambiguous, and unsatisfactory.

So much has been written upon landmarks, that one approaches the subject with considerable hesitancy. In 1852, Brother T. S. Parvin in his report on correspondence gives the thirty-five articles that had been promulgated by the Grand Lodge of New York in 1851, and recommended their adoption by the Grand Lodge of Iowa. This was done with the exception of numbers Six, Twenty-two, Twenty-three, and Twenty-nine. (Vol. I, 83-391)

Article XIV refers to the landmarks: What are they? "Ancient usages, laws, rules, practices and customs of the fraternity before 1717, and before 926 and the laws of the ceremonies of initiation and the prerequisites of candidates, which are termed 'the body of Masonry.' "

In 1889 Brother Theodore S. Parvin in his report on Correspondence gave a very interesting article under the head of "Ancient Landmarks," from which we quote in part: "We have devoted some time to the study of this subject. At an early period in the history of this Grand Lodge we became possessed of a work entitled, *Bibliography of Freemasonry*, by Dr. Kloss, which was published in the year 1844, and is an 8vo volume of four hundred and thirty pages. It contains the titles of over five thousand works devoted to Freemasonry, a majority of which may be found in the library of the Grand Lodge of Iowa.

"Among them is an *Encyclopedia of Freemasonry*, by C. Lenning, published in 1824, at Leipsic, Germany, in three volumes; also a *Dictionary of Freemasonry*, Paris, 1825. In none of these works is the title, 'Ancient Landmarks,' to be found. In the year 1853 Dr. George Oliver published in London, a *Dictionary of Symbolic Masonry*, in which this occurs in its proper place, and we extract all the Doctor had to say upon the subject:

" 'What are the Landmarks? is a question often asked, but never definitely answered. In ancient times, boundary

stones were used as landmarks before title-deeds were known, the removal of which was strictly forbidden by law.

“ ‘With respect to the Landmarks of Masonry, some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions and support; the ground, situation and covering; the ornaments, jewels, and furniture of a lodge, or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets. It’s quite clear however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft.’

“ ‘In 1845 Dr. Mackey published the first edition of his *Masonic Lexicon*, in which the title also occurs, and we present all that he has therein to say upon the subject:

“ ‘In ancient times it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which by malicious persons would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property; to remove them, therefore, was considered a heinous crime.

“ ‘“Thou shalt not,” says the Jewish law, “remove thy neighbor’s landmark, which they of olden time have set in thine inheritance.” Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the “sons of light,” are called the Landmarks of the Order.

“ ‘The universal language and the universal laws of Masonry are Landmarks but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother’s claims to share in our privileges, is one of the most heinous offenses that a Mason can commit.

“ ‘There are, however, certain forms and regulations

which although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity that they should be guarded by every good Mason with religious care from alteration. It is not in the power of any body of men to make innovations in Masonry.'

"That work went through ten successive editions, the last having been published in 1867; in each edition the subject occurs in precisely the same words.

"In 1859 the *Masonic Encyclopædia* was published at Callao, Peru, by J. B. Casanave; 8vo, six hundred and ninety pages. In this work the title does not occur.

"In 1856 Dr. Mackey published a work entitled, *Principles of Masonic Law*, containing three hundred and seventy-one pages. In this he makes no reference to 'Ancient Landmarks.' In the year 1859, he published a second work, *Text book of Masonic Jurisprudence*. This work is upon the same subject, and quite similar to the former. From the preface we learn that the copyright of the former work had passed into other hands, so that he could not reprint it, and was therefore compelled to rewrite a work upon the subject. In order to evade the rights of the purchaser of the copyright of the former work, he introduced as chapter one of his new work his series of 'Twenty-five Landmarks,' extending through twenty-seven pages. Here, for the *first time* in Masonic history, do they occur.

"These Landmarks were next introduced into the eleventh edition of his 'Lexicon of Freemasonry,' which he then published under the title of *Encyclopedia of Freemasonry*. This edition was published in Philadelphia in 1874, so that in some ten or more volumes published by Dr. Mackey on the subject of Freemasonry he does not so much as present one of his series of twenty-five ancient Landmarks. With the encyclopedias of Germany, France, England, Peru, and America before him, running through a period of years from 1824 to 1859, not a single Landmark appears; nor can they or any one of them be found in the series of five thous-

and or more Masonic works published prior to the year 1844.

“The inquiry therefore arises, ‘from whence they came?’ The only and unavoidable conclusion is that Dr. Mackey himself made each and every one of the twenty-five; he made them to sell his work.

“If the twenty-five, or any one of the number, of Mackey’s Landmarks had existed in 1824, Dr. Lenning would certainly have incorporated them in his great work of three volumes, containing a thousand or more pages. Dr. Oliver of England, the most gullible of all English writers, would have caught up with any of them had they existed at his period of writing in 1853. So would the Frenchman in 1825 have enriched his *Dictionary of Masonry* with them.”

“These twenty-five landmarks of Doctor Mackey’s have not been accepted by any of the Grand Lodges in their entirety; some Grand Lodges have rejected one or more and other Grand Lodges others. We quote further from Mr. Parvin: ‘A landmark to be a landmark must command the universal respect and observance of all Masons.’ Since the publication of Dr. Mackey’s *Text Book of Masonic Jurisprudence* a writer equally learned with himself has published to the world a series of forty landmarks.” (XI-103)

But we do not intend to dwell upon the landmarks of Freemasonry but to confine ourselves to a presentation of a generally recognized landmark regarding the physical qualifications of a candidate for initiation, and which is regarded as one of the most important. In Anderson’s original edition of the old Constitution of 1728 we find as follows: “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.”

In Dr. Mackey’s series of twenty-five landmarks, number 18 reads as follows: “Certain qualifications of can-

didates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man — unmutilated, freeborn, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified from initiation into the rites of Masonry.”

There seems to have been some doubt as to the exact construction placed upon this particular landmark by the Grand Lodge of Iowa, for in 1872 Grand Master Ozias P. Waters made reference to the subject as follows:

“I would recommend that the Grand Lodge take some definite action as to what constitutes Physical disability. I have been during the year several times called on to decide this question. In every case I have decided that the rule of the old law, requiring the candidate to be ‘a perfect youth,’ not dismembered, but ‘having no maim or defect in his body,’ means what it says — holding that a free interpretation of the qualification ‘that may render him incapable of learning the art of serving his Master’s Lord, and of being made a brother,’ is indefinite enough to admit any and every one, no matter how dismembered, so long as he has friends who are anxious to admit him. The decision heretofore made by this Grand Lodge is not, in my opinion, sufficiently explicit, and I therefore ask you to take such action as will remove this also from the field of ambiguous questions, and decide it one way or the other. I have no arguments to offer. The Grand Lodge possesses Masonic Jurists whose experience and research far excel mine, and to them I leave the discussion of the question.” (V-344)

The Committee on Jurisprudence to whom this question was referred disposed of it as follows:

“Concerning the action of the Grand Master on the question of Physical disability: Your Committee on Jurisprudence most warmly approve the same, and cannot allow this occasion to pass without earnestly commending him for standing thus firmly on that strong plank in our Masonic platform, and on which so many of his predecessors have

also stood. In the name of the Craft we thank him for refusing to allow fractional men to become Masons. We trust that the precedents of the past, which he has so wisely followed, will continue for all future time undisturbed in our jurisdiction." (V-420)

Had the law upon this subject been as strictly construed in the case of Brother Theodore S. Parvin as it was in many cases, Masonry would never have enjoyed the great benefits that it derived from his long life, which was given entirely to the service and upbuilding of the Fraternity. Nor would we have realized our present Masonic Library which was his life work and which he was spared to see grow into its present magnificent proportions. In 1878 in his report on Correspondence he said :

"The first lesson we learned in Masonry was the one brought face to face to us upon our application. An accident in childhood had checked the growth of one leg, and it was either shorter than the other, or the left was the longer of the two. I was not asked how much brains I had, or where my heart was, but how much shorter or longer, as the case may be, is one leg than its mate?

"In my native State the Grand Master is reported in the Masonic periodicals, after forbidding the initiation of a man minus one joint of his thumb, to have issued an edict declaring all Masons clandestine who were 'defective in their bodies.' We are sorry for the Grand Master as he evidently, in his own words, is defective in the most essential organ (the brain) of the body, as is shown by this heartless edict." (VII-93)

In carefully reviewing the reports on Correspondence we find somewhat different interpretations have been placed upon the landmark now under consideration. In 1882 Grand Master Irion of Tennessee ruled that "where the candidate had the necessary limbs and faculties to learn and teach our ritual he is a competent and Masonically healthy subject upon whom the degrees may be conferred."

The evident defect in the By-Laws of the Grand Lodge of Iowa regarding this landmark was made most apparent in 1885 when Grand Master Granger received notice that Mt. Nebo Lodge at Avoca, Iowa, had initiated and passed one J. K. Powers, and was about to advance him to the third degree. We quote from the address of the Grand Master, viz.:

"I at once addressed an order to the Master of the lodge at Avoca to desist from advancing the brother until further orders. The receipt of the order was acknowledged with a fraternal expression of obedience. I am aware that at first view, with many, a further inquiry would seem unnecessary, and that the order staying advancement should have been final. Such, however, was not my conclusion, and on the third day of December I revoked the order staying advancement, guarding my action, however, by an expression that the order was in no manner to be construed as an approval of the action of the lodge in making Brother Powers a Mason, and here the question will arise, is a person thus physically disabled eligible to the degrees of Masonry? I answer No. Then why revoke the order and permit advancement? Prior to June, 1882, a candidate for Masonry was entitled to each particular degree as he was elected thereto. It was the right of the candidate to refuse advancement, and it was the right of the lodge to refuse it to him, without assigning reasons therefor. So far as the law was concerned, in accepting the first degree, he did it with no misunderstanding that he was unqualified for, or entitled to, advancement. Under such a law the order should have been final. Under the present law, enacted in June, 1882, a candidate is elected for the three degrees, and his advancement. (barring the question of proficiency) can only be stayed upon conviction on charges duly preferred. Once obligated and he has passed the threshold of inquiry as to fitness, and upon the most solemn assurance he 'stands a just and upright Mason.' As to the past he may challenge

inquiry. As to the future, he is under renewed and increased obligations. From a Masonic standpoint he has commenced life anew — an infant in fraternal embrace. Masonry indulges in no presumption that profanes are familiar with its laws. They may petition, the lodge determines.

“In reaching my conclusion from an equitable standpoint, I adopted something of this form of inquiry. Mr. Powers, with one arm only, which was plainly apparent to all, petitions to be made a Mason. The lodge adopts the legal methods of inquiry as to his fitness, and determined that he is good material for the work. He has petitioned for and is informed that he has been elected to the three degrees of Masonry, believing, as he has the right to, that while he is in darkness, the lodge is within the pale of Masonic light and knows whereof it speaks. He accepts their assurance, and at their bidding is accepted in due form and made a Mason. Having made suitable proficiency, he asks for advancement. He is answered that he is lacking in physical qualifications. In what respect? An armless sleeve. On that account am I less qualified for this than the former degree? No. Did you not elect me for the three degrees and accept and make me a Mason with full knowledge of my physical condition? Yes. Have I in any manner come short of my duty or engagements with the Order? No. Then upon what principle of *right* can my advancement be stayed? This question I endeavored intelligently to answer. Failing in this, I revoked the order. If my action in this respect is to be disapproved, it is with some degree of interest and curiosity that I await the answer of the Grand Lodge to that question.

“Just what action should be taken with regard to lodges that thus violated the plain rules of the Order, is something of a question. Mt. Nebo Lodge has never claimed to me that their action was warranted by the laws of the Order, and their only plea of justification was, that Brother Powers

was in every sense a deserving man, and would make a faithful and exemplary Mason, with devotion to its every principle and that his disability was the result of military service in defense of his country. All this I have reason to and do believe to be true. And yet it comes far short of justification. I should have called for the charter of Mt. Nebo Lodge, and asked them to make a showing here for its return, but for the fact that I learned of other instances of like character in the jurisdiction in the last few years, in which no action had been taken, and it might seem like unjust discrimination to assail that particular lodge. That the rule of qualification should be changed or its observance enforced, requires no argument.

“We may thank the officers of Home Lodge for the prominence given to this case, and if it shall result in such action on the part of the Grand Lodge that there shall be no restraint upon prompt dealing with lodges for like offenses hereafter my purpose in the matter will be realized.”
(X-19)

The Committee on the Grand Master's Address made report as follows: “Upon the question of the advancement by Mt. Nebo Lodge No. 297, of one Powers, who had but one arm, your committee are of the opinion that there is a serious defect in the By-laws of this Grand Lodge. It would, of course, be out of place for this committee to attempt to say to this Grand Lodge what particular qualifications candidates should possess. That question should be decided by the Grand Lodge itself. But it is a well known fact that the qualifications of candidates, as set forth in ‘The charges of a Freemason,’ are much too obscure and uncertain. That very obscurity and uncertainty give rise to great differences of opinion among lodges, even among Grand Lodges. The only way that uncertainty can be to any reasonable degree avoided or removed, is by such legislation as may be fit and proper. What particular number of years is meant where the ‘Ancient Constitution’ says, the persons admit-

ted members of a lodge must be 'of a mature and discreet age?' Custom and usage say twenty-one years. But suppose some lodge should decide that not less than thirty-five years was meant by the term 'mature and discreet age,' and suppose some other lodge located in the same city should decide that twenty-one years was 'mature and discreet age.' As the law is now, and as left in the present case by the Grand Master, the qualification of candidates is left to each lodge to settle for itself. And there is nothing in the law to prevent a lodge from so deciding those questions as to initiating a man who is physically unable to conform to the ceremonies of the degrees. Your committee do not wish to be understood as approving the course of Mt. Nebo Lodge No. 297, but on the contrary, believe their action to be radically wrong, and in direct opposition to the unwritten law of Masonry, and worthy of disapproval and condemnation. But your committee also believe that some share of the blame should rest on this Grand Lodge for not in some proper manner defining what qualifications candidates should possess, and incorporating the same into the written law of Masonry, so that no lodge need err." (X-86)

In 1888 Grand Master Edwin C. Blackmar was the recipient of a large number of inquiries relative to the necessary physical qualifications of candidates and in several cases was asked for special dispensations to receive petitions from and confer the degrees upon men with but one arm or leg, or those manifestly otherwise disqualified. These inquiries became so numerous that the Grand Master felt called upon to issue a circular letter to all the lodges, urging upon the craft that no candidates could be considered eligible unless they could conform to all the requirements of our ceremonies. He held that the sole right to interpret the law rested unquestionably with the Master of the lodge and that the Grand Master had no power or authority to disregard the law by special dispensation.

In the revision and adoption of the Constitution and Masonic Code in 1888, section 285 reads as follows:

“A man to be eligible to the degrees must be able to conform to all the ceremonies required in the work and practice of Masonry with his natural person. No substitution of artificial parts or limbs is a compliance with the law. The loss of a hand or foot is an absolute disqualification; other deformities may or may not be, depending upon the nature and extent. Masters and lodges will be held strictly accountable for the observance of this rule. Except where the disqualification is absolute, the lodge has a discretion, which must be exercised with prudence.”

This has been the law in Iowa ever since. In the revision of 1910 of the Code, it was unchanged but a footnote was added, as follows: “The loss of a foot at the ankle, after a person is elected for the degrees, is an absolute disqualification, notwithstanding the election, and he cannot be received.” (Proceedings 1910, page 182)

The present law is in harmony with the conclusion reached by the Masonic Congress held in Chicago in 1893, viz.:

“It is the conclusion of the Congress that absolute competency to conform literally to all the requirements of the ceremonies of the several degrees of Ancient Craft Masonry fulfills the requirements of physical perfection in a candidate.”

It is interesting to read in the reports on Correspondence how physical qualification is regarded in other Grand Jurisdictions. In Georgia a candidate was held to be ineligible because he had lost the fingers of his left hand. The Grand Lodge of Ohio declared as follows:

“A candidate for the degree of Entered Apprentice should be able, physically as well as intellectually, to receive and impart all the essentials for Masonic recognition, and this the lodge may determine.”

The extreme views entertained by Masonic writers in

favor of a stringent enforcement of the law, and the opposite extreme, have in recent years been very much modified. Thanks to the good offices of the correspondents throughout the land, the general interpretation of the law is very closely along the limits laid down in our Code of Laws.

CHAPTER IV

Cerneau Masonry

Up to and including the year 1889 the Masonic Fraternity was in full enjoyment of great prosperity. The annual returns of the lodges showed a substantial increase in membership; new lodges were organized until some 435 had been chartered, with a total membership of nearly twenty-two thousand. This period of growth and prosperity gave promise of a bright future. But unfortunately forces were at work that for a time seriously disturbed existing conditions and plunged the Grand Lodge into a sea of trouble and imperiled its very existence.

A brief statement of facts is necessary to intelligently understand the condition that existed in Iowa at this time.

The territory of the Ancient and Accepted Scottish Rite Masonry had been divided by mutual consent into two jurisdictions, known and designated as the Northern and the Southern. The Northern Jurisdiction embraced the States of New York, New Jersey, Delaware, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin and the six New England States. The Southern Jurisdiction, which was established in 1801, included all of the States and Territories south of the Ohio River and west of the Mississippi River. Over this territory it had exercised exclusive and undisputed control for more than three-quarters of a century.

In 1866 a deputy Sovereign Grand Inspector General of the Supreme Council Ancient and Accepted Scottish Rite for the Southern Jurisdiction visited Iowa and established lodges of Perfection, Chapters of Rose Croix, Councils of

Kadosh, and Consistories. These bodies so established held undisputed jurisdiction over Iowa, meeting regularly and conferring the several degrees until 1885.

In the early years of the nineteenth century Joseph Cerneau organized a Consistory in the city of New York under the name of the "Sovereign Grand Consistory and Supreme Council of the Thirty-Third and last degree of the Ancient Scottish Rite of Heredon," of which he was the first Sovereign Grand Commander. It claimed jurisdiction over the entire United States, its territories and dependencies; it engaged actively in the organization of Consistories in many of the States, and pressed its claims in all directions for fraternal recognition.

It first made its appearance in Iowa in 1885, when John C. Barker, General Deputy, visited Cedar Rapids and organized a Consistory March 24th, and the next day organized one at Fort Dodge. On September 16, 1885, the Grand Consistory of Iowa was organized. Consistories were established at Burlington in August, 1886; at Sioux City in January, 1889; at Council Bluffs in March, 1889; at Creston in April, 1889, and at Davenport in May, 1889. A lodge and council were started at Storm Lake in 1889. These were all the bodies ever constituted in Iowa by the Cerneau branch of Scottish Rite Masonry. While they did not increase very fast, they made quite an aggressive campaign among the members of the constituent lodges, until the year 1889, when Grand Master E. C. Blackmar issued a letter as follows:

"Burlington, Iowa, April 25th, 1889.

"To the Worshipful Masters, Wardens and Brethren of all the Lodges A. F. & A. M. in the State of Iowa:

"Brethren:

"Inspired with a desire to protect the Craft of this Grand Jurisdiction against the results which, to a greater or less extent, always follow hasty and indiscreet action, I am impelled by a sense of duty to call your attention to a

danger which now threatens to disrupt and demoralize the fraternal relations which have heretofore prevailed among ourselves, and between the Craft of Iowa and that of sister jurisdictions.

"I refer to the spread of what is commonly known as the 'Cerneau' body of Scottish Rite Masons, into which organization, I am informed quite a large number of our brethren have been misled.

"I use the word *misled*, because I think the majority of those who have become members are too honest in their intentions, and have too high a regard for their status and good standing as Masons to have taken that course if they had known all the facts.

"I will not undertake to discuss the question as to the legality or regularity of the body referred to. That has already been settled by several of our sister Grand Jurisdictions, and the action therein taken is of such a nature as to compel other jurisdictions to protect themselves and the Craft by similar action.

"The Grand Lodges of Massachusetts, Pennsylvania, Ohio, Colorado, Kentucky, South Carolina, Utah, New Hampshire, as I learn from their proceedings, as also the Grand Chapters and Grand Commanderies of Pennsylvania, Ohio, etc., have all declared that the 'Cerneau bodies are illegal, irregular and clandestine.' Moreover, I am in receipt of *official communications* from the Grand Masters of the Grand Lodges of Ohio and Pennsylvania, declaring that 'NO FREEMASON OF ANY MASONIC JURISDICTION, WHO BELONGS TO SAID CERNEAU RITE WOULD BE PERMITTED TO VISIT A SUBORDINATE LODGE IN THIS JURISDICTION,' and to determine who does, 'all examining committees are required to include in the test oath the following:

" 'Furthermore, I do not hold membership in, or allegiance to, any *Cerneau* or other body claiming to be Ma-

sonic that has been declared clandestine by this Grand Lodge.'

"From the above it will be readily seen that all Iowa Masons who belong to the 'Cerneau Rite,' who remove or have occasion to sojourn in any of those States, are denied all the rights and privileges of the institution, and when other states 'fall into line,' as of necessity they must, an Iowa *Cerneau* Mason will be without a Masonic home, and be denied all Masonic benefit, save within the borders of his own dominion.

"To save my brethren, therefore, from such a calamity, and to protect them from unwittingly becoming ensnared into connection with anything which seems to forbode evil, is the sole purpose of this timely warning, and I trust that all will take heed, and lend me their aid, in upholding and maintaining the good name of Iowa Masonry.

"To the end that all the members be informed of the matters herein set forth, it is my order that this be audibly read in open lodge at the first meeting held after its receipt, and be immediately posted up in the Tyler's room and be kept thus posted up until the next Annual Communication of the Grand Lodge.

"Fraternally yours,

"E. C. BLACKMAR,

"Grand Master."

(XI, Appendix 127)

In 1889 Grand Master Blackmar in his annual address called attention to this subject under the head of "Impending Danger" as follows:

"An element of discord and disturbance among the brethren having arisen in our midst, and its influence having spread and assumed such proportions as to make it seem to me a matter of duty to bring it to your attention, I now do so, with a view of invoking such action as may serve to protect our subordinates, and the brethren holding membership therein, from the evil results which are likely to en-

sue; and to maintain and preserve that peace and harmony among the Craft which should always characterize a fraternity founded upon the principles of brotherly love.

“I refer to the introduction and spread, in this jurisdiction, of a body claiming to be Masonic, and which admits none except Master Masons, and styling itself ‘The Ancient and Accepted Scottish Rite for the United States of America, their territories and dependencies,’ commonly known as the ‘Cerneau’ body of that Rite.

“Before proceeding farther, it is but proper for me to say that I know nothing whatever about Scottish Rite Masonry, having never taken those degrees, and hence I have no interest in the matter presented, except in so far as it relates to the effect it may have and is now having upon our beloved institution.

“It is a well known fact that there is a body of Scottish Rite Masons which has had an existence in this State for the past thirty years, and which is universally recognized as a legal and legitimate body, while the ‘Cerneau Body,’ which was only introduced into this jurisdiction four years ago (March, 1885) is now seeking to occupy the same territory and, if possible, supersede and overthrow the other, thus producing a conflict which has been the means of engendering bitterness and discord among our members, where only peace and harmony should prevail.

“It is not my purpose to argue the question as to the legitimacy of either of the bodies referred to, but as the adherents of both are Masons — none but Masons being involved — and as their controversy for supremacy affects the peace and harmony of our lodges and brethren, and them only, it seems to me very clearly within the scope of our duty to take such action as may eliminate the cause, and, if possible, restore that good fellowship which has heretofore characterized Iowa Masons.

“It may be said by some that the controversy alluded to is a matter with which we, as York Rite Masons, have no

right to interfere, and I might be willing, in a measure, to concede that point if it was a controversy having only general results; but as it affects Masons only, and as such becomes a disturbing element in our institution alone, it seems clear to me that it is not only our right, but a duty from which we cannot escape, to take action for our own protection, and I therefore earnestly recommend that you give the subject your careful consideration, and take such action, as may seem adequate to preserve and maintain peace and harmony." (Vol. XI, 193)

Brother R. G. Phelps from the Committee on Grand Master's Address reported as follows:

"To this lamp of enlightenment let us also join the lamp of harmony. Upon the foundation of the perfect Master Masons must all further Masonic edifices be built. Upon us then as the exponents of the Masonry of Iowa rests the duty of keeping it pure and keeping it harmonious. The members of this Committee are York Rite Masons only, but we recognize that for years we have fraternally associated and affiliated so far as could be done without membership, with other bodies purely Masonic, deriving their membership from us only, occupying our lodge rooms, recognized by us daily as Masonic, as kindred of our own.

"If in the conflict between these bodies there are elements that may bring inharmony to our own lodges, we must take part and decide between them; if there be no danger to us then we may safely let them alone. No time is so fitting as the present to make this decision. Other Grand Jurisdictions have had to meet this difficulty and to decide, and so must we. Let it be done in the spirit of candor and fairness but let it be done now. We ask the Grand Master to appoint a committee on this subject." (XI-275)

The committee submitted the following resolution which was adopted by the Grand Lodge, viz.:

"Resolved, That the Grand Master be requested to ap-

point a committee of five to consider if the dissensions among Masonic bodies belonging, or claiming to belong, to the Scottish Rite, are of danger to the harmony of this Grand Lodge and the brethren throughout the State, and if in their opinion legislation be needed, to report it at this session." (XI-277)

The special committee appointed by the Grand Master upon the subject of "Scottish Rite Masonry" presented its report as appears below in full:

"To the M. W. Grand Lodge of Iowa:

"Your committee would most respectfully report that the matters to be considered are:

"First. Are there dissensions existing between the members of the two bodies known as the Ancient and Accepted Scottish Rite 'Southern Jurisdiction' of the United States, and those of the Ancient and Accepted Scottish Rite for the 'United States of America, their territories and dependencies,' known as the *Cerneau* body of the Scottish Rite?

"Second. If such dissensions exist between the members of said bodies, are they dangerous to the harmony of this Grand Lodge and the brethren throughout the State?

"Third. If the second question above is determined in the affirmative, what legislation, if any, is needed regarding the matter?

"The committee has given as full a hearing as was possible in the time at its disposal to the matters submitted to us. We had several meetings and had statements from several brethren, representing both sides of the question at issue. These statements were made to the committee by these brethren fully and fairly and with perfect candor.

"We have also heard statements from members of several lodges located at places where the said *Cerneau* bodies have organized Consistories or bodies of their Rite. Some of said members appearing before the committee are mem-

bers of the *Cerneau* bodies, and some are members of the Scottish Rite for the Southern Jurisdiction and some are members of neither of said bodies.

“From the statements made by these brethren, and from information received by us, we find that dissensions have existed, and do now exist, between members of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, and members of the *Cerneau* bodies of the Scottish Rite located in the State of Iowa; and we believe and further find, that the dissensions existing among the members of said Scottish Rite bodies have already disturbed the peace and harmony of the Masonic brethren in different localities of this State, and are dangerous to the future harmony and welfare of the Craft.

“The next inquiry is what legislation, if any, is necessary to meet the question?

“It will be claimed by some of the brethren that this Grand Lodge has no power to legislate upon or deal with this question in any manner whatever. But the committee after mature consideration, are unanimously agreed that this Grand Lodge has the undoubted power and the right to legislate upon this question, and upon all other questions that affect the welfare of this Grand Body or of the Craft in Iowa.

“The Grand Lodge of Iowa is the sole proprietor of the whole system of Symbolic Masonry in the State of Iowa. Symbolic Masonry is the foundation upon which Royal Arch Masons, Knights Templar, and Ancient and Accepted Scottish Rite Masons all rest. It is the only foundation upon which any Masonic structure can be erected in the State of Iowa.

“Can it be truthfully said that the foundation — Symbolic Masonry — has no right to protect itself? We think not. Should the Grand Commandery of the State of New York, or any other Templar body, attempt to organize subordinate Commanderies in the jurisdiction of the ‘Grand

Commandery of the State of Iowa,' it would be the *duty*, as well as the *right* of this Grand Lodge to prohibit such action by appropriate legislation.

"In addition to its inherent power to legislate for its own self-protection, the Grand Lodge is fully invested with such power by its own constitution and laws. (See Preamble and Article III, of the Powers and Authority of the Grand Lodge.)

"In the preamble to the constitution we find the following provision: 'Whereas, A Grand Lodge is the sovereign, legislative, judicial, and executive power of a territorial jurisdiction of Ancient Free and Accepted Masons with an inherent power to form a constitution as its fundamental law, and to prescribe such other laws and regulations for good government as its wisdom may direct.'

"Article III, Sections 1 and 2 of the constitution read as follows: 'Section 1. The Grand Lodge is the Supreme Masonic Power in the State, possessing legislative, executive, and judicial attributes of government, limited by a strict adherence to the Ancient landmarks of the order and by the provisions of this constitution.'

"Section 2. 'Its legislative authority extends to the enactment of such laws and regulations as will meet the utmost needs of the Craft in the jurisdiction.'

"Sections 3 and 4 of the same article of the constitution confer on the Grand Lodge complete executive and judicial powers to carry into effect and enforce all of its legislative enactments.

"In the opinion of the committee the Grand Lodge is vested with ample power and authority both to legislate and to enforce its legislation upon the subject in question.

"The next question is, what legislation is necessary, or what action should be taken by the Grand Lodge in this matter.

"We are not called upon, neither do we assume to determine the legitimacy of either of the Ancient and Ac-

cepted Scottish Rite bodies now occupying the territorial jurisdiction of the State of Iowa. 'We are confronted with a condition, not a theory.' We find this condition of affairs existing:

"The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was introduced in Iowa in 1859, and in 1866 and 1867 organized bodies of that rite, including a Consistory, were established in Iowa, and from its establishment to the present time Master Masons of Iowa have been admitted to its membership.

"We further find (upon information believed by us to be reliable) that the Ancient and Accepted Scottish Rite, Southern Jurisdiction, has been recognized by nearly all of the Supreme Councils of the world as the legitimate Supreme Council of the jurisdiction for the territory which it occupies, which *includes the State of Iowa*.

"We further find that the *Cerneau* body of the Scottish Rite first actually occupied the territory of the State of Iowa (and by this we mean organizing bodies and doing work in the State) in 1885. We do not find that this body has been generally recognized by the other Supreme Councils of the world as the legitimate body of this or any other jurisdiction.

"We find that the Grand Lodge of Ohio, in 1888, passed a resolution providing for the expulsion of any member taking, receiving, or communicating the *Cerneau* or other degrees declared to be irregular.

"The Grand Lodges of South Carolina and Utah have taken action declaring themselves in sympathy with the action of the Grand Lodge of Ohio in this matter.

"We find that in 1888 the Grand Master of Pennsylvania issued an edict declaring it inconsistent with the duty of the brethren to seek or retain membership in the *Cerneau* organization, and providing that brethren who have or may associate therewith shall be liable to penalties. And that in April, 1889, he communicated to the Masonic authorities of

Iowa an order providing that 'no Free Mason of any Masonic jurisdiction who belongs to the *Cerneau* Rite is permitted to visit a subordinate lodge in the jurisdiction of Pennsylvania,' and by resolution of the Grand Lodge of Pennsylvania the edicts of the Grand Master are declared to have the authority of Masonic law.

"The Grand Lodge of Kentucky in 1888 adopted a regulation recognizing the Supreme Councils of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction and of the Northern Jurisdiction of the United States, and also declared that 'any bodies invading the territory of the Supreme Councils recognized by this Grand Lodge are clandestine and fraudulent.'

"The Grand Lodge of Massachusetts in 1883 adopted a resolution admitting the Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern Jurisdictions of the United States to be regular and duly constituted Masonic bodies.

"We do not find that any Grand Lodge of the United States or elsewhere, or any Grand Master, has ever recognized the *Cerneau* Body of the Scottish Rite as legitimate or duly constituted, nor do we find that any such Grand Lodge or Grand Master has taken any action to prohibit or prevent the conferring of the Scottish Rite degrees by the Supreme Councils of either the Southern or Northern Jurisdiction of the United States.

"We further find that *this* Grand Lodge has already recognized the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, and their Consistories.

"In 1852 the Grand Lodge of Iowa adopted the following: 'The Grand Lodge of Iowa *recognizes* the *Superior bodies* in the United States and foreign countries having in charge Masonic degrees as the Supreme Councils of the Ancient and Accepted Scottish Rite and their Consistories, the General Grand Chapter, and the Grand Encampment,

and their constituent bodies, Grand and Subordinate. But she claims sole jurisdiction in this State over the first three degrees in the York Rite, and objects to the practice of any other Rite in those degrees, within the same jurisdiction, should it be attempted, and admits no rights or claims of any other body or authority whatever to do so. She holds Fraternal correspondence with these bodies, but admits no authority in them to interfere with the Craft degrees.'

"In 1865 the Grand Lodge appointed a committee to arrange in form 'the *decisions* which the Grand Lodge has heretofore made in questions of Masonic law and practice which are now operating, and that they shall be published.'

"In accordance with this authority the committee arranged the decisions of the Grand Lodge then in force, and the Grand Lodge published the same in 1866 in connection with the Constitution, By-laws, and Masonic Law of Trials and Punishments. On page 146 of said publication, under the head of Grand Lodge decisions, we find the identical language above stated as adopted by the Grand Lodge in 1852.

"These decisions were published as, and were a part of, the law of the Grand Lodge. We do not find that this law has ever been repealed. Section 7, Code of 1888, in our judgment destroys its effect as a part of the *written* law, but leaves it in full force and effect as a part of the *unwritten* law of this jurisdiction.

"As bodies of the Ancient and Accepted Scottish Rite, *Southern Jurisdiction*, were actually located and doing work in this State at the time of the publication of this law, 1866, and so continued as the *only* bodies of that Rite actually working in the State until 1885, when the *Cerneau* body of that Rite established its Consistory in the State, there can be no doubt but that the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was the body referred to in the law above quoted, and as such recognized by the Grand Lodge of Iowa. Finding this

condition of affairs, now existing in Iowa, we, as above stated, are not called upon to determine the legitimacy of the original or continual organization of these rival bodies. But taking the facts as we find them to exist, we believe that we are called upon to decide what, under the circumstances, is the proper action for this Grand Lodge to take for the welfare of its members and the brethren throughout the State.

“Believing, as we do, that both of these Scottish Rite bodies cannot continue to work in this jurisdiction without seriously endangering the peace and harmony of the Masonic Brethren in this State, we believe that the *Cerneau* body of Scottish Rite Masons should by this Grand Lodge be denied the right to occupy the territory of this jurisdiction, or to communicate or confer its degrees on Iowa Masons.

“We therefore recommend the adoption of the following resolutions by the Grand Lodge:

“First. That the Grand Lodge of Iowa, having already recognized the Supreme Councils of the Ancient and Accepted Scottish Rite, and their Consistories, hereby declares that the body so recognized for this jurisdiction was the ‘Supreme Council of the Ancient and Accepted Scottish Rite, *Southern Jurisdiction*,’ and this Grand Lodge hereby renews its former recognition of said body, and hereby declares that having been in the sole actual occupation of the jurisdiction of the State of Iowa for nearly twenty years, that it is now entitled to *exclusive jurisdiction in this State*.

“Second. That this Grand Lodge *refuses* to recognize the ‘Supreme Council of the Ancient and Accepted Scottish Rite for the United States of America, their territories and dependencies,’ known as the *Cerneau* body of that Rite, and its Consistories, and hereby *denies the right* of said Supreme Council, and its Consistories, or of the subordinate bodies, *to occupy the jurisdiction of the State of Iowa*.

“Third. That the said *Cerneau* body of the Ancient and Accepted Scottish Rite, and its Consistories and sub-

ordinate bodies, are hereby *prohibited from occupying* or doing work in *this jurisdiction*; and all Master Masons in the jurisdiction of this Grand Lodge are hereby prohibited from conferring, communicating, taking, or receiving any of the degrees of said *Cerneau* body of the Ancient and Accepted Scottish Rite.

“Fourth. That all Master Masons in the jurisdiction of this Grand Lodge are hereby required to withdraw from, or sever their connection with, said *Cerneau* body prior to the next annual communication of this Grand Lodge.

“Fifth. That the Grand Master issue his edict to the members of the Craft to enforce these resolutions.

“Sixth. That the committee on Jurisprudence are hereby directed to report at the next session of this Grand Lodge such further legislation as may be necessary to enforce these resolutions and provide for the discipline of such brethren as refuse to obey them.

“In conclusion, we may be permitted to say that it is with feelings of the deepest regret that we have considered and acted upon this question, and it is only from an honest and sincere conviction that the future prosperity and the peace and harmony of the Craft demand *prompt and decisive action* at this time by the Grand Lodge, that we present this report.

“We have none but the kindest and most fraternal feelings for every brother who is now a member of the *Cerneau* body, and we believe that such is the feeling of every brother in this Grand Lodge, and we believe that these *Cerneau* brethren have the same feeling toward the brethren of the Grand Lodge. We regret exceedingly that any cause for dissension or difference should have arisen among the brethren. That the brethren who have become members of this body of the Scottish Rite are perfectly correct in their intentions, we have no doubt, and we urgently request that they continue their fraternal relations with our beloved order, Symbolic Masonry, which is the real foundation of all

Masonry, and receive this report in the spirit in which it is made, and carry out its provisions by *withdrawing from the said Cerneau body* of the Scottish Rite.

"L. E. FELLOWS	}	Committee."
L. J. BAKER		
GEORGE W. BALL		
GEORGE B. VAN SAUN		
CROM BOWEN		
		(XI-325)

The report of the Committee was adopted by the Grand Lodge by 587 votes for, to 343 against.

Soon after the close of that communication, Ruby Lodge No. 415 at Macedonia at its regular meeting appointed a committee with instructions to draft and report to the lodge resolutions expressive of the sentiment that prevailed regarding the action taken by the Grand Lodge in reference to Scottish Rite Masonry. At the stated meeting of the lodge the committee made report as follows: "Your Committee, to whom was referred that part of the proceedings of the Grand Lodge of Iowa, respecting the jurisdiction of Scottish Rite Masonry in this State, would respectfully report the following and recommend its adoption." Seven resolutions followed in which the action of the Grand Lodge was denounced as "extra judicial," "illegal" and "unjust." This report was adopted by the unanimous vote of the lodge and a duly certified copy forwarded to the Grand Master. The action of the lodge found its way into the secular press. Grand Master James D. Gamble after mature consideration arrested the Charter of Ruby lodge and directed that its books, papers and funds be forwarded to the Grand Secretary, which was promptly done. The action of the Grand Master was approved by the Grand Lodge.

A petition was presented from the members of Ruby Lodge No. 415, praying for the restoration of their charter. This was referred to the Committee on Jurisprudence for consideration and report. Upon the assurance of several of the leading members of the lodge that no disloyalty or

disrespect toward the Grand Lodge was intended in the adoption of the resolution, and upon their denial of all responsibility for publication in the secular press and upon satisfactory professions of loyalty and solemn promises of obedience to the laws, rules and regulations of the Grand Lodge in the future, together with the recommendation of the Committee on Jurisprudence, the Grand Lodge voted to restore the Charter and property of the lodge. Its delegates were admitted to seats in the Grand Lodge and allowed mileage and per diem.

In 1890 Grand Master James D. Gamble, under the head of "*Cerneau Masonry*," said:

"By action of the Grand Lodge at the last communication thereof, in the adoption of certain resolutions reported by a duly appointed committee, it was determined that *Cerneau Masonry* was not congenial with the peace and growth of York Rite Masonry within this jurisdiction, and the *Cerneau* body of the 'Ancient and Accepted Scottish Rite for the United States of America, their territories and Dependencies,' and its consistories and subordinate bodies were forbidden to occupy or do work in our territory; and all Master Masons were enjoined from conferring, communicating, or taking any of the degrees of said body, and all who had prior thereto taken or received such degrees were given until our present communication in which to withdraw from or sever their connection with such *Cerneau* bodies, and it was made the duty of the Grand Master to enforce, by proper edict such resolutions.

"In compliance with the duty thus imposed by the fifth of said resolutions, I, on the 20th day of June last, issued Edict No. 1, in which the action of the Grand Lodge on the subject was set out in substance, and the executive officer of the subordinate lodges was strictly required to enforce the requirements of the Grand Lodge in the premises."

(XII-28)

“EDICT No. 1

“Grand Lodge of Iowa, A. F. and A. M.

“Office of the Grand Master.

“Knoxville, June 20th, A. D., 1889.

*“To the Worshipful Master, Senior and Junior Wardens,
of all lodges within the jurisdiction of the Most Wor-
shipful the Grand Lodge of Iowa, A. F. and A. M.*

“Accompanying, and made part of this edict, you, and each of you, will find a duly certified transcript of the action and findings of the Grand Lodge at its Annual Communication, held at Sioux City, June-4-6th inst. This report and resolution give no uncertain sound; their statements are *plain, emphatic, simple and easily understood*, and impose upon you and me, and all Masons of Iowa a duty, that of implicit obedience under our solemn obligations to ‘stand to and abide by all the laws, *rules and regulations of the Grand Lodge.*’

“Upon me as your chosen Grand Master, is imposed the further duty of seeing that the laws and regulations of the Grand Lodge are duly and strictly enforced. From these sworn duties none of us can swerve or turn aside without proving ourselves recreant to every trust. I shall not shirk the responsibility imposed upon me, as the Chief Executive Officer of the Grand Lodge, by the resolutions. Nor can I for a moment doubt that each and all of the Masons of Iowa will, when the law is made known to them, yield a like obedience to its mandates.

“The Constitution declares that all questions coming before the Grand Lodge for action shall be determined by a majority vote. The action had, as set forth in this EDICT, was, after a full and patient hearing and discussion, determined by a very large majority vote.

“By the second resolution, the Grand Lodge refused to recognize the ‘*Cerneau* bodies of the A. & A. Scottish Rite Masonry,’ and forbid them to occupy this territorial juris-

diction. Under and by virtue of this law, and by virtue of the fifth resolution aforesaid, and by virtue of the authority in me vested as your Grand Master, I do hereby declare all such bodies of *Cerneau* Masons in Iowa irregularly, illegally, and unmasonically established — this territory having been pre-occupied by bodies of the Rite of the 'Supreme Council of the A. & A. Scottish Rite, Southern Jurisdiction of the United States,' duly and officially recognized heretofore, and now, by this Grand Lodge as having exclusive jurisdiction of the State of Iowa.

"I further forbid, and command you to see that no such illegal bodies occupy the halls used and occupied by the lodges of this jurisdiction.

"The third resolution forbids the *conferring* or the *communicating*, or the *taking*, or the *receiving* of any of the degrees of said *Cerneau* body of the A. & A. Scottish Rite from any body or member of the *Cerneau* organization at home or abroad by the Masons of Iowa. And here let it be understood that this and all the provisions of these resolutions apply to all non-affiliated as well as affiliated Masons residing in the jurisdiction of Iowa.

"And I especially enjoin upon you, the executive officer of your lodge, to strictly enforce this law, and to *report to me promptly every known violation thereof and your doings in the premises.*

"While by the provisions of the law (resolution fourth) all those who *prior to the close of the last session* became members of any of the *Cerneau* bodies in Iowa, or received their degrees from any of its officers, have until the next communication of this Grand Lodge within which to withdraw and sever their connection with such *Cerneau* bodies. Let me fraternally and kindly advise each and all such to do so at once, as tending much to restore that peace and harmony so essential to the best interests of Masonry in general and the Grand Lodge of Iowa in particular.

"At an early day blank certificates of 'withdrawal'

will be forwarded, to be signed and returned to me by those who obey the law, as proof of their compliance with the requirements of the fourth resolution aforesaid.

“To the end that all members may be informed of the matters herein set forth, it is my order that this EDICT be audibly read in open lodge at the first meeting held after its receipt.

“As loyalty and obedience are among the fundamental tenets and the first lessons inculcated in Masonry I shall expect from every Iowa Mason a hearty and cheerful compliance with this EDICT, and the action taken by the Grand Lodge in the premises.

“Given under my hand and seal, at my office in Knoxville, this twentieth (20th) day of June, A. D., 1889, A. L. 5889.

“JAS. D. GAMBLE,

“Grand Master. (XII-36)

“On the same day I also issued EDICT No. 2, in which the resolutions adopted as aforesaid were set out *in extenso*, and by it all Masters were required to cause the same to be audibly read in open lodge at the first meeting after its receipt, and to post the same up in a conspicuous place in the ante-room of the lodge, and to keep the same so posted until otherwise directed, that the members might have due notice thereof.

“There was also prepared by my direction a pamphlet containing extracts from the address of Past Grand Master Blackmar, the report of the committee on such address, and the complete action of the Grand Lodge on the Cerneau question, including the appointment of the committee of five, their report, and the final vote thereon.

“Copies of each of the above mentioned documents with a return card receipt, were placed in an envelope, postage paid, and addressed and sent to each of the Masters of the lodges in this jurisdiction, and receipts therefor, duly signed, were returned to the office of the Grand Secretary as directed.

“Desiring, if possible, to place myself in personal communication with each Master Mason within our jurisdiction who had taken the Cerneau degrees, I, on the 6th day of July last, issued EDICT No. 3 and mailed the same with blank returns to each of the T. P. Grand Masters and Grand Secretaries of the several so-called lodges of Perfection within our territorial limits.

“EDICT No. 3

“Office of the Grand Master of Masons in Iowa.

“James D. Gamble, Grand Master.

“Knoxville, Iowa.

“*To the Master Masons under the jurisdiction of the Grand Lodge of Iowa who are officers in the so-called Cerneau bodies of the A. & A. Scottish Rite.*

“Whereas, The Grand Lodge of Iowa has required all Master Masons who are members of said *Cerneau* bodies in this jurisdiction to *withdraw* from the same and *sever their connections* therewith,

“And Whereas, the law of the Grand Lodge enjoins upon me as Grand Master to issue my EDICT to enforce its expressed will,

“And Whereas, It becomes necessary that I be informed who are and were on the sixth day of June, 1889, members of such bodies, to the end that I may communicate personally and officially with them.

“These are therefore to require and direct that those officers to whom the EDICT shall be addressed (viz: the T. P. Grand Master and the Grand Secretary of the several so-called lodges of Perfection) shall fill, or cause to be properly filled, the accompanying blank list of membership in the body aforesaid on the 6th day of June, 1889, and that you add thereto the names of all such, if any, who have since received the degrees, or any of them, in such body, or from its officers, or either of them. Fill the blank according to the specific directions thereon, and for-

ward the same to me at my office within ten days after the receipt of this EDICT. Hereof fail not.

“Given under my hand and seal, at my office in Knoxville, Iowa, this 6th day of July, A. D., 1889, A. L. 5889.

“JAS D. GAMBLE,

“Grand Master. (XII-37)

“In response to this EDICT I received a list of the members belonging to such lodges that reside in this state at Burlington and Storm Lake, but from no others.” (XII-29)

The action taken by the Grand Lodge regarding the Cerneau matter was bitterly resented by some of the officers of that branch of Scottish Rite Masonry. They brought suit in the District Court of the state against the Grand Lodge. As this feature of the controversy was reported in full by Grand Master James D. Gamble in his address in 1890 it is inserted here in full.

“On July 6th, 1889, suit was commenced in the District Court of the state in and for Linn County, by filing a verified petition on the part of ‘the Grand Consistory of Iowa of the Supreme Council of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, C. E. Barnes, J. G. Graves and Henry Bennett *against* the Grand Lodge of Iowa of Ancient Free and Accepted Masons, James D. Gamble and T. S. Parvin,’ in which, among other things, it was alleged substantially, that the action taken by the Grand Lodge on the Cerneau question was, ‘wrongful, illegal, arbitrary and oppressive.’ That the said James D. Gamble as Grand Master, and the said T. S. Parvin as Grand Secretary of the said Grand Lodge of Iowa, combining and confederating together with the said Grand Lodge of Iowa, are wrongfully, illegally, and oppressively, by reason of circular letters, and pretended edicts issued under the pretended authority of the said Grand Lodge of Iowa, engaged in threatening, coercing, and seeking to compel the

individual plaintiffs therein, and other members of the plaintiff, the Grand Consistory of the state of Iowa and its subordinate bodies, into yielding obedience to the illegal, arbitrary and oppressive and proscriptive action of said Grand Lodge of Iowa, and praying that a temporary writ of injunction issue against each of the defendants, restraining them from in any manner or form taking any action seeking in any degree to enforce the action of the Grand Lodge, and from issuing any edicts, or saying anything about said Grand Consistory, or any of its members, or any person desiring to become a member thereof.

“Strange as it may seem, a temporary writ of injunction was on the said 27th day of July, issued as prayed, and on the 29th day of that month I was served with such writ, and which in express terms enjoined me from writing any letters or from issuing any circulars, edicts, communications, publications, *or making any oral declarations* looking to the enforcement of the action of the Grand Lodge so far as it attempts to affect plaintiff, its subordinate bodies, or their members, or any person desiring to become a member.

“Just what the learned judge who made the order for this injunction meant by the expression, ‘*Or making any oral declaration,*’ I confess I have never been able to understand. In this age of freedom and enlightened civilization there are many things that a court or judge may do. There are some things, however, they can not do, and one of the things they cannot do under the liberal provisions of our state constitution is to restrain or abridge the liberty of speech.

“Soon after being served with said writ I called a conference of the present Grand Officers and others interested in the welfare of the Craft to meet at the Masonic Library building on the 6th day of August for the purpose of discussing the situation and to determine what should be done. The conference was had at the time and

place appointed, and after fully canvassing the situation it was unanimously decided that there was but one thing to do, and that was to employ counsel and defend the suit. Accordingly, and with the concurrence of the Grand Secretary, I employed Brothers Ball, Dewey and Varnum as such counsel for and on behalf of the Grand Lodge and her officers, and gave them instructions to force the matter to a hearing as soon as practicable.

“A lengthy answer, setting out fully the action taken by the Grand Lodge, together with a motion to dissolve the injunction was prepared, served on counsel for plaintiff and duly filed in the proper court.

“The hearing of the motion was fixed for September 3rd, last, at Tipton, as the Judge who allowed the injunction was engaged in holding court at that place, and the time being as early as the matter could be reached. At the appointed time the counsel and parties appeared, and after listening to arguments of counsel, occupying some four days in duration, the judge sustained our motion, dissolved the injunction, and left the cause to still be tried on its merits on the application for a permanent injunction.

“After repeated efforts on the part of counsel for defendants to have the case assigned for trial on its merits, it was finally so assigned for hearing on the 13th day of February last, and on said day counsel for defendants were present, ready and fully prepared for a trial on the merits, and thus have the matter finally determined and settled, but to their utter astonishment, in their momentary absence from the court room, and without a moment's warning, the case was dismissed by plaintiffs at their cost and thus ended travesty number one. Immediately, however, after dismissing said case, and on the same day, another original notice, entitled, ‘The Grand Consistory of Iowa of the Supreme Council of the Ancient and Accepted Scottish Rite for the United States of America, their territories and dependencies, George P. Wilson C. E. Barber,

C. E. Barnes, W. C. Cross, E. J. Babcock, Monroe Ebi, J. B. Morgan, F. L. Sherwood, H. Bennett, N. B. Evarts, L. E. Hurlburt, J. N. Warren, F. C. Hills, C. E. Wales, J. J. Steadman, J. C. Mitchell, and E. E. Smith, Plaintiffs, against the Grand Lodge of Iowa of Ancient and Accepted Masons, James D. Gamble and T. S. Parvin Defendants,' was served on Grand Secretary Parvin, notifying him that on or before the 11th day of March last a petition would be on file in the office of the clerk of the District Court of Linn County, praying for the issuance and perpetuation of an injunction restraining the defendants from all action adverse to or in any manner affecting said Grand Consistory or any of its subordinate bodies or members, and requiring him to appear thereto and defend on or before noon of the second day of the March term of said court.

"Subsequently, and on the day fixed for the filing of said petition, the same notice was served on me, both officially and personally. Upon being so served, I immediately notified counsel hereinbefore named to take charge of the case and do what they could toward having it disposed of.

"A petition on behalf of Plaintiff very much similar to the first, and with the exhibits hereto attached, covering forty-two pages of solidly typewritten matter, was filed at the time designated; and after consultation with counsel it was thought best to file a motion to strike from petition a number of the allegations thereof, because they were irrelevant and immaterial; and at the same time, but subject to the ruling of the court on such motion, to file a demurrer to the entire petition as made by plaintiffs, to the end that a square decision might be had on the entire facts of the case as claimed by plaintiffs.

"This was done. It was assigned in the demurrer, among other things, as a reason therefor, that the facts stated in the petition do not entitle the plaintiffs to the

relief demanded; that the court has no jurisdiction of the Grand Lodge, because it is a voluntary association, and as such cannot be sued; that the court has no jurisdiction of the subject of the action; and that the court has no jurisdiction over the persons composing the membership of the Grand Lodge of Iowa, because not in court.

"The motion and demurrer so filed were each duly argued to the court on the 31st day of March last and on the 4th day of April last the court made and filed the following decisions thereon:

" 'Motion to strike out and from the petition, overruled, except as to first and third paragraphs thereof, which are confessed.

" 'Defendants except.

" 'Demurrer to *petition sustained*; plaintiffs except.'

"And thus summarily ended travesty number two, so far as the *nisi prius* court is concerned, and thereby completely and fully vindicating and sustaining the Grand Lodge in her Supreme authority and right to adopt such regulations as she may deem for the best interests of her members and the subordinate lodges under her jurisdiction. The accomplishment, however, of this gratifying result has involved a vast amount of labor and much expense.

"On the 23rd day of April last the case was appealed by plaintiffs to the Supreme Court of the State, and is now pending in that forum. So far as the appeal is concerned, I have but little anxiety further than the expense involved in the presentation of our defense, because, in view of the very decided 'preponderant weight of authority in this country' on the questions involved in the case, I have no doubt about the final outcome. And in view of the repeated decisions of courts of record on questions of like import, I am wholly unable to determine why such appeal was taken, unless it be to carry out some previously pre-concerted plan on the part of plaintiffs therein to induce or coerce the Grand Lodge by such methods of arrogance

into an abandonment of the position heretofore taken on the question of *Cerneauism* in this jurisdiction.¹

“All the action that could be taken by any one under the direction of the Grand Lodge had been so taken long before either one of these suits was instituted. The duty enjoined upon the Grand Master by virtue of the resolution adopted had been fully discharged by issuing the edicts before mentioned, and there was absolutely nothing more that could be done in the premises until after further legislation by the Grand Lodge on the subject. Add to this the further fact that during the pending of the injunction this jurisdiction was literally flooded with pamphlets and leaflets setting forth the origin and antiquity of *Cerneau* Masonry. And when it is remembered that one of the individual plaintiffs in each of these cases, on the 10th day of June last, as Commander in chief of the Grand Consistory of Iowa issued his circular advising and encouraging disobedience to the commands of the Grand Lodge, you will not fail to discover the motive for the action taken on the part of these plaintiffs, as herein set forth. What action, let me ask, could these erring brethren have taken that would more fully express their disrespect and contempt for the action taken by the Grand Lodge? How more forcefully array themselves in open defiance to the authority of that body, to which each owed unqualified primary allegiance? There has been no compliance with the requirements of the Grand Lodge as contained in the resolutions adopted on the *Cerneau* question on the part of the members of such *Cerneau* bodies except in five instances, where the parties have filed with me written withdrawals therefrom. Aside from these, your lawful demands and requirements have been set at defiance and totally ignored.

¹ Notice of an appeal to the Supreme Court of Iowa was served upon the defendants on April 23, 1890, but the appeal was never perfected, and the sustaining of the demurrer by Judge Preston of Cedar Rapids, was a final disposition of the case.

“At the time Past Grand Master Blackmar issued his note of warning, under the title of ‘Impending danger,’ I was fearful the picture presented was overdrawn; but one year’s close observation of and experience with the methods adopted by the leaders and managers of *Cerneau* Masonry in this jurisdiction has served to convince me that the picture was largely underdrawn, and, without repeating, I fully and heartily agree with and endorse all he said in his annual address on the subject. *Cerneau* and York Rite Masonry cannot peacefully and harmoniously occupy the same territory and each maintain their independence. They are not consonant, and from the very nature of things never can be. Either there must be no *Cerneaus* or measurably all must be such, if we would have tranquility and peace. While I know nothing of the *esoteric* work of *Cerneau* Masonry, yet I do know something of the effect of its introduction within this jurisdiction. I know that in some places where it has gained a footing it has produced discord, strife and contention, among members of the Craft, and has destroyed the peace, harmony, and fraternal feeling existing prior to its introduction; and this is notably so in some of our larger cities. I also know that in some instances its members, all of whom must be Master Masons before they can receive its degrees, claim that their obligations taken therein are more binding than in Symbolic Masonry, and that consequently they owe a higher allegiance to that organization than to the Grand Lodge and its requirements.

“I further know that in one instance it has been the cause of the disintegration of one of our most prosperous and vigorous lodges. Possessing also, as I do, the evidence that the highest officer at the time of this organization within our jurisdiction officially encouraged and advised defiance to and rebellion against the lawful mandates of the Grand Lodge, I have no hesitancy in saying that the time has arrived for definite, specific, and effectual legis-

lation on this question, to the end that this annoying element of discord may be effectually and briefly eliminated from our midst.

“Such legislation should, however, be had in the spirit of fraternal feeling; but connected therewith there should be no uncertain sound or meaning. The question concerns us as symbolic Masons, and it is a duty we owe to ourselves and to our subordinate lodges to protect each from invasion by discordant elements, of whatever kind or nature. To say that this is simply a contention between two contending factions, each claiming antiquity over the other, and therefore it is a matter of no concern to us, is not true. It has already entered some of our lodges, and if left alone is liable to find its way into others; and such being the case, in view of what has already occurred, the Grand Lodge would be wanting in the discharge of the duty she owes to her members and her subordinate lodges, did she not rise to the exigency presented, and by virtue of the authority in her vested as the supreme legislative body, enact such laws as will give full and complete protection to all. Combining within herself as she does all the branches which constitute a complete government, namely; executive, legislative and judicial, there can be no doubt about her right to act upon all subjects coming before her according as they belong to each or either of these departments. She possesses both original and appellant jurisdiction and may determine what is for the best interest of her members, and such determination is binding. The Grand Lodge, like any religious, civic, moral, or fraternal society, has the right to control her own affairs free from the interference of courts, so long as she does not interfere with the civil rights of those interested or with some property interest; and like all other voluntary organizations, she has the right to fix and say what the qualifications for membership shall be, and may raise the standard of qualification therefor after membership has been taken, and no

power or authority can legally interfere with such action. Her decisions in these regards are final, and any attempt to transfer the same for redress to the secular courts, 'would be an appeal from the more learned tribunal in the law which should decide the case to one which is less so.' It is for the Grand Lodge to say what, if any further action shall be taken in the premises. What legislation shall be had I do not undertake to say, because by virtue of your action it was made the duty of the Committee on Jurisprudence to report at this session such legislation as will carry out the position of the Grand Lodge heretofore taken, and from my knowledge of the committee, I have no doubt that the duty thus imposed will be ably discharged." (XII-29)

The Committee on Jurisprudence submitted its report on "such further legislation as was deemed to be necessary to enforce the resolutions of 1889," as follows:

"To the M. W. Grand Lodge of Iowa.

"At the last annual communication of this Grand Lodge a certain series of resolutions on the subject of Scottish Rite Masonry were reported by the committee appointed thereon, and after due deliberation were adopted by the Grand Lodge, and published in its proceedings on page 329.

"By the *sixth* of said resolutions your Committee on Jurisprudence was directed to report at this session of the Grand Lodge such further legislation as might be necessary to enforce the resolutions referred to, and to provide for the discipline of such brethren as should refuse to obey them.

"In compliance with such requirements, your committee have therefore had the matter under consideration during the past year, and not only given the subject much thought, but have held one special meeting of the full committee for deliberation thereon. The result of our delib-

eration is embodied in certain amendments to the Masonic Code of Iowa, presented herewith, and which, in our judgment, if adopted by the Grand Lodge will have the desired results.

“We do not deem it proper or expedient for your committee at this time to enter into any discussion of the objects had in view, or of our reasons for presenting these amendments in the form they are drawn; suffice, however, to say that we endeavored as far as possible, to avoid what might be termed ‘special legislation’ and aimed to not only comply with the specific directions of the Grand Lodge, but also at the same time to incorporate in our written law such provisions as would protect the Craft against all future attempts at the introduction of unrecognized Masonic bodies into this jurisdiction.

“AMENDMENTS TO THE MASONIC CODE

“CHAPTER XXXVII

“*Of Fraternal Relations, Jurisdiction, and Membership.*

“Section 425. This Grand Lodge has heretofore recognized the Grand Chapter of Royal Arch Masons of Iowa, the Grand Commandery of Knights Templar of Iowa, and the Consistory of Ancient and Accepted Scottish Rite, Southern Jurisdiction of Iowa, and has established and now holds fraternal relations with each of said bodies.

“Section 426. This Grand Lodge has sole jurisdiction over Symbolic Masonry, and the exclusive right to establish and maintain subordinate lodges for conferring the degrees of Entered Apprentice, Fellow-craft, and Master Mason in the State of Iowa.

“Section 427. The Grand Chapter of Royal Arch Masons of Iowa subject to the laws, rules and regulations of the General Grand Chapter of the United States, has sole jurisdiction in this state over, and the exclusive right to establish and maintain subordinate chapters for confer-

ring the degrees authorized by said Grand Chapter upon Master Masons under the jurisdiction of this Grand Lodge.

“Section 428. The Grand Commandery of Knights Templar of Iowa subject to the laws, rules and regulations of the Grand Encampment of the United States, has sole jurisdiction over the Commandery degrees in Iowa, and the exclusive right to establish and maintain subordinate commanderies for conferring the degrees authorized by said Grand Commandery upon Master Masons under the jurisdiction of this Grand Lodge.

“Section 429. The Consistory of Ancient and Accepted Scottish Rite, Southern Jurisdiction of Iowa, subject to the laws, rules and regulations of the Supreme Council of said Ancient and Accepted Scottish Rite, Southern Jurisdiction, has sole jurisdiction over the Ancient and Accepted Scottish Rite degrees from the fourth to the thirty-second, inclusive, in Iowa, and the exclusive right to confer said degrees and establish and maintain subordinate bodies for conferring said degrees upon Master Masons under the jurisdiction of this Grand Lodge.

“Section 430. All Master Masons holding membership in any subordinate lodge under the jurisdiction of this Grand Lodge, and all non-affiliate Master Masons residing within the jurisdiction of this Grand Lodge, are hereby strictly prohibited from being present at the conferring, and from conferring, communicating, taking or receiving within this state any degree or degrees conferred by or under the authority of either of the bodies or organizations enumerated in this chapter in any other body or organization than such body or organization as by the provisions of this chapter has sole jurisdiction over and the exclusive right to confer such degree or degrees within this state; and all such Master Masons are hereby strictly prohibited from being present at the conferring and from conferring, communicating, taking, or receiving without this state any such degree or degrees in any other body or organization

than such body or organization as is recognized by and holds fraternal relations with the body or organization which by the provisions of this chapter has sole jurisdiction over and the exclusive right to confer such degree or degrees within this state.

“Section 431. All Master Masons holding membership in any subordinate lodge under the jurisdiction of this Grand Lodge who have within this state heretofore taken any degree or degrees conferred by or under the jurisdiction of any of the bodies or organizations enumerated in this chapter in any other body or organization than such body or organization as by the provisions of this chapter has sole jurisdiction over and the exclusive right to confer such degree or degrees within this state; or who have taken any such degree or degrees without this state in any other body or organization than such body or organization as is recognized by and holds fraternal relations with the body or organization which by the provisions of this chapter has sole jurisdiction over and the exclusive right to confer such degree or degrees within this state, and who have not already withdrawn from such body or organization in which such degree or degrees were taken, are hereby positively required to withdraw from such body or organization, and renounce allegiance thereto, on or before August 1st, 1890; such renunciation to be in writing, signed by the party, and filed with the Grand Master of this Grand Lodge.

“Section 432. It is hereby made the duty of the Grand Master to see that the provisions of this Chapter, and paragraphs 5 and 6 of section 297 of this Code, are strictly enforced; and to that end he may require the Junior Grand Warden, or any other member of the Grand Lodge, to prefer charges against all Masons violating such provisions; *provided*, that in all cases arising under the provisions herein referred to, where the accused shall renounce his allegiance to such body in the manner provided in this chapter at or prior to the date fixed by the Grand Master re-

quiring him to plead to such charges, such renunciation shall be a bar to any further proceedings and the charges shall be dismissed.

“Section 297. *OFFENSES—WHAT ARE.* Masonic offenses cognizable under the law for trial and punishment are such as are expressly defined by this Code, including the following:

“*Felony.*—First. The commission of any felony.

“Second. The doing of any act, or the neglect of any duty, contrary to or in violation of the obligations or teachings of the institution which would impair its usefulness or degrade it in the estimation of good people.

“*Selling liquor.* Third. This Grand Lodge expressly declares the intentional sale of intoxicating liquors in violation of the laws of Iowa, a Masonic offense, and the penalty upon conviction thereof shall be expulsion; and on the trial of a Mason accused thereof, the record of conviction in the state courts, or a certified copy thereof, shall be competent evidence and *prima facie* proof of guilt.

“The Grand Lodge further declares that hereafter no lodge shall receive or act upon the petition of a profane who may at the date of said petition be engaged in this traffic in violation of law.

“*Atheist.* Fourth. No atheist can be made a Mason, nor has the institution a fitting place for one who after acceptance shall become an atheist. And hence the fact that one who has been received as a Mason *is an atheist*, is a Masonic offense, and upon conviction thereof he shall stand expelled.

“Fifth. This Grand Lodge hereby declares that any Mason who shall be present at the communicating or conferring of, or who shall communicate, confer, take, or receive any degree or degrees contrary to or in violation of the provisions of Section 430 of this Code is guilty of a Masonic offense and upon conviction thereof shall be punished by expulsion.

"Sixth. Every Mason coming within the provisions of Section 431 of this Code who fails to comply with the provisions of said section on or before August 1st, 1890, and who has not prior to that date demitted from the subordinate lodge of which he is a member, is guilty of a Masonic offense, and upon conviction thereof shall be punished by expulsion; and any such Mason who has demitted from his lodge shall not again be eligible to membership in any lodge under this jurisdiction until he has renounced his allegiance, as provided in Section 431 of this Code.

"Section 299. *Jurisdiction.* Each subordinate lodge has jurisdiction to try and punish for Masonic offenses committed by its members or its Entered Apprentices or Fellow Crafts, without reference to their residence or the place where the offense was committed, except in cases where, by the provisions of this Code, the Grand Lodge has exclusive jurisdiction.

"Section 365. *Jurisdiction.* The Grand Lodge has original jurisdiction of all controversies between different lodges of the jurisdiction, or between a lodge and a member of another lodge. It has also jurisdiction for the enforcement of discipline on its own members; that is, members of the Grand Lodge, and also members of the Craft, wherever their residence may be, for Masonic offenses committed in this jurisdiction, where under the law, a subordinate lodge has not jurisdiction. It has also jurisdiction of offenses of which subordinate lodges have jurisdiction, but fail through neglect or otherwise, to exercise it. (See Constitution, Article III, Section 4). It has also exclusive original jurisdiction of all Masonic offenses arising under the provisions of Chapter 37, and paragraphs 5 and 6 of Section 297 of this code.

"Section 368. *Same Complaint.* In all cases of complaint of unmasonic conduct against members of the Grand Lodge or against members of the Craft over which no subordinate lodge has jurisdiction, such complaint shall be

by information and charges, as provided for subordinate lodges, the same (with a copy thereof for the accused) to be filled with the Grand Master, who shall notify the accused and furnish him with a copy of the information, and thereafter the Grand Lodge has jurisdiction in the premises. The Grand Master may require the accused to object to the sufficiency of the charges, and to plead thereto at such times as he may deem expedient and the Grand Master shall decide all questions arising in the formation of issues, including objections to any charges. The manner of service by the Grand Master shall be the same as provided in Chapter 28 of this Code. The service shall be *personal* or *substituted*, under the facts as therein provided. If the service is personal, and there shall be a failure to object or plead in the time prescribed by the Grand Master, or where a plea of guilty is entered by the accused, then the same presumptions, consequences and procedure are to follow in the Grand Lodge, whether in session or during vacation, as provided in this Code for the subordinate lodge.

“Section 372. *Report of Committee.* The committee thus appointed shall, when their labors are ended, file their reports with the Grand Secretary. If such report only contains the testimony taken, the Grand Secretary shall at once place the same in the hands of the Committee on Appeals and Grievances, who shall examine the same and report their findings of fact and conclusions as to guilt or innocence, for the action of the Grand Lodge. If the committee reporting the testimony also report their findings by direction of the Grand Master, then such report shall be presented to the Grand Lodge for its action without reference to the committee on Appeals and Grievances.

“And in all such cases where the proceedings herein provided for are had when the Grand Lodge is not in session, and when the committee by its report finds that the accused is guilty of the charges preferred, such report and

findings shall be entered of record in the office of the Grand Secretary, and from that date the accused shall stand suspended from all the rights and privileges of Masonry until the next session of the Grand Lodge, when final action shall be taken on such report by the Grand Lodge.

“Fraternally submitted,

“E. C. BLACKMAR	} Committee.”
L. E. FELLOWS	
GEORGE W. BALL	
	(XII-49)

The Grand Lodge proceeded to the consideration of the proposed amendments. After considerable discussion a vote was taken. The call of lodges resulted in five hundred and eighty-three votes in favor of the adoption of the amendments, and four hundred and seventy-five against. The amendments having received a constitutional majority, the Grand Master declared them adopted and a part of the Code.

In 1891 Grand Master James D. Gamble in his annual address reported his official action in enforcing the laws as follows:

“In obedience to your instructions and in conformity with the law enacted at your last session, I caused to be prepared and filed with me by the Right Worshipful Junior Grand Warden, proper information against thirteen different Master Masons residing and holding membership within this jurisdiction, charging each of them with unmasonic conduct, in violating the provisions of Chapter 37 of our Code. Upon filing these informations I immediately served upon each of the accused parties a notice thereof, together with a copy of the information in each separate case, in the manner and form required by law, and required the accused in each case to plead and object to the sufficiency of such information within a specified time which in some instances was done. In due time I appointed a committee consisting of Brothers L. C. Blanchard, George W. Ball, and T. R. Ercanbrack, with authority and direction to take

the evidence and report their findings in each case as provided and required by the law. The times and places of taking such evidence were fixed in advance by the committee, and in each case where pleas and objections had been filed, due notice thereof was duly given and legally served on the accused brother and he required to attend in case he desired so to do. After such committee had taken the evidence as directed, they made their report and findings in each case, and filed the same with the Grand Secretary as required by law; and in each case the committee found the accused 'guilty' as charged in the information. Thereupon I issued an order, in the shape of a circular letter, declaring each of the parties so found guilty duly 'suspended from all the rights and privileges of Masonry,' and had a copy thereof forwarded to each of the subordinate lodges within our jurisdiction, with directions to the Master of the same that he cause such order to be audibly read in open lodge at the next regular meeting after the receipt of the same. Although the committee in taking the evidence visited Creston, Council Bluffs, Cedar Rapids, Davenport and Sioux City, where most of the accused brethren reside, yet in each case the parties accused failed and neglected to put in a personal appearance, or make any defense whatever, and treated the matter with contempt and indifference. These cases will in due time be taken up for final action and disposal." (XII-228)

The following is a copy of the order of the Grand Master *suspending* the accused brethren.

"Grand Lodge of Iowa, A. F. & A. M.

"Office of the Grand Master.

"Knoxville, Iowa, December 2d, 1890.

"*To the Worshipful Masters, Wardens and Brethren of each and all the Lodges of A. F. & A. M. in the state of Iowa:*

"*Brethren:* The following named persons, to-wit;

"George P. Wilson, Brilliant Lodge No. 433, Creston

"E. C. Barber, Crescent Lodge No. 25, Cedar Rapids

"Henry Bennett, Crescent Lodge No. 25, Cedar Rapids

"J. G. Graves, Mt. Hermon Lodge, No. 263, Cedar Rapids

"E. J. Babcock, Davenport Lodge, No. 37, Davenport

"J. B. Morgan, Davenport Lodge, No. 37, Davenport

"Monroe Ebi, Trinity Lodge, No. 208, Davenport

"J. J. Steadman, Bluff City Lodge, No. 71, Council Bluffs

"J. C. Mitchell, Bluff City Lodge, No. 71, Council Bluffs

"F. C. Hills, Landmark Lodge, No. 103, Sioux City

"C. C. Wales, Landmark Lodge, No. 103, Sioux City

"N. B. Evarts, Acacia Lodge, No. 176, Webster City

"L. E. Hurlbut, Ashlar Lodge, No. 111, Fort Dodge

"having each been found guilty, of unmasonic conduct, as provided by the Masonic code of Iowa, are hereby declared duly and legally *suspended* from all the rights and privileges of Masonry.

"To the end that the brethren within this jurisdiction may have due notice of such action, you, the Worshipful Masters, to whom this circular is sent, are hereby required and directed to cause this circular to be audibly read in open lodge at the first regular meeting of your lodge after the receipt of the same, and post same in open view in the Tyler's room, and hereof fail not.

"In witness whereof, I have hereunto subscribed my name officially and affixed the seal of my office, the day and date first above written.

"JAMES D. GAMBLE,

"[Seal]

"Grand Master." (XII-243)

Grand Master Gamble presented and read his report upon the report of the committee appointed to take testimony and present their findings in reference to certain Masons charged with unmasonic conduct by the Junior Grand Warden.

At the conclusion he declared each and all of the following eight Masons duly and legally "expelled from all the rights, privileges and benefits of Masonry," under and by virtue of the laws of the Grand Lodge, viz:

J. G. Graves, Mt. Hermon Lodge, No. 263, Cedar Rapids

E. J. Babcock, Davenport Lodge, No. 37, Davenport

J. B. Morgan, Davenport Lodge, No. 37, Davenport

Monroe Ebi, Trinity Lodge, No. 208, Davenport

F. C. Hills, Landmark Lodge, No. 103, Sioux City

C. C. Wales, Landmark Lodge, No. 103, Sioux City

N. B. Evarts, Acacia Lodge, No. 176, Webster City

L. E. Hurlbut, Ashlar Lodge, No. 111, Fort Dodge

"and further that this declaration and paper be entered of record as part of the proceedings of this Grand Lodge.

"Brethren of the Grand Lodge of Iowa:

"By Section 429 of our code it is provided that 'The Consistory of Ancient and Accepted Scottish Rite, Southern Jurisdiction, of Iowa, subject to the laws, rules and regulations of the Supreme Council of said Ancient and Accepted Scottish Rite, Southern Jurisdiction, have *sole* jurisdiction over the Ancient and Accepted Scottish Rite degrees, from the fourth to the thirty-second, inclusive, in Iowa, and the *exclusive* right to confer said degrees, and establish and maintain subordinate bodies for conferring said degrees upon Master Masons under the jurisdiction of this Grand Lodge.'

"By Section 431, of said code, it is provided that 'All Master Masons holding membership in any subordinate lodge under the jurisdiction of this Grand Lodge who have in this state heretofore taken any degree or degrees conferred by or under the jurisdiction of any of the bodies or organizations enumerated in this chapter, or in any other body or organization than such body or organization as by the provisions of this chapter has sole jurisdiction over and the *exclusive* right to confer such degree or degrees within

this state; or who have taken any such degree or degrees without this state in any other body or organization than such body or organization as is recognized by and holds fraternal relations with the body or organization which by the provisions of this chapter has sole jurisdiction over and the *exclusive* right to confer such degree or degrees within this state, and who has not already withdrawn from such body or organization in which such degree or degrees were taken, are hereby positively required to withdraw from such body or organization, and renounce allegiance thereto, on or before August 1st, 1890; such renunciation to be in writing, signed by the party, and filed with the Grand Master of this Grand Lodge.'

"By paragraph 6, of Section 297, of said code it is also provided, that 'every Mason coming within the provisions of Section 431 of this code who fails to comply with the provisions of said section on or before August 1st, 1890, and who has not prior to that date demitted from the subordinate lodge of which he is a member, is guilty of a Masonic offense, and upon conviction thereof shall be punished by *expulsion*, and any such member who has demitted from his lodge shall not be again eligible to membership in any lodge under this jurisdiction until he has renounced his allegiance as provided by Section 431 of this code.'

"By Section 365 of said Code, the Grand Lodge is given 'exclusive original jurisdiction of all Masonic offenses arising under the provisions of Chapter XXXVII, and paragraphs 5 and 6 of Section 297 of this Code.'

"By Section 432 of the same code it is expressly 'made the duty of the Grand Master to see that the provisions of this chapter, and paragraphs 5 and 6 of Section 297 of this code, are strictly enforced; and to that end he may require the Junior Grand Warden, or any other member of the Grand Lodge to prefer charges against all Masons violating such provisions.'

“By Section 371 of the Code, and by Section 372 of the Code, after charges have been preferred and pleas entered, the Grand Master is expressly authorized and empowered to appoint a committee of from one to three, in his discretion, which shall sit at some convenient and inexpensive place to the parties to take the testimony; and the Grand Master may, in his discretion, require such committee to report their findings of fact and conclusions as to the guilt or innocence of the accused.

“By Section 372 of the Code it is provided, among other things, that ‘in all cases where the proceedings herein provided for are had when the Grand Lodge is not in session, and when the committee by its report finds that the accused is guilty of the charges preferred, such report and findings shall be entered of record in the office of the Grand Secretary, and from that date the accused shall stand *suspended* from all the rights and privileges of Masonry until the next session of the Grand Lodge, when final action shall be taken on such report by the Grand Lodge.’

“Between the last and the present session of the Grand Lodge of Iowa, and while such lodge was not in session, charges and specifications were duly filed against certain Master Masons, hereinafter named, residing within and holding membership in subordinate lodges subject to the jurisdiction of said Grand Lodge, charging them with violation of the law hereinbefore mentioned. Upon being notified thereof by personal service, five of the parties so accused filed pleas to such information. The other eight filed no plea or objection whatever, and failed to appear at the hearing of their respective cases, although personally notified thereof. A committee, authorized to take the testimony and report their findings as to the guilt or innocence of the accused was duly appointed as provided by the law; the testimony was duly taken by such committee in each case, and their report and findings were duly filed with the Grand Secretary, as provided by the law, from which it is

shown that they find the accused parties in each case guilty as charged, of violating the provisions of Chapter XXXVII, of our Code, including Section 431, thereof, and that such parties so found guilty as aforesaid are: George P. Wilson, Brilliant Lodge, No. 433; E. C. Barber and Henry Bennett, Crescent Lodge, No. 25; J. G. Graves, Mt. Hermon Lodge, No. 263; E. J. Babcock and J. B. Morgan, Davenport Lodge, No. 37; Monroe Ebi, Trinity Lodge No. 208; J. J. Steadman and J. C. Mitchell, Bluff City Lodge, No. 71; F. C. Hills and C. C. Wales, Landmark Lodge, No. 103; N. B. Evarts, Acacia Lodge, No. 176, and L. E. Hurlbut, Ashlar Lodge, No. 111. And the parties so failing to answer or plea, although personally served, are: F. C. Hills, C. C. Wales, N. B. Evarts, L. E. Hurlbut, E. J. Babcock, J. B. Morgan, Monroe Ebi, and J. G. Graves.

“By Section 322 of the Code it is enacted that in case of a personal service, and the accused fails to file with the Secretary an objection or a plea as provided in this chapter, and also fails to appear at the regular communication to which he is notified to appear, or if he appears in person or by counsel and fails to object or plead in any manner provided, such failure shall be equivalent to a confession of guilt as charged, and the lodge shall proceed to punish as upon a plea of guilty.

“By Section 329 of our Code it is provided, among other things, that, ‘A failure to plead where there is a personal service, as provided in this Chapter, or a plea of guilty, is an admission of guilt, and only punishment is to follow.’

“By Section 368 of the Code, under the provision regulating proceedings in the Grand Lodge, it is provided as follows: ‘If the service is personal and there shall be a failure to object or plead in the time prescribed by the Grand Master, then the same presumption, consequences, and procedure are to follow in the Grand Lodge as therein provided for the subordinate Lodge.’

“By Section 373, of the Code it is provided, that ‘In all cases of conviction of unmasonic conduct in the Grand Lodge the punishments shall be those prescribed for subordinate lodges; and to determine the degree of punishment in particular cases, the Grand Master shall observe the rule and method prescribed for Masters of subordinate lodges.’

“By Section 354 of the Code it is enacted, that ‘in case of a conviction where the punishment is prescribed by law, the Master shall declare what the punishment is without a vote of the lodge, and cause it to be entered of record, and it shall then become effective until altered or changed by the Grand Lodge.’

“Under and by virtue of the duty imposed by the foregoing provisions of the law and the authority in me vested as Grand Master, there remains but one thing to be done in the eight cases where no plea or objections were filed, and that is to declare what the punishment is. Such being the case, and the punishment having been expressly fixed by law,

“I do declare J. G. Graves, E. J. Babcock, J. B. Morgan, Monroe Ebi, F. C. Hills, C. C. Wales, N. B. Evarts and L. E. Hurlbut, and each one thereof, duly and legally expelled from all the rights, privileges and benefits of Masonry; and

“I further direct that such declaration, together with this paper, be entered of record as a part of the proceedings of this Grand Lodge of the Grand Secretary thereof.

“JAMES D. GAMBLE,

“Grand Master.” (XII-344)

The Grand Master then read the report of the committee in reference to each of the cases of Wilson, Barber, Mitchel, Steadman, and Bennett, each of which reports was read and approved by the Grand Lodge. The Grand Master then severally declared each and all of the five Masons duly and legally “Expelled from all the rights, privileges and benefits of Masonry,” as follows:

George P. Wilson, Brilliant Lodge, No. 433, Creston

E. C. Barber, Crescent Lodge, No. 25, Cedar Rapids

J. C. Mitchell, Bluff City Lodge, No. 71, Council Bluffs

J. J. Steadman, Bluff City Lodge, No. 71, Council Bluffs

Henry Bennett, Crescent Lodge, No. 25, Cedar Rapids, and it was further "Ordered, such declaration be entered of record as a part of the proceedings of the Grand Lodge." (XII-348)

After the expulsion of the thirteen Masons in 1891 and such changes in the laws of the Grand Lodge as were considered necessary to more clearly define the power and authority of the Grand Lodge, nothing seems to have occurred to disturb the peace and harmony of the Masonic fraternity within the Grand Jurisdiction of Iowa. Grand Master Phelps in his annual address in 1892, said:

"The difficulty which has more or less disturbed the peace and harmony of our jurisdiction during several years past has nearly disappeared. I have recognized that you have repeatedly expressed your opinion against membership in the *Cerneau* Rite, and with increasing unanimity, and have ever made it my especial duty to look to its enforcement. In obedience to this law I issued, preceding the last annual election, an edict directing the lodges to exclude from office all violators of this law. So far as I know, not a single Master of a lodge in this jurisdiction belongs to that Order. Inquiries with regard to it are seldom; the prosecution of those belonging to it, none whatever; the withdrawals from it frequent and constantly increasing. From some of the lodges where it was strongest, comes the report that it has been abandoned, or nearly so, and by another year I predict that it will have wholly ceased to be an element of discord, or even to exist among us. Your own united support and the wise and energetic

action of Grand Master Gamble have more than any other measure contributed to this happy result." (XIII-20)

J. C. Mitchell of Bluff City, Lodge No. 71, Council Bluffs, one of the thirteen brothers expelled by the Grand Lodge, having presented to the Grand Master his withdrawal from the *Cerneau* Bodies and having renewed his vows of fealty and obedience to the Grand Lodge of Iowa, its laws, edicts, and regulations, and petitioned for reinstatement to membership, the petition was recommended for favorable consideration by the Grand Master and referred to the Committee on Appeals and Grievances who concurred. Upon the adoption of the report, Brother J. C. Mitchell was declared reinstated, and restored to his Masonic rights.

Acacia Lodge No. 176 filed a petition praying for the reinstatement of N. B. Evarts to membership. The petition was referred to the Committee on Appeals and Grievances. The law required that the petition must be accompanied by a withdrawal from or renunciation of allegiance to the so-called *Cerneau* bodies. As no such withdrawal accompanied the petition the Committee reported adversely. Its report was adopted.

In 1891 a petition was received by the Grand Lodge signed by quite a number of Masons asking for the reinstatement of F. C. Hills and C. C. Wales, formerly members of Landmark Lodge No. 103, Sioux City, who were expelled by the Grand Lodge in 1890. The parties seeking reinstatement did not sign the petition, nor was it accompanied by a withdrawal or renunciation of allegiance to the *Cerneau* bodies, as required by law. The petition was refused. In 1892 another petition was filed, signed by some ninety Master Masons, praying for the reinstatement of F. C. Hills and C. C. Wales; for the same reason as was given previously, the petition was refused. (XIII-191)

George P. Wilson, a member of Brilliant Lodge No. 433, Creston, Iowa, was one of the thirteen brethren who

were suspended by the Grand Lodge, December 2, 1890, and expelled June 2, 1891. At the time of his suspension his lodge was duly notified and the records showed that the notice had been received, read in open lodge at its regular meeting in December, 1890, and placed on file.

On January 22, 1891, the Lodge issued a certificate signed by the Master and Secretary, with the lodge seal attached, directed to Monta Vista Lodge, Colorado, to the effect that the said George P. Wilson was at that date a Master Mason in good standing and commending him to the confidence of all Master Masons. This action having been brought to the attention of Grand Master James D. Gamble, he, upon the 7th day of April, 1891, arrested the Charter of Brilliant Lodge No. 433, together with jewels of the Master and Secretary, and directed that all moneys, funds, books, papers, and jewels belonging to said lodge be forwarded to the Grand Secretary, which was done. The Grand Lodge approved the action and after a thorough investigation revoked the Charter of the lodge.

The following brothers who were included in the number of members expelled in 1891, having complied with the laws of the Grand Lodge, have been reinstated to membership, viz:

C. C. Wales, Sioux City, reinstated June 3, 1897.

J. J. Steadman, Council Bluffs, June 8, 1904.

L. E. Hurlbut, Fort Dodge, June 6, 1906.

During the annual session Brother M. L. Temple proposed an amendment to the Code which if adopted would repeal the legislation enacted in 1890, against what was known as *Cerneau Masonry*, and the reënactment of the law as it stood prior to such legislation. It was referred to the Committee on Jurisprudence. In making their report they said in conclusion:

“However, in view of the repeated action of the Grand Lodge heretofore taken on similar propositions, and the further fact that in the judgment of your committee no

good can or will be accomplished by the passage of such resolution, we recommend that the same be not adopted.” (XIII-447)

After some time given to speeches for and against the proposed amendment, Grand Master Phelps stated the importance of the question before the Grand Lodge, “That he hoped this question might be now settled, and *settled forever*,” and stated that he had enforced the present law in a Masonic spirit, seeking to reclaim brethren by Masonic kindness and courtesy, rather than to enforce it at the point of the bayonet.”

The vote being taken, resulted in the retention of the present law by 759 votes for, to 429 against. The Grand Master declared the committee report adopted and the law *sustained*. The following resolution was submitted and adopted by a large majority.

“Whereas, the policy and judgment of this Grand Lodge has for the fifth time declared respecting Scottish Rite Masonry within this jurisdiction, and whereas, the question has occupied the time of the sessions of this Grand Lodge to the exclusion of other and important business for five sessions, and to a greater or less extent disturbed the harmony of this jurisdiction during the last five years; therefore, be it

“Resolved, by the Grand Lodge of Iowa, that it deprecates the reappearance of this element of discord at every session of this body and recommends that the present law of our Code on this question be regarded as a settled policy of Masonry in this state, and further discussion be ended (XIII-453)

Thus closed a very unpleasant incident in the history of the Grand Lodge. The peace and harmony that prevailed from its organization in 1844 to 1889, when Grand Master Edwin C. Blackmar called attention to the “Impending danger,” had been seriously disturbed; not so much by internal dissension as by outside influences.

The course pursued by the Grand Lodge of Iowa was the only one it could follow and maintain its integrity as the sovereign head of Symbolic Masonry in Iowa.

Much has been written upon this subject by the Masonic writers of the day, who have not hesitated to criticize and express their personal views regarding the course pursued by the Grand Lodge of Iowa. Much of their reasoning has been fallacious, arising from a lack of knowledge regarding conditions as they really existed, not alone in Iowa but throughout the entire country. No candid writer would presume to discuss a subject upon which he is not fully informed. Yet we find persons expressing their views quite fluently, without knowing the intimate relations that exist between the Masonic Bodies of the York and Scottish Rite, a knowledge that can come only through an active membership in both these branches of Masonry.

The Grand Lodge of Iowa as the sovereign Grand Governing Body of Ancient Craft Masonry exercises sole and exclusive Masonic jurisdiction over the State. It is the conservator of the peace and harmony that must ever exist among the members of the fraternity. While it does not interest itself in matters pertaining to the higher degrees, it realizes that it is the foundation upon which both the York and Scottish Rites have erected their present magnificent structures. It has recognized in its Code the Grand Chapter of Royal Arch Masons, the Grand Council of Royal and Select Masters, the Grand Commandery of Knights Templar, and the Consistories of Ancient and Accepted Scottish Rite of the Southern Jurisdiction. It now holds fraternal relations with each of these bodies, and like a fond and loving mother who regards her offspring with equal affection, is ever ready to protect and defend them from every peril that may endanger their lives or welfare. Subsequent events have shown that the Grand Lodge pursued the only course it could have consistently followed to effectually remove the element that was creat-

ing disturbance among the craft. Its course was heroic but has proved most effective.

Following the enactment of the legislation that maintained and strengthened the supreme authority of the Grand Lodge over Ancient Craft Masonry in Iowa, and in obedience to its mandates regarding membership, many of the brethren severed their connection with the *Cerneau* bodies and were restored to good standing. They are today among the most earnest workers in both the York and Scottish Rite bodies, enjoying the warmest and most intimate relations; drawn more closely together than ever by mutual interests. The members of both Rites are today marching forward in solid phalanx, shoulder to shoulder, to higher planes of usefulness to mankind. Having a mission to perform akin to that of the Nation, of divine conception, their progress cannot be long impeded by the opposing barriers of Ignorance and Superstition; they may be delayed in their march by opposing factions, but they will ever emerge from these trials purified and strengthened in the bonds of friendship and brotherly love.

Unlike the members of the sectarian religious denominations of today, that are arrayed against each other on questions of creed and belief, which created differences that have in the past caused blood to flow in the most sanguinary wars and massacres of recorded history, the votaries of Masonry regardless of their religious affiliations assemble upon a common level, kneel around a common altar and lift up their voices in prayer to the one Great God of the Universe.

The wisdom of the course pursued by the Grand Lodge is demonstrated by the uninterrupted growth and prosperity that the lodges, chapters, councils and commanderies of the York Rite and the Consistories of the Scottish Rite have all enjoyed during the twenty years that have passed since the controversy was so effectually disposed of. Never before has there been such a continuous peace, harmony

and growth. Time has assuaged the bitterness that was aroused by that controversy; many of the most active participants have gone to their long rest. A new generation has sprung into active membership in all Masonic bodies. The past with its hopes and disappointments lies behind us. We of the present are looking hopefully to the future, encouraged and sustained by the knowledge that most satisfactory conditions exist in Iowa. No dissension disturbs the peace of the Craft, nor does any irregular or clandestine Masonic organization exist today within the borders of our own fair Iowa.

CHAPTER V

Charity — Masonic Home

Charity is defined by Webster as "that disposition of heart which inclines men to think favorably of their fellow-men, and to do them good; love, benevolence, good will, liberality to the poor, liberality in judging men and their actions, a disposition which inclines men to put the best construction on words and actions of their fellow men; any act of kindness or benevolence, as the charities of life," Wordsworth says:

*"The charities that soothe, and heal, and bless,
Are scattered at the feet of men like flowers."*

It is most beautifully emphasized in Jacob's heavenly vision as the principal round in the allegorical ladder that connected heaven and earth, even a greater virtue than faith or hope. Mackey says: "Though I speak with the tongues of men and of angels and have not Charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing.' Such was the language of an eminent apostle of the Christian church and such is the sentiment that constitutes the cementing bond of Masonry. The Apostle in comparing it with Faith and Hope, calls it the greatest of the three, and hence in Masonry it is made the topmost round of its mystic ladder. We must not fall into the too common error that Charity is only that sentiment of commiseration which leads us to assist the poor with pe-

cuniary donations. Its Masonic as well as its Christian application is more noble and more extensive. Guided by this sentiment the true Mason will suffer long and be kind; he will be slow to anger, and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness of approaching danger; he will not open his ear to his slanders, he will close his lips against all reproach. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone, but extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal lodge, for it is the boast of our Institution that a Mason, destitute and worthy, may find in every clime a brother and in every land a home."

The Grand Lodge of Iowa has ever been mindful of its duty to the sick and needy, and has always responded to the call of suffering humanity. As early as 1844 the By-Laws of the Grand Lodge provided that every lodge under its jurisdiction should pay annually into the treasury twenty-five cents per capita, to create a "Grand Charity Fund." It was further provided that the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary, for the time being, or a majority of them, should be a standing committee on Charity, under whose direction the fund should be distributed.

In 1846 the following resolution was adopted:

"Resolved, That the Grand Treasurer be instructed to replace the Grand Charity Fund of last year amounting to \$34.00 with funds now in his hands, and that he add thereto the Grand Charity Fund of this year, amounting to \$62.00, making a total of \$96.00, and that he put the same at interest until the next Grand Annual Communication of this Grand Lodge properly secured." (I-105, Reprint)

During the session of the Grand Lodge in 1849 several appropriations, amounting to \$92, were made, to be expended by subordinate lodges on objects of charity. In

1850 the Grand Treasurer reported the Grand Charity Fund as \$306.87, in which was included money loaned to the Grand Lodge.

The next mention of the Grand Charity Fund appears in the report of the Finance Committee in 1852, showing a balance of \$295.37.

In 1855 the Grand Lodge adopted the following resolution, viz:

“Resolved, That the Committee on Revision of Constitution and By-Laws be instructed to omit in their Code the provisions establishing a Grand Charity Fund, leaving to each subordinate lodge the collection and disbursing of funds for that purpose in their own discretion.” (II-134, Reprint)

Inseparably associated with every plan proposed to create a Grand Charity Fund, was the desire to devise some practical method of rearing and educating the Masonic orphans, and children of indigent Masons, and the establishment of a Masonic Home for destitute Masons and their families. Liberal quotations from some of the excellent reports of those committees will demonstrate the prevailing opinion of the Grand Lodge upon this subject.

In 1864 the Grand Lodge appropriated the sum of \$100 annually for a period of five years to the “Iowa State Orphan Asylum,” which was at that time located near Farmington. In 1866 after having made two such payments further installments were withheld because the State of Iowa had assumed control of the “Iowa Soldiers’ Orphans’ Home” then located at Davenport, and the Orphan Asylum was abandoned. In 1867, however, the Grand Lodge donated \$100 to the “Iowa Soldiers’ Orphans’ Home.” In 1871 a special committee was appointed to prepare and report at the next annual communication a plan for the erection and operation of a “Widows’ and Orphans’ Masonic Home.” The committee made an extended report in 1872, recommending that the Grand Lodge take

the necessary steps to at once establish such home. Consideration of the committee report was deferred until the next year. In the meanwhile a committee was appointed to solicit proposals for the location of such an institution, and the matter was referred to the subordinate lodges for an expression, in order that their representatives might carry out their wishes at the next annual communication. In 1873 the whole subject was laid upon the table.

The agitation for a Masonic Home was kept up, the Reserve Fund of the Grand Lodge, invested in interest bearing bonds, yearly increased in volume. It seems to have become the settled policy of the Grand Lodge to expect the subordinate lodges to care for their own sick and needy members.

In 1871 the Grand Lodge appropriated a sum of three hundred dollars for the relief of two Past Grand Masters, also two hundred and fifty dollars to defray the expense of the last sickness and burial of a Past Grand Chaplain (V-356). In 1873 five hundred dollars were donated to four aged and sick brothers (V-410-541). In 1874 a resolution was introduced to provide relief for a Past Master of a subordinate lodge. The committee to whom it was referred reported adversely because he was not a permanent member of the Grand Lodge, but suggested that a collection be taken for his relief. This was done and one hundred dollars was raised. (VI-12).

In 1871, when Chicago was devastated by a most disastrous fire, the Grand Lodge of Iowa, together with other Masonic bodies of the country, contributed liberally to the relief of the suffering people of that city. More money was actually poured in than was needed to meet the exigencies, and later the unexpended funds were returned pro rata to the generous donors. The sum of \$204 was returned to the Grand Lodge of Iowa, which upon the recommendation of Grand Master Ozias P. Waters was placed in the hands of the Grand Treasurer to "be kept as a

separate fund to be invested by him as such, and only to be used in cases of pure charity." (V-515)

In 1874 the response to an appeal for aid from the Louisiana brethren suffering from the great floods was the prompt remittance by subordinate lodges of funds amounting to \$314.30. Later, other lodges remitted their contribution to the Grand Secretary. They arrived after notice had been received that no more funds were needed. Grand Master Joseph Chapman recommended that the belated contributions, amounting to \$137.50, be placed in the "Grand Charity Fund." The Committee on Grand Master's address reported that they were not aware of the existence of such a fund, with the exception of the \$204 received from Chicago, and they were not advised of any provision being made for its use after its return to the Grand Lodge. The committee recommended that the \$137.50, with accrued interest of \$18, be loaned to the best advantage by the Grand Treasurer and the interest thereon be subject to the order of the Grand Master for the benefit of indigent Masons, members of lodges of this jurisdiction, the principal to remain as a nucleus for similar additions. It seems as though the Grand Lodge of Iowa was destined to possess a charity fund regardless of its own desire in the matter, for in the report of the Grand Treasurer for 1876 the sum of \$359.50 appears to the credit of the "Grand Lodge Charity Fund." In the final examination of the report of the Board of Relief of the City of Chicago in 1872, Iowa Masonry was signally honored by the selection of Grand Master Ozias P. Waters, together with the Grand Masters of Pennsylvania and the District of Columbia, to visit Chicago to examine and audit the statement of the receipts and disbursements of the Board of Relief. In the summer of 1878 Grand Master Jeremiah W. Wilson issued a circular letter to the lodges asking for contributions for the yellow fever sufferers in the South. The response was prompt and liberal,

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amounting to the sum of \$2,578.72, of which amount he sent \$600 to the Grand Master of Mississippi, \$600 to Tennessee, and \$100 to Louisiana, when he was notified that no more funds were needed. The balance, \$1278.72, was placed in the Grand Lodge Charity Fund. By order of the Grand Lodge, the Grand Treasurer was instructed upon the recommendation of the Finance Committee to invest \$1,500 of the fund in United States bonds.

In 1882 Grand Master George B. Van Saun drew an order upon the fund for \$300 in response to an appeal from the Grand Lodge of Michigan in behalf of the sufferers from the forest fires then raging in the northeastern part of that State. Again, in 1884, to alleviate the distress caused by the floods in Indiana and Ohio, Grand Master George B. Van Saun drew upon the fund and remitted to the Grand Lodge of each of these states the sum of \$200 and issued a letter to the lodges calling upon them for contributions. The response was prompt, and the sum of \$1,290.68 was realized. The Grand Lodge of Indiana returned the money sent it, with expressions of thanks, saying that they had an unexpended balance sufficient for their needs. This money, together with the money received from the subordinate lodges, was covered into the Grand Charity Fund.

In 1886 Charleston, South Carolina, was visited by an earthquake which caused widespread disaster among the inhabitants of that beautiful southern city. Grand Master William P. Allen remitted \$200 to aid the sufferers. In 1888 yellow fever became epidemic in the city of Jacksonville, Florida. Grand Master Edwin C. Blackmar responded to the call for assistance and sent \$200 at once, and issued a call to the lodges for contributions. The lodge and individual contribution amounted to \$2,500, which was remitted to the relief committee of Jacksonville. A balance of \$99.37 was returned and placed in the Grand Charity Fund.

The Grand Lodge, while in annual communication in 1889, appropriated \$200 for the relief of the sufferers of the Johnstown flood. Soon after the Grand Lodge had closed its labors, finding that the floods at Johnstown and at Seattle were much more serious than at first supposed, Grand Master James D. Gamble called upon the lodges for contributions. He received the sum of \$888.15 which, with the \$200 from the Grand Charity Fund, made a total of \$1,088.15. He sent \$722.90 to Johnstown and \$261.75 to Seattle, Washington, expense incurred \$7.85; a balance of \$95.65 was returned by him to the Grand Charity Fund.

Following the action of the Grand Lodge in 1873 nothing further was said regarding a Home until 1887, when Grand Master William P. Allen and Grand Secretary Theodore S. Parvin each referred to the subject in their annual reports. In 1889 Grand Master Edwin C. Blackmar referred at length to this subject and urged the Grand Lodge to take the necessary steps to establish and provide support for a Masonic Home, that would prove a blessing and a comfort and carry out in a practical way the teachings of the Order. Theretofore the thought of building a Masonic Home had been associated with the necessity of increasing the Grand Lodge dues in order to raise the required funds both for the erection of a building and to provide for its support. He believed that a personal appeal to every Mason in Iowa by a committee appointed for the purpose would meet with a prompt and generous response. Brother Ralph G. Phelps, who was a strong advocate of a Home, in his report as the Committee on Grand Master's address, approved the recommendation for the appointment of a committee. We quote from his report in part:

“Brethren, we have something for which to be glad; Charity should be modest and not boastful, but the promptness with which the Grand Master responded to the call for help from Florida, and when this small sum was gone, the generosity which throughout the state was shown by the

lodges, assures us that charity is not a motto for the banners but a living sentiment in our Masonic life. To none has this sentiment been more dear than to our Grand Master. At each successive annual communication he has presented the object of a larger charity; the destitute widows and orphans of Masons throughout the jurisdiction. And knowing that the way to success lies through agitation, he has agitated it continually and promises to do so in the future. May he ever persevere in this great work until success renders his advocacy no longer needed. He recommends the appointment of a committee of three to organize and continue a systematic scheme for collecting funds necessary for this work. No objection can be made to this. If charity does not affect the hearts of all, at least none can impede its workings in the hearts of others. We believe that in addition to the labor suggested to be done by that committee, that it should also collect information upon the entire subject; the cost of home sufficient for this purpose, its size, its annual expense and the number who would and should receive help from it. Let this committee collect all these statistics and upon the whole subject make a report in 1890." (XI-276)

A resolution was submitted by the committee as follows:

"Resolved, That the Grand Master be requested to select two brethren to act with himself as a committee to consider, estimate and report upon the needs and cost of a home for the widows and orphans of deceased Masons and to collect a fund therefor."

Upon a motion to adopt the report, Brother George W. Ball moved to amend the report by substituting the following for so much of the report as related to the subject of the Orphans Home, viz:

"Resolved, That the Grand Lodge of Iowa is now, and always has been favorable to the proper dispensation of Masonic charity; that the needy widows and orphans of

deceased Masons should be well cared for by the surviving members of the Order.

“That it is the sense of the Grand Lodge that the present method of caring for such widows and orphans, that is, by the lodges of which their deceased fathers and husbands were members, is preferable to that of building a widows and orphans home.

“That while the building of a home would, at great expense for building, salaries and other necessary expenditures, provide for the wants of a few, the present method, at much less expense, provides sufficiently for the wants of all needy Masons.” (XI-277)

The substitute was agreed to. This action seems to have settled the policy of the Grand Lodge in regard to the building of a Home in this jurisdiction.

Grand Master James D. Gamble briefly referred to the subject in his address in 1890.

Grand Master Ralph G. Phelps in 1892 made an extended and interesting report, the result of much thought and investigation in other Grand Jurisdictions as well as in Iowa. We quote his concluding remarks:

“There are others that I omit and this brief statement itself is necessarily imperfect, but it shows that around us, and in the four adjoining states, the work is begun, and we either must follow this noble example, or show cause why we should not.

“Nor is blessed Charity the sole object which should move us to engage in this cause, but our own selfish welfare may be considered. It is more blessed to give than to receive, and there is no great worthy charity upon which the lodges of Iowa may unite but will bring to them by each effort increased wealth and membership and better still that moral strength that follows noble deeds. If we were to engage in the building of a home worthy of Iowa Freemasonry and amply sufficient to supply all our wants at

once following the effort would come the repayment greater than all expended.

“No great work of this kind can be achieved until the lodges and Masons of Iowa earnestly and actively desire it. Let us begin as many of the others have begun, by private benevolence of the Fraternity. I would therefore advise no law declaring for the immediate building of a home, but rather such an appeal to the individual members and the lodges as will in the best manner express their wishes. Let there be private contributions, protected and devoted forever to this purpose, even as Maryland has done, so that nothing short of the unanimous vote of this body can divert it from its purpose. It will then follow here as elsewhere that the good work begun by the individual will extend to his lodge, and at last the united strength of all Iowa Masons will come to what each so much desire.” (XIII-29)

In 1893 Grand Master Ralph G. Phelps again called the attention of the Grand Lodge to Charity and a Masonic Home, ever regarded as inseparable subjects. The result was the adoption of the following resolutions:

“Resolved, That a committee of three be appointed at this communication of the Grand Lodge, who shall be charged with the duty of ascertaining so far as possible by correspondence with the several subordinate lodges of the jurisdiction, the number who would become inmates of a home established for the worthy and needy Masons and Widows and Orphans of our deceased brethren; and such committee shall also be charged with the further duty of ascertaining as fully as practicable the probable cost of establishing such a home, and the annual cost of maintaining the same; also the average cost of each inmate, and report its findings to this Grand Lodge at its next annual communication.”

Further resolved, “That said committee should investigate and at the next annual communication of this Grand Lodge report some permanent plan for extending aid from

the Grand Lodge Charity Fund, to our needy brothers, their widows and orphans living within this jurisdiction.” (XIII-409)

The committee appointed by the Grand Master under these resolutions after a full and thorough investigation of conditions existing in the lodges of this jurisdiction, as well as in the other Grand Lodges of the country, made an extended and very interesting report in 1894. The committee prepared and sent to the Master of each lodge a letter containing a series of questions and urged that complete answers be returned at once. They also addressed letters to the Grand Secretary of each Grand Lodge in the United States asking for information regarding Masonic Homes in that jurisdiction. Answers were received from all but ten of the lodges of this jurisdiction. From the replies received from the Grand Secretaries of other jurisdictions the committee ascertained that Masonic Homes had been established in Illinois, Kentucky, Michigan, Missouri, New York, North Carolina, Ohio, Pennsylvania, Tennessee and Virginia. From the information received tables were prepared showing the number of inmates and the annual cost of maintenance for each inmate. The report of the committee was exhaustive and interesting and is inserted here in full.

REPORT OF COMMITTEE ON MASONIC HOME

“To the M. W. Grand Lodge of Iowa:

“For several years past the question of the establishment of a Masonic Home has been before the Grand Lodge.

“At the last annual communication, the Most Worshipful Grand Master, in his annual address, discussed the subject and asked the Grand Lodge to ‘appoint a committee to gather facts and wants among the lodges of the state, with information gathered from this and other jurisdictions, and present the result in all its bearings for your intelligent consideration.’

"The Committee on Grand Master's Address recommended that this request of the Grand Master be adopted, and moved the adoption of the following resolutions:

" 'Resolved, That a committee of three be appointed at this communication of the Grand Lodge, who shall be charged with the duty of ascertaining, so far as possible, by correspondence with the several subordinate lodges of this jurisdiction, the number who would probably become inmates of a Home established for the worthy and needy Masons, and the widows and orphans of our deceased brethren; and such committee shall also be charged with the further duty of ascertaining, as fully as practicable, the probable cost of establishing such a home, and the annual cost of maintaining the same; also the average cost of each inmate, and report its findings to this Grand Lodge at its annual communication.

" 'And be it further resolved, That said committee shall investigate, and at the next annual communication of this Grand Lodge report some permanent plan for extending aid from the Grand Lodge charity fund to our needy brothers, their widows and orphans, living within this jurisdiction.' (See proceedings 1893, page 409).

"These resolutions were adopted, and the Most Worshipful Grand Master appointed the undersigned as such committee.

"Your committee held a meeting at Cedar Rapids soon after their appointment, and for the purpose of ascertaining the facts called for in the resolutions, prepared two circular letters. One letter addressed to the Worshipful Masters in the state, accompanied by a list of questions, of which the following are copies:

" 'Iowa City, Iowa, March 6th, 1894.

" '_____ Worshipful Master,

Lodge No. —:

" 'Dear Brother: At the last session of the Grand Lodge a resolution was adopted requiring the appointment of a committee of three, "who shall be charged with the

duty of ascertaining, so far as possible, by correspondence with the several subordinate lodges of this jurisdiction, the number who would probably become inmates of a home established for the worthy and needy Masons, and the widows and orphans of our deceased brethren," etc. (See page 409, proceedings 1893.) The undersigned have been appointed such committee, and for the purpose of obtaining the information called for under the resolution have prepared the questions enclosed herewith. We earnestly request that you immediately make such investigation as may be necessary to ascertain all the facts as to your lodge, and that you will *promptly* and *fully* answer *all* the questions. By so doing you will enable us to make an intelligent and complete report at the next session of the Grand Lodge.

" 'Address your reply to Geo. W. Ball, 429 Clinton Street, Iowa City, Iowa.

" 'Faternally yours,
 " 'GEORGE W. BALL,
 L. J. BAKER,
 CROM. BOWEN, { Committee.'

" 'L. E. FELLOWS, GRAND MASTER OF MASONS, LANSING, IOWA:

" 'Lansing, Iowa, February 24th, 1894.

" 'The annexed circular and list of questions issued by Brothers George W. Ball, L. J. Baker and Crom. Bowen, a committee appointed by direction of the Grand Lodge of Iowa, is authorized and approved by me, and an immediate and full response thereto is urgently requested. Do not wait for action by your lodge, for no action is required, but from your records and other sources get the information full and accurate, and return to the committee at once. The object to be attained is to adopt the best method of extending Masonic charity. Do not neglect or delay this on any account.

" 'Given under my hand and seal this 24th day of February, 1894.

[Seal] " 'L. E. Fellows, Grand Master of Masons.'

“ ‘QUESTIONS

“ ‘First — How many Masons are receiving their entire support from your lodge?

“ ‘Second — How much did your lodge pay for the support of such Masons in the year 1893?

“ ‘Third — How many Masons are continuously receiving partial support from your lodge?

“ ‘Fourth — How much did your lodge pay for the partial support of such Masons in 1893?

“ ‘Fifth — How many widows of Masons are receiving their entire support from your lodge?

“ ‘Sixth — How much did your lodge pay for the support of such widows in 1893?

“ ‘Seventh — How many widows of Masons are continuously receiving partial support from your lodge?

“ ‘Eighth — How much did your lodge pay for the partial support of such widows in 1893?

“ ‘Ninth — How many Masons’ orphans are receiving their entire support from your lodge?

“ ‘Tenth — How much did your lodge pay for the support of such orphans in 1893?

“ ‘Eleventh — How many orphans of Masons are continuously receiving partial support from your lodge?

“ ‘Twelfth — How much did your lodge pay for the partial support of such orphans in 1893?

“ ‘Thirteenth — Is your lodge financially able to continue to contribute to the relief of such Masons, their widows and orphans, to the same extent as in 1893?

“ ‘Fourteenth — How many of such Masons would go to a Masonic Home if one should be established in this state?

“ ‘Fifteenth — How many of such widows would go to a Masonic Home if one should be established in this state?

“ ‘Sixteenth — How many of such orphans would go to a Masonic Home if one should be established in this state.’

“The other, addressed to the Grand Secretaries of each Grand Lodge in the United States, of which the following is a copy :

“ ‘Iowa City, Iowa, March 13th, 1894.

“ “ _____ Grand Secretary, Grand
Lodge of _____:

“ ‘Dear Sir and Brother: At the last session of the Grand Lodge of Iowa, Ancient, Free and Accepted Masons, a resolution was adopted requiring the appointment of a committee, whose duty, among other things, is to ascertain “as fully as practicable, the probable cost of establishing a Masonic Home, and the annual cost of maintaining the same; also, the average cost of each inmate,” etc. (See proceedings 1893, page 409). The undersigned have been appointed such committee.

“ ‘Will you kindly furnish us such information as you can in reply to the following questions?

“ ‘Is there a Masonic Home in your state, and where is it located? Was it erected by the Grand Lodge, and is it supported by the Grand Lodge?

“ ‘If none, what steps, if any, have been taken by your Grand Lodge towards the establishment of such a home?’

“ ‘If you have such a home, when was it erected, where is it located, what did it cost, how many can it accommodate?’

“ ‘What is the average number maintained in the home?’

“ ‘What is the cost per annum for its maintenance, and what is the average cost for each person maintained at the home?

" "Can you furnish us a printed report of its officers, if any such report has been made?"

“ ‘If there is a Masonic Home in your state not maintained by the Grand Lodge, will you give us the name and address of its manager?’

“ ‘In addition to such information as you may furnish

in reply to the above suggestions, we should be glad to receive any other information on the subject that you can give us.

“ ‘Address reply to George W. Ball, 429 Clinton street, Iowa City, Iowa.

“ ‘Thanking you in advance, we are fraternally yours,

“ ‘GEORGE W. BALL,	} Committee.’
L. J. BAKER,	
CROM. BOWEN,	

“ ‘About the 6th of March, 1894, a copy of the letter to Worshipful Masters, and questions, was mailed to the Worshipful Master of each lodge in the state. We have received replies from four hundred and fifty lodges.

“ ‘There are eleven lodges from which no replies have been received, as follows: Snow, No. 44; Jefferson, No. 86; Corydon, No. 91; Nevada, No. 99; Fairbank, No. 148; York, No. 202; Jordan, No. 258; Abiff, No. 347; Surprise, No. 396; Crown, No. 439; Apollo, No. 461.

“ ‘In each case where the Master of a lodge stated that a Mason, or Mason’s widow or orphan, would go, or would probably go, to a Masonic Home, if established, the committee sent such Master a letter of inquiry containing the following questions:

“ ‘What is his age?

“ ‘What is his condition of health?

“ ‘How much did your lodge pay for his support in 1893?

“ ‘Has he any family?

“ ‘Is his family now furnishing his support aside from what the lodge pays?

“ ‘If not, who furnishes such support aside from what the lodge pays?

“ ‘Is the party furnishing such support financially able to continue to do so?’

“ ‘From all the information received in response to

these various inquiries, the committee find the following facts:

“There are eleven Masons in the state who it is reported would go to a Masonic Home, if established, as follows:

“Iowa Lodge, No. 2.— One; age, seventy-six years; fair health; paid by lodge in 1893, ‘a man to watch three months;’ has family, several married daughters who furnish his support, and are financially able to continue to do so; are better able than the lodge, but are trying to get the lodge to take care of him.

“Hawkeye Lodge, No. 30.— One; age, sixty-five years; health good; paid by his lodge for his support in 1893, \$91; no family; balance of support furnished by De Molay Commandery No. 1, Knights Templar; lodge not able to continue to contribute the same amount for his support.

“Union Band Lodge, No. 66. — One; age, sixty years; is now sick, with small chance of recovery; paid by lodge for his support, nothing; has been supported from his own means.

“Capital Lodge, No. 110.— One; age seventy years; health fair; paid by lodge for his support in 1893, \$50; balance of his support furnished by his own work and \$10 per month received from relatives; not stated whether lodge is able to continue to contribute to the same extent to his support.

“Magnolia Lodge, No. 126. — One; age, eighty years; health feeble; paid by lodge for his support in 1893, \$43; has no family able to support him; balance of support furnished by Grand Lodge, which contributed \$200 in 1893; his lodge is unable to support him.

“Nodaway Lodge, No. 140. — One; age over seventy-nine years; health poor; paid by lodge for his support in 1893, \$100; has no family except wife; one-third of his support furnished by Odd Fellows, one-third by county,

and one-third by the lodge; lodge is able to continue contributions to his support to the same extent.

“National Lodge, No. 172. — One; age seventy years; health bad; paid by lodge for his support in 1893, \$40; no family; balance support furnished by county; lodge not able to continue to contribute same amount to his support; the brother has now gone to Oregon to live with a daughter.

“Naphthali Lodge, No. 188. — One; age sixty-four; health very poor, has consumption; lodge paid for his support in 1893, \$120; no family; balance of support furnished by cousin for small piece of property which he turned over to her; lodge not able to continue contributing to his support to the same extent.

“Prudence Lodge, No. 205. — One; age eighty years; health feeble, in his dotage; lodge paid for his support in 1893, \$25, to send him to his grandchildren in Wisconsin, but he returned; has no family except grandchildren and they do not want to care for him; balance of support furnished by a friend; lodge is able to contribute to his support to the same extent.

“Fraternal Lodge, No. 221. — One; age sixty-two years; health poor; paid by lodge for his support in 1893, nothing; supports himself, but probably not able to continue doing so much longer.

“Leighton Lodge, No. 397. — One; age forty-seven years; health poor; paid by lodge for his support in 1893, \$85; has wife and two small children; balance of support furnished by Senior Warden of the lodge; the Grand Lodge appropriated \$300 for his support at its session in 1893, of which \$200 has been used; local lodge not able to contribute to his support to the same extent.

“There are seven Masons who would probably, or might possibly go to a Masonic Home if established. They are as follows (the report as to whether they would go or not being given in the language of the Worshipful Master sending the report):

“Camanche Lodge, No. 60 — ‘Perhaps one, if he continues to fail’ paid by the lodge for his support in 1893, \$18.

“Blackhawk Lodge No. 65. — ‘Possibly one,’ age forty nine years; health, paralytic; paid by lodge for his support in 1893, \$25; has family who furnishes his support principally, aside from what the lodge pays; lodge is financially able to continue to contribute to his support to the same extent.

“Montague Lodge, No. 117. — ‘Perhaps one;’ amount paid for his support in 1893, \$20; lodge able to continue contributing to his support to the same extent.

“Great Lights Lodge, No. 181. — ‘One Mason in its jurisdiction, a member of the Connecticut Lodge, who would go to a Masonic Home;’ paid by lodge for his support in 1893, nothing.

“Northern Light Lodge, No. 266. — ‘Probably two;’ paid by lodge for their support in 1893, \$50; lodge able to continue contributing to the same extent.

“Hermon Lodge, No. 273. — ‘Only one, and he might eventually object;’ paid by lodge for his support in 1893, \$20; lodge not able to continue to contribute to the same extent.

“Emerald Lodge, No. 334. — ‘Perhaps one;’ after further investigation it is reported that he will not enter a Masonic Home if one is established.

“The widows and orphans who will go to a Masonic Home if established are reported to us as follows:

“Chariton Lodge, No. 63. — Two widows, five orphans. One widow has a pension but cannot earn anything. The children are under ten years of age. During the year 1893 the lodge paid \$350 for the support of these widows and children and two older children and one Mason, ninety-three years old. It is not financially able to continue to the same extent.

“The following have reported widows and orphans as likely to go to a Masonic Home:

“Marion Lodge, No. 6. — ‘Possibly one widow and her two children;’ amount paid by lodge for their support in 1893, \$20; by Chapter, \$50; by Commandery \$50; lodge financially able to continue to contribute to their relief to the same extent.

“Constellation Lodge, No. 67. — ‘One widow, perhaps;’ amount paid by lodge for her support in 1893, \$26; lodge is financially able to continue to contribute to her relief to the same extent.

“Kane Lodge, No. 377. — ‘One widow, doubtful;’ amount paid by lodge for her support in 1893, \$10; lodge is financially able to continue to contribute to her relief to the same extent; draws a pension, and her children are able to support her. ‘Not likely to want to go to a Masonic Home.’

“Delta Lodge, No. 356. — ‘One or two orphans, possibly;’ paid by lodge for their support in 1893, nothing; but members of the lodge contributed \$100 to the support of the Masons in 1893. It is financially able to continue to contribute to the same extent, if necessary.

“From the foregoing reports there are eleven Master Masons in the state who it is reported would go to a Masonic Home if established. Their average age is over sixty-eight years. In the year 1893 three of them received no support from the lodges; the others received from the lodges the sum of \$554 in the aggregate making an average of \$69.25 each. In addition to this the Grand Lodge in June, 1893, appropriated \$300 for the relief of one of them and \$200 for the relief of another. Of the eleven Masons one is being supported by his married daughters, who are financially able to support him; one has gone to Oregon to live with a daughter, and one is sick with small chance of recovery, and has received no support from the lodge, being supported from his own means. Of the remaining

eight, four of the lodges report that they are unable to continue contributing to the support of these brethren to the same extent as in 1893. Two lodges report that they are able to continue furnishing such support. One lodge does not state whether it is able or not, and the other one has furnished no support for the brother, he having so far supported himself.

“There are six other Master Masons, members of lodges in this state, who ‘perhaps would’ or ‘might possibly’ go to a Masonic Home if established. Their lodges paid for their support in 1893 in the aggregate the sum of \$113, and average of \$18.83 $\frac{1}{3}$.

“One lodge paid \$20 in 1893, and reports that it is not able to continue to contribute to the same extent. The others report that they are able to continue to contribute to the same extent.

“There are two widows of Masons and five orphans who it is reported would go to a Masonic Home. Their lodge, Chariton Lodge No. 63, paid \$350 in 1893 for them and two other children and one Mason, and it is not able to continue to contribute to the same extent.

“There are two other widows and four other orphans who it is reported ‘would perhaps’ or ‘might possibly’ go to a Masonic Home. Their lodges paid for their support in 1893 the sum of \$146 in the aggregate, an average of \$24.33 each; and each of the said lodges reports that it is financially able to continue contributing to the same extent.

“While the resolution did not require your committee to report as to the number of Masonic Homes in the United States and what steps have been taken by Grand Lodges to establish homes where they are none, we believe that such information would be desirable, and for this reason sent the letter of inquiry to the different Grand Secretaries, as above set forth. From the information gathered through correspondence with Grand Secretaries

and others, and such other information as was accessible to us, we are able to report on this subject as follows:

“Alabama. — Has no Masonic Home. The subject was discussed in 1892 and a committee appointed, but the committee has not reported, and no further action has been taken.

“Arizona. — Has no home. Has a widow's and orphan's fund, with \$3,000 in the treasury.

“Arkansas. — Has no home. Hopes are entertained that as soon as the debt on the temple is paid a home may be established, to be supported from the revenues of the temple.

“California. — Has taken action for the establishment of a Masonic Orphan's Home, and has a fund collected of \$60,000.

“Colorado. — Has no home. The women have started an organization but have not progressed far enough to report any action.

“Connecticut. — Has no home. Has what is called the ‘Masonic Charity Foundation,’ an organization incorporated under the laws of the state in 1889. Its object is to aid or support aged, indigent, sick, or infirm Freemasons and their widows, and to provide for, maintain, and educate their children and orphans. It is also authorized to establish and maintain a home or asylum for such persons. Its funds are raised from voluntary contributions, and it now has a fund of over \$15,000 contributed by the Grand Lodge, subordinate lodges and from individuals for life and annual memberships.

“Delaware. — Has no home, and no steps have been taken towards establishing one.

“District of Columbia. — Has no home, and no steps have been taken towards establishing one.

“Florida. — Has no home, and has taken no steps towards establishing one.

“Georgia. — Has no home.

“Illinois. — Has the ‘Illinois Masonic Orphans’ Home,’ incorporated March 11th, 1885, located at No. 447 Carroll avenue, Chicago. It is a private institution, in no way under the control or direction of the Grand Lodge. It is supported by life and annual memberships, and voluntary donations. The Grand Lodge has only contributed \$500 towards its support.

“Indiana. — Has no home and no steps taken to establish one.

“Kansas. — No information received, but as we understand it has no home.

“Kentucky. — Has the ‘Masonic Widows’ and ‘Orphans’ Home,’ located at Louisville. Each Mason in the state is assessed \$1 annually for its support, and it receives voluntary contributions from individuals and lodges for life memberships.

“Louisiana. — Has no home. A board of trustees for a prospective Masonic Home was appointed in 1893, but no report was made at the session of 1894.

“Maine. — Has no home. Distributes about \$1500 annually, the interest of the Grand Lodge charity fund to about eighty applicants.

“Maryland. — Has no home but recently started a fund for the purpose and appointed a board of five trustees. Fund as yet is small, and in no definite shape.

“Massachusetts. — The committee has received no information.

“Michigan. — Has a Masonic Home, located at Grand Rapids. Not under control of Grand Lodge, although it makes some contributions each year towards its support.

“Minnesota. — Has no home. The Grand Lodge, adopted a resolution in 1893 that a Masonic Home was not necessary. The Grand Lodge pays out about \$1400 a year in charity.

“Mississippi. — Has no home, but the Grand Lodge is creating a fund for the establishment of a Masonic

Widows' and Orphans' Home. Each Mason in the state pays 20 cents annually, and collections are taken on St. John's day, and there are other contributions. The fund now amounts to \$10,000.

"Missouri. — Has a Masonic Home, located in St. Louis. Is supported by the Grand Lodge by a per capita tax of 50 cents on all Masons in the state who pay dues, and has an endowment fund of \$45,000, called Knights Templar Triennial Endowment Fund.

"Montana. — Has no home. Has a Grand Charity Fund, to which 10 per cent of Grand Lodge dues is appropriated.

"Nebraska — Has no Masonic Home. Has a corporation for the purpose of establishing a home, but there is no present prospect of erecting any buildings. They are waiting for the craft to determine whether a home is needed or not.

"Nevada. — Has no Home.

"New Mexico. — Has no home.

"New Hampshire. — The committee has no information.

"New Jersey. — Has no Masonic Home, but has a Grand Lodge Charity Fund, which was adopted as a substitute for a movement to build a Masonic Home.

"New York. — Has a Masonic Home, located at Utica. Erected by the Grand Lodge, and supported by rentals of the property owned by the craft and an initiation fee of \$3 for each new member. The German brethren have also a home, located at Tappan, Rockland county, N. Y., which is supported from the rentals of the German Masonic Temple.

"North Carolina. — Has an orphan's asylum. The Grand Lodge contributes \$2,000 annually to its support, and the state also contributes annually to its support.

"North Dakota. — Has no home, and none in contemplation.

"Ohio. — Has a Masonic Home in course of erection.

It has just been put under roof and will be ready for occupancy in about one year. It is located at Springfield Ohio.

“Oregon. — Has no home, and nothing has been done towards establishing one.

“Pennsylvania. — Has a Masonic Home, located in Philadelphia. It is incorporated under the state law, and is not under control of nor supported by the Grand Lodge. It is supported by the annual dues of members of the corporation contributions, and donations. All of the Grand Bodies make annual appropriations towards its support.

“Rhode Island. — Has no home, and no steps have been taken towards establishing one.

“South Carolina. — Has no home, and has taken no steps to establish one.

“South Dakota. — Has no home, but has a Grand Charity Fund.

“Tennessee. — Has a Widows' and Orphans' Home, erected from funds raised by subscriptions and life memberships. We have no information as to how it is supported, nor as to its cost or capacity.

“Texas. — Has no home. Has about \$50,000 at interest for the purpose of building a Masonic Home.

“Utah. — Has no home, and has done nothing towards establishing one.

“Vermont. — Has no home, and has taken no action in the matter.

“Virginia. — Has a Masonic Home. It is supported by contributions of lodges and life memberships. It will accommodate fifteen persons.

“Washington. — Has no home. Resolutions have been adopted and a committee appointed, but nothing done towards establishing a home.

“West Virginia. — Has no home and has taken no steps to establish one.

“Wisconsin. — Has no home. The subject had been

under consideration by the Grand Lodge at different times for ten years, but no action has been taken towards establishing a home.

“From the foregoing it will be seen that Masonic Homes of various kinds have been erected in the following states, to-wit: Illinois, Kentucky, Michigan, Missouri, New York two, North Carolina, Ohio, Pennsylvania, Tennessee and Virginia.

“The Illinois home was originally a private residence, and cost \$66,000. The house and grounds cost the Masonic Home Association \$20,000; it will accommodate sixty persons by crowding; for the year ending January 31, 1893, the average number of inmates in the home for the year was 38.50; the total expenditures during the year were \$7,226.20; interest on investment at 6 per cent, \$1200, making a grand total of \$8,426.20; average cost for each inmate, not including interest on investment, \$187.69; average cost for each inmate, including interest on investment \$218.86.

“The Kentucky Home is a home for widows and orphans. It was opened in May, 1871, and since that time there have been received fifty-five widows and seven hundred and twenty-one children. It is principally a home for children, and they are educated as well as otherwise cared for while there. Cost of building and improvements to August 31, 1893, \$183,852; capacity, four hundred inmates; average number of inmates during the year, two hundred and thirty-two; total expenditures for year, \$27,021.88, interest on investment 6 per cent \$11,031.12, making a grand total of \$38,053; average cost for each inmate, not including interest on investment, \$116.47; average cost for each inmate, including interest on investment, \$164.

“The Michigan Home has thirty three acres of ground; cost of buildings and improvements \$86,000; capacity seventy-five to one hundred inmates; number of inmates now

twenty-seven; maintenance account of 1893, \$4,900; interest on investment, 6 per cent \$5,160, making a grand total of \$10,060; average number of inmates for year not given, but we estimate it at twenty seven, the number there now; average cost for each inmate, not including interest on investment \$181.48; average cost of each inmate, including interest on investment, \$372.59.

“The Missouri Masonic Home consists of an old mansion and fifteen acres of ground, and has a capacity for about one hundred inmates; cost of building and grounds \$40,000; the number of inmates of July 31, 1891, was, boys twenty-two; girls thirty; women, fifteen; men five; total seventy-two; total expenditures during the year, not including building and repairs \$9,331.67; interest on investment, 6 per cent \$2,400, making a grand total of \$11,731.67; average number of inmates not given, but we estimate it at seventy-two, the number there July 31, 1893; average cost for each inmate not including interest, \$129.60; average cost for each inmate, including interest, \$162.92.

“New York Home was dedicated October 5, 1892; has one hundred and seventy acres of land; cost of structure complete, including land, building, furniture, fixtures, horses, agricultural implements and all improvements, and property connected with the home, was \$306,912.90; the present building will accommodate one hundred and fifty persons; on March 1, 1894, there were seventy-nine inmates in the home; the average cost of maintaining the home for the month of February, 1893, for each inmate was \$25.42, which would make the cost a year for seventy-nine inmates, not including interest on the investment \$24,098.16; interest on the investment for a year at 6 per cent \$18,414.72; estimating the average number of inmates at seventy-nine the number in the home March 1, 1894, the average cost per year for each inmate not including interest on the investment, is \$305.04; average cost including interest \$538.03.

“The German Masons’ Home, at Tappan, New York,

is valued at \$25,000; the cost of maintenance for the year 1892 was \$4,648.96; interest on investment at 6 per cent \$1500; the number of inmates at the close of that year, fifteen; we are not informed what the average number of inmates for the year of 1892 was, but estimating it at fifteen, the number at the close of the year, the average cost for the year for each inmate, not including interest, was \$309.93; average cost for each inmate, including interest \$409.93.

“The Pennsylvania Home has been in operation for nine years; the real estate and improvements cost \$39,531.63; the personal property is valued at \$3,696, making a grand total of \$43,227.63; the number of inmates December 1, 1892, was thirty, and the number December 1, 1893, was twenty-nine; expenditures for all purposes (not including investments) for the year were \$8,281.49; interest on investment at 6 per cent \$2,593.66, making a grand total of \$10,885.15; estimating the average number of inmates during the year at thirty, the average cost for the year for each inmate, not including interest on the investment \$276.04; average cost for each inmate, including interest on investment \$362.83.

“The Ohio Home is not yet open for inmates, and the committee have no information upon which to base estimates of cost of buildings and cost of support in the homes in North Carolina, Tennessee and Virginia.

“We find the cost of buildings, number of inmates, and average cost of support in the seven homes given above as follows:

“COST OF BUILDINGS, LANDS AND IMPROVEMENTS

Illinois	\$ 66,000.00
Kentucky	183,852.00
Michigan	86,000.00
Missiouri	40,000.00
New York	306,912.90

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German Home, New York	25,000.00
Pennsylvania	43,227.63
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Total cost	\$750.991.53
Average cost	107,284.50

“NUMBER OF INMATES

Illinois	38.50
Kentucky	232
Michigan	27
Missouri	72
New York	79
German Home, New York	15
Pennsylvania	30
Total number of inmates	493.50
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Average number of inmates	70.50

“ANNUAL COST OF MAINTENANCE

	Expenditures	Interest
Illinois	\$ 7,226.20	\$ 1,200.00
Kentucky	27,021.28	11,031.12
Michigan	4,900.00	5,160.00
Missouri	9,331.67	2,400.00
New York	24,098.16	18,414.12
German Home, New York	4,648.96	1,500.00
Pennsylvania	8,281.49	2,593.66
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Totals	\$85,507.76	\$42,298.90
Totals and expenditures and interest	\$127.806.66	
Average cost maintenance, not including interest	12,215.39	
Average cost maintenance, including interest	18,258.09	

“COST OF MAINTENANCE FOR EACH INMATE PER YEAR

	Expenditures	Interest
Illinois	187.69	31.17
Kentucky	116.47	47.53

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Michigan	181.48	191.11
Missouri	129.60	33.32
New York	305.04	232.99
German Home, New York	309.93	100.00
Pennsylvania	276.04	86.79
Totals	\$1,506.25	\$722.91
Average cost, not including interest		215.17
Average cost, including interest		318.45

“The committee was required to ascertain, as fully as practicable, the probable cost of establishing a Masonic Home and the annual cost of maintaining the same, and also the average cost of each inmate. It is impossible for us to estimate the probable cost of establishing such a home, with any degree of accuracy, without knowing something of the dimensions of the home and the number of inmates expected to be accommodated. As will be seen from the foregoing figures there is a wide difference in the cost of constructing such homes, depending largely, no doubt, upon the manner of construction and the method of finish, as well as the size of the buildings.

“The Michigan home and grounds cost \$86,000 and has a capacity of seventy-five to one hundred inmates. We are of the opinion that a substantial home could be erected for less money, and give it as our judgment that a building with sufficient capacity to accommodate one hundred inmates, properly furnished and equipped, and the necessary grounds, could be procured for the sum of \$75,000 and that such a home with sufficient capacity to accommodate fifty inmates would probably be procured for from \$40,000 to \$50,000 and that a home with a capacity for from fifteen to twenty-five inmates would, if erected and furnished in modern style, probably cost \$25,000.

“In our judgment the experience of the seven homes above enumerated is the best criterion upon which to base an estimate of what the average cost of maintaining such

a home would be, and the average cost for each inmate. The experience shows that the average cost of maintaining each inmate per year in the said seven homes, not including interest on the money, is \$215.17, and including interest on the money invested, \$318.45. The average number of inmates in the said seven homes during the year for which the estimate is made was over 70.50. With that number in a home, it is our judgment that the average cost of maintenance for each person would be about as above stated. With less number the average cost would probably be increased, and with a greater number the average cost would probably be decreased. The average cost of maintaining a home would depend entirely upon the number of inmates, and without knowing the number it is impossible to estimate it with any degree of accuracy.

“There are at present 24,664 Masons holding membership in Iowa. If the Grand Lodge should undertake to erect and support a home at the expense of the membership in the state, the cost per member, as nearly as we can estimate, would be as follows:

“A home costing \$25,000 and supporting twenty-five inmates would require an assessment of \$1 on each member for its erection and an annual tax of 25 cents on each member for its support. A home costing \$50,000 and supporting fifty inmates would require an assessment of \$2 on each member for its erection and the annual tax of 50 cents on each member for its support. A home costing \$75,000 for its erection and supporting one hundred inmates would require an assessment of \$3 on each member for its erection and an annual tax of 75 cents to \$1 on each member for its support.

“From the facts above set forth your committee is unanimous in the opinion that this Grand Lodge ought not to undertake the erection of a Masonic Home. But we do not wish to be understood as in any sense opposed to Ma-

sonic charity. Charity is the foundation-stone upon which Masonry rests. It is the one virtue above all others which for ages past has kept the fire lighted on the altar of Masonry and today unites the membership of the order in all nations into one common brotherhood. To relieve the distress of a needy brother, his widow and orphans, is a virtue taught to every one who enters our mystic brotherhood, from the time he first kneels at the altar until the final summons from the Grand Master of the universe transfers him from the field of his labors in the lodge below to a life of eternal rest in the Grand Lodge above. Charity is not only a virtue of Masonry as an order, but it is, or should be, an individual virtue of every Mason. It is that virtue which prompts every faithful Mason to minister to the wants of every needy brother, and relieve his distress so far as lies in his power. But while it is the duty of every Mason to exercise charity toward the brethren, the most efficient method of dispensing Masonic charity is, in our judgment, through the medium of the subordinate lodge. The subordinate lodge in which a brother holds his membership is in the truest sense of the word his 'Masonic Home.' Within its sacred precincts the worthy brother in distress may at all times pour his sorrows into willing and appreciative ears, with the assurance that his wants will be fraternally considered and meet with such response as his necessities may require. He is a brother among brethren. The lodge, through its officers, or its Committee on Charity, can inquire personally into the merits of the needy brother, his widow and orphans, and take such steps as may be necessary and proper to relieve their distress.

"There have been many subordinate lodges that during the last year have not been called upon by their members for relief, but when such calls have been made they have been met in the true Masonic spirit. Of the four hundred and fifty lodges answering the inquiries sent them by

the committee, ninety-nine lodges contributed to the relief of needy brothers, their widows and orphans, in sums varying from \$2 to \$400 each, the aggregate amount of such contributions for the year being \$4,934.75. The average for each lodge contributing was \$49.84.

“Three hundred and one of the four hundred and fifty lodges, from their report, did not contribute anything for the purposes called for in the questions. It will be seen from the questions that they do not call for a report of amounts paid for the relief of transients, or for the mere temporary wants of needy brothers. There have no doubt been considerable amounts paid by many of the lodges for these objects, but we did not deem it necessary for our purpose to inquire for the amount of such contributions.

“From this showing it will be seen that the subordinate lodges are nobly responding to the calls made upon them.

“In the opinion of your committee the wants of our needy brothers, their widows and orphans, can be better relieved by their home lodges, and with much less expense than in a Masonic Home. In many cases a small amount of money added to what the relatives or friends of a distressed brother would do for him would be sufficient to relieve his wants at his own home, while if sent to a public home his whole support must necessarily be furnished him. We believe, further, that it would be much more satisfactory to a sick or needy brother to remain among his friends and receive such support as might be necessary than to go to a public home, where of necessity all the ties of relation and friendship formed by years of residence must be severed and he be compelled to live upon charity received at the hands of strangers.

“As to the orphans of our deceased brethren who need help at our hands, we feel confident that as a general rule homes in private families in the vicinity of their resi-

dence can be found for them by members of the subordinate lodges and that such homes will be much better, both for their moral and material welfare, than a public home, and that in after years when they have grown to manhood and womanhood they will bless their benefactors for not sending them in their tender years to an orphans' home.

“But while we are unalterably of the opinion that the proper methods for dispensing Masonic charity is through the subordinate lodges, we recognize the fact that they cannot in all cases meet the demands for relief made upon them. There are cases, as shown by this report, where the subordinate lodges are unable to continue to furnish all the relief needed by distressed brothers, their widows and orphans. For the purpose of supplementing the work of the subordinate lodges and assisting them in furnishing relief to the distressed in cases where such assistance may be needed, we are of the opinion that the Grand Lodge should have a substantial charity fund. The amount paid by the Grand Lodge for charity in the past is, in our judgment, much less than it should be, and we recommend that there be appropriated for charity ten per cent of the income of the Grand Lodge, to be added annually to the Grand Charity Fund, this fund to be used in assisting those lodges which are unable to render all the aid the necessities of their members and those depending on them may require, and for such other charitable relief as the Grand Lodge may deem proper.

“In order that equal justice may be maintained as far as practicable between the individual lodges contributing to this charity fund, the assistance of the Grand Lodge to an individual lodge ought in no case to be given until a full statement has been made by the Master and Secretary of the lodge applying for such assistance showing fully the needs of the persons for whom aid is asked, the resources and condition of the lodge through whom aid is

sought, and what has been done by such individual lodge in the case.

“We are of the opinion that this work can be better done by a permanent Board of Trustees of the Grand Lodge, whose membership is not liable to be entirely changed each year, than by a committee, as now provided for by the Code. Under the present provisions one member of the committee, the Grand Treasurer, *must* be changed each year; the other may be. We recommend that the Charity Committee of the Grand Lodge consist of a Board of Charity Trustees, of three members, to be appointed by the Grand Master.

“That in the selection of the first board one member shall be selected for one year, one for two years, and one for three years, and that thereafter one member of such board be selected each year, whose term of office shall continue for three years; that such board shall have full and complete jurisdiction over all cases of Masonic charity, and that no appropriation can be made by the Grand Lodge out of the charity fund until such appropriation shall have received the sanction of the said Board of Charity Trustees. That such board shall not have the right, except in cases of emergency, and then only to a limited extent, to grant aid or draw upon the charity fund, but that all applications for such aid be reported by such board to the Grand Lodge with its recommendations. And further, except in cases of emergency, the board shall not report any case to the Grand Lodge unless application therefor shall have been made to such board at least ten days before the session of the Grand Lodge. That no member of the board shall receive compensation for services, but shall be allowed their actual and necessary expenses incurred while in the discharge of their duties and in attendance upon the sessions of the Grand Lodge.

“To the end, therefore, that the several subjects referred to this committee may be brought before the Grand

Lodge in some definite form for action, we recommend the adoption of the following resolution:

“Resolved, That it is the sense of this Grand Lodge that the best and most satisfactory method of dispensing Masonic charity is through the medium of the subordinate lodges, with such assistance as may be needed from the Grand Charity Fund; and that it is inexpedient and unwise for the Grand Lodge to establish a Masonic Home.

“We also recommend the following amendments to the Masonic Code:

“Resolved, That Chapter XXXVI of the Masonic Code be repealed, and that the following be enacted in lieu thereof.

“CHAPTER XXXVI. — *Grand Charity Fund and Trustees.*

“Section 421. There shall be set apart annually by the Grand Lodge, beginning with the present session, ten per cent of its income to be added to the Grand Charity Fund heretofore created by law, and paid to the Treasurer of said fund.

“Section 422. There shall be a Board of Trustees, consisting of three members, called Trustees of the Grand Charity Fund, who shall be appointed by the Grand Master, and shall hold their office for three years.

“At the present session (1894) of the Grand Lodge the Grand Master shall appoint one trustee for one year, one for two years, and one for three years, and at each annual session hereafter he shall appoint one trustee for three years. The trustees so appointed shall annually elect from their number a treasurer who shall give a bond to the Board of Trustees of the Grand Lodge in a sum at least double the amount of the Grand Charity Fund on hand, conditioned for the faithful performance of his duties and with sureties to be approved by said Board of Trustees.

“Section 423. The trustees provided for in section

422 shall have control of the Grand Charity Fund. They shall create two funds, one to be known as the permanent fund, and the other the temporary fund. There shall be placed in the permanent fund at least \$1,000 annually and all in excess of \$1,000 of the temporary fund remaining unexpended at the close of each year. The permanent fund shall be loaned by the trustees at interest on first mortgages on improved Iowa farm lands of at least double the value of the amount loaned, or invested in bonds of the United States, or county, municipal or school bonds in Iowa, legally issued.

“The temporary fund shall consist of that part of the Grand Charity Fund not set apart as a permanent fund and the interest on the permanent fund may be paid out for charitable purposes under the direction of the trustees and the Grand Lodge.

“Section 424. All applications to the Grand Lodge for relief shall be made to the trustees of the Grand Charity Fund. They shall carefully investigate all applications for relief and when such application is from a subordinate lodge they shall ascertain its financial condition, the calls upon it for charity, the amounts paid by it for charity, and such other facts as they may deem proper. The trustees may in their discretion reject such applications or report them to the Grand Lodge with such recommendations as they may deem proper. The trustees may, in cases of emergency, draw upon the temporary charity fund not to exceed the sum of \$200, but appropriations for permanent or continuous relief shall only be made by the Grand Lodge, and no such appropriations shall be made upon applications of a subordinate lodge unless such applications shall have been made to the trustees at least ten days before the session of the Grand Lodge at which such appropriation is asked for.

“Section 424 A. Said trustees shall receive no compensation for their services but shall be allowed their actual

and necessary expenses incurred while in the discharge of their duties and in attendance on the sessions of the Grand Lodge.

"The foregoing report, resolution, and proposed amendments to the Code are fraternally submitted for your consideration. In closing we desire to extend our sincere thanks to the Grand Secretaries of the different Grand Lodges and to the superintendents and managers of the different Masonic Homes, for the information so promptly and fully furnished by them to the committee. We also desire to thank the Worshipful Masters of the subordinate lodges to which our communications were sent for the very full and complete reports made by them in reply to our inquiries.

"All of which is respectfully and fraternally submitted,

"GEORGE W. BALL,	}	Committee"
L. J. BAKER,		
CROM. BOWEN		
		(XIV-112)

Upon the presentation of this report, so much as related to amendments to the Code was referred to the Committee on Jurisprudence, and on motion the rest of the report was unanimously adopted.

Later in the session the Committee made a report and recommended the adoption without change of the amendments proposed. The report was adopted. The change in the law is now found in Chapter XXXVI, entitled "Grand Charity Fund and Trustees."

Up to the time of the creation of a Board of Trustees of the Grand Charity Fund, the Grand Master, Grand Treasurer, and Grand Secretary composed the permanent Committee on Charity. In 1897 the law was amended, increasing the income of the Grand Lodge for the Grand Charity Fund from ten to twelve and one-half per cent. It also provided that the chairman of the board should

receive such compensation for his services each year as the Grand Lodge might deem just.

In 1906 the term of office of the Trustees of the Grand Charity Fund was increased from three to six years and it was so arranged that the term of one trustee would expire every two years. In the organization of the board it was provided that one member should be elected chairman, one secretary, and one treasurer. The treasurer was required to give bond in the sum of \$25,000, in favor of the Board of Trustees. He was to hold the office during his term as a trustee. In 1894 Grand Master Liberty E. Fellows appointed as members of the first board, Past Grand Master Ralph G. Phelps for one year; Past Grand Master James D. Gamble for two years, and Past Grand Master Edwin C. Blackmar for three years. They immediately entered upon the discharge of their duties and in 1895 made their first annual report. As this new method of distributing Masonic aid was a departure adopted after a most thorough and exhaustive investigation by a special committee and the deliberate consideration of the Grand Lodge, the first report of the Board was looked forward to with deep interest.

Immediately after their appointment the Board of Trustees organized by the election of Edwin C. Blackmar, chairman; James D. Gamble, secretary, and Ralph G. Phelps, treasurer. As soon as they were organized the Grand Treasurer of the Grand Lodge paid over to the board the money belonging to the permanent fund, \$1,196.95, and that belonging to the temporary fund, \$1,000.00, making a total of \$2,196.95. The board then adopted rules for the proper control and management of the funds. They disbursed during the first year \$505 to nine needy persons. In each case the money was paid out through the Master of the local lodge. The entire country has evinced a deep interest in the method thus adopted for carrying on charitable work. Everything per-

taining to the subject in this jurisdiction is watched with interest; we therefore append hereto the rules adopted by the Board.

RULES ADOPTED BY THE TRUSTEES FOR THE PROPER CONTROL
AND MANAGEMENT OF THE GRAND CHARITY FUND

“Rule I

“Section 1. — Immediately after the appointment of the members of this Board, or of a new member thereof, it shall meet and organize by the selection of one of its members to act as Chairman, one to act as Secretary, and one to act as Treasurer thereof, who shall hold such offices until their successors are selected.

“Section 2. — Two trustees shall constitute a quorum, and in every official act two must concur.

“Section 3. — It shall be the duty of the Chairman to preside at all meetings of the Board; sign all orders on the Treasurer for the disbursement of moneys belonging to the Grand Charity Fund, either as relief or for investment in interest-bearing securities, or for necessary expenses, on the order of a majority of the Board or by order of the Grand Lodge, and in conjunction with the Secretary shall, at least once each year, carefully examine and audit the accounts of the Treasurer.

“Section 4. — It shall be the duty of the Secretary to keep a faithful record of the organization and proceedings of the Board, and of all acts thereof in relation to the disposition of the funds in its custody; issue and countersign all orders on the Treasurer for the disbursement of the moneys belonging to the Grand Charity Fund, either for relief or for investment in interest-bearing securities or for necessary expenses, on the order of a majority of the Board or by order of the Grand Lodge, and in conjunction with the Chairman shall, at least once each year, carefully examine and audit the accounts of the

Treasurer. He shall prepare for submission to the Grand Lodge at each annual communication thereof a complete financial report, embracing an accurate statement of all receipts and disbursements of the Grand Charity Fund, with a faithful description of all securities in which any portion of said fund is invested.

“Section 5. — It shall be the duty of the Treasurer to receive and faithfully keep all moneys belonging to the Grand Charity Fund, and hold the same at all times subject to and pay them out only on the order of the President of this Board, countersigned by the Secretary or by order of the Grand Lodge. He shall carefully keep and preserve all securities in which any part of said fund may from time to time be invested; promptly collect the interest and principal thereon at its maturity; report the same to the President and Secretary; keep an accurate and faithful account of all moneys and securities in his custody belonging to said fund, and at the close of each year make and deliver to the Secretary a complete statement thereof.

“At the close of his term of office, he shall deliver and turn over to his successor in office all moneys and securities in his custody belonging to the Grand Charity Fund, together with all books and papers pertaining to his office.

“Rule II

“Section 1. — With a view to economy in the performance of its duties, the board shall, as far as practicable, transact its business by mail and hold only such meetings as may become absolutely necessary.

“Section 2. — The Board shall hold a meeting at the place where the annual communication of the Grand Lodge is held each year, and not later than the morning of the first day of each such annual communication, to formulate and complete its report to the Grand Lodge, which shall, if possible, be submitted thereto on such first day.

“Rule III

“Section 1. — The dispensing of Charity shall, in all cases as far as practicable, be conducted through the subordinate lodge having jurisdiction over the beneficiary, and be under the direction of its Master, who shall be required to dispense the same judiciously, and with a view to affording the greatest relief with the least amount possible; and such Master shall be required to render to this board, whenever demanded, and not later than May 20th, following, a complete statement of his disbursements in each particular case, with proper receipts and vouchers therefor, and showing the balance remaining unexpended, if any, which balance shall be returned to this Board if demanded thereby. Such statement shall also be accompanied by a complete report as to the condition of the beneficiary, and the necessity, if any, of a continuance of relief, and to what extent; and if further relief is required, the report must also show the condition of the lodge and its ability to furnish all or any part of the necessary relief.

“Section 2. — An original application for a contribution from the Grand Charity Fund for relief should come through the Master or Secretary by order and under seal of the lodge having jurisdiction over the beneficiary, and such application should set forth in a concise manner all the facts necessary to enable the Board to judge as to the merits of the case, and as to the propriety of contributing relief from the Grand Charity Fund, bearing in mind, in all cases, that each lodge will be expected to provide for and take proper care of all its indigent members and of the indigent widows and orphans of its deceased worthy members, so far as their necessities require and the ability of the lodge will permit; and that a contribution from the Grand Charity Fund will only be made in cases of urgent necessity, where the resources and ability of the lodge are inadequate to afford the required relief.

“Each such applications should embrace the following information, to-wit:

- “Name, number, and location of lodge making the application;
- “Name of person requiring relief, and name, number, and location of his lodge;
- “All the facts regarding the condition of such person, and what amount will be necessary to afford proper relief;
- “What part of such amount can be supplied by the lodge, and how much is desired from the Grand Charity Fund;
- “What amount has been contributed to such person by the lodge or its members during the preceding year, and on about what dates;
 - “Are the conditions of such person such as to warrant the belief that appropriations for permanent or continuous relief will be necessary, and if so, give particulars as to the foundation of such belief;
- “If the person requiring relief is a member of some other lodge, give its name, number, and location, and state as near as may be what such lodge has done towards the relief of such person, and give all particulars connected with the matter;
- “Give the financial condition of the lodge in as concise manner as possible, to enable the Board to judge as to its ability to afford the relief sought, embracing a statement of the number of members; amount charged its candidates for the degrees; amount charged its members for annual dues (exclusive of Grand Lodge dues); amount paid annually for rent, light, fuel, and other incidental expenses; amount expended as charity during the preceding fiscal year; amount of cash in hands of its Treasurer, and amount and nature of its indebtedness, if any;
- “If person requiring relief is also a member of a Chapter or Commandery, give the name, number, and location

of each, and state whether or not either such body has contributed for his relief, and if so, what amount.

“Section 3. — All applications for relief coming direct from the interested party shall be immediately referred to the lodge having jurisdiction over such person, and such lodge shall be requested to give the Board as full information as possible regarding the matter, embracing the items set forth in the last preceding paragraph, and no appropriation for such relief shall be made until after a careful investigation shall have been made.

“Section 4. — In the event of a public calamity, caused by the action of the elements, or by an epidemic, or otherwise, which seems to require a contribution from the Grand Charity Fund, either member of this Board having knowledge thereof shall immediately communicate with the other members, by mail or wire, briefly stating the facts, and asking what amount shall be contributed, if anything, and in such cases, by the concurrence of any two members of this Board, any amount not exceeding \$200 may be drawn immediately from the temporary fund, and forwarded to the proper person or committee for distribution or payment where required.

Rule IV

“Section 1. — As provided by Section 423 of the Masonic Code (as amended in 1894), the Grand Charity Fund is divided into two funds to be known as the ‘Permanent Fund’ and the ‘Temporary Fund.’

“The moneys belonging to the permanent fund shall, as far as possible, be invested in interest-bearing securities, as provided in said Section 423, and to that end each member of this Board, shall use his best endeavors to obtain such securities bearing the highest legal rate of interest possible to obtain, but no such investment shall be made until full information regarding such securities has been obtained and submitted to each member of this Board, and

the concurrence of at least two members of the Board secured in favor thereof; and all papers and documents connected therewith shall be submitted to each of the members of this Board, and must meet the approval of at least two of its members before paying over any money on account thereof.

“Upon the purchase of any such securities, a full description thereof shall be made by each member of the Board, in a book to be procured and kept by each, to be known as the ‘Grand Charity Fund Accounts,’ and to be at all times subject to the inspection of any Master Mason in good standing in an Iowa Lodge.

“Section 2. — The moneys belonging to the temporary fund shall be held by the Treasurer, subject at all times to the payment of orders drawn by the President and countersigned by the Secretary of the Board, for relief contributions, and for the payment of necessary expenses incurred by the Board in the discharge of its duties.” (XIV-348)

The Trustees of the Grand Lodge Charity Fund called attention in their report in 1895 to the fact that there were a large number of lodges in this jurisdiction whose dues were so low as to make it impossible for them to meet their ordinary contingent expenses and contribute anything to charity. They urged the Grand Lodge to fix a minimum amount to be charged to members. They found upon investigation that of the 460 lodges in this jurisdiction at that time, 192 charged less than \$2 per annum, while 245 charged from \$2 to \$3, and 23 from \$3.25 to \$4.

In response to the recommendation of the Board, the Grand Lodge amended the law providing that no lodge whose annual dues were less than \$2.50 should be entitled to receive relief from the fund, unless it could be shown that the members thereof, subject to the payment of dues, had contributed during the year for lodge purposes, including dues, charity and Grand Lodge dues, an aggregate

amount which should equal \$2.50 for each member in good standing.

The provisions of this law did not prove satisfactory, as in several instances hardships were created in requiring the Custodians of the Fund to turn a deaf ear to the appeals of the distressed widows and orphans of deceased Masons, simply because a lodge had neglected or failed to fix its dues at a certain amount. This law was repealed in 1896 and the committee on Jurisprudence, in recommending the repeal, said: "The exercise of practical charity to a worthy brother in distress, and to the helpless widow and orphan, is a cardinal tenet of the Order. Genuine charity is not compulsory; it should begin with the individual members rather than the lodge. The Grand Lodge fund is not intended for insurance or pension purposes. It is a fund to be used by the Board of Trustees for supplementing the charitable efforts of the lodge and its individual members in necessitous cases. To compel the lodge itself to 'make it appear to the Board of Trustees' that an aggregate sum equal to \$2.50 per member per annum had been contributed for all purposes, lodge, charitable, and otherwise, is certainly no hardship. We believe that this sum ought to be the minimum of lodge dues, to the end that there may be money in the treasury for charitable emergencies. We believe that the Board of Trustees should, in all cases where possible, condition the amount of assistance from the Grand Lodge Fund upon proof that the lodge itself and its members have made reasonable contributions for charitable purposes. Yet we recognize the fact that frequently in individual cases great hardships result from making applications for assistance from the Grand Lodge depend upon the question of the amount of dues which a subordinate lodge may be willing to fix. We believe large discretion should be given the Board, and we have confidence that this discretion will be carefully exercised, and that they will as far as possible

insist that subordinate lodges and its individual members do their duty in the premises. To the end that they may have the discretion which in our opinion ought to be granted to them, we recommend that the proposed substitute for Section 424 to the Masonic Code be adopted." (XV-168)

In 1896 Grand Master George W. Ball, under the head of "Masonic Relief," in his annual address said:

"There has been for several years considerable discussion upon the question as to whether it is the duty of a subordinate lodge to take care of its own members in distress in all cases wherever they may be located. It is held by some that Masonic relief should be furnished by the lodge of which the brother in distress is a member, upon all occasions, and that in case of his death the expense of his burial, if his own family is unable to bury him, should be furnished by his lodge, and that his family should be supported by his lodge, and that this should be done without regard to where he may be at the time the assistance is furnished; and that in case the expenses of his sickness, burial, or other relief, is furnished by lodges or members of the Order in another state than his own, that his lodge shall refund the amount of such expense to the lodge or persons so paying it; and in case the lodge of which he is a member is financially unable to meet the expense, that it should be refunded by the Grand Lodge of the jurisdiction in which the brother's lodge is situated.

"It is held by others that the obligation to afford relief is only limited by the Masonic standing of the brother applying for aid, and is not a matter of lodge membership; that it is obligatory on all Masons everywhere to supply the wants of a brother without regard to the lodge to which he may be especially allied as a member. That he is first and above all a member of the fraternity, and entitled to be recognized and hospitably treated as a member of the great Masonic family, and that a member of the Order in good standing is entitled to call upon any other member

of the Order for needed relief, wherever he may be situated, and that the member furnishing such relief, or the lodge, if furnished by a lodge, has no claim for reimbursement upon the lodge of which the brother relieved is a member.

“This question was thoroughly discussed at the Masonic Congress held in Chicago in 1893, and the opinion there expressed was as follows:

“ ‘That the brethren of lodges granting aid are not entitled to demand reimbursement from the lodge in which the beneficiary holds membership, and that when a member of one lodge is relieved by another, and the financial situation of his lodge is such as to permit, common courtesy and duty alike demand that it should reimburse a poorer lodge, relieving its members.’

“At the session of the Grand Lodge of Wisconsin held in June, 1895, the following proposition was adopted: ‘It is the duty of each lodge to take care of its own members in distress, wherever they may be. In case of its inability to do so, the duty devolves upon the Grand Lodge, from which it holds its charter; it being understood that in no case is the lodge furnishing relief and asking for reimbursement to go beyond actual necessities, without express authority from the reimbursing body.’ The committee reporting this proposition to the Grand Lodge of Wisconsin was continued, and were instructed to bring it to the attention of other Grand Lodges, and with a view to securing its general adoption.

“I have received from this committee a circular letter approved by W. W. Perry, M. W. Grand Master of Wisconsin, calling the attention of this Grand Lodge to the action of the Grand Lodge of Wisconsin. In this letter I found the following statement: ‘Two lodges in our state, aided by our Grand Lodge, are now and have been for several years, supporting a hopelessly ill brother and his family, the brother being in good standing in an *Iowa lodge*,

and not one dollar has ever been contributed by his home lodge. This is certainly a practical illustration of the idea contended for by the Grand Lodge of Wisconsin. The law on this subject adopted by the Grand Lodge of Wisconsin has also been adopted by the Grand Lodge of California. The Grand Lodge of Kentucky has taken the opposite view, and coincides with the opinion expressed by the Masonic Congress, as above set forth.

“There is much to be said on both sides of the question. I believe that Masonic Charity is, and should be, universal, and that a brother who is a member of an Iowa lodge should have the same right to ask and expect Masonic relief from a lodge in the state of California or in the city of London, or in any other part of the world, as he has in a lodge in the state of Iowa, and that his ability to obtain such relief should not be in any sense dependent upon the right or hope of the lodge furnishing the relief to be reimbursed by the Iowa lodge. Such relief should be furnished, if he is found worthy, to the extent of his actual necessities, limited only by the ability of the parties or lodge furnishing the assistance, and it should be done without asking whether or not the amount furnished would be repaid by his home lodge. If, after the relief is furnished, the lodge of which the brother is a member is able to reimburse the parties furnishing the relief, it should do so; but in my judgment, this should be done voluntarily, by the lodge, and not under compulsion of any law.

“Whenever the Grand Lodges of the United States shall generally adopt a law making the reimbursement by a brother's lodge of the amount expended for his relief compulsory, Masonry will have been converted into a mere guaranty or insurance association, instead of a purely charitable organization, as it now is. A person may then become a member of the Order, having the positive assurance that the lodge of which he becomes a member is compelled to furnish him support in sickness, bury him when

dead, and provide for his widow and children, should their necessities require it, after his death. He can obtain the same relief, only making it more certain and positive, by joining an insurance company and paying a stipulated sum annually therefor. I am in favor of the broadest Masonic Charity when voluntarily exercised, but am opposed to any law or rule that provides for charity under compulsion. But the importance of this question is one that merits attention at our hands, and a thorough investigation and discussion, and in order that it may have such attention and discussion I recommend that it be referred to a special committee to investigate and report thereon." (XV-26)

This matter was referred to a special committee as suggested by the Grand Master. It made a report, which was adopted by the Grand Lodge. It is as follows:

"The special committee to whom was referred that part of the Grand Master's address relating to Masonic relief, and the duty of a subordinate lodge to take care of its own members in distress in all cases, wherever they may be located, respectfully report:

"That they have given the same careful consideration, and have reached the conclusion that it is manifest that the plan adopted by the Grand Lodge of Wisconsin in June, 1895, and also by the Grand Lodge of California, is materially different from the principles of Masonic Charity heretofore prevailing in the jurisdiction of Iowa, and presents features which might become very burdensome to the subordinate lodges, or this Grand Lodge, under circumstances wholly beyond the control of either.

"The Grand Lodge of Kentucky has taken a position coinciding with the opinion expressed by the Chicago Masonic Congress, in 1893, which is quoted by the Most Worshipful Grand Master, in his address. This makes the reimbursement to a subordinate lodge of aid granted a brother of another lodge, depend upon the duty and courtesy of the member's lodge, if its financial situation is

such as to permit it. As shown by the Grand Master, the Wisconsin plan will convert the Order substantially into an insurance organization, instead of it being one of purely charitable relief.

"Your committee therefore respectfully recommend that the conclusion reached by the Most Worshipful Grand Master in that part of his address under consideration, be approved and adopted, and that no change be made on the subject of Masonic relief and charity." (XV-179)

By the adoption of this report the Grand Lodge placed itself in opposition to the plan of Masonic relief proposed by the Grand Lodge of Wisconsin, and in favor of the system of Masonic Charity theretofore prevailing in the jurisdiction of Iowa, and in the majority of Grand Lodges of the United States; that is, that Masonic relief should be voluntary, and not compulsory upon the lodge of which the relieved brother is a member, or upon the Grand Lodge from which it holds its charter, to reimburse the lodge furnishing the relief.

In 1897 Grand Master George W. Ball, upon the subject of Masonic relief, again referred to the action of the Grand Lodge of Wisconsin, as follows: "The Grand Lodge of Wisconsin, at its session in 1896, ordered the committee previously appointed on that subject to be continued, and this committee in October last sent me another letter upon the same subject, in which they say that 'owing to the apparent misunderstanding and misrepresentation of the plan proposed by that committee, they deemed it their duty to again present the subject for consideration, and ask that the question be again considered in all its bearings,' and proceeded to make an extended argument in favor of the plan adopted by the Grand Lodge of Wisconsin." (XV-227)

After going over the plan thoroughly and repeating the arguments of the last year against the plan, he said: "The plan proposed is unnecessary in this jurisdiction for further reason that the object proposed to be reached by

this law has already been provided for by the establishment of the Grand Charity Fund and the appointment of Trustees of that Fund." (XV-228)

The claim made by the committee of the Grand Lodge of Wisconsin regarding the support by two lodges in that jurisdiction for several years of a Mason who was a member of a lodge located in Iowa, in good standing, "and that not one dollar had been contributed by his home lodge," was referred to the Trustees of the Grand Charity Fund to investigate, to ascertain the amount justly due and to pay it from the Grand Charity Fund. Upon investigation it was found that a brother, a member of Bradford Lodge No. 129 of Nashua, Iowa, who with his family had resided for several years at Oshkosh, Wisconsin, was totally blind and suffering from creeping paralysis, and had been confined to a chair for ten years. Two lodges at Oshkosh divided the expense of his care, amounting to several hundred dollars. It seems that the Worshipful Master of one lodge had written to the brother's lodge at Nashua but had received no reply. The Worshipful Master of the other lodge received a letter from the lodge at Nashua, saying that they were unable to assist. It seems that in remitting the brother's dues and keeping his life insurance paid up and in force, the lodge felt that they were doing all they could do for the brother. The Trustees of the Grand Charity Fund, after a thorough investigation, were convinced of the justice and equity of relieving our Wisconsin brethren from further burden in his behalf, and decided to make an appropriation of \$200 (the limit of their authority) which they did. They placed the money in the hands of the two lodges at Oshkosh to apply on the amounts already contributed by them, and for the continued relief of the brother, for the remainder of the year to June 1, 1897.

The two Oshkosh lodges rendered to the Trustees of the Grand Charity Fund itemized statements of the moneys contributed by them from September, 1888, to December,

1896, amounting to \$352.50, which amount was appropriated by the Grand Lodge. The money was paid to the Trustees with instructions to pay the same to the two Oshkosh lodges as a full settlement for care of the sick brother from Iowa.

In 1897 Grand Master George W. Ball called attention to the steady increase in the permanent fund of the Grand Charity Fund, amounting to about the sum of \$3,300 at that time. The receipts of the temporary fund amounted to over \$3,300 which amount had practically been expended in the relief of twenty-seven persons. The Trustees had made careful examination of every case and by judicious expenditures they had brought happiness into the homes of many worthy but needy Masonic families. He said further that the draft upon the fund would without doubt increase steadily as the membership and the number needing assistance increased. Each year the Grand Lodge has been called upon to make special appropriation to meet the demands upon the fund in excess of its regular income. He believed that the annual income of the Charity Fund should be fixed by law, so that the Board of Trustees might know just what they could rely upon. The amount thus fixed would increase from year to year as the receipts of the Grand Lodge increased. The Grand Lodge appropriated \$500 in 1895, and in 1896, \$600. He therefore recommended an amendment to the law that would provide for the setting apart annually, beginning with that session, of twelve and one-half per cent. This recommendation of the Grand Master was adopted by the Grand Lodge. Under the provisions of the law the Trustees are authorized to afford temporary relief; but where conditions would seem to indicate that continuous assistance would be required, such cases must be reported to the Grand Lodge for its approval.

Past Grand Master Ralph G. Phelps, a member of the Board of Trustees of the Grand Charity Fund, died at his

home in Atlantic, March 14, 1898. Grand Master Almon R. Dewey appointed Past Grand Master George W. Ball to fill the vacancy, March 21, 1898. The annual report of the Trustees was interesting and showed that the funds at their disposal were being disbursed in a most practical and satisfactory manner. Grand Master Almon R. Dewey referred to their work as follows: "It is a great work that is accomplished each year by the distribution of the funds set aside for that purpose by this body, and I believe the Grand Charity Fund may be truly classed one of the brightest gems in Iowa Masonry."

In their annual report in 1900 the Trustees expressed great satisfaction with the method of dispensing charity. That it was accomplishing the greatest amount of good at a minimum expense, had become a demonstrated fact. On October 7, 1900, a great loss was sustained by the fraternity in the death of Past Grand Master Edwin C. Blackmar. He had been an active member of the Board from its organization. The vacancy occasioned by his death was filled by the appointment by the Grand Master of Past Grand Master Thomas Lambert, who entered into the work with the same earnestness of purpose that has ever characterized his Masonic labors. The annual reports of the Trustees show that the good work of aiding the sick and needy still goes on. Thirty-two beneficiaries, some of them located in other states, have been substantially assisted at an expense of less than \$4.00 per thousand dollars paid out and handled by the Board.

A special report was presented by the Board of Trustees in regard to a claim made by the Grand Lodge of Wisconsin against the Grand Lodge of Iowa. As the report explains the matter, it is here inserted in full.

"The Trustees of the Grand Charity Fund, to whom was referred the letter of W. W. Perry, Grand Secretary of the Grand Lodge of Wisconsin, written to Thomas Lambert, Chairman, December, 26, 1901, regarding the claims

of the Grand Lodge of Wisconsin, to be repaid the sum of \$550 contributed from the Grand Charity Fund of the Grand Lodge of Wisconsin for the benefit of Brother J. P. Gardner, a former member of Bradford Lodge No. 129, of Nashua, Iowa, beg leave to report:

“This claim of the Grand Lodge of Wisconsin has been before the Grand Lodge of Iowa at two former sessions, and in order that the matter may be fully understood, we quote from the proceedings of the Grand Lodge to show how the matter was formerly disposed of. At the session of the Grand Lodge held in 1896, Grand Master Ball, in his address (page 27) stated that he had received a circular letter approved by W. W. Perry, then Most Worshipful Grand Master of Wisconsin, calling the attention of this Grand Lodge to the resolution of the Grand Lodge of Wisconsin, which was passed at the session of the Grand Lodge of Wisconsin held in June, 1895, and is as follows:

“ ‘It is the duty of each lodge to take care of its own members in distress, wherever they may be. In case of its inability to do so, the duty devolves upon the Grand Lodge from which it holds its charter; it being understood that in no case is the lodge furnishing relief and asking for reimbursement, to go beyond the actual necessities, without express authority from the reimbursing body.’

“The Grand Master further stated that the question embodied in this resolution was thoroughly discussed by the Masonic Congress held in Chicago in 1893.

“The conclusions of the Masonic Congress were reported by Grand Master Fellows in his address in the year 1895 (page 57). It there appears that the Masonic Congress adopted the following conclusion, to-wit:

“ ‘That worthy Masons are entitled to relief from brethren and lodges, wheresoever they may be found in need of relief, and that the brethren or lodges granting such aid are not entitled to demand reimbursement from the lodges in which they hold their membership; but that

when a member of one lodge is relieved by another and the financial situation of this lodge is such as to permit, common courtesy and duty alike demand that it should reimburse a poorer lodge relieving its members.'

"This conclusion was referred to by Grand Master Ball in commenting upon the subject in 1896, and he expressed the opinion that the reimbursement of the lodge furnishing relief to such cases should be done voluntarily and not under compulsion of any law. The matter was referred to a special committee to investigate and report thereon, and the report of the committee will be found on page 179 of the proceedings of 1896. In this report the committee states:

" 'It is manifest that the plan adopted by the Grand Lodge of Wisconsin in June, 1895, and also by the Grand Lodge of California, is materially different from the principles of Masonic charity heretofore prevailing in the jurisdiction of Iowa, and presents features which might become very burdensome, to the subordinate lodges of this Grand Lodge under circumstances wholly beyond the control of either; and the committee recommends that the conclusion reached by the Most Worshipful Grand Master in that part of his address under consideration be approved and adopted, and that no change be made on the subject of Masonic relief and charity.'

"This report was adopted and the Grand Lodge thereby held that in such cases the question of reimbursing the lodge or Grand Lodge of another jurisdiction for relief furnished to the Iowa Mason should be left to the voluntary action of the lodge or Grand Lodge from which the reimbursement is claimed.

"At the session of the Grand Lodge held in 1897, the Grand Master in his address, page 227, again called the attention of this Grand Lodge to this subject, stating that he had received another letter from the Committee of the Wisconsin Grand Lodge, upon the subject. He recommended

that the question be referred to the Committee on Masonic Jurisprudence for their consideration and report, which was done. This committee reported as follows, page 394:

“ ‘We believe, as decided by this Grand Lodge at its last annual communication, that Masonic relief should be voluntary, and that it should not be made compulsory by the lodge of which the person relieved is a member, or upon the Grand Lodge from which it holds its charter, to reimburse the lodge furnishing the relief.’

“This report was adopted, and the Grand Lodge thereby reaffirmed its action taken at the preceding session. At the same session of the Grand Lodge, the Trustees of the Grand Charity Fund, in their report, page 325, presented the claim of the Grand Lodge of Wisconsin as follows:

Expended by Oshkosh Lodge No. 27	\$111.00
Expended by Centennial Lodge No. 205	\$241.50
Expended by the Grand Lodge of Wisconsin	\$550.00
	<hr/>
	\$902.50

“The above amounts were expended by the two lodges in Oshkosh and the Grand Lodge of Wisconsin for the relief of Brother Gardner from September 12, 1888, to December 14, 1896. The committee in their report says: ‘It now remains for the Grand Lodge to determine whether or not it will make an additional appropriation to reimburse the amounts heretofore expended in his (Brother Gardner’s) behalf by the two lodges at Oshkosh and by the Grand Lodge of Wisconsin, and we recommend that the Grand Lodge take this into serious and candid consideration.’ At the same session of the Grand Lodge the Finance Committee, page 424, recommended an appropriation to reimburse the Oshkosh lodges for \$352.50. This appropriation was made, and the money was paid by the Trustees of the Grand Charity Fund to the said two lodges of Oshkosh. The Finance Committee did not recommend an appropriation to

reimburse the Grand Lodge of Wisconsin for the \$550 expended by it for the relief of Brother Gardner. No further action has been taken upon the subject by the Grand Lodge. The claim now presented by the Grand Secretary of the Grand Lodge of Wisconsin is the same claim as that above referred to.

“The Grand Lodge by its action in making appropriation to repay the Oshkosh lodges the \$352.50 expended by them, and failing to make an appropriation to repay the Grand Lodge of Wisconsin the \$550 expended by it, in effect rejected said claim.

“This money as shown by the letter of the Grand Secretary of Wisconsin was expended at the dates following June, 1893:

June 1893	\$100.00
June 1894	\$150.00
June 1895	\$150.00
June 1896	\$150.00
	<hr/>
	\$550.00

“The payment of those sums was entirely voluntary on the part of the Grand Lodge of Wisconsin, and were contributions made by it for the charitable relief of a worthy and needy Master Mason then residing in its jurisdiction. Under the rule expressed by the Masonic Congress, and twice adopted by this Grand Lodge, the Grand Lodge of Wisconsin has no claim whatever upon the Grand Lodge of Iowa for the sum so expended. In our judgment it is the duty of all Masonic lodges to relieve the distress of worthy Masons residing either permanently or temporarily within their jurisdiction, and in the case of Grand Lodges, especially, such relief should be furnished to worthy and needy Masons, and when done should be done voluntarily, and without the hope or expectation of having the amount expended refunded. Relief when so furnished worthily exemplifies true Masonic Charity, but when it is

furnished with the right to demand repayment or with the hope or expectation of repayment, such action is not charitable, but is merely a loan of the amount advanced.

"In our view of the matter under consideration, the Grand Lodge of Iowa is under no obligation, legal, moral, or Masonic, to refund to the Grand Lodge of Wisconsin the amount expended by it for the relief of Brother Gardner, and we recommend that the claim to have such refund made be rejected.

"Respectfully and fraternally submitted.

"THOMAS LAMBERT,

GEORGE W. BALL,

JAMES D. GAMBLE,

"Trustees Grand Charity Fund."

(XVIII-202)

The report was adopted.

In 1904 Grand Master Charles C. Clark called attention to the project of the members of the Order of Eastern Star to erect a Masonic Home in this jurisdiction. Believing that if a Masonic Home was to be built in this State it should be under the supervision of the Grand Lodge of Iowa with the hearty coöperation of the Order of the Eastern Star, he deemed the subject worthy of careful consideration of the Grand Lodge. Upon this subject the Committee on the Grand Master's address said as follows:

"Concerning the matter referred to by the Grand Master under the heading 'Masonic Home,' this committee would respectfully say that in its opinion the very satisfactory plan so long followed by this Grand Lodge in caring for its needy dependents, and which have been so favorably received and generously supported by the members of the Craft, throughout the state, is productive of such splendid results that it would be unwise to agitate, or consider a change from the present plan. Ample provisions have already been made for the establishment and maintenance of a Grand Lodge Charity Fund, the available part

of which is generously yet intelligently dispensed through the proper channels provided by this Grand Body.” (XIX-107)

The Trustees of the Grand Charity Fund in 1904 in their annual report stated that a number of the subordinate lodges of this jurisdiction had voluntarily raised their dues in order to be enabled to render greater assistance to their unfortunate brothers. They regarded it as a very encouraging sign that the lodges were more fully realizing the importance of caring for their own members so far as lay in their power. The Trustees found their work increasing very materially each year, yet they felt that they were compensated by the knowledge of the great good that was being done among those whom Masons are pledged to “help, aid and assist.” They have been ably seconded by the officers of the subordinate lodges who, as local trustees, had handled the funds placed in their hands, promptly and faithfully. There was in the permanent fund ten thousand dollars invested in bonds and mortgages, bearing from five to six per cent interest. (1904)

From their report in 1906 we learn that forty-eight Master Masons, or Master Mason’s widows and orphans, received assistance from the Grand Charity Fund during the previous year. In many instances the cases included a family of four to ten children, so that the persons actually assisted were several times the above number. The local lodges were attending to sixty-five cases. Ten Master Masons were found in public institutions, eight of them in insane hospitals, and two in soldiers’ home, the latter from their own choice; “but there is not a single Master Mason, nor a Master Mason’s widow or orphan receiving assistance or support from a public charitable institution in Iowa, a condition that must be truly gratifying to every brother in this Grand Jurisdiction.”

The great work being done by the Trustees of the Grand Charity Fund in relieving the necessities of the Mas-

ter Masons, their widows and orphans, is not only highly appreciated by the fraternity of the jurisdiction, but is being enthusiastically supported by the Grand Officers who are in close touch with the work being done. The Trustees of the Grand Lodge, in their annual report in 1907, go out of the their way to show in what light they view this great work; they say in part: "While we may be invading the province of other committees, and going beyond our own jurisdiction, we cannot refrain from an expression of our views upon the subject of the Grand Charity Fund.

"As Trustees, we believe that expenditures upon our property ought to be limited to its proper preservation, and that the surplus remaining in our treasury ought to be placed in the Grand Charity Fund. Large expenditures which have been required by us in the past will be unnecessary for the future.

"A careful examination of our financial condition satisfies us that this Grand Lodge can with safety appropriate for the permanent Grand Charity Fund, in addition to the appropriation ordinarily made, the sum of \$3,000. This is the noblest work that can be done by Iowa Masonry, and we recommend the above appropriation." (XX-350)

The recommendation was accepted and the appropriation made. In 1909 the Trustees report having rendered financial assistance in forty-five cases during the previous year, embracing some one hundred and twenty-five persons who were the direct beneficiaries of the moneys thus expended.

Grand Master Fredrick W. Craig, in his address in 1911, referring to the subject of Charity, said in part:

"Other Masonic organizations in Iowa have their own methods of dispensing charity. The Grand Chapter of Royal Arch Masons has a similar organization with Trustees. The Scottish Rite dispenses secretly through the Almoners, and the auxilliary organization of the Order of the Eastern Star has provided a home at Boone. Each is doing

most excellent work and is worthy of every encouragement; but after all has been said, Symbolic Masonry is the proper source and base of all Masonic Charity. All who have any fraternal claim for assistance from any other Masonic or auxiliary body, have a claim upon the lodge. All other Masonic sources of charity are but aids to the mother lodge, but no less on that account they should be welcomed as aids in this beneficent work, and all should receive the hearty approval of the Master Mason." (XXII-263)

Perhaps nothing is more dear to the heart of the average Master Mason than charity. This finds expression in many ways. In a large number of the States Masonic Homes have been established, some of them representing a large and lavish expenditure of money, where the unfortunate Master Masons and those dependent upon them find homes removed from the depressing thought that they are the recipients of the cold charities of the outside world.

From the date of its organization the present practical system of dispensing aid to our suffering brethren, their widows and orphans, has grown in importance and usefulness under the careful management of the Board of Trustees. The membership of the present Board has remained unchanged for the past twelve years. Past Grand Master James D. Gamble has served as secretary since 1895; Past Grand Master George W. Ball has served as treasurer since 1898, and Past Grand Master Thomas Lambert as chairman since 1900. The duties and responsibilities have steadily increased each year, and the members of the Board find it necessary to devote a considerable portion of their time to the faithful discharge of these duties.

When it is known that since the creation of the Board eighteen years ago, there has been accumulated a permanent fund of \$36,755.12 which is invested in gilt-edged securities, the interest of which is available for charitable purposes, and that during the same time there has been expended the sum of \$78,743.85, all at a minimum expense,

one can begin to have a slight conception of the great charitable work that is being accomplished throughout this Grand Jurisdiction, quietly and unostentatiously.

Much has been written upon the subject of charity and the best means of dispensing aid and assistance to the sick and needy members of the Masonic fraternity and their families who are dependent upon them. When considering those jurisdictions where Masonic Homes have been established, sometimes regardless of their cost, surprise has been expressed that a Grand Jurisdiction as large and prosperous as Iowa should not have a Masonic Home to care for its sick and needy brethren. The Grand Lodge of Iowa has given much thought to the subject and has solved the problem to its entire satisfaction.

Our present plan preserves the home circle unbroken, and permits a continued residence among friends and neighbors. It has proved so eminently successful in relieving every case brought to the attention of the Trustees, that it is given the most hearty and generous support by the Grand and Subordinate Lodges of the jurisdiction. The hearts of the beneficiaries are made glad by the assistance that comes to them in the hour of need, not as a bounden duty faithfully performed, but rather as prompted by the spirit of brotherly love and relief, which are the principal tenets of our profession; for we are Masons not for what we may get, but for what we may attain, what we may do for others. This is our glory; this is what makes Masonry the synonym of charity throughout the civilized world; this is what will shed brighter and still brighter luster upon her fair name, as the centuries one by one shall be added to the past, even down to "the last syllable of time."

CHAPTER VI

Semi-Centennial Anniversary of the Grand Lodge of Iowa

Perhaps no event in the history of the Grand Lodge of Iowa has awakened so much interest among the Craft as the completion of the first fifty years' existence, and the appropriate observance of its Semi-Centennial anniversary at Cedar Rapids on Tuesday, June 5, 1894. Grand Master Ralph G. Phelps in his address in 1893, called attention to the fact that on the 8th day of January, A. D. 1894, would occur the fiftieth anniversary. Later in the session the following resolution was adopted:

“Resolved, That the Most Worshipful Grand Master be requested by the Grand Lodge to recommend to the various lodges in this jurisdiction to observe the eighth day of January, 1894, as the Semi-Centennial of the organization of the Most Worshipful Grand Lodge of Iowa, by meeting and holding appropriate ceremonies on that day.” (XIII-438)

The Grand Lodge having decided not to assemble in special communication January 8, 1894, as had been suggested, the Trustees of the Grand Lodge (composed of the Grand Master and Grand Wardens) decided that fitting ceremonies should be held on the evening of the first day's session in 1894.

Invitations were sent to the Masonic fraternity of Iowa and to distinguished Masons throughout the United States and foreign countries. Upon the evening of June 5, 1894, the Opera House at Cedar Rapids was filled to overflowing with delegates and local and visiting brethren from through-

out the state. Music was furnished by the Grace Church choir. A very interesting program had been prepared, which was carried out in full. Grand Master Liberty E. Fellows presided. As the addresses of the evening have never appeared in print, it is deemed fitting and proper that they should appear in full in this volume.

The ceremonies were opened by an invocation by Rev. T. E. Fleming.

PRAYER

"O Lord, our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens.

"Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightst still the enemy and the avenger.

"When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained.

"What is man that thou art mindful of him, and the son of man that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crown'd him with glory and honor.

"Thou madest him to have dominion over the works of thy hand and we are glad, O Lord, that, in this dominion thou hast banded men together; that thou hast taught us that not only in the social world, but on all lines it is not good for man to be alone. We thank thee for all the instrumentalities and agencies that have sought to forward human liberty for the human race, that have been on the broad platform of love of fellowmen; and we give thee especial thanks on this Semi-Centennial evening for our Order and the liberties on which it is founded. Thou hast taught in the sacred light that thou hast granted various degrees and kinds of inspiration; that not only were the holy men of old moved by the Spirit and gave the sacred writings, but that the Spirit of the Lord moved Samson in the camp of Dan and worked out wonders for brethren on physical lines; and that at the construction of the taber-

nacle thou didst put thy Spirit in Bezaleel and Aholiab that they might have wisdom and understanding and be skilled in working in silver and in gold and in cutting of stone and in all manner of workmanship, and so we pray thee to-night, that as thou dost grant thy Spirit to those who seek to serve thee, that we as an Order may be skilled to do the business of human brotherhood and love, and that thou wilt properly inspire us forward that we may do thy will.

"We pray thee for all the lodges represented here that they may look away from the mere symbols and routine of their work and see the substance of which these things are as shadows. Thou hast taught us that except the Lord build the house, they labor in vain who build; that unless the Lord keep the city, the watchmen watch in vain; and, as we are temples of God, and as thou hast shown us God is dwelling in us, grant that we may indeed have God building with us and watching with us as we seek to defend the cause of the race.

"O Lord, we are known among men and Masons as Free and Accepted; may we be free from all sin, free from anything that would offend thee, so that we may constantly be accepted of thee. Amen and Amen."

The Hon. W. P. Daniels, Mayor of Cedar Rapids, was introduced, and delivered the address of welcome as follows:

"Most Worshipful Grand Master, Ladies and Brethren of the Grand Lodge:

"In attempting to welcome you, the representatives of that grand and glorious army that 'unites men of every country, sect and opinion,' that army whose mission it is to soothe the unhappy, to sympathize in misfortune, to compassionate misery, and to restore peace to the troubled mind,' and which inculcates the practice of every virtue, on this occasion of celebration of fifty years of toil and triumph in the State of Iowa, I regret that my ability is not equal to my desire and that it has not fallen to the lot of one better able

to express the feelings of our people to speak for the city in which this Semi-Centennial is held. I am sure, however, that no matter how much may be lacking in my expressions of our welcome to you, the cordial greetings you have already received not only from the members of the Craft among us but from all, including those whom Masonry teaches us to respect, honor, love, and protect, will convince you of our sincerity when I say for all, we are glad to have you with us and we trust your brief stay will be so pleasant that you will often visit us in the future.

“The Masonic organization in Iowa, is a body that commands the respect of the Craft, not only in our own country, but throughout the entire Masonic world, and bears upon its roster the names of craftsmen who are known wherever the symbols of Masonry are recognized; names that appear on the scroll of our country's history and names of those who have made the world better by having lived in it, and who, by their daily lives, have proved the benefit of Masonry to the individual, to the community, and to the state for, in addition to recognized tenets of brotherly love, relief and truth, Masonry teaches the loftiest patriotism. It is a source of pride to me that I am in some measure connected with these illustrious men by membership in this organization, and that pride is enhanced by the fact that it is my privilege to say to you on your fifty-first birthday in Iowa, welcome to Cedar Rapids; may your stay with us be as pleasant to you as it will be to us; for if it is we know there will be no regrets; may your labors in the Grand Lodge be profitable to the Craft wherever dispersed, and being thus profitable to Masonry they will necessarily be of benefit to the public and the state; and may you assemble again in our midst to celebrate your centennial fifty years hence, although we do not expect you to wait for the centennial before coming again.

“It has been well said that men may be Christians without being Masons, but that no man can be a Mason,

abide by its regulations and practice its teachings, without being a Christian, and if this be true, does it not necessarily follow that whatever benefits Masonry is also for the general good and benefits the public? Every tenet of Masonry, every landmark and every rule, comes in a direct line from those portions of the Bible, which, in slightly different forms, are the recognized principles of every religion that acknowledges one Supreme God, and the corner-stone of the Masonic edifice is that new commandment 'that ye love one another;' and with such foundation how is it possible that Masonry can be other than a public good, and that its earnest patrons and enthusiastic supporters can be other than patriotic citizens, laboring for the advancement of civilization and the betterment of their fellowmen, unless the ancient and honorable institution shall be utterly perverted from its original purpose and its powerful influence prostituted to evil ends?

"With the record of Iowa Masonry and Iowa Masons in the past, and the representatives of Iowa Masonry today before us, it needs no evidence to demonstrate that the institution is 'keeping the faith;' that it is not only abiding by its ancient professions, but that it is still in search of light, still daily 'traveling toward the east;' and as it approaches nearer the source of light, is daily increasing in power and influence for good.

"May the blessings of heaven rest upon you and your work; may brotherly love prevail, and when you have finished your labors and go from among us, may it be with a firm and steadfast resolution to meet again in the near future; may you take with you pleasant recollections of your sojourn in the 'Valley City,' and during your stay remember that membership in that grand organization which, founded upon a rock, has for ages withstood not only the storms of adversity, but the no less dangerous pleasure of unbounded prosperity, is a 'shibboleth to our hearts and homes.' "

The response to the address of welcome was made by Grand Master L. E. Fellows as follows:

"I am sure no cold words of mine can adequately express the emotions of the hearts of the members of this great body of Masons and their invited guests, inspired by the eloquent words of welcome and greeting, to which we have just listened from the executive officer of the city of Cedar Rapids. Our thoughts have been directed back over the rugged pathway over which we have steadily coursed our way during a half century. Standing on the heights to which we have attained, rejoicing over our triumphs, and taking little note of our struggles, with feelings of elation caused by the triumphs of the past, the prosperity and tranquility of the present, and the brilliant hopes and prospects of the future, our hearts go out in gratitude to that God, whom we, as Masons, reverence and serve for the abundance of blessings He has vouchsafed to us.

"Marvelous indeed has been the growth of our institution in this great commonwealth during the fifty years just closed. Wonderful have been the achievements of this memorable period in the history of our state and nation, in growth, in population, wealth, material, moral and intellectual progress. Rapid and startling have been the succession of events that have marked our history. Rich has been this period in human progress, in the development of all the lines laid down on the trestle-board by the Divine Architect of the Universe; various and brilliant as have been the achievements in the erection of temples devoted to science, art, and the teachings of morality and virtue, yet we are permitted to take a broader view than this.

"Standing in this presence tonight, and upon the very summit of our prosperity, it were easy to imagine the human mind to be a royal guest, exploring at will the vast domains of the three great realms in God's universal kingdom — that of the past, when memory, history, and tradition reveal the richest treasures to be found all along the great

highway of human progress, from the dim twilight of the remotest antiquity until ushered into the refulgent light of the present. That of the present, where reason sits enthroned, unfolding to us the panoramic view of unparalleled richness and beauty, and that of the future where bright hope waves the enchanted wand beckoning us on to higher, broader and more fascinating scenes of beauty, and out from the darkness of ignorance and superstition of the ages, into the radiant sunlight of this age of reason and controlling moral power humanity has ever pursued an erratic course. The history of the world is that of the march and countermarch of nations; attaining at times wondrous heights and standing out in richest splendor, only to yield to adverse forces and go down in darkness and defeat. Genius of the highest order flashing out upon the world has marked the epochs of centuries, only to be extinguished, intensifying the gloom of night. Some great controlling force to steady the marching columns of the generations seemed to be wanting. The heroism, bravery, and courage that has pointed so many to dizzy heights of military glory; the learning and scholastic attainments that have enriched the literature of the ages; the skill of diplomacy and the power to rule and govern that has rendered conspicuous so many of the world's greatest rulers; the various forces that have made men distinguished in the different lines of thought and action, have needed to be brought into harmony and directed to the accomplishment of a common purpose by a full recognition of the equality and brotherhood of man.

“The world has lacked organized effort to bring into harmony, concentrate the moral forces, and establish fraternity and good fellowship throughout the world. For the accomplishment of this purpose Free Masonry has from the time dating far back in the past, been one of the most potent and consistent agencies. Being as it is based upon an unequivocal belief and trust in God, ignoring as it does

and always has, the futile opposition of those ignorant of its principles and teachings, holding its meetings in the lonely valley or upon the mountain summit under the 'clouded canopy' of the Temple created by the Supreme Grand Master of the Universe, in plain halls or in magnificent and beautifully adorned temples, engraving its records upon tablets of stone, or disseminating its rich literature broadcast throughout the world; extending its charities most generously to all within its special care; whispering good counsels in the ears of the erring; words of comfort and cheer to the disheartened and distressed; it has won its way to a position of recognized power and influence for good in the world, second only to that of the Christian church.

"Moral character can have no surer basis upon which to be developed than that upon which we rest our faith. No curriculum of college or university can more surely excite the ambition or satisfy the aspiration for high attainment along the lines of science, literature and art than that contained in our course of instruction and illustrated by our lectures. The influence of our institution upon the world has ever been for good and never for evil. Our mission is to make men wiser, better, and consequently happier. Wherever the light of civilization has penetrated, the great lights upon our altar have shed their rays along the path that leads to happiness.

"Ours is a human agency for the promulgation of Divine principles, subject to all the allurements and temptations that surround humanity everywhere. The ties that bind us together in a common brotherhood have saved unnumbered thousands from falling into the pitfalls of evil and directed their footsteps along the lines of safety. Free from every weakness and from error, we have never claimed to be; but in the stability of our faith we have never wavered. Unfaithful and untrue to our solemn obligations as many of our brethren often prove, the tie that

binds them to us is with the greatest reluctance severed, and should never be until under the broad mantle of our boundless charity, we have fully exerted our powers to save them to themselves, their families and to society. Selecting our membership with the greatest care and caution and with reference to the physical, moral and intellectual qualifications, and excluding from our ranks whom we will, thus closing up to the world those valuable secrets that we deem safe only in the repository of faithful breasts, but clearly and explicitly declaring in the most public manner all the fundamental principles we profess the influence that goes out from us is as far reaching as humanity itself.

“We antagonize none of the moral forces that through other organizations are seeking accomplishment of the same ends, but most cordially coöperate with them. We are animated by no spirit of rivalry over other societies. Unlike all others we deem it unwise and a violation of the principles of our institution to solicit membership, and permit none to join our ranks except upon a voluntary declaration that membership is sought because of a long entertained favorable opinion of this ancient institution. No religious or political differences ever disturb our harmony. We only wish to know that our votaries are just and upright before God and of good repute before the world, true to their government and just to their country. This brief reference to the nature of the principles of this institution I have deemed due to the position I occupy and pertinent to this occasion. What we profess, exemplified in the daily life of men and women, will surely elevate men to a higher and truer manhood and women to a nobler and purer womanhood.

“Brethren, let us be faithful to the great trust that now reposes in us. Let us build so wisely and so well that those who come after us may safely follow in our footsteps, and make the achievements of the next half century even more grand than have been those of the past. If we are

true Masons, the influence we exert upon the world will ever tend to the elevation of mankind and will prove beneficial to society.'"

Brother Theodore S. Parvin, Past Grand Master, and who for fifty years had filled the office of Grand Secretary, was introduced and devoted his address to the subject of

THE PAST OF MASONRY

"Most Worshipful Grand Master, Brethren, and Ladies;

"As I stand before this audience tonight, I am most forcibly reminded of the first lesson of my early youth in a foreign tongue, 'Tempus fugit' — Time flies. Time has been flying all these fifty years now passed and it will not cease its flight even while we have come together tonight to consider the past. If I were to address you tonight upon the future and endeavor to unfold the veil and let you look within, I would no doubt secure to myself your richest imagination and you would look beyond with fond anticipation to what the future has to reveal; but that is entrusted to another. Were I to speak to you of the past, I would call up all the happy pleasures. You are, yourselves, the living past, surrounded by those of your fellows and mine, who may take within its grasp all that is of the history that is before us. Tonight it is my privilege in the providence of God, to stand here as the representative of the past, and I can only awaken memories within my own bosom, because your memory runneth not back to the period of which I am to speak principally at this hour.

"Fifty years, my brethren, look down upon us at this hour; and what is fifty years as a measure of the history of Free Masonry, running back into the far distant past? What is it as compared with the Columbian period? But one-eighth of the measure of time. But when we consider it in relation to the history of Free Masonry in Iowa, it is the whole, it is all.

"What is time of which we are speaking? Measure

it by the shadow upon your dial, or by the running sand, or by the stroke of the clock; yea more; measure it by the days, months and years, and what is time? Time, my brethren, is the life of the soul. And what is the life of the soul but the mission of man here as the agent and instrumentality of God, his being among his fellow men and working out the design of the individual and the society of which he constitutes a part?

“What does he plant who plants a tree? He plants the rich and green hues of spring and the riper and more variegated hues of autumn, as they flutter in the breeze. Yea; he plants that tree rich with its branches, upon which the birds of the air gather and sing sweet songs and rich melodies which captivate the heart of man, or furnishes rich shade under which the weary traveler finds rest and thanks God that it has been planted. It furnishes the ripe fruits of the future from which we may draw all those rich essences. And what does he plant who plants a Masonic Tree? Let us go back tonight through these fifty years and trace briefly in our imagination by the effort of human memory, because as I look upon this audience I see not a single face that I looked upon fifty years ago when I stood in the presence of the Grand Master and took those vows which I then took to be true to Masonry, true to my manhood, and true to the God whom I have sought to serve; not one, no, not one. I stand here the living representative connecting the past with the present, leaving the future to God as he may work it out in his Providence. I need not speak to you of that tree for our Grand Master has spoken somewhat of its fruits. I have only to do with that tree of Free Masonry which has furnished to the people of our state an institution which is in harmony with the works of our Heavenly Father; that work is in harmony with all of those best interests of human society as exemplified in the religion and morality of our people, and of the age, and made to join and coöperate with the state in building up

the community, such as we find not only here in our city, but in our grand state, and throughout all this broad West, which was nothing at that early day but a wilderness of prairie.

“But I shall speak more particularly of the planter of whom you know nothing except as you read it from the living events, or as you read it in the printed page. Go back with me, then, fifty or more years when we, with seven others, assembled and organized the first lodge in the Territory of Iowa, two years after we had become an organized government, two years before we had become a state. Where are those seven now? But the work of those seven are before you and have been before you through all these years, and their connection with the institution which has called us together here tonight. Go back with me, then, fifty years to the period when this Grand Lodge in all its sovereign power and might, as assembled in our city this week, to the first meeting of the twelve associates, not one of them is living upon the face of the earth save your speaker. That assembly was composed of representative men of the various parties existing in the territory then, and of the various modes of worship among men. Representative men they were, indeed, of the community of which they formed a part. They builded wiser than they knew when they laid the corner-stone of the Grand Lodge of Iowa of Free and Accepted Masons. Little did any of them dream as they looked forward into the brief years of their lifetime, or even into the more lengthened years which it has been my lot to enjoy, that I should have witnessed the outgrowth of that early day and this Institution builded in the sovereignty of its might as it exists now.

“Twelve men, one hundred members throughout the whole length and breadth of our territory; twenty-five thousand now have membership in five hundred or more lodges. What contrast between the now and then. But

remember, my brethren, that the Institution does not rest its value upon the number of lodges, nor yet upon the number of members, but upon the strength which they embody within themselves and which they exemplify in their daily walk of life and experience with men; as men they look in upon your Institution and see what manner of men you are, and what are the works of your hands.

"I am proud tonight that I am a Free Mason, and I am proud to stand before so many brethren, proud to know the interest which they take today in the institution which it has been my privilege through all these years to engage in and to seek to work out its problems as well as my own problem in life.

"In those days, as now, we had men deeply interested in the work of their hands. As I look back tonight, I see in my imagination a man of sound judgment, pure heart, thoroughly imbued with the interest of Freemasonry and the Grand Lodge which he practically embodied in himself in the work of the two years that were before him; then as I look on further, I see one rich in his knowledge of Masonic lore, I might say unsurpassed, even in these days of illustrious progress in the ritualism of Masonry; and then I look on a little further and I see that brilliant man, a fine speaker, excellent presiding officer for ten years. So I might go on with one and another of those who figured very largely and conspicuously upon similar occasions of that period. Of those now living, not one of them has darkened the door of the Grand Lodge of Iowa in thirty-three years. We are not depending on the past to work out the problems of the future, because we have the present before us. Were it not for the fact that it becomes me upon an occasion like this to give way in quite a large measure to those of my associates who have not had the privilege as I have, to come before you for so, these many years, modesty would indicate that I ought to say as little as possible commensurate with the position that I occupy; but my brethren, as it is my interest in this matter that has called

us together, I feel that I can forbear to do it, and so it behooves each and every one of us to so improve upon the past that the future shall be as bright as our Grand Master has declared the hope it may be as compared with the past.

“The past, my brethren, is a matter of history. What is writ is writ and remains unchangeable. The future is with God, the present is only yours, and just exactly as you shall use the measure of your opportunities in the present, so will the revelations of the future be, when that future shall become the present or the past, and when some other voice than mine shall address you upon the accomplishment of the results which shall be patent to those who may gather on some anniversary occasion. Some of you may live to see the fiftieth anniversary come around again as I have lived to see it come tonight — come, not only to me at this hour, but from all the past; but tonight, my brethren, I feel

*“ ‘I’ve almost reached the river’s brink —
The cold, dark stream from which we shrink;
Hope promised much, but little gave,
My forward look is death, the grave —
But there’s a promise I have heard
That in need doth aid afford.*

*“ ‘A richer promise I can say,
Than any of my early day.
It soothes my breast like healing balm;
It fills my soul; it makes me calm;
It strengthens all my failing sight;
At eventide it shall be light.’ ”*

Past Grand Master Ralph G. Phelps then delivered an address upon the “PRESENT OF MASONRY,” as follows:

“Ladies and Gentlemen:

“The present is a happy theme, for it is an auspicious moment. It is all we have of earth, for the past and its memory and the pictured page is but a reflection of a mir-

ror we hold up to it, and the future is but a faith and a hope and a prayer.

“On this narrow mountain top of the present we stand, waiting the coming feet of those who bring good tidings from the past or from the future. I know of no more picturesque incident in history than the moment when the Spanish explorer halted his band while he climbed the ultimate height and looked for the first time with enraptured eyes upon the great ocean beyond. Behind him was the Atlantic he had passed. Its pleasant paths, its storms, and its wonderful lands he knew; beyond it were the hills and castles of Spain. There were the kingdoms of the earth, their familiar and fruitful centuries with all their achievements. There was for him the human fraternity and brotherhood of man, with its monuments of good and evil. There were the great lights of experience and nature and revelation, and there was the common altar of his race and torch of its civilization. He had kindled the flame. Before him lay the great unknown South Sea. What Argosys might float there; what wrecks might be cast upon inhospitable shores; what isles of fruit and flowers might lie within them. He only could stand and wonder upon that peak of Darien. We stand tonight in the midst of the first century of Masonry, our eyes looking back over the past with its lessons and memories, and looking with anxiety yet with trust to the future for what may be hidden within its years; but if we turn only to the past for memory, and only dream of the future, it were worthless. Do we not gather from out the sheaves of the past the seeds of the future? The rough ashlar is only by earnest labor builded into the column.

“There are in Iowa, we are told, twenty-five thousand Masons; with their immediate families, perhaps a hundred thousand, and counting them in this manner throughout the years that Masonry has dwelt in this Commonwealth, perhaps there are a quarter of a million. If we propose to carry the lamp which the fathers lighted, into the future,

we must keep it trimmed and burning. If the lessons the pioneers have taught are to be transmitted to those who follow, we must make that record and preserve it. If we are the builders in whole or in part, we ought also to be the analyzers. We already are about gathering the records, the achievements, the things and events that cluster and fill each moment of this brief space of time, and recording them for the future. Not a dry roster of the past with its list of births and deaths and nothing more, but the history of the lodges and the biography of the members. There have been almost five hundred lodges in Iowa. Each day brings its event that is worth recording. This analyzing will not be uninteresting or trifling.

“Every block of marble, we are told, conceals the divine face until the sculptors unveil it. Within the rocky layers of the quarry lies a great Temple until the true Masons build it. Friends, a part of our daily lives is the story of old mortality merely waiting for its author. We dwell in Vanity Fair though we know it not until Thackeray writes. It was not in the days of old, only, that there were daughters of the Gods, divinely tall and most divinely fair. And in the June skies of Iowa, voices that might launch a thousand ships and mortals sing of divine deliverance.

“It is not events we want, but records of them, and to transmit them to the future. This will be the true chart of our Pacific, gathering from the events of our voyage upon the Atlantic of the past. It would be unjust to say, however, that we are not gathering these records. In a measure, in a form and in a manner, we have been gathering the events that relate to Masonry. We have made a partial record of them. Should you desire to see the events of the past, not of the past fifty years, but of the whole Masonic period, then go up the hill of this beautiful city and look at the Grand Library and the contents that are there stored within. There are the records of every Masonic body in

the world that keeps a record. There are the Masonic decisions filed by their transcripts. There are the great histories of the great events; and there are the charges that are brought against the Order—its acts, events, and its histories in all their fullness. We do not judge aright this great and instructive gathering. A single visit will give us something of an idea. Weeks would go before we could fully and adequately appreciate the one hundredth per cent which has been accomplished.

“Let us then appreciate it. Let us then assist it, so that as we stand and propose in this line to carry forward the torch from the Masons of yesterday to the Masons of tomorrow, we may feel that there is nothing more worthy of this hope than that which is done. Then we shall have a Grand Library to transmit as a legacy to the future. The duties of the present gather around us—material duties on every hand. In the days of poverty, in the days when we were pioneers in a new state, it was not likely that we should forget the principles of charity and fraternity. The danger is now when prosperity has come to us.

“I believe it is our duty, and therefore for our welfare, because it is our duty, that the Masons of this jurisdiction unite and build something according to their tenets, their wealth, and the true genius of Masonry. What shall it be? A hospital for the sick, the dying? A great college for those who hunger for knowledge? A home for the orphans and the aged. A fund which shall be gathered and kept and dispensed throughout the jurisdiction to aid the poor of the Order and of the race? It matters not, so we build carefully and earnestly, and without too divine a regard to the desire that it shall pay. If we were to build wisely, this blessing also shall be added to us, but let us gather inspiration from the models around us. Let us remember that we cannot stand still but must go forward or backward. Let us recall our ancient lineage. Let the builder of old renew and revive his work and build once more.

"The duties of the present opportunities surround us and are numerous, but the present is fading into the past and the future cometh. We stand as Charles Wesley on the southernmost cape of England, 'twixt two unbounded seas. It is our duty now to be silent while the future unfolds its shadowy form. The child of imagination dreams of the night and the excellence of the morning. Those events we shall soon see become realities."

Rev. and Brother John W. Geiger was introduced and spoke upon the subject of "THE FUTURE OF MASONRY," as follows:

"Most Worshipful Grand Master, Brethren and Ladies:

"The theme upon which I am to speak to you for ten minutes is the exemplification of the past and of its most helpful lesson. As I look into the faces before me, I perceive at once not only the evidences of the past, but the hope, the patience, that is deeply marked on every countenance, that the future will hasten. Not only that you have borne with becoming grace and reverence the providential visitation of the sage of fifty years ago, and the somewhat prophetic presence of one what has led you 'twixt two unbounded seas' into this present land. You are to experience in the few words that I have to say, the unfolding of shadowy mists and to touch of things not heretofore unfolded, and be led a way that you know not. Tomorrow is in the future. Our ancient brethren wrought with the skill and labored several hours a day on the rough ashlar, knocking off the rough corners and preparing it for the building. But we are to labor on work that will produce upon the perfect harmonious mass of living stones the impress of those who are ultimately to join in that building not made with hands, I hope eternal in the heavens. We stand facing a prophecy of more than ordinary interest. In the four hundred and fifty years since the first authentic records of the lodge were kept, there has never been found one authority who had on or about him

the marks of the master workman who has professed atheism or written a book in defense of a Godless religion. Yea, more; out of the cohorts of Masonry, no reckless infidel raises his voice today to belittle Christianity, for Masonry merely emphasizes in metaphor and allegory the true ideal of all Christian philosophy, and that 'the lion of the tribe of Judah shall prevail.'

"Every Master Mason in this house is the representative of the philosophy that is found in the great light of Masonry. The Holy Bible is the true rule and guide to the faith. Masonry may be charged with heresy, but there will never be a sufficient gathering of counsel, or a convention silly enough to put the trial to the test. We stand better prepared than ever to welcome the dawn of tomorrow.

"The tenets of Masonry are composed of beautiful symbols and magnificent allegories and our interests are growing. Its literature is wider open to the gaze of the world tonight than ever before, and with better reason, for we are looking now, not beneath the ashes of fallen pyramids nor under the stray arches of the temples, nor into the misty records of ancient kings and potentates, but into the hearts of manhood; for true brotherhood is the sociological problem that Masonry will help to settle.

"There has never come before us to view, a prophet of the future who has uttered a sentence, though he stood with princely robe, that would startle the ears of a Mason into an interrogation point. We have been ready all along to have the glorious proclamation of philosophy, that by right all men are free and equal. We have been prepared all along for the glorious announcement that this world is to be separated, and to welcome, and live together in peace, and by united labor produce the grand fruits of true philosophy. Of honest labor we are not afraid. Whatever of the past may have sunk away, we have that element of religious belief and we are ready to welcome every visitor of tomorrow.

"We preachers are used to talking until the last sleeper is awake in the fond hope that we can at least say to advantage that we have never preached a sermon that was not followed by a great awakening. Time does not wait; it longs to bring to the eyes its glorious revelations. I wish to live to see the time when, though most of the twenty-five thousand Masons now in Iowa may be gone, and I alone stand up as the solitary prophet of the past and enjoy for the time being one hundred and some years of age to tell them what glorious sights we experienced under the address of welcome of the Mayor of Cedar Rapids, of the United States of America, and State of Iowa, the gem of the nineteenth century. I certainly should have a story to tell, how we who stood with our hands metaphorically speaking, in our vesket sleeves, enjoying the sense and conceit that we had run this century on such faultless lines, that no one could try them, even by the square; that no Master could investigate and find fault with us; that we were so scholarly and so wise that Old Pythagoras ran away at the sight of our smartness, and the alchemist deserted his chemicals and gems and his strange incantations in haste to look on this age of smart Alexanders, working with white muslin aprons on, in preparation to startle the world, as equipped with white wings.

"I want you to understand that I was raised in Pennsylvania where they insisted that no man be allowed to speak on any subject without a dispensation. That is exactly what we have out here, for no man is permitted to air his views upon Masonry without dispensation of Providence permitting him to open his mouth. The Master Masons sitting here before me will be compelled to change step and keep time with new music. There are seven thousand preachers in the lodges of New York — I do not know how many in Iowa who are members of this Order — and I honor the thought that there is no profession that today is regarded more highly than mine; and that, even within the

sanctum sanctorum, the holiest place, or in the middle chamber of King Solomon in the temple, or going up the winding stairs instructing in the most polite laws of the age, there is nothing to which the true man needs tonight to turn with a sense of fear.

“As I bid you a fond adieu to let in the future and to let in all the flood of eloquence that is dawning upon your ears, in the further speeches of the evening, the prophesy is that he who holds on to his integrity as a Mason, who seeks not only to know its ritual and its varied forms, but to know its wider principles, will rejoice. We, like Father Parvin, shall stand with one foot upon the land and the other upon the sea; like the angel marking the dial of time with the lives of men, then we shall be able to see with fullness and joy that the foundation and teachings of the Order, shall be in every emblem, in every working detail of Masonry, elevating in its influence, ennobling in its power and blessed in its final results.”

The chairman then said “Masons sometimes separate themselves into different organizations that are not connected in any way with each other. All those who belong to all the organizations are members of this body—Master Masons. With these different organizations we hold fraternal relations. One or two of these organizations are represented here tonight by their chief officers, and I will now present to you the Grand High Priest of the Grand Chapter of Royal Arch Masons, Frederick W. Craig.”

He addressed his hearers upon the subject of “The GRAND CHAPTER OF ROYAL ARCH MASONS OF IOWA,” as follows:

“It is one of the great pleasures of fraternal life and intercourse to be permitted to be present and participate in the exercises of this occasion. It is certainly a notable Masonic event and one of the great milestones in the history of our fraternity in this progressive State.

“The growth of the Craft in a half century has been

large and such as to attract wide attention and admiration. This growth, as splendid as it is, must be regarded as only the opening act of the greater growth and successes of the coming years. Just as it is said to be very hard for a young man just starting out to gain a fortune, to acquire the first one thousand dollars, so it is in the life of a fraternity like ours in a new state, to endure the trials and poverty incident to the pioneer days, but having acquired the first thousand dollars, and with them the needed habits of thrift, economy and industry, so necessary to all success. His onward way then becomes easier year by year, and finally it seems as if he could not help gaining wealth if he wanted to do so.

“In somewhat the same manner having lived and grown and increased as have the Masons of Iowa for a half century, and attained such an army of votaries, the future must carry in store for us far greater successes and achievements; and it is indeed fitting that a day and an hour has been set apart for the congratulatory exercises of this evening. In the life of a man, if perchance he and his good wife live to celebrate the fiftieth wedding day anniversary, he calls in his family to rejoice with him. They rejoice over the happy past, over the successes and joys of the years gone by; but they marvel as to how few more annual events can come to the couple of honor before in the sure course of time they must pass hence.

“But tonight, having been established as an organization in Iowa for fifty years we assemble to rejoice together. The *man* who so celebrates has waxed old and infirm and his days are few; but the Masonic brotherhood depends not upon the life of any man or set of men.

“Our fraternity is founded upon brotherly love, relief and truth, and other never ending attributes that must perpetuate the institution to the end of time; and while tonight we feel the age and dignity of over fifty years of useful existence, it must be that this is the mere beginning of

a very long series of years, decades, and centuries which will be devoted to the proper service of a brother and the proper relief of common distress.

“Among the membership of the subordinate lodges of this state there are about seven thousand of the brethren who have been so much interested in Masonic work as to proceed further in their search for light, and have identified themselves with the companions of the Royal Arch. For these seven thousand brethren and companions, as their official head, I am especially to speak.

“There is one great room or apartment in the Temple of Masonry where all the brethren meet — that is the blue room or apartment. All Masons meet there. Then there is another apartment of less size, of necessity opening from the blue room, which carries the decorations in red. Into this apartment none can enter save those who come through the blue room, and they must always enter that way; and none may enter who have not identified themselves with that branch of Masonry known as the Royal Arch.

“These Royal Arch Masons are just as zealous Master Masons as are those who have not pursued Masonic light beyond the lodge proper. Added knowledge and practice of right ways gives more zeal, and we may safely assert that the Royal Arch Mason is, on the average, a more zealous and devoted member of the fraternity than one who does not enjoy his added privileges. Indeed, whatever be the distinction between the brethren on account of one having taken a greater number of Masonic degrees than another, that distinction is without a difference when it comes to that noble contention, or rather emulation, of who best can work, who best agree.

“There has ever been the greatest harmony and goodwill between the Grand Lodge of Iowa and the Grand Chapter of Royal Arch Masons of Iowa; and this goodwill and good-fellowship has extended to the lodges and chapters as well.

“The Grand Lodge and the Grand Chapter occupy the same territory, but the authority of neither in any wise conflicts with that of the other. Each has its own method, its own sphere of action, and has but a ‘God Speed thee’ for the other. The real aim of each is to elevate and educate the Masonic votary and to make man better and consequently happier.

“While the Grand Lodge has a constituent membership of more than three times the constituent membership of the Grand Chapter, and while the Grand Lodge has about four times as many constituent bodies as has the Grand Chapter — yet the Grand Lodge has been organized for fifty years, but the Grand Chapter has been organized for only forty years and will not celebrate its semi-centennial until the expiration of another decade.

“The Royal Arch organization is one of the most important of the Masonic system. None is more important in its historical and symbolic import. It has well been said that the Royal Arch degree is “indescribably more august, sublime, and important than any which precede it,” and is, in fact, the summit and perfection of ancient Masonry. All who have enjoyed the possession of the knowledge contained in the Royal Arch system will at once admit that one can gain only imperfect knowledge of Ancient Craft Masonry without it. With it that which precedes is supplemented, explained, and made clear.

“The Royal Arch Masons of Iowa are glad and proud to be separately recognized on the program of the hour. We assure you of their continued and constant loyalty to Symbolic Masonry, and on their behalf I offer felicitation and congratulation to the members and officers of the Grand Lodge of Iowa. May the noble deeds of the membership contained within her authority continue; and may the benign influence of Freemasonry continue for all ages to elevate and bless mankind.”

The chairman then introduced Brother Washington I.

Babb, R. E. Grand Commander of the Grand Commandery Knights Templar of Iowa, who addressed the brethren on behalf of that chivalric order, as follows:

“M. W. Grand Master and Brethren:

“On behalf of the forty-two hundred Knights Templar of Iowa, I greet you tonight, on this your silver anniversary, and cheerfully yield you that homage due from a loving child to a good and faithful mother.

“Do not imagine for a moment that this Templar child has become vain and proud, or wandered from its early teachings simply because sometimes we don fine feathers and gilded trappings and march through the streets and into the churches with glittering swords and military tread, or do other things that cause you to shake your venerable heads. These are but the outward show and tinsel; beneath each nodding plume there beats a true and loyal Masonic heart.

“Not only can no man, however great and powerful, ever become or remain a Knight Templar unless he be at the same time a Master Mason in good standing, but no man can be a true Sir Knight unless his heart be filled with true Masonic light. While I regret to say that there are some exceptions, yet my observation leads me to make the assertion that the Templars of Iowa, as a rule are the most faithful members of their lodges, not only in attendance upon its meetings, but in the discharge of every Masonic duty and obligation.

“Many have a very crude and confused idea as to the true relation of the Order of the Temple to Ancient Craft Masonry. The ten minutes allotted to me tonight will not permit an attempt to trace out the origin of the Orders of the Red Cross and Temple, and discuss the mooted question as to whether they were first developed and worked within the Masonic Lodge, or originated by Masons outside of the lodge themselves. Neither am I certain whether it would serve any good end to do so at this time. In order

to comprehend fully the true relation between these organizations now, we must understand the aims and objects of each rather than the accidental circumstances attending their birth.

“There are many, and even some Masons, who regard Masonry merely as a great system of organized charity, and class it with the legion of new fads and mutual aid societies with high sounding names and titles, that have sprung up like Jonah’s gourd on every hand during the last twenty-five years. There never was a greater mistake. Freemasonry is not a great eleemosynary hospital, neither has it come down to us from the fathers as a great charitable institution. Do not mistake my meaning — I would not for a single moment belittle or disparage that charity which flies to the relief of the weak and helpless, that clothes and feeds the poor and hungry, that ministers with tender and loving hands to the wants of the sick and dying. It is one of the noblest traits of character, and thank God it is one of the choice fruits of Masonry; but it is a fruit of Masonry and not Masonry itself. The great central and controlling thought of Freemasonry is more elevating and broader than this. It deals with man’s intellectual and moral nature, rather than to minister merely to his material wants. It seeks to develop the true spirit of manhood within the individual, and make him capable of caring for himself. It seeks to make men free by delivering them from the tyranny of the passions and appetite, and by breaking the fetters of ignorance and superstition which naturally bind them. It has for its central thought the Brotherhood of Man and the Fatherhood of God. Its final goal is the transformation and restoration of man to the image of God. It has been and still is one of the leading factors in the world of civilization, in the elevation of man to a higher plane, and developing in him the highest type of manhood and citizenship.

“All that Templarism seeks to do is to complete and

perfect the design drawn upon the trestleboard of the Master Mason. It takes its votary by the hand and directs his gaze and thought to the great connecting link between God and man; it points out to him a crucified and risen Savior and teaches him that a faithful reliance upon him, and a firm belief in the great truths that he gave to man, will assure the greatest happiness not only in this world, but also in the one to which we are all fast hastening.

"Masonry is a progressive science and this is simply an additional step in the great Masonic ladder to enable man to attain to a more complete manhood and fuller restoration to the image of God. This in a few words is an outline of what I conceive to be the true relation of Templarism to Freemasonry.

"The Grand Commandery of Iowa was organized on June 6, 1864, in the city of Des Moines, by ten Sir Knights representing three Commanderies with an aggregate membership of 130. They were William Leffingwell, Theodore S. Parvin, William B. Langridge, James R. Hartsock, L. S. Swafford, Z. C. Luse, L. P. Frost, E. A. Guilbert, Horace Tuttle, and William Rogers. They elected as their first Grand Commander that 'Father of Iowa Masonry,' whose name is not only a household word in every Iowa Masonic home, but in that of every reading Mason throughout the land. I hardly need say that I refer to Theodore S. Parvin.

"The Grand Commandery of Iowa and that magnificent body of Masons who make up its rolls, need no words of eulogy at my hands before this intelligent audience. They will be found among the leading citizens in almost every community, and their daily lives and conduct speak their praise more eloquently than words can do.

"We come tonight as Templars in the full strength and vigor of early manhood, with all the dreams, hopes and aspirations of youth, and tender to the Grand Lodge of Iowa our sincere and heartfelt congratulations upon the

splendid results she has achieved during the first fifty years of her history; and at the same time we pledge her our united strength to help carry forward that work and plant the Standard of Iowa Masonry still higher in the years to come."

The Rev. Brother Thomas E. Green then delivered an address upon the subject of THE MASONS AND CITIZENS OF CEDAR RAPIDS, THEIR INTEREST IN AND RELATION TO THE IOWA MASONIC LIBRARY, as follows:

"Most Worshipful Grand Master, Brethren, and Ladies and Gentlemen:

"I assure you that I consider a distinguished honor has been done me by my brethren of the Craft in Cedar Rapids, that I have been asked to speak a word for them tonight as you close this delightful anniversary service. In regard to an institution in which not only we as Masons, but as intelligent and progressive citizens, not only we of Cedar Rapids but all of you, must have a vital and all absorbing interest. I shall consider myself especially fortunate if in the few words that I shall say to you I may be able to enkindle any new enthusiasm, or arouse any new interest in the minds of the members of this Grand Lodge respecting the care, conservation, and improvement, the advancement and enlargement of the magnificent foundation that has already been laid for a lasting monument to the intelligence and liberality of Iowa Masons. The Italians have a proverb, if you wish to leave a legacy to your children's children, plant an olive tree, so marvelously productive of results was that tree in Italy. With the history of the past, and the experience of the present before us, we might say for ourselves, if you wish to leave a most lasting, a most enduring, and most valuable legacy to your children's children, equip a library.

"We have no way to judge the future but by the past, and the history of the past as it endures in the records of that which men have accomplished, and that in

which men have achieved fame is the textbook from which the present must ever take its bearing. Our condition is by no means unique in the value that we attach to such an institution as this. Ages past they made the same endeavor. I remember a tradition that has come down to us age after age of two pillars that were cast in the clay grounds and made hollow that there might be stored in them the records that should be invaluable to the ages; but alas, flood and tempest, fire and warfare swept out of existence all tangible remains of that mighty plan. The old Egyptians carved their history in hieroglyphics upon bricks of clay, and laid them up in what they thought were imperishable storehouses; but over the land of the delta there swept the sands of the ages and buried them out of sight and sound.

“Ptolemy Philadelphus gathered together that great Alexandrian library which was the wonder of the ancient world, but the hordes of the East swept over the fair valley of the Nile, and swept it out of existence to rise no more and bring back the record of ancient days. But as civilization has advanced, as the arts and practices of Masonry have become more efficient, we are learning in our day to preserve that which we wish should endure.

“Alas, who can tell what the future may bring to us? We have learned how to preserve that which we have attained, and throughout the length and breadth of the civilized world you shall find that the combination of generosity and princely magnanimity has enshrined itself to-day in monumental libraries where are gathered all the literature, science, art and philosophy that the world affords, that they may treasure them there in great local universities that the generations to come may learn of the wisdom of the past.

“Such a beginning you have made here in Iowa. Just how it was conceived I do not know, but I have learned this much, coming back from these generalities to

my specific idea, that the plan so started at once aroused the enthusiasm of the Masons and citizens of our city on the Cedar, and they at once gave the ground upon which the building stands, and before the roof had been placed upon the rising walls, placed \$10,000 in money in the bank as their contribution toward the Iowa Masonic Library.

"We feel, therefore, in speaking to you tonight a word that may enkindle your enthusiasm for the work, and furtherance of this great institution, that we are not speaking without a record behind us. We have shown our appreciation of the effort to plant here an institution that may be a center of influence for generations to come, and that it may be a monument of Masonic intelligence and liberality; that it may meet at your hands that treatment which such an institution deserves; that it may receive from you such generous benefits as may enable it to carry out the work it has attempted to do, is simply the exhortation I have to bring to you tonight.

"If I were able, as my brother was, to roll back the curtain that enshrouds the future, I should like to think of the day when the twentieth century has passed along five and twenty years; when over this broad land of ours there shall have come that age that shall have brought a culture wiser and wiser still; when the very center of that culture shall hang over this fair trans-Mississippi land; when this fair city on the Cedar shall have grown to more generous proportions, and its citizens shall have increased in number, in wealth, and in public spirit, I should dream that yonder on a sightly and commanding position beside its principal avenue, there should stand a great group of magnificent buildings where were gathered those volumes that were priceless, as they told of the past; where were enshrined memorials of the great names in Masonry who lived and wrought in former years, the Mecca where the feet of Masons might lead them to bow in reverence before the monument of what their brethren had wrought in

earlier days; and then I should like to think of him, who with hair still more silvered and with form still more bent, but with eyes still as bright and with mind still as keen and grasping in performance, should go up and down the halls of that stately building caring for its priceless contents, hailed still as the Grand Secretary of Iowa, and the Custodian of the Masonic Library."

An ode written for the occasion by Rev. Brother Z. D. Scobey, of Pleiades Lodge No. 248, and fraternally inscribed to the Most Worshipful Grand Lodge of Iowa, entitled "OUR SEMI-CENTENNIAL JUBILEE," was read by Rev. Brother J. C. W. Coxe, as follows:

SALUTATION

*This Golden day,
On Time's highway,
Is here to stay —
Let all the brothers say.*

POEM

*Just fifty years, with smiles and tears,
We have this pathway trod;
We hail this Jubilee with cheers,
And thankfulness to God.*

*A little band, with plighted love,
And hand-grips strong and true;
We sought direction from above,
This pathway to pursue.*

*Already we were taught to bend
Our knees in humble prayer;
And guided safely by a friend,
Advanced upon the square.*

*Upon that square, for all those years,
Our vows we have maintained;*

*Not being swerved by doubt or fears,
Our honor is sustained.*

*From that small band, that you might count
Upon your fingers o'er,
Our members now surely amount
To twenty thousand more.*

*I need not write our History grand —
That has been done with care
By Faithful Parvin's dextrous hand,
And truly on that square.*

*Go, find it in our library,
Of monumental lore;
Prepared with strictest scrutiny,
And safely placed in store.*

*Our Fathers built wisely and well,
On a foundation sure;
And coming centuries will tell
How long their works endure.*

*We'll cherish this, Our Golden Day,
This monument of time;
And to our Fraters, passed away,
Give honors, most sublime.*

Z. D. SCOBEE

Brother Coxe also read by request the following poem
contributed by Brother Clarence M. Boutelle:

TO THE GRAND LODGE OF IOWA

*Half a hundred years ago
Fell thy mystic gavel blow,
Echo of an ancient one
Given by King Solomon.*

*Looking backward, fifty years,
Far away that day appears,*

*Though love's ready tears keep green
Fate's sad mounds heaped high between.*

*Fifty years of stalwart youth;
Fifty years of kingly truth;
Love laid level — Prayers placed plumb —
Square for all the years to come.
May thy future find no loss —
Golden age no taint of dross —
Good with thee forever keep
While a myriad ages creep.*

*Looking backwards — from one day —
God alone how long can say
May you see thy dead, at length,
Stand upright in life and strength.*

*May thy last long gavel blow —
Closing all thy work below —
Fall not till Time ceaseth reign,
And the builder comes again.*

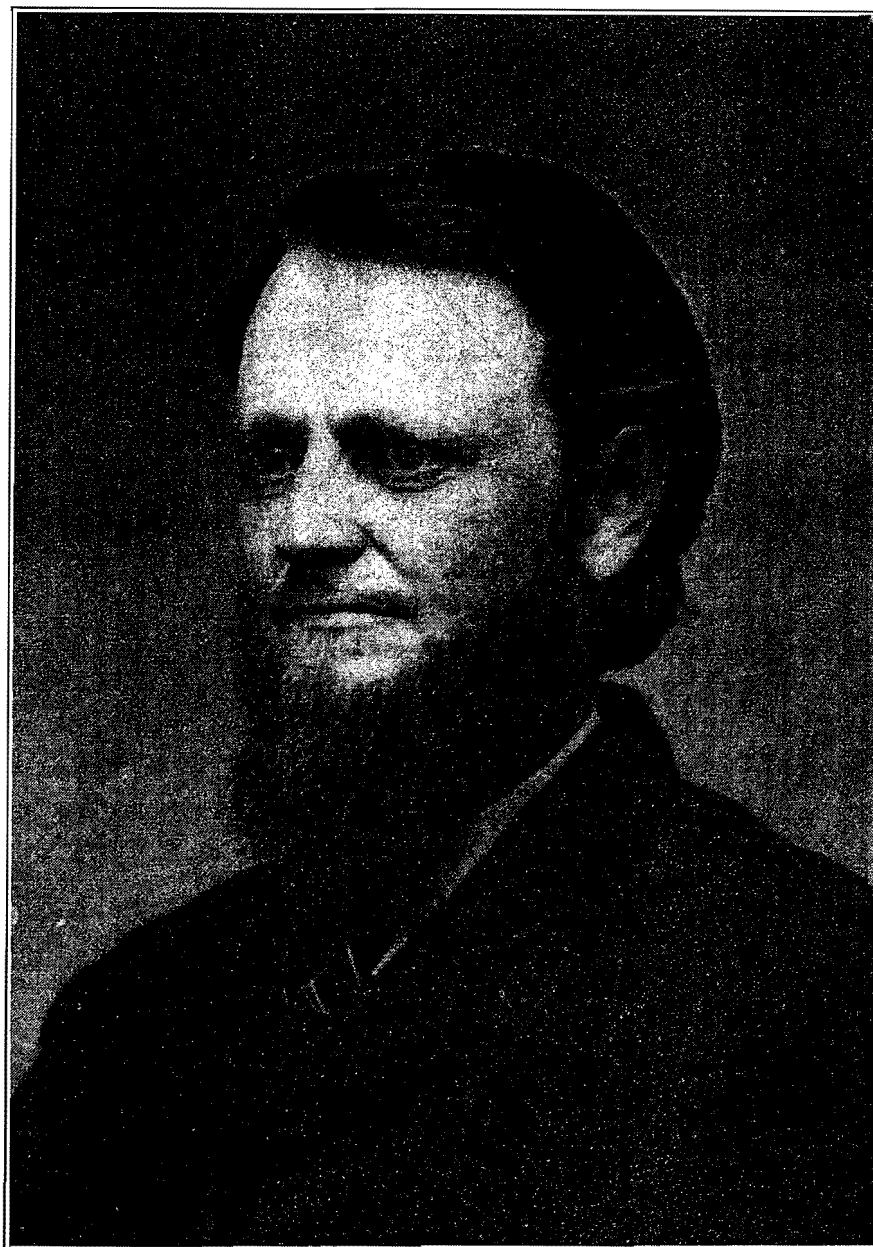
CLARENCE M. BOUTELLE

The program that had been arranged for the evening's entertainment was closed by Rev. Brother Coxe as follows:

"May peace rule our hearts, and triumph pervade all our counsels, and the blessings of the Infinite God that maketh rich, and addeth with it no sorrow at all, abide forever with us. Amen."

Note. — Letters were received from distinguished Masons in every state of the Union, also from England, Ireland, Scotland, Quebec, and Nova Scotia, expressing regret at inability to be present, and filled with sentiments of love and esteem. These were read and filed in the archives of the Grand Library.

Biographical Sketches



CAMPBELL KENNEDY PECK

CAMPBELL KENNEDY PECK

Grand Master of Masons in Iowa (1866)

Born April 8, 1831, at Troy, New York

Died December 2, 1879, at Chicago, Illinois

In the printed proceedings of the Grand Lodge of Iowa for 1880, we find a carefully prepared memorial of the life and labors of Past Grand Master Campbell K. Peck, written by a special committee appointed by Grand Master Albert C. Abbott. This committee, consisting of Past Grand Master Henry W. Rothert, Brothers Robert F. Bower, and R. C. McElwain, said: "If there is one desire of the human heart more pleasurable than another, it is to enjoy the love and esteem of those among whom we live and associate, and believe that when our mortal career is ended, and we leave this mundane sphere, the respect we enjoyed while living shall follow us to the grave. Such we feel assured are the sentiments entertained of our deceased brother, whose sudden death is yet fresh in our memories." (XIII-196)

Brother Peck was born at Troy, New York, and left fatherless at the early age of five years. He enjoyed the advantage of having a loving and good mother. She appreciated the strong desire for knowledge that developed in him at a very early age, and determined that he should receive the best education it was in her power to bestow to fit him for a life of usefulness and success. He entered Jonesville Academy, one of the best educational institutions of that day, and passed through the regular prescribed course of study with honor. His open, frank and genial disposition made him a special favorite with

his classmates, while his natural ability and intense desire for knowledge placed him well to the front in all of his classes. In the fall of 1851 he entered Union College where he remained four years, graduating in 1855 with first honors. He was appointed valedictorian, an honor justly bestowed, and filled the position with ability, and to the great satisfaction of faculty and fellow students.

The rolling prairies of the West possessed an attraction for him that proved irresistible, and in the fall of 1855 he arrived at Keokuk, where he engaged in the hardware business as a member of the firm of Cady, Peck & Jones. In 1867 he extended his business and opened a house in Leavenworth, Kansas, under the firm name of Durfee & Peck. He was also extensively engaged in post-trading along the Missouri River until the year 1874. His partner having died, the Northwestern Transportation Company was formed and Brother Peck was elected its president, which position he held until his death. In this new position he was called upon to travel almost constantly and in all kinds of weather. Following an extended trip in severe weather he caught cold which soon developed into a malignant type of pleuro-pneumonia, and in the city of Chicago, Illinois, on the 2d day of December, 1879 after a short period of intense suffering death came to his relief. Thus ended a life of great activity.

Past Grand Master Peck was deeply interested in military affairs and for many years was a member of the Iowa National Guards. He was captain of Company C Fourth Iowa Infantry, and later was commissioned colonel.

He was married on November 12, 1856, to Miss Helen A. Higbie, of Rochester, New York, and for twenty-three years enjoyed that domestic happiness which is the natural outcome of mutual love and devotion. The union was blessed by the advent of a daughter, Nellie, and a son, Cady, who with a devoted wife were left to mourn his untimely death.

Brother Peck was a fine business man, devoted to the faithful discharge of the exacting duties incident to a successful business career; yet he found time to enjoy the social features of life, and to study and appreciate the beauties of Masonry. He received the degrees of the lodge in Hardin Lodge No. 29. Keokuk Iowa, March, 1857. After serving as Junior Warden and Senior Warden, he was elected Master May 6, 1861, and served in that position for five successive terms. His first appearance in Grand Lodge was at Burlington in 1860. At Keokuk, in 1862, he was elected Senior Grand Warden and was reëlected in 1863. In 1862 he was appointed District Deputy Custodian of the work, and was regarded one of the brightest Masons and best ritualists in Iowa. In 1863 he was appointed to the position of Grand Lodge Custodian of the work. This brought him prominently before the Masonic fraternity and in 1866 he was elected Grand Master.

Important business called him away to the far West and prevented him from presiding at the Annual Communication held at Davenport in June, 1867.. However, he submitted a well written address which was read by the Deputy Grand Master. On account of business engagement, he failed to attend any of the Annual Communications of the Grand Lodge until 1875, when we find him acting as chairman of the Committee on Grand Master's Address. He installed the newly elected Grand Officers at this session. At the annual session in 1876 he was received as the Grand Representative of the Grand Lodge of Dakota.

Brother Peck received the Chapter degrees in Gate City Chapter No. 7, at Keokuk, in July, 1860, and in 1864 he was elected High Priest, which office he held for five consecutive years. He was quite active in the Grand Chapter, serving upon important committees and in 1866 he filled the station of Grand King.

He was also active in the work of the council, being a member of Parvin Council No. 5, Royal and Select Mas-

ters. The records of this council having been destroyed by fire the exact date of his admission cannot be ascertained. His first appearance in the Grand Council was in June, 1865, when he received the unusual honor of being elected its Grand Master. He presided over the Annual Assembly of 1866.

The records of Damascus Commandery No. 5, Knights Templar, of Keokuk, having also been destroyed by fire, we are unable to give the exact date of his admission to the Order, nor have we any information as to the several offices of the Commandery that he doubtless held. At the Annual Conclave of the Grand Commandery held in June, 1866, we find him officiating as Grand Junior Warden, and as chairman of the Committee on Grand Commander's Address.

Brother Peck received the degrees of the Scottish Rite up to and including the thirty-second degree at the hands of Brother T. S. Parvin, Sovereign Grand Inspector General, at Keokuk, in September, 1866.

A special committee was appointed by the Grand Master to prepare a memorial upon the death of Brother Peck. We quote in part from the report of the committee, viz:

"In manhood's prime, at the age of forty-eight, Campbell Kennedy Peck was called to lay aside the burdens of an earthly life, and of him it may be said that in business he was an active, earnest, enthusiastic worker, with wisdom to plan, and skill and force to execute, in society he was genial and attractive, making friends easily, and by his open hearted generous spirit he bound them to him for life. With quick perception, a tenacious memory, refined tastes, liberal culture, and courtly manners, he was a favorite with all who knew him. Generous even to a fault, he leaves behind him a large circle of devoted friends, who cheerfully bear witness that his equal is seldom found, and a better friend never. A patriotic citizen, a gifted man,

a cultured gentleman, an indulgent father, a devoted husband, a true friend, he was rich in

*“That best portion of a good man’s life —
His little nameless unremembered acts
Of kindness and of love.”*

REUBEN MICKEL

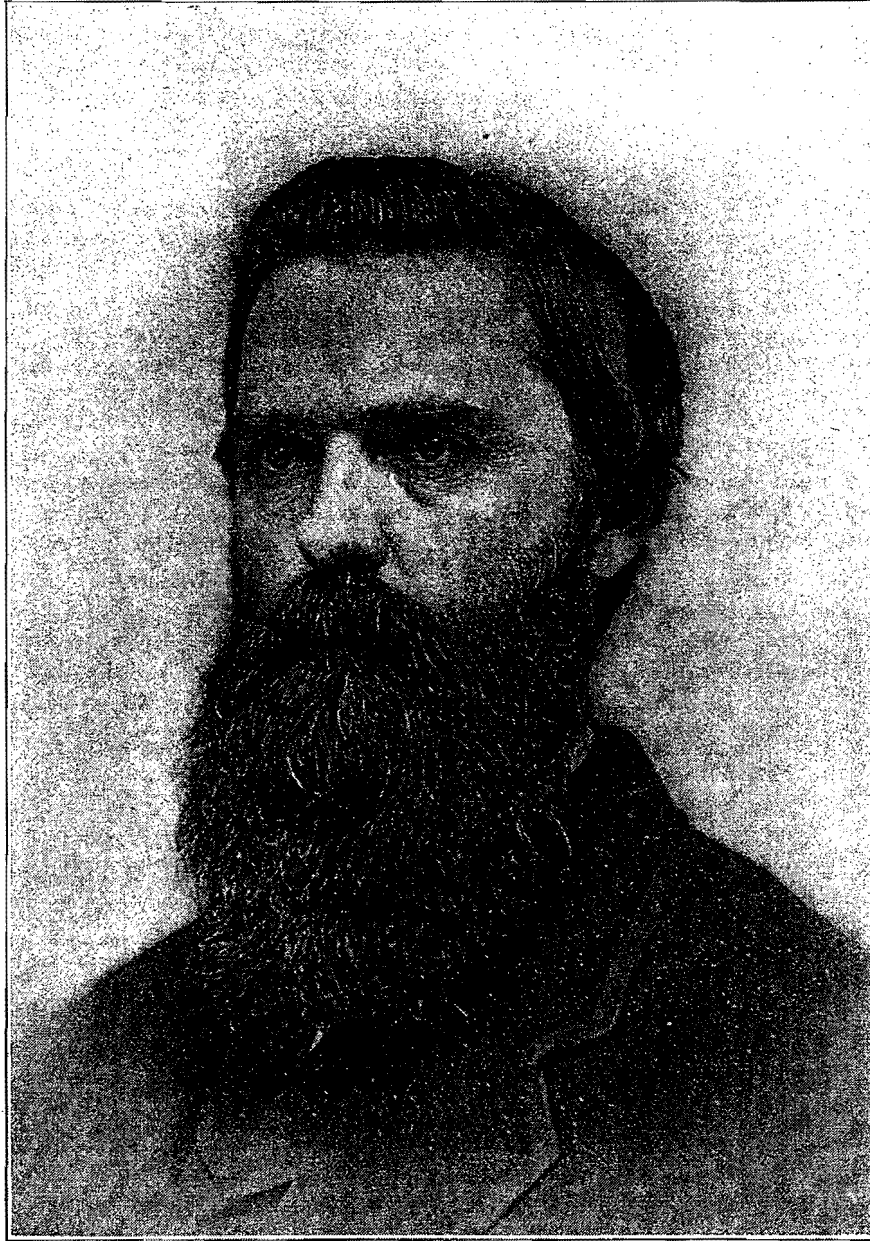
Grand Master of Masons in Iowa (1867-1868)

Born March 27, 1828, at Lawrens, New York

Died December 13, 1886

In the preparation of the biographical sketches of those distinguished Masons who have been called upon to preside over the splendid body of Masons composing the Grand Lodge of Iowa, we have been greatly assisted by the systematic work of Brother Theodore S. Parvin, Past Grand Master, and for many years Grand Secretary. He secured the steel plates of nearly all of the Past Grand Masters, together with biographical sketches of each, prepared by himself, and caused them to be printed in volume V of the Grand Lodge proceedings. Thus is made an enduring record for the information and benefits of after ages. He was personally acquainted with those men of whom we would write.

Reuben Mickel was the thirteenth Grand Master, serving two years. He was of a retiring nature, deeply interested in Freemasonry and its teachings. He was born at Lawrens, Otsego County, New York, March 27, 1828, of German parentage, being one of nine children. He passed his boyhood days upon the farm where he was born, working during the summer months, and attending the district school a mile or more away during the winter months. He was a great reader, devouring everything in the way of a book, magazine, or newspaper that fell into his hands, and because he preferred his books to the usual sports of other boys he was known by his playmates as the "Deacon."



REUBEN MICKEL

He attended two terms at New Berlin Academy in Chenango County, sawing wood for his board, afterwards attending Hartwick Seminary near Cooperstown, New York, for one term, and later teaching school at Oneonta, N. Y. In 1848 he left his home to seek whatever fortune was in store for him. With fifty dollars which his father had given him to start with and the prayers of a loving Christian mother, he went to Westmoreland County, Pennsylvania, where he taught school. He took up the study of law in the office of J. B. Fullerton, a young lawyer of promise in the village of Freeport. Here, while pursuing his legal studies, he married the daughter of a farmer. He was admitted to the bar at Kittanning in June, 1850, and commenced the practice of law in Allegheny County. From there he moved to Elk County and was soon admitted to practice in the Supreme Court of that State.

In the spring of 1855, after the death of his mother, brother Mickel located at Montezuma, Iowa and took up the practice of his chosen profession. Later he engaged in the banking and real estate business in which he was quite successful. During the financial panic of 1857 he met with heavy losses, but afterwards by untiring energy he was able to accumulate a competency. He removed to Jefferson, Greene County, in 1868, and engaged in the banking business with Mahlon and Albert Head. His wife's health failing he removed to Washington, D C., where he remained but a short period, then to Rome, Georgia, to Allegheny Springs, Virginia, to Louisville, Kentucky, and finally to Chicago, Illinois, in the vain search for health for her who was his life companion and whose happiness and good health were so dear to him. While residing in Chicago they narrowly escaped with their lives from the great fire that burned the hotel where they were staying. He later engaged in business and became the secretary of the Compound Car Axle Company, and was also a member of the firm of Lawrence & Co.

Brother Mickel was made a Mason in Armstrong Lodge No. 239, at Freeport, Armstrong County, Pennsylvania, in 1850. He joined Lafayette Lodge No. 52 at Montezuma, Iowa, by dimit immediately after his arrival there in 1855. He petitioned Hiram Chapter No. 6, at Oskaloosa, in 1864, and by its permission was exalted in Corinthian Chapter No. 14, at Des Moines, during the session of the Grand Chapter of Iowa in June, 1864. At this time the Grand Commandery, Knights Templar, of Iowa was organized; and with the concurrence of the officers there, "a Commandery of an indispensable number" was organized and Companion Mickel (now Senior Grand Warden of the Grand Lodge) was knighted and assigned to membership in Palestine Commandery No. 2, at Iowa City, by consent of its representative. Subsequently, upon the organization of De Payens Commandery No. 6 at Oskaloosa, in 1865, Sir Knight Mickel enrolled himself there as a member. He received the degrees of the A. A. Scottish Rite up to and including the thirty-second degree at Davenport in 1857.

Brother Mickel attended the annual sessions of the Grand Lodge, representing his lodge, from 1859 to 1864, when he was elected Senior Grand Warden. He had been appointed Senior Grand Deacon in 1861. In 1866 he was appointed by Grand Master Campbell K. Peck, Deputy Grand Master, and owing to the absence of Grand Master Peck on the western frontier, Deputy Grand Master Mickel presided as Grand Master at the session of 1867, and so well did he discharge the difficult task that he was unanimously elected Grand Master and reëlected in 1868. His administration was a successful one. He was a man of few words, but when he arose to address the Grand Lodge he commanded attention and respect. As a Masonic writer he was regarded as a man of profound thought, expressing in most forceful language his views in a convincing manner on the subject under consideration.

His quiet, unassuming ways secured him many admiring friends and probably no man ever retired from the office of Grand Master in Iowa possessing more devoted and sincere friends than did Brother Mickel. After completing his term of office as Grand Master he attended the Annual Communications only a very few times. In 1875 Grand Secretary Parvin read a letter from him expressing sincere regret at his inability to be present. This communication was sent from Chicago where he was then making his home. He was present at the annual session in 1874 which was probably his last appearance in that body. In 1887 the Grand Secretary called the attention of the Grand Lodge to the report of the murder of Brother Mickel in the early spring of that year. The details of this unfortunate affair were very meager. It seems that Brother Mickel was seen walking upon the railroad track, followed by several suspicious characters. The next morning his hat and gold-headed cane were found lying by the side of the track, and it was believed that he had been murdered and his body thrown into the river. Nothing further was ever heard from him, nor was his body ever recovered.

JOHN SCOTT

Grand Master of Masons in Iowa (1869-1870)

Born April 14, 1824, in Jefferson County, Ohio

Died September 23, 1903, at Des Moines, Iowa

Reared in poverty, Brother John Scott learned early in life to care for himself. Denied the advantages of an early education, he succeeded by hard study in acquiring an education sufficient to teach a country school, earning enough money to enable him to enter Franklin College at New Athens, Harrison County, Ohio. We find him studying law at Steubenville, where he was admitted to practice in 1845. Soon thereafter he migrated to Kentucky. At the breaking out of the Mexican War he enlisted in the First Kentucky Mounted Volunteers, commanded by Humphrey Marshall of distinguished fame. Thomas F. Marshall and Cassius M. Clay, favorite sons of Kentucky, were line officers of the same regiment.

At Encarnacion, on the 23d of January, 1847, he, with seventy others, was made prisoner of war, and remained an inmate of Mexican prisons until the following October. He returned to Kentucky upon his release and engaged in newspaper work at Mt. Sterling as editor of the *Kentucky Whig*.

He was made a Mason in Wingate Lodge No. 161, at Simpsonville, Shelby County, under the jurisdiction of the Grand Lodge of Kentucky. He was exalted in Sharpsburg Chapter No. 109, Sharpsburg, Kentucky, a few years later, and in 1855 was knighted at Hickman, Kentucky. In 1856 he received the A. & A. S. Rite from the hands of Brother Albert Mackey, and the same year the Council degrees in



JOHN SCOTT

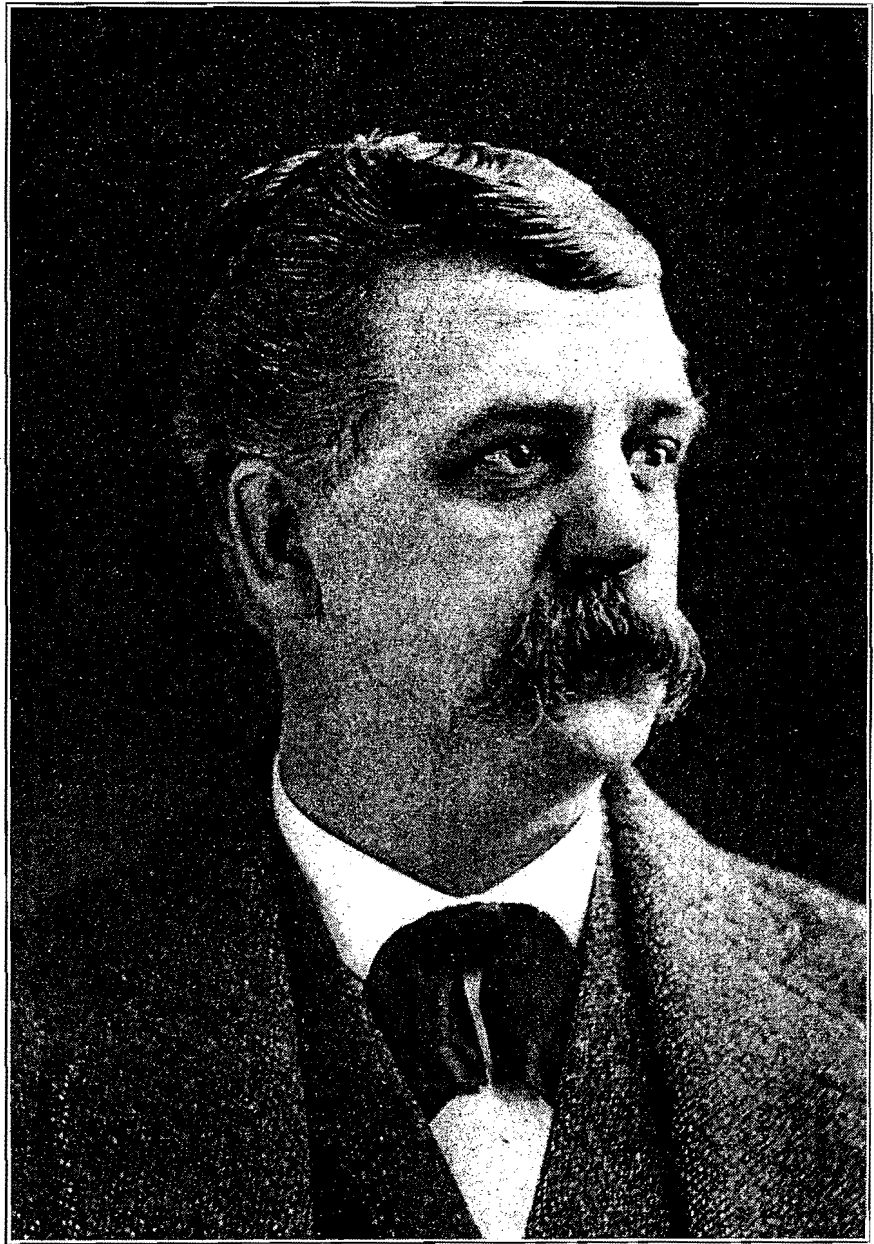
Baltimore, Maryland. This was his Masonic record before coming to Iowa. He came here in 1856 and located at Nevada. He organized Nevada Lodge No. 99, and was its first Master. In 1857 his name appears as Eminent Commander of Des Moines Commandery U. D. (now Temple No. 4), Des Moines.

In the Grand Lodge he was elected Senior Grand Warden in 1859; in 1867 Deputy Grand Master. He was Custodian with Brothers Guilbert and Langridge in 1860, was elected Grand Master in 1869, and reëlected in 1870. Upon his retirement from this office he announced that he desired no further Masonic honors, and he did not attend the annual sessions of the Grand Lodge for a number of years thereafter. In 1891 he appeared in Grand Lodge and asked to represent his lodge (No. 99) as its Master. Failing to comply with a rule that had been made on account of the existing Cerneau troubles, his request was denied. A most unfortunate controversy arose between him and Grand Master Ralph G. Phelps, and resulted in the arrest of his Master's jewel. This was his last appearance upon the floor of the Grand Lodge.

Here was a character, a strong rugged nature, a man of most striking personality, who by force of character knew no half-way methods, but opposed or supported vigorously with all the strength of his nature. Such a man must by his abrupt ways and lack of tact have made many bitter enemies as well as ardent friends and supporters.

He removed to Des Moines a few years later, where he resided until his death. He was elected to the State Senate in 1860 and served as a member of the Eighth General Assembly from Story County, and in 1867 was elected Lieutenant Governor of Iowa. He served during the Civil War in the Third Iowa Infantry as a captain, lieutenant colonel, and as colonel of the Thirty-second Iowa Infantry. In his later years he devoted his time to his family to which he was very much attached, and passed his last days in re-

tirement surrounded by all the comforts that wealth could furnish. His unfortunate experience with Masonic friends and associates, accentuated by an unfortunate disposition, saddened the last days of his life. He was a man of more than ordinary mental attainments, and perhaps seldom if ever did a man retire from the office of Grand Master of Masons in Iowa carrying with him a greater respect and love than did Brother John Scott.



OZIAS PHELPS WATERS

OZIAS PHELPS WATERS

Grand Master of Masons in Iowa (1871-1872)

Born March 23, 1830, at Franklin, New York

Died June 28, 1888, at Burlington, Iowa

In Volume V of the Proceedings of the Grand Lodge of Iowa, we find a sketch of the life and Masonic services of Grand Master Ozias P. Waters, written by his friend and brother, W. B. Langridge, in which the writer expressed his disapproval of writing a brother's biography during his lifetime, recognizing the wisdom of the sage who declared that we should judge no man while living. This sketch was written in 1873 while Brother Waters was still in the flesh. Yet how much more difficult is the task when the subject has long passed from the field of action, when his acquaintances have also departed, and when our knowledge is limited to the good works that he left behind for our inspection.

Brother O. P. Waters descended from good old Connecticut stock. His ancestors settled at Hebron, Connecticut, and were among the earliest settlers from England. Unfortunately but little is known of his early life and boyhood days. He was born in Franklin, Delaware County, New York, March 23, 1830. He emigrated to the west when eighteen years of age, crossed the Mississippi River and located at Muscatine, Iowa, where he engaged in merchandising and where he passed nearly all of his life.

He received the degrees of Ancient Craft Masonry in Hawkeye Lodge No. 30, of Muscatine, Iowa (afterwards consolidated with Iowa Lodge No. 2 of that city), during the months of September and October, 1853. He was

elected Senior Warden of his lodge in 1861, and Worshipful Master in 1862, which office he held for four successive terms. He received the Chapter degrees in Washington Chapter No. 4, at Muscatine, in August, 1865. He was elected Excellent King in 1866, High Priest in 1870, and again in 1871. He passed the Circle in Webb Council No. 1, in 1866, and was elected its Thrice Illustrious Master in 1868. He was created a Knight Templar in DeMolay Commandery No. 1, 1865, was elected Captain General in 1866, and Eminent Commander in 1868, and held that office for several years.

He received the Scottish Rite degrees at Davenport in 1868 up to and including the thirty-second degree. His first appearance in the Grand Lodge was at Iowa City in 1863 as Master of his lodge. He was quite regular in his attendance upon its annual communications until 1870, when he was appointed Deputy Grand Master by Grand Master John Scott. The able manner in which he discharged the duties of that office and his qualifications as a presiding officer were quickly recognized, and he was elected by a substantial majority as Grand Master in 1871, and reëlected in 1872. That he discharged the duties of that high office with marked ability was evident from the expressions of eminent satisfaction upon every hand. The Grand Lodge at the close of his term in 1873 by a rising vote testified its high appreciation of his services in adopting the following report:

“Your Committee feel that they cannot close without making special reference to the highly commendable manner in which our Most Worshipful Grand Master has discharged his arduous duties. The office of Grand Master is one of honor and labor, not of profit and idleness. Honor unmerited and unearned is empty indeed. Labor brings pleasure, and merit has its reward, so in this case, the honor is indeed merited, for the labor has been faithfully performed. He has constantly labored in season and out,

for the past two years, to promote the best interests of the craft, not ceasing to work after his second exaltation to the office of Grand Master, but on the contrary, with a year's experience added to his natural ability, he redoubled his energy, faithfully and impartially discharging his duties until the expiration of his official career.

"We congratulate the fraternity of our jurisdiction on having had a Grand Master in the person of our esteemed brother, O. P. Waters, who knew his duty and had the firmness to say to all, without fear or favor, that 'It was not his business to abrogate or make laws, but to enforce them.'

"We doubt not that the welcome plaudit, 'Well done, good and faithful servant,' will be responded to, not only from every member of this Grand Lodge, but echoed from the heart of every Mason in our jurisdiction."

In the Grand Chapter he served as Grand Treasurer in 1868 and 1869. In the Grand Commandery he was elected Grand Captain General in 1867, and Deputy Grand Commander in 1872.

Brother Waters was married to Miss Ellen E. Klein, of Muscatine, in 1853. From this union there were two daughters and one son, who was drowned while still young. His wife died in 1866, and in 1872 he married Mrs. Emma Campbell, of Mount Pleasant.

Brother Waters died at Burlington, Iowa, June 2, 1888. In the proceedings of 1889, we find an article written by Brother Parvin, in which he said in part:

"Iowa records the name of Ozias P. Waters, M. W. Grand Master 1871 and 1872, who died at Burlington, June 28, 1888, soon after the close of our last session. His former residence was at Muscatine, where he constituted the third of a trio of later workers in the Mystic Temple, William B. Leffingwell and William B. Langridge, all three the most active laborers in the Masonic vineyard of their city and state. Brother Waters was for many years

engaged in the mercantile business at Muscatine, but later removing to Burlington, where he became connected with an insurance company as president. He was a genial and companionable man, a good and faithful officer. Having known him from his coming to Iowa, for we were then a fellow-townsmen, we cannot think of him as dead, for as he passed through the low 'gateway that opens outward and never inward,' we cannot doubt that he entered 'another chamber of the King's larger than this and far lovelier.' "



JOSEPH CHAPMAN

JOSEPH CHAPMAN

Grand Master of Masons in Iowa (1873-1874)

Born June 14, 1831, at Pittsburgh, Pennsylvania

Died August 27, 1912, at Painesville, Ohio

In the splendid work done by Brother Theodore S. Parvin in the preparation of sketches of the lives of those brethren whom the Grand Lodge has delighted to honor, he writes in reference to Brother Joseph Chapman, who presided over the destinies of the Grand Lodge of Iowa for two eventful years of its existence:

“At the outset we are perplexed in the purpose we have formed to accompany the portraits of each newly elected Grand Master with a brief notice of his personal and Masonic career. Our brother's innate modesty which bespeaks merit, forbids the granting of our request, for more light, and instead thereof he writes he ‘has a holy horror of biographical sketches of any man while he still lives, to give the lie to the whole by a false step, or falling away from grace.’ Only such as we have can we give unto our readers. This is followed by a brief mention of such facts as were obtainable.”

Hoping that time had wrought a change in the mind of our distinguished brother, who for many years had been a resident of Ohio, we wrote him a carefully prepared letter making our request for more light in the most persuasive language at our command, and waited in vain for a reply, for silence was his only response; so, much to our regret, we have been compelled to follow the example of Brother Theodore S. Parvin and here present such record as we have.

Brother Joseph Chapman was born in Pittsburgh Pennsylvania, June 14, 1831. Without doubt he received a liberal education which prepared him for the responsible positions he filled with the railroads with which he was connected nearly all his long and active life. He became a resident of Dubuque, Iowa in 1856, where he resided for many years. He received the Symbolic degrees of Masonry in St. John's Lodge No. 45, of Pittsburgh, Pa., in 1854. Upon locating in Dubuque he affiliated with Key City Lodge No. 161. In 1864 when that lodge was consolidated with Dubuque Lodge No. 3, he affiliated with Mosiac Lodge No. 125, and the following year was elected its Senior Warden. In 1866 he was elected Master, and represented his lodge in the Grand Lodge. The very next year he was elected Senior Grand Warden. He represented his lodge as its Master in 1868, but did not appear in Grand Lodge again until the year 1873, at which session he was elected Grand Master by a very handsome vote, and was reëlected in 1874. His administration was marked by a substantial growth in membership in the constituent lodges, while peace and harmony prevailed throughout the Jurisdiction. After he retired from office he was quite regular in his attendance upon the annual communications, serving upon the Committee on Masonic Jurisprudence almost continuously until 1886, when he removed to the city of Painesville, Ohio, where he continued to reside until his death, which occurred in August, 1912.

He received the Chapter degrees in Dubuque Chapter No. 3, in 1865, and degrees of the Council in Dubuque Council No. 3, probably in 1865, and was elected Thrice Illustrious Master in 1866. He was knighted in Siloam Commandery No. 3, in 1865, and in 1867 was elected Eminent Commander. In 1863 he received the degrees of the Scottish Rite up to and including the thirty-second at the hands of Brother Theodore S. Parvin, and presided over Dubuque Consistory No. 4.

He was never active in the other Grand Masonic Bodies but devoted his spare time to Symbolic Masonry. We sincerely regret our inability to give anything pertaining to his family history. After leaving this state and locating in Ohio he returned occasionally to Iowa. His last visit was during the annual communication of the Grand Lodge at Waterloo in 1910, accompanied by his two sons, both of them bright promising young men who were members of the Masonic fraternity and of whom Brother Chapman was justly proud.

Brother Chapman died very suddenly from the hardening of the arteries of the heart, at his home in Painesville, Ohio, August 27, 1912, having attained the ripe age of 82 years, and having enjoyed good health up to his last sickness. Memorial services were held on Sunday, September 1st. The several ministers of Painesville joined in paying high tribute to his great and genuine worth, one of them saying in part:

“Joseph Chapman was one of the rarest souls that a community like Painesville ever knows. He gave himself to his own church with a loyalty that was illustrious, but he never forgot that the Supreme allegiance of a follower of Jesus is to the Kingdom of God. He embodied in a personality of marked attractiveness the ideal of a Christian gentleman. His heart was full of kindness for all his fellows, he was the generous and steadfast friend of the poor. He gave stalwart and unswerving support to every cause of Christian righteousness. Men of every faith and he of no faith publicly expressed respected the profound sincerity of his nature.”

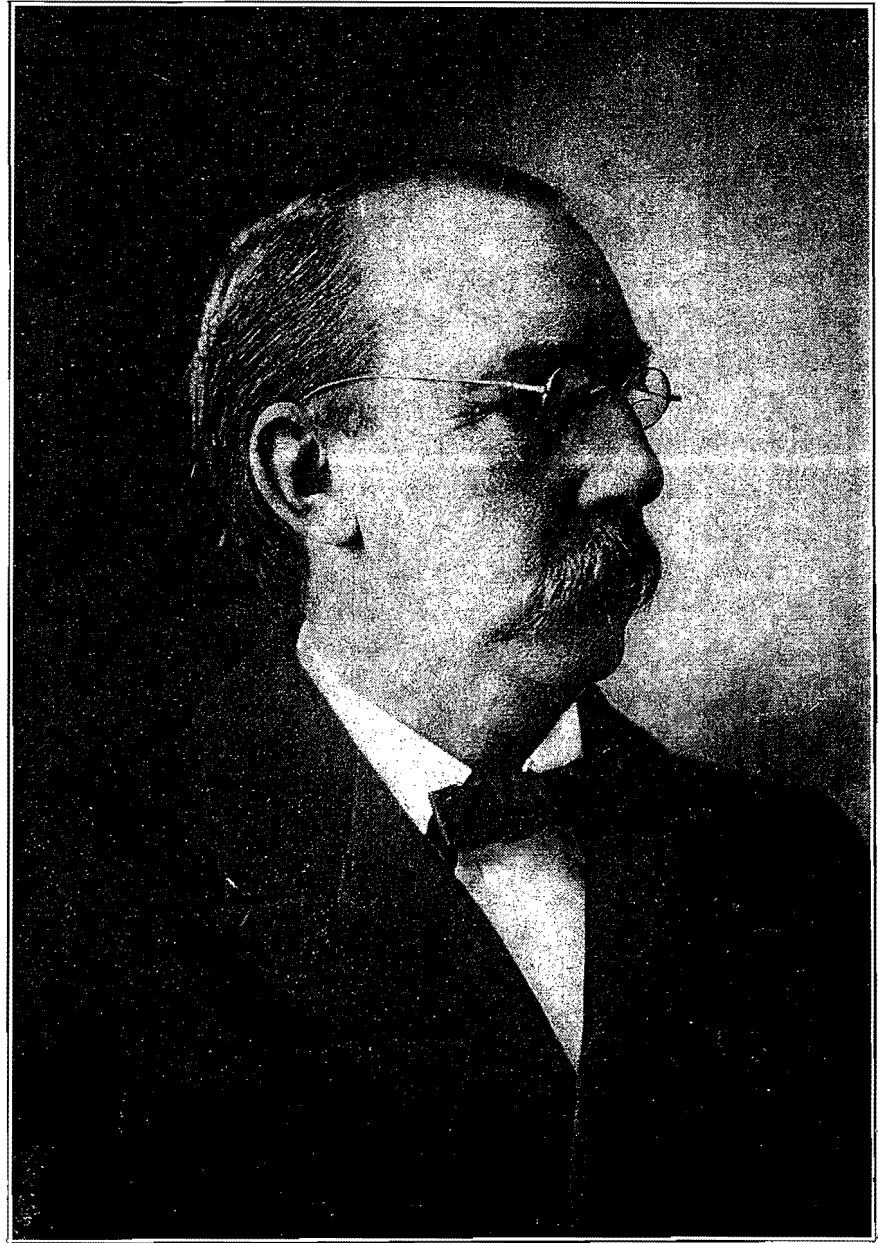
We quote in part from the Quarterly Bulletin of the Iowa Masonic Library of October, 1912.

“His promptness, honesty and attention to business made him a great favorite with the business men with whom he came in contact, and made his service of value to the great railroad corporation with which he was so long connected. His life was clean and honest. He came from

the grand old Keystone state which has furnished Masonry in the hour of its trials and persecutions some of the noblest and firmest supporters of which its record can boast. His Masonic record was an honorable one and proves that the man who lives well dies well. He served the Grand Lodge of Iowa, during two terms as Grand Master, and at a time when it took business ability and good sound sense to govern the Craft with justice and moderation. After leaving Iowa our brother moved to Painesville, Ohio, where he made his home until his death. He lived to see the breaking of many earthly ties, which to him was but the strengthening of heavenly ones and he realized that as from the darkest earth there comes the whitest lily, so from the darkness of death the soul rises to bloom in immortality. What a blessing it is that our Masonry floods even the grave with its brightness and teaches us that death is but the gateway to eternal life.

"The Masonic record of Brother Chapman is not a very long one, but it was filled with acts of kindness; he served Masonry as he did his business with fervency and zeal."

*"Life's labor done,
Serenely to his final rest he passed;
While the soft memories of his virtues yet
Linger like sunlight hues when
That bright orb has set."*



HENRY WILLIAM ROTHERY

HENRY WILLIAM ROTHERT

Grand Master of Masons in Iowa (1875-1876)

Born September 11, 1840, at Cincinnati, Ohio

It is always a more pleasant and agreeable task to speak a good word as a tribute to the worth of one who is living than after he has "shuffled off this mortal coil," to weave the most eloquent chaplet of immortelles to his memory. The brother of whom we write is actively engaged in carrying out his life work. He has had an active career from early manhood down to the present.

Brother Henry W. Rothert, was born in Cincinnati, Ohio, September 11, 1840. His parents John H. Rothert, and Margaret Rothert were early pioneers of the Queen City, having settled there in 1832. He was the youngest of three children. He was educated at the public schools of Cincinnati, and graduated at the Hughes high school. His father had been engaged in the hardware business for many years, and took his three sons including young Henry into partnership under the firm name of J. H. Rothert & Sons. In 1856 they started a branch store in Keokuk, Iowa, under the name of Rothert Brothers, the father retiring. Henry W. Rothert came to Keokuk and managed the business for one year, when he returned to Cincinnati and remained until 1862, when he returned to Keokuk. In 1863, he assumed entire control of their western interests covering the territory of western Illinois, northern Missouri and eastern Iowa.

Brother Rothert was married in St. Louis, Missouri, to Miss Eliza Tebbe of that city November 12, 1862. She

still lives to share the blessings that always come with age and contentment. Their union has been blessed by the advent of two sons; Edwin H., now in the wholesale coal business in Omaha, Nebraska, and Waldo H., a teacher in the Nebraska School for the Deaf. Both of the sons are married.

The number of important offices Brother Rothert has held during his residence in Iowa evidences the high estimation in which he has been held by his fellow citizens. His first entrance to public life was as one of the county commissioners of Lee County, Iowa. He was elected alderman of Keokuk for three successive terms followed by three terms as mayor. He was a member of the Keokuk board of education for nine years, latterly acting as president, and severed his connection by resignation because of a change of residence.

Brother Rothert was elected State Senator from the first senatorial district in 1873, and reëlected in 1877, overcoming a large democratic majority in the district. During his last term he was elected president pro tem of the Senate, and became Lieutenant Governor, succeeding Governor Newbold, who became Governor of Iowa upon the resignation of Governor Kirkwood who had been elected United States Senator. Having retired from active business Brother Rothert was appointed by President Arthur, Register of the Land Office for Wyoming, and confirmed by the U. S. Senate, holding that office for four years.

In Keokuk he was quite prominent in social and business circles. He was president of a loan and trust association, chairman of the local board of underwriters, and vice-president of the Commercial Bank. He was called upon by the board of directors of the Union Pacific Railroad to investigate and report on the entire land system of that road. He accomplished this task to the entire satisfaction of the board. Soon after he accepted

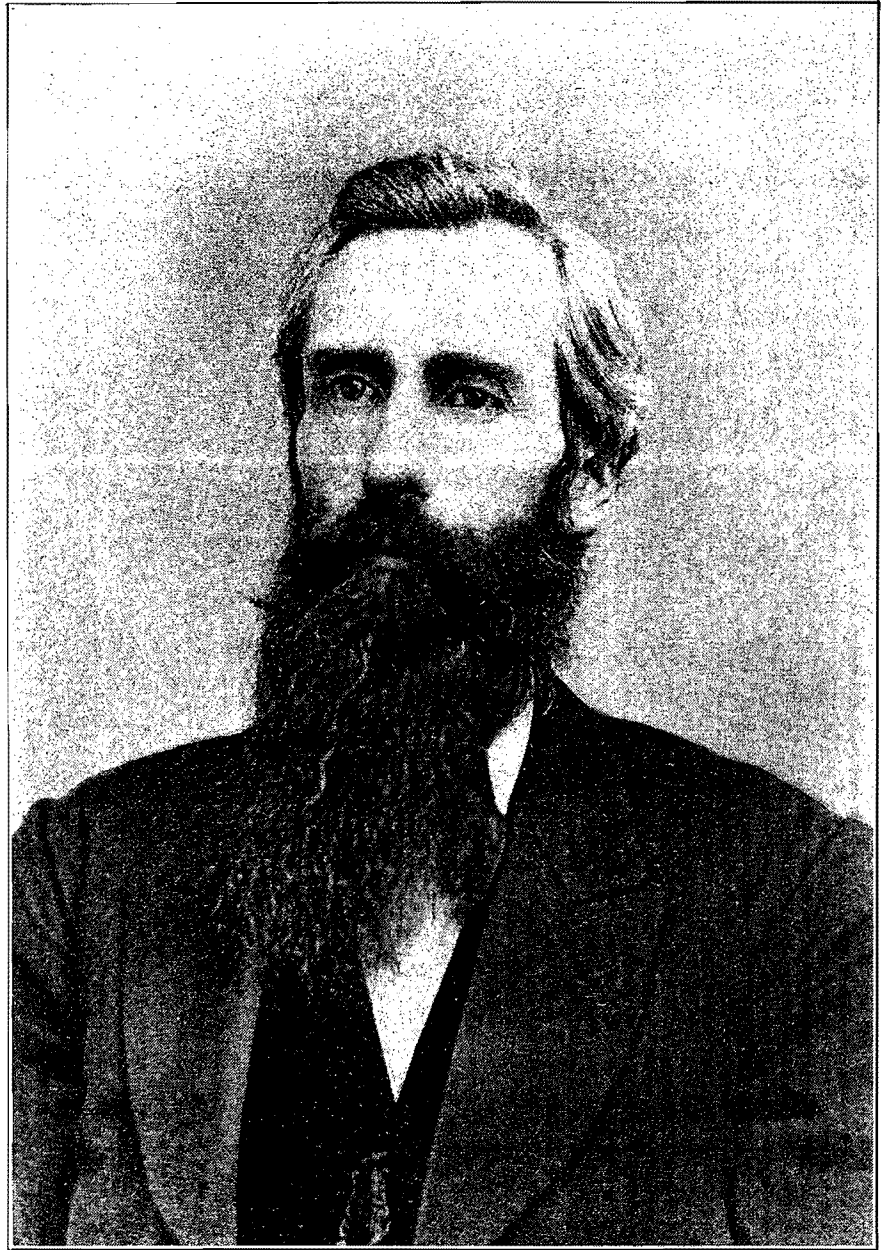
the position of superintendent of the Iowa School for the Deaf at Council Bluffs, and has held the position for the past twenty-six years. Brother Rothert is by family relationship especially interested in the cause of the education of the deaf and regards the position he has held so long as the mission of his life.

He was made a Mason in Eagle Lodge No. 12, at Keokuk August 22, 1864, and elected Worshipful Master in 1866, which offices he held for many years. He was exalted in Gate City Royal Arch Chapter No. 7, Keokuk, September 29, 1871, and passed the Circle in Parvin Council No. 5, Royal and Select Masters of Keokuk, March 21, 1872.

He received the Orders of Knighthood in Damascus Commandery No. 5, Knights Templar of Keokuk December 21, 1871. After filling several subordinate offices in the Commandery he was elected Commander and served in that position for six years. He was elected Grand Treasurer of the Grand Commandery in 1874, Grand Commander in 1882, and led the pilgrimage to San Francisco at the session of the Grand Encampment and acted as chairman of the Committee on Credentials and at the succeeding conclave as a member of the Committee on Jurisprudence.

He was Grand Treasurer of the Grand Chapter in 1879-1880. He was elected Grand Treasurer of the Grand Lodge in 1868, served as Deputy Grand Master in 1874, elected Grand Master of Masons in Iowa in 1875, and again in 1876, filling the office with marked ability. He was a member of the Board of Custodians for twelve years or more. He is a fine presiding officer, ever dignified and courteous. He has made and holds the warm friendship of all who come within the circle of his acquaintance. He is possessed of a strong domestic temperament, preferring the retirement of his chosen work to the glare of further public preferment. He enjoys the honor of being the oldest

ranking Past Grand Master and Past Grand Commander at this time, an honor that has come to but few persons in this Grand Jurisdiction.



ZEPHANIAH CALEB LUSE

ZEPHANIAH CALEB LUSE

Grand Master of Masons in Iowa (1877)

Born January 23, 1826, in Mercer County, Pennsylvania

Died June 20, 1897, at Iowa City, Iowa

In the preparation of biographical sketches of the several Past Grand Masters of Iowa by Theodore S. Parvin, Grand Secretary, he has given a personal opinion of them, that could come only from an intimate acquaintance during their days of active work. Coming in almost daily contact with them in social, business and Masonic circles, he came to know each one intimately, and being a man of keen perception and a close observer his opinions and conclusions are of great value and are eminently fair and impartial. We quote in part from his sketch of Judge Luse:

“Grand Master Z. C. Luse has been a prominent member of all Masonic Grand Bodies of Iowa for many years past. He entered the Grand Lodge in 1859 as proxy of the Junior Warden of Iowa City Lodge No. 4, in which he had only been initiated that Masonic year. He is one of the few, very few, Masons of Iowa who have read and progressed beyond the ritual of Symbolic Masonry, now unfortunately become a ‘royal road to preferment.’

“Brother Luse while a good ritualist of the most modern type, is nevertheless well informed in the Masonic literature of the present and the past. He has collected at great cost and much labor, a valuable Masonic library, in which the periodical literature of the Order is a prominent specialty, and for his intelligence and zeal in all that pertains to our Institution, he deserves to rank with the Bowers and Langridges of Iowa, and other few

who have not halted by the wayside, satisfied with the tinsel and show of Masonry."

Brother Luse sprang from good old Pennsylvania stock, having been born on a farm, in Mercer County, January 23, 1825, where he passed his boyhood and early manhood tilling the soil and harvesting the crops as his ancestors had done for several generations. At the age of eighteen, filled with a desire for an education and a longing to see the outside world, young Luse left home and came west to Ohio, where an uncle resided. He remained with him and attended school for "a quarter." His father who was somewhat prejudiced against school learning had denied him the privilege of attending school at home, but now urged him to return and promised to allow him to attend school during the winter months. He progressed rapidly in his studies, outstripping his school mates by spring, so that his father concluded that he had enough schooling and bound him out to learn the carpenter's trade. He continued at the trade until he was able to build a house, which he did for his father in return for the time which had been given him. Having finished the house he made a firm resolve that he would work no more with his hands until he had acquired an education. He again left home and went to a distant county, entered an academy and for the next five years devoted his time to study, teaching school to earn the money to enable him to complete his education. He thus prepared himself to enter college which he was finally compelled to give up, but he took up the study of law by himself without assistance or instruction.

In 1852 Brother Luse married in his native state and always gave the credit for whatever success he attained in life to the influence and help of a devoted Christian wife. Soon after his marriage he went to St. Paul, Minnesota, the tide of emigration having turned in that direction. Finding the climate too severe he moved to Rock Island,

then to Davenport, and finally in the spring of 1855 he located in Iowa City, Iowa, where he resided the remainder of his life. For several years he engaged in trade. In 1858 he commenced the practice of law and continued in that profession until his health failed him in 1869. In 1864 he was appointed county judge to fill the vacancy occasioned by the resignation of Judge Williams who had enlisted and gone to the front. He served the balance of the term, but declined a nomination at the hands of his party and resumed the practice.

He passed one winter upon the Pacific Coast. This proved quite beneficial, and he returned to his home with health very much improved. In 1871 his health becoming again impaired he found it necessary to adopt an outdoor life and engaged in raising Jersey cattle and fine poultry. He became very much interested in his new occupation which resulted in financial success. He acquired a national reputation and was regarded as authority upon those subjects and contributed many articles to the press.

During those passing years upon the farm the Morgan controversy, that great Anti-Mason movement that shook the Nation to its very center and closed for the time being most of the Masonic lodge rooms of the country, was at its height. Living in a sparsely settled country, shut out from the intelligence of the day, young Luse listened to the horrid tales of outrage committed in the name of Masonry, which would have naturally prejudiced his mind against that fraternity. In spite of the early prejudice of his relatives and associates against all "Secret Societies" he always entertained a strong desire to become a member of the Masonic fraternity. In 1858 he was made a Mason in Iowa City Lodge No. 4, and was very regular in his attendance upon the meetings of his lodge. He was elected Senior Warden in 1862, and Worshipful Master in 1863. Upon his first appearance in Grand Lodge in 1863, he was appointed Junior Grand Deacon. In 1864 the Junior

Grand Warden being absent, Brother Luse was appointed to fill the vacancy for that session. In 1865 he was elected Junior Grand Warden, and for several years thereafter he was a member of many important committees, until the year 1877 he was elected Grand Master, a position that he filled with decided ability.

He received the Chapter degrees in Iowa City Chapter No. 2, in 1860. He was elected High Priest in 1864 and reëlected in 1865. He was quite active in Grand Chapter, serving on many committees, and in 1866 was elected Grand Scribe and in 1870 Grand High Priest. He was a member of Excelsior Council Royal and Select Masters No. 2, of Iowa City in 1860, and was elected Grand Master of the Grand Council in 1862. He was created a Knight Templar in Palestine Commandery No. 2, at Iowa City, and was a member of the convention that organized the Grand Commandery of Iowa, in 1864, at which he was elected Grand Treasurer. He was reëlected for three successive terms. He was also a member of the Scottish Rite.

Brother Luse continued to attend the annual sessions of the Grand Lodge, regularly, participating actively in the work of that body until the year 1884, when he was in attendance for the last time. His health steadily failed him and on June 10, 1897, he died at his home. He was buried by the Grand Lodge, Past Grand Master G. W. Ball officiating. The loving hands of his brethren tenderly laid his remains in the silent tomb there to remain until the glorious resurrection morn. Thus ended the life of a good man and Mason.



JEREMIAH WRIGHT WILSON

JEREMIAH WRIGHT WILSON

Grand Master of Masons in Iowa (1876)

Born August 8, 1834, in Lawrence County, Pennsylvania

Died May 6, 1887, at Newton, Iowa

In the printed proceedings of the Grand Lodge of Iowa for the year 1878 we find a brief biographical sketch of Brother Wilson from the pen of Judge Horace S. Winslow, who for many years was his neighbor and friend. The writer testified to his high order of intellect, and many estimable traits of character. He was descended from Scotch-Irish parentage strong in the Presbyterian faith, strenuously opposed to all kinds of secret organizations as were all those holding to that religious creed in those days. His father died when the boy was but eight years of age. After attending the common school near his home he went to the academy located at Poland, Ohio, later entering Mt. Union College in the same state. He remained there until he had completed his collegiate course which was the foundation of his future career.

After graduating from college he decided to take up the study of law and entered the law office of McSweeney & Given, a leading firm of lawyers at Wooster, where he remained until he was admitted to the bar in 1855. Becoming strongly imbued with a desire to seek a new field for his future home he turned his footsteps towards the setting sun. Crossing the Mississippi River into the new state of Iowa he found himself in the village of Newton, Jasper County. Being so favorable impressed with the town and country he decided to locate there and make it

his future home, and there he resided the remainder of his life. We quote from Brother Winslow:

“As a lawyer Mr. Wilson is both practical and sound, without professing to be an advocate he has built up and today has a practice which can only be secured after years of patient toil and honest intelligent effort with a thorough knowledge of the law and the elementary principles upon which it rests, modest and unassuming in a marked degree, he is justly regarded as a safe advisor and reliable counselor.”

He was elected county judge in October, 1861, and held that office until the following August when he resigned and enlisted in the United States army as a private in Company K, Twenty-eighth Regiment, Iowa Volunteers, and served until September, 1864, when he was made adjutant of his regiment. At the close of the Civil War he returned to his home in Newton and resumed the practice of his chosen profession.

Brother Wilson received the Symbolic degrees of Masonry in Newton Lodge No. 59, in the summer of 1858. He was exalted in Gebal Chapter No. 12 in the fall of 1869, and was knighted in Oriental Commandery No. 22, at Newton in 1872. He filled nearly every office in these several Masonic bodies including that of presiding officer. He was the Master of his lodge for five consecutive years, commencing in 1869. Perhaps to him more than to any other one man is due the credit of infusing new life and energy into the minds of the members, arousing renewed interest in the work, increasing the attendance upon the meetings, and enlarging the membership in the several Masonic bodies to a remarkable degree. The result was that the town of Newton enjoys the honor of being one of the most enthusiastic Masonic towns of its size in this Grand Jurisdiction.

He was elected Grand Treasurer in 1870, a member of the Board of Custodians in 1871, and reelected in 1873.

Resigning the office he became Grand Master in 1878. He was quite active in Grand Lodge, being chairman of many of the most important committees. In 1875 he was appointed Deputy Grand Master. In the Grand Commandery he was elected Grand Junior Warden in 1873, and Grand Captain General in 1847.

Brother Wilson was married to Miss Mollie Helpteny March 18, 1859. She proved a helpmate in the fullest sense. Three daughters came to bless their home circle.

After completing his term of office as Grand Master, he attended the annual sessions of the Grand Lodge but twice (those of 1880 and 1881), probably because of failing health.

On May 6, 1887, at his home in Newton, he died as he had lived, a loyal citizen, an ardent Mason, and a devoted husband and father, respected by all and sincerely mourned by a large circle of admiring friends and brethren.

The Committee on Grand Masters' Address in 1887 said in part:

"Truly was Brother Wilson one of God's noblemen. His spirit has been released from its earthly tenement, and taken its flight to that bright celestial home above, his body has been consigned to the silent tomb and his memory we all delight to cherish."

ALBERT CUTLER ABBOTT

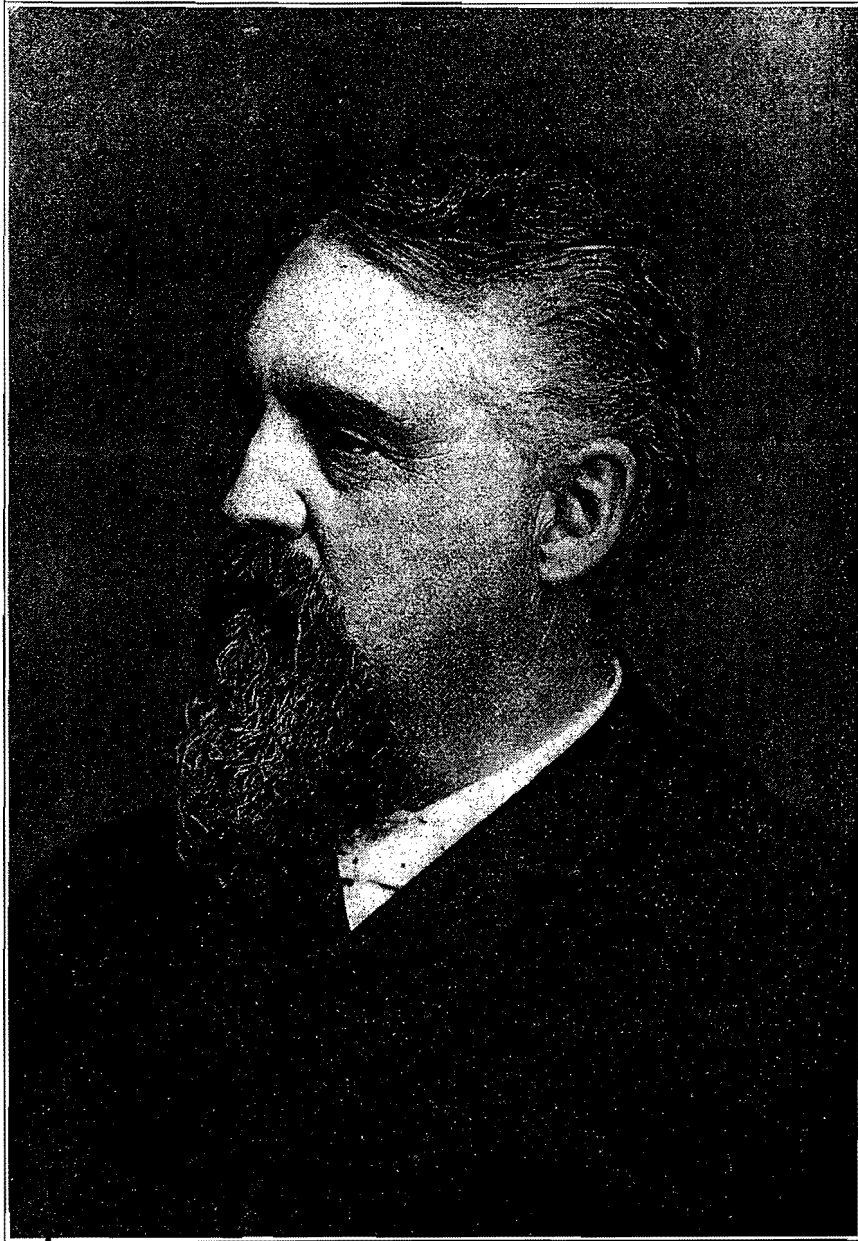
Grand Master of Masons in Iowa (1879)

Born October 10, 1836, at Andover, Massachusetts

Died January 7, 1903, at Marshalltown, Iowa

We read with interest of the lives of those distinguished brethren who have left the imprint of their strong personalities upon the pages of Masonic history. Men strong in their greatness coming upon the field of action full of enthusiasm and Masonic zeal, intensely interested in the work of the hour, give the best in them towards the advancement of the Institution. Their ability has been recognized and their service rewarded from time to time until at length they are chosen to the highest office in the power of their brethren to bestow. To be chosen Grand Master of Masons in such a jurisdiction as this is a supreme honor. Grand Masters retire from the exalted station amid the acclaim of their admiring brethren and after a few years "they are gathered into the land where our fathers have gone before us." This is one of the sad but inexorable conditions of life, moving us to so improve our time that we may leave some achievement that may benefit those that come after us.

Brother Albert C. Abbott was born in Andover, Massachusetts, October 10, 1836, and was fortunate in obtaining an academic education at Phillips Academy, Andover. In 1852 when he was but sixteen years of age he entered the employment of the mercantile house of Houghton, Sawyer & Company, of Boston, remaining with them for three years. Animated by the desire that was so general among the young men of the east of that day to try their



ALBERT CUTLER ABBOTT

fortunes in the west, he next engaged in the commission business with the firm of J. H. Bonham & Company of Chicago, Illinois. In the fall of 1856 he came to Iowa and found employment with the firm of Lane, Luse & Company at Davenport. In 1858 he entered the hardware house of Brewster & Dewitt of Davenport and remained with them until the fall of 1859, when he moved to Marshalltown, and engaged in the same line under the firm name of Myer & Abbott, afterwards Abbott & Kniesely. That firm enjoyed a very lucrative business. In 1872 they, in connection with Doctor George Glick, president of the First National Bank, erected and put into successful operation the Hawkeye Oil Mill with Brother Abbott as manager.

December 19, 1858, Brother Abbott was married to Miss Mary Watson. Their home was made happy by the advent of five interesting children who have long since arrived at maturity. From the sketch of Brother Abbott written by Brother D. C. Henderson in 1879 we quote:

"In person Brother Abbott was tall, well formed, of commanding presence, and fine address. His executive ability is far above the average, and with his thorough business habits, attested by a long, active, and uniformly successful business life, together with his accurate judgment and great familiarity with Masonic work and law, added to his ardent devotion to Masonry, he is well fitted for the high and responsible duties of Grand Master, to which he was elected recently (1879) by his brethren of the Grand Lodge of Iowa."

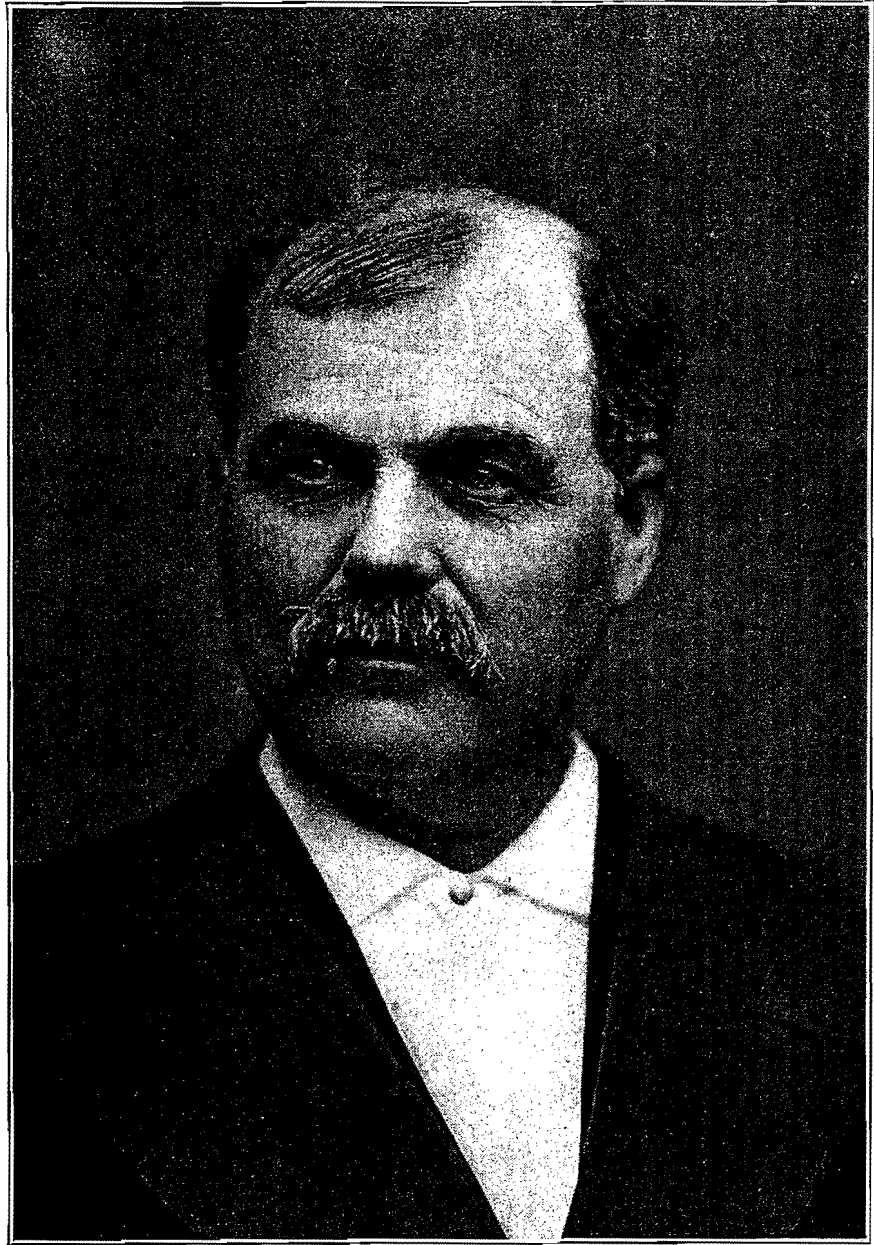
He was a public spirited citizen, deeply interested in educational matters, and was a valuable member of the school board of Marshalltown. He was made a Mason in Marshall Lodge No. 108 in 1863, and was elected Master of his lodge in 1866, and again in 1877. He was exalted in Signet Chapter No. 38, was elected High Priest in 1871, and again in 1874. He was knighted in St. Aldemar Commandery No. 30 in 1877. He was quite active in local

Masonic circles and regular in his attendance upon the stated meetings of lodge, chapter and commandery.

His first appearance in Grand Lodge was in 1866 as Senior Warden of his lodge. The next year he represented his lodge as its Master, and served upon an important committee. He did not attend Grand Lodge again for a period of ten years. In 1877 and 1878 he represented his lodge as a proxy for the Master, and again we find him serving upon important committees. In 1879 he was elected Grand Master. His case was an exception to the rule, of choosing the Grand Master from among the permanent members of the Grand Lodge, as we fail to find in the records that he ever held any elective office in that body before his election in 1879. His administration was characterized by the application of strict business principles to all of the affairs of high office, the growth in membership was substantial and conditions quite prosperous.

He attended the annual communications of the Grand Lodge only a very few times after retiring from the office of Grand Master, 1888 was his last appearance. In 1898 he was stricken with paralysis. He rallied for a brief time, but after suffering intensely for several years death came to his relief on January 7, 1903, at his home in Marshalltown. The funeral was conducted by Marshall Lodge, and was attended by many of the Grand Lodge officers.

During his last illness the Grand Lodge officers visited Marshalltown for the purpose of laying the corner-stone of the Public Library. They visited the home of Brother Abbott in a body and paid their respects to the beloved Past Grand Master, who lay upon the bed from which he never rose. It was an act highly appreciated and brought encouragement and good cheer to the suffering Brother.



JOHN NEWTON McCLANAHAN

JOHN NEWTON McCLANAHAN

Grand Master of Masons in Iowa (1880)

Born July 7, 1833, at Winchester, Ohio

Died November 30, 1904, at Corydon, Iowa

In the report of the Committee on Fraternal Dead to the Grand Lodge in 1905, a brief reference is made to the death of Past Grand Master McClanahan. We quote:

“Your committee never enjoyed the acquaintance of Brother McClanahan. He was a man of great force of character, strong in his convictions, and positive in his ideas. His record as a Union soldier and officer was an honorable one. In civil life he was prominent in the community in which he dwelt, being elected mayor of his home city. By the Masons of Iowa he was elevated to the position of Grand Master, and the record discloses the fact that his duties were discharged acceptably and with honor to himself and the Craft. He was of the older generation, one of the old landmarks that Time is slowly, but surely and relentlessly setting aside.”

From the remarks of Brother Parvin, Grand Secretary, we should judge that Brother McClanahan was somewhat retiring in his nature, modest to a fault, refusing his request to be “written up.” He was a product of the State of Ohio, which seems to have been the mother State for Grand Masters. More of the Past Grand Masters of Iowa were born in the Buckeye State than in any other. Pennsylvania and New York are close seconds, while in recent years many of our distinguished fellow citizens who are called to that office have been Hawkeyes “to the manor born.” Brother Parvin in a brief sketch of Brother

McClanahan in the Grand Lodge proceedings of 1880 said: "the parents were Presbyterians, and while human heart rebels as it ever will against the rigid doctrines of that stern old sect, it must be spoken as its crowning glory that its pure faith has produced more real and true patriotic liberty loving men in the mountains and hills of Savoy, Scotland, Ireland, France, and the United States than any other belief taught by men."

We know not whether or not the son followed in the footsteps of the father, but we do know that the old blood runs in the younger veins. Brother McClanahan was reared upon a farm which his father eventually lost by a defective title when young McClanahan was but fourteen years of age. With nine children to provide for, the outlook was gloomy indeed, but the subject of this sketch decided to care for himself. With his father's consent and his mother's blessing he went out from the home of his boyhood days, to take up the battle of life. He worked out by the day until he had saved enough money to enable him to complete his studies at the North Liberty Academy. In 1854 he removed to Iowa and located at Corydon, Wayne County, where he taught school. He was elected Justice of the Peace, studied law, and was admitted to practice in 1860. At the breaking out of the Civil War he enlisted in the thirty-fourth regiment Iowa Infantry, and was chosen Captain of Company "E" under the command of Colonel George W. Clark. He served during the entire war and received an honorable discharge. He next attended a course of law lectures at a law school in Cleveland, Ohio, and graduated in 1865 with the degree of L.L. D. and was admitted to practice in the United States Courts.

In 1874 he removed to Chariton, Iowa, where he entered upon the practice of his chosen profession. In 1878 he was elected Mayor of that city. He married Amanda M. Stafford of Ashland County, Ohio.

Brother McClanahan was made a Mason in Corydon Lodge No. 91 in 1858. He was soon thereafter elected Senior Warden of his lodge and represented it in Grand Lodge the following year, and for a number of years thereafter, when he was elected Worshipful Master. He was appointed Deputy Grand Master in 1874 by Grand Master Chapman. He was elected Grand Treasurer in 1876, and in 1880 was chosen Grand Master. He received the Chapter degrees in Chariton Chapter No. 22 in 1866. He was a charter member of Corydon Chapter No. 34, and its High Priest. He was knighted in De Payen Commandery No. 6, Knights Templar, of Oskaloosa, Iowa, in March, 1869, and was a charter member of Immanuel Commandery No. 50 at Chariton in 1887.

Brother McClanahan presided at the annual communication of the Grand Lodge in 1881, and was in attendance upon the session of 1882, but from that date until his death we are unable to find any record of his attendance. Why he should have so completely eliminated himself from the annual meetings of the Grand Lodge that had so highly honored him and to which he had evidently been warmly attached we know not. His interest in the local Masonic bodies continued unabated to the time of his death.

His demise occurred in Corydon on November 30, 1904. He left a loving wife and three daughters to mourn his departure. His remains were followed to the grave by a large number of Masonic brethren, his neighbors and friends, who from a long acquaintance knew and appreciated his many noble traits of character. In the report of the Committee on the Grand Master's address in 1905 we find the following:

"The passing of Past Grand Master McClanahan seemed like the severing of one of the few remaining links that bind this Grand Lodge to the historic past made famous in the annals of our Order by the glorious achievements of the pioneers of Masonry in Iowa."

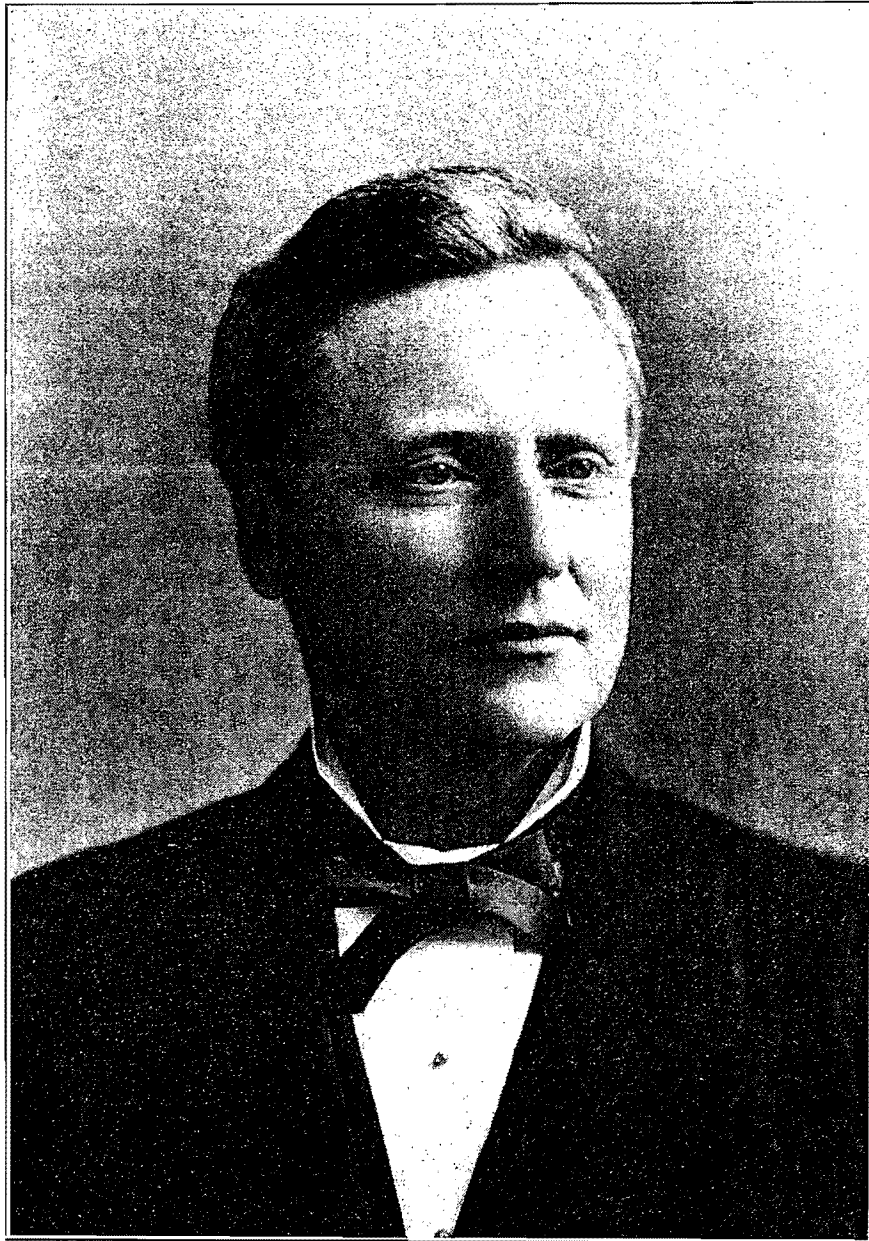
GEORGE BANTA VAN SAUN

*Grand Master of Masons in Iowa
(1881-1882-1883)*

*Born October 29, 1831, at Passaic, New Jersey
Died December 19, 1904, at Cedar Falls, Iowa*

When Brother Van Saun was elected Grand Master in 1881 a sketch of his life was written and published in the proceedings of that year, by his friend and brother, William R. Graham. We quote: "As Masonry is a progressive science and Science is a sort of coral growth laboriously built up by accretions of mind and the contribution of each mind, and naturally conditioned by the events,' so the deliberations and conditions of the leading minds representing the wishes and desires of one of the most progressive divisions known among the craft, have most happily selected one as standard bearer who is a 'chief among his equals,' fitted by experience, worthy through devotion, pre-eminent in knowledge of Masonic law and usages, respected by all, above reproach and of good report among the brethren — George B. Van Saun of Cedar Falls, than whom no name is more widely known in Iowa, identified as he has been for the past twenty-four years with its political, financial, and social history; but chiefly among the 'craft' have his abilities been recognized, his counsel sought, and his better parts known."

Brother Van Saun was born in Passaic, New Jersey, October 29, 1831. Left an orphan at the age of nine years he was deprived of a father's counsel and a mother's loving care. He attended the common school until he was fourteen years of age when he went to Lafayette College, located



GEORGE BANTA VAN SAUN

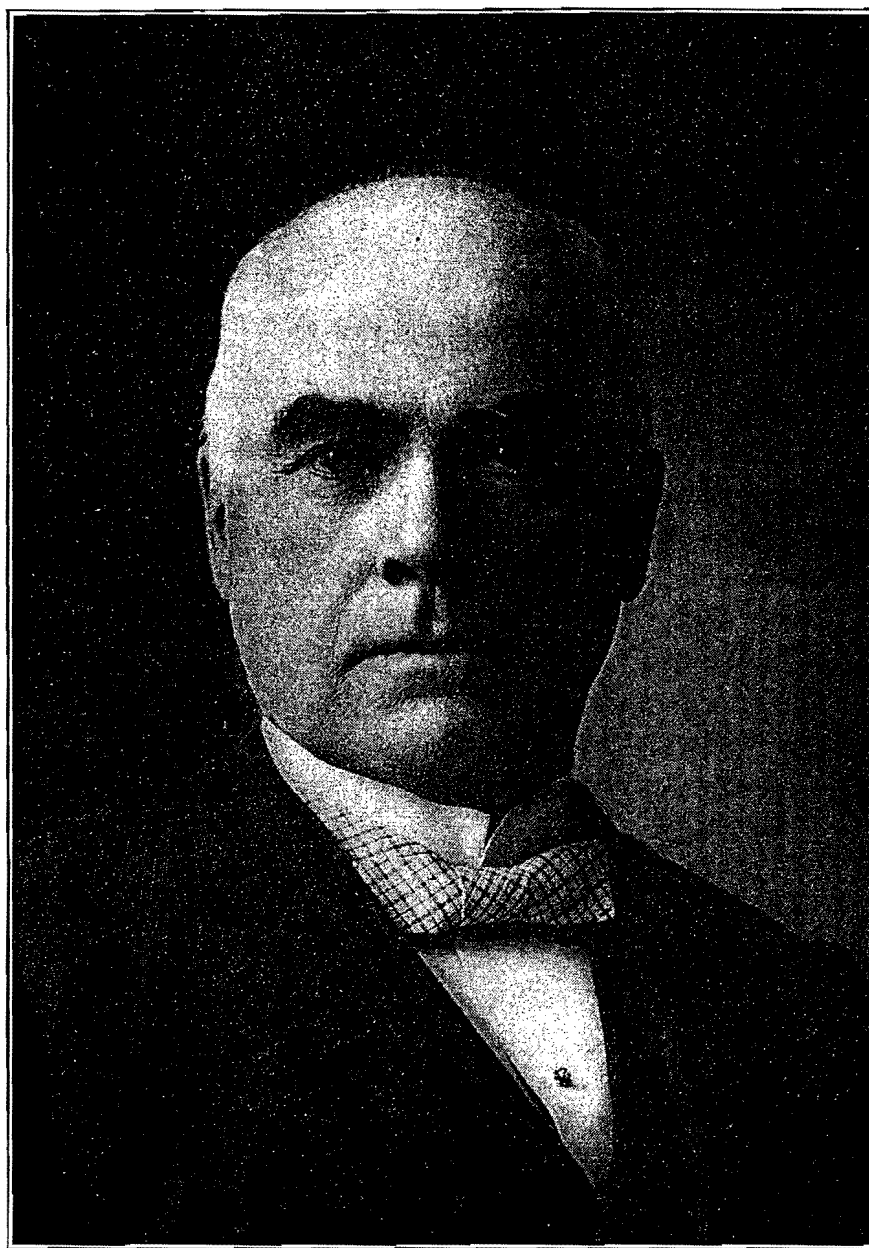
at Easton, Pennsylvania, for two years. Being unable to meet the expense of further schooling he found his way to New York City and succeeded in obtaining a position as book-keeper and later as cashier in a commercial house. In 1857 he located at Cedar Falls, Iowa, where he resided during the remainder of his life. He filled many positions of honor and trust in City, County and State government. He served one term as a member of the lower house of the Fourteenth General Assembly. Masonry was very dear to him and to its service he gave the best years of his life.

He was made a Mason in Blackhawk Lodge No. 65, at Cedar Falls in March, 1859, served as Senior Deacon for two years, was elected Senior Warden in 1862, and 1863, and Worshipful Master in 1865. He held that office for ten successive terms. During all those years he represented his lodge in Grand Lodge, serving upon many important committees and acquiring the experience that made his services invaluable to the Craft throughout the state. He was elected Junior Grand Warden in 1872, appointed Deputy Grand Master in 1880, and in 1881 was exalted to the high office of Grand Master and re-elected in 1882 and 1883. He presided over the deliberations of the Grand Lodge with dignity and rare judgment. He was regarded as a fine parliamentarian, and with his genial manners and tactful ways proved an ideal presiding officer.

He received the Chapter degrees in Valley Chapter No. 20, located at Cedar Rapids, in 1859, and the Orders of Knighthood in Palestine Commandery No. 2, Knights Templar, at Iowa City. He was a charter member of Baldwin Commandery No. 11, Cedar Falls, and its first Eminent Commander, serving in that office for nine successive years. He was elected Grand Generalissimo of the Grand Commandery of Iowa in 1871, and Grand Commander in 1877, but it was in Symbolic Masonry that his great work was done. After serving three terms as Grand Master he was elected a member of the board of Custodians, and served

for eighteen years with such men and Masons as Past Grand Masters Charles T. Granger, Wm. P. Allen and Charles C. Clark. He was regarded as one of the best Ritualists, and as Traveling Custodian visited nearly every lodge in the state, holding schools of instruction, conferring degrees, and keeping watchful oversight of the work as done by the subordinate lodges. Without doubt the good work done by Brother Van Saun in those formative years laid the groundwork of the high degree of perfection in the uniform rendition of the ritualistic work of today. Owing to failing health Brother Van Saun retired from the Board of Custodians in 1903.

He was one of the strong Masonic leaders of his day, a gentleman of the old school, a type which is fast disappearing in these later days. Upon his retirement from the Board of Custodians he devoted the remainder of his life to the quiet pleasures of the family circle, living in retirement in his beautiful home in Cedar Falls, where surrounded by loving relatives and kind friends he passed away December 19, 1904. He died as he had lived an upright man and Mason. His life was a bright and shining example that all might well emulate. Its influence will ever remain with his friends to soften the asperities of life. He was buried with Masonic honors by the Grand Lodge, Grand Master Sumner Miller officiating. In his annual address of 1905 Grand Master Miller said of him: "No Mason was better known in Iowa and few deserve more favorable mention. In the prime of his life, many of you present will recall with what dignity, courtesy, and promptness he imparted Masonic knowledge to the Craft, for almost a quarter of a century he devoted his entire time to this important work."



CHARLES TRUMBULL GRANGER

CHARLES TRUMBULL GRANGER

Grand Master of Masons in Iowa (1884-1885)

Born October 9, 1835, in Monroe County, New York

Since the organization of the Grand Lodge of Iowa, in 1844, many of Iowa's most distinguished citizens have been closely identified with the Masonic Institution, but among them there is no one whose name stands out more prominently than that of Brother Charles T. Granger. In the days of the Civil War, that tried men's very souls, he went forth in defense of the flag of his country, discharging his every duty faithfully and well. Upon the return of peace he laid aside the trappings of war, returned to his home and again entered upon the even tenor of a quiet life. Soon thereafter he was elected to the District Bench and from there elevated to the Supreme Court of Iowa.

Judge Granger having large experience as a lawyer and a judge with a naturally constructive mind has given inestimable service in perfecting the Code of the Grand Lodge. Today that Code stands a monument to his splendid ability as a jurist and a scholar. It is often called Granger's Code and is so complete in all of its provisions that rarely does a question arise that cannot be readily answered by reference to it. This work he has performed in addition to his labors upon the Board of Custodians of which he has been a member for many years and which has done so much towards securing a very high degree of uniformity in the ritualistic work in this Grand Jurisdiction.

Brother Charles T. Granger was born in Monroe County, New York, October 9, 1835. When but thirteen years of age he removed to Illinois, and in 1854 came to

Iowa, where he remained one year and then returned to Illinois. In 1860 he located in Allamakee County, Iowa, which he has since regarded as his home. In August, 1862, he enlisted and was made Captain of Company "K" Twenty-seventh Iowa Infantry, and served until the close of the Civil War. He served in the western army and received an honorable discharge for meritorious service. He was educated in the schools of Waukegan, Illinois. He took up the study of law while living on a farm in Illinois, and completed his studies at Waukon, Iowa, where he was admitted to the bar in 1860. He taught school in Mitchell County in 1861 and was elected superintendent of schools of that county, resigning that office to accept a commission from Governor Samuel J. Kirkwood, to recruit the Company, which he commanded during the Civil War.

He was elected judge of the circuit court in 1872, and was reëlected in 1876, and again in 1880, and again in 1884 without opposition. In 1886 he was elected to the district bench and elevated to the office of justice of the supreme court in 1888, where he served until 1901, presiding as chief justice in 1894 and 1900.

Brother Granger was married October 16, 1854, to Miss Sarah Werner at Osage, Iowa. They lived together till her death, June 2, 1862. In 1868 after returning from the war he married Miss Anna Maxwell at Waukon, Iowa, who died at Waukon on August 17, 1890. Two children were born to them, a daughter who died in May, 1891, after having grown to womanhood, and a son, Rolla S., who resides at Eureka Springs, Arkansas, where he is engaged in business.

Brother Granger was made a Mason in Antioch Lodge, at Antioch, Illinois, in 1860. He affiliated with Waukon Lodge No. 154 in 1865 where he still holds membership. He filled the office of Master of his lodge a number of times. He was made a Royal Arch Mason in Markwell Chapter No. 30, at Lansing (now located at Waukon), in April, 1869,

and still retains his membership in that Chapter. He was created a Knight Templar in Beauseant Commandery No. 12, at Decorah, Iowa, in 1883, and is still a member there.

His first appearance in Grand Lodge was in 1880 as a representative from his lodge. In 1881 Grand Master Van Saun appointed him Senior Grand Deacon, the first and only appointive office he ever held. In 1882 he was elected Senior Grand Warden and was chosen Grand Master in 1884, and again by acclamation in 1885, an unprecedented honor. During his administration the Grand Lodge Library building was completed and the Masonic Library removed from Iowa City, where it had been located for a number of years, to the new Library building at Cedar Rapids. There was a good substantial growth in membership during his two years' service as Grand Master. Upon the retirement of Past Grand Master E. A. Guilbert as a member of the Board of Custodians of the work in 1887 Brother Granger was appointed to fill the vacancy. This office he has continued in ever since, covering a period of more than a quarter of a century. He has been a member of the Committee on Masonic Jurisprudence and its chairman for many years. This Committee is composed of all the living Past Grand Masters.

While Brother Granger takes a deep interest in all of the several branches of Masonry of which he is an honored member his great life work has been done in Symbolic Masonry. He retired from active life a number of years ago, possessed of a competency of this world's goods and being desirous of enjoying the comforts of a quiet life. He has ever since devoted his energies and his time toward the upbuilding of Ancient Craft Masonry in Iowa, bringing to this congenial work a mind ripe with experience and education. The Fraternity has been quick to appreciate his unselfish labors. He enjoys the warm friendship and sincere regard of the entire Masonic Fraternity in perhaps a greater degree than any other Mason in Iowa, yet he is ever

the same, modest, unassuming gentleman. Being a fine parliamentarian and a most vigorous debater, he actively and most effectively participates in the business of the annual sessions of the Grand Lodge. It is sincerely hoped by the Masonic Fraternity of Iowa that his days may be long and that he may be spared to give it the benefit of his vast knowledge and sound judgment. While he regards Waukon as his home, he passes portions of his time each year basking in the bright sunshine of Southern California, or with his son at Eureka Springs, Arkansas, in the heart of the blue Ozarks.



WILLIAM PAGGETT ALLEN

WILLIAM PAGGETT ALLEN

Grand Master of Masons in Iowa (1886)

Born September 18, 1824, in Mason County, Kentucky

Died March 24, 1898, at Dubuque, Iowa

At the funeral of Brother William P. Allen in Dubuque, which was very largely attended by friends, neighbors and brethren, who, during the passing years had learned to love him, for his many estimable traits of character, Rev. Brother Arnold Shanklin, D. D., officiated, and said in part: "One marked characteristic of this good man, which has made itself felt with all who have known him, was his absolute sincerity in life, and character. He had no tolerance of cant and show. He never seemed to be or tried to be other than he really was. No one ever doubted him, no one ever impugned his motives. All his methods were direct, with no ulterior or selfish ends to be gained: Hence he had the absolute confidence and respect of every one who knew him. No kind of temptation, no allurements, no seeming advantage, no apparent gain could induce him to forsake the path of integrity, or prove false to his own convictions. There is an old German proverb, 'the clear is the true,' and this might be applied to W. P. Allen. His heart was clear and pure. His associates never detected aught but purity in his words or acts. In music there is an expression, 'just intonation' where all chords or intervals are given in purity or exact mathematical ratio. The music of this life had in its purity the 'just intonation.' Mentally and morally he was cast in a large and strong mould, a man of sterling integrity. Of him it was said:

*"His strength was the strength of ten,
Because his heart was pure.'"*

Past Grand Master William P. Allen was born in Mason County, Kentucky, September 18, 1824. When he was six years of age his father removed to Harrison County, Kentucky, where he remained for seven years. Brother Allen, during these years, was privileged to attend school in the log school house for three months each year. His father was a millwright who though uneducated was industrious, and like a majority of those sturdy pioneers helped to lay broad and deep the foundations of the mighty western states. He had a farm upon which young Allen was obliged to work as so many of our great men of today have had to do.

In 1837 the family removed to St. Louis, and from there shortly after to a farm in the sparsely settled interior of the state. Here our Brother remained until 1840, when at the age of sixteen, he started out for himself. He went to St. Louis and obtained a situation as an apprentice in the office of the "New Era," a newspaper published there. Here he remained for four years learning thoroughly the "Art preservative of all arts." In 1844 his health becoming impaired, he left the printers case and sought to regain his health by an out-door life. He went to the small mining town, which has since grown into the large and flourishing city of Dubuque, Iowa; and for four years followed the life of a miner in the lead mines.

In 1848 he entered the services of the "Good Samaritan Drug Store" owned by Doctor Timothy Mason and for four years labored industriously and studied hard to master the business that was to be his life work. He scientifically equipped himself with a view of doing business for himself and in 1851 he branched out in a small way and from a modest beginning succeeded in building up a large and prosperous business. In 1885, he was bereft of both a loving wife and a beautiful and promising daughter, leaving him almost without family ties. This but naturally intensified his attachment for the "Noble science and royal art," to which he gave so much of his time in later years.

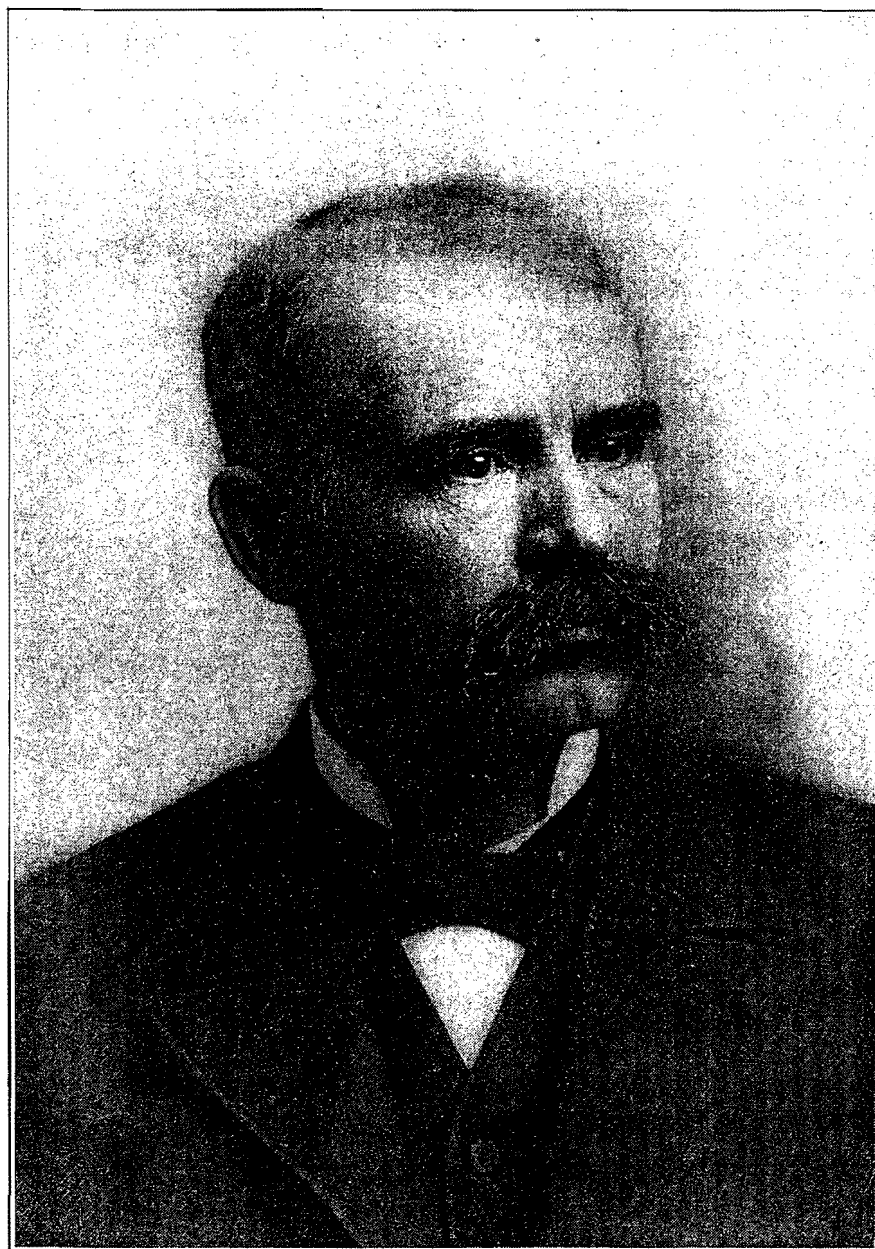
At the age of thirty-one he was made a Mason in Metropolitan Lodge No. 49, at Dubuque, and was immediately appointed Tyler, thus actually beginning his shining Masonic career at the lowest round of the ladder. In 1855 he was elected Secretary of his lodge, and the next year Senior Warden. He served six years as Master and in 1870 refused the reëlection which was unanimously tendered him. He was then elected Treasurer, which office he held for many years. He was exalted in Dubuque Chapter No. 3, in December, 1855. In 1857 he was elected High Priest and from 1859 to 1863 served as Treasurer. In 1873 he again became High Priest and afterwards filled almost every station. He was a valuable worker in the Grand Chapter, serving upon important committees and in 1836 was elected Grand Scribe.

He was a charter member of Siloam Commandery No. 3, in 1857, having been knighted a short time before in Palestine Commandery No. 2, Iowa City. From 1859 to 1870 he served as prelate and in 1871 was elected Eminent Commander serving for three years. But it was in the Symbolic degrees that his great work was done. For many years he was a regular attendant upon the annual sessions of the Grand Lodge. He served upon many important committees in that body, was elected Senior Grand Warden in 1869, and subsequently Deputy Grand Master. In 1863 he was elected Custodian of the work to fill the unexpired term of Past Grand Master John Scott, who vacated the office when he went to the front. He served as Custodian until 1865. In 1875 he was reëlected to that office which he continued to hold up to the time of his death in 1898, at Dubuque, Iowa. His services upon the board during all those years were invaluable to the Craft. In 1886 Brother Allen was elected Grand Master, an honor which came to him rather tardily as the crowning event of a long Masonic career. He was recognized as a ritualist of extraordinary ability, and devoted much time to the study of Masonry that he loved so well.

We quote briefly from the writings of Grand Master E. A. Guilbert, who was his neighbor and friend for so many years:

“The record of the life of such a man as Allen is worthy of being preserved in the Annals of the Grand Lodge of Iowa, which has honored itself in honoring him. May that noble life be an example to the coming generation of Masons who are destined to take up the burdens the older Masons will soon lay down. A better example cannot be found in our varied history, and it will be truly said of him when he shall go hence he was a man of sound brain, clean hands, and a true heart; he left no duty undone, ever doing well that which he was called upon to do, and his fame will be perennial in our Iowa Masonic homes, as a shining illustration of voluntary and effective Masonic service, which was like

“ ‘*The constant service of the antique world,
When service sweet for duty, not for need.*’ ”



EDWIN CARLETON BLACKMAR

EDWIN CARLETON BLACKMAR

Grand Master of Masons in Iowa (1887-1888)

Born September 7, 1835, at North Woodstock, Connecticut

Died October 7, 1900, at Burlington, Iowa

In the Grand Lodge proceedings of 1888, Brother T. S. Parvin, Grand Secretary, inserted a sketch of the life and services of Past Grand Master Blackmar, in which he paid a glowing tribute especially to his Masonic labors. We quote:

“No Grand Master has ever devoted more (if as much) time and labor to the management and government of the Grand and Subordinate Lodges, and sought with more wise and careful thought to advance their interest and promote the general welfare of the Craft in Iowa, than our present Grand Master. He rounds the year and crowns it with a success boding of larger activity and greater usefulness in the future, if his faithfulness but ‘become the active and enlightened’ practice, rather than ‘the spasmodic exemplification of the Masonic graces,’ in his successors, and now as his year draws to a close, if asked to name the leading features of his administration as Grand Master, we would without hesitation reply: A thorough knowledge of the details of lodge and Grand Lodge work and duties, and especially in the relations of the former to the latter, a well studied knowledge of his own position and a firm resolve to do his duty, his whole duty, and nothing but his duty, as he understood it, regardless of how it might effect him personally. This he did and the result has now become a matter of recorded history.”

Brother Blackmar was born at North Woodstock,

Windham County, Connecticut, September 7, 1835, and removed to Washington County with his parents when but three years of age. He resided in that and adjoining counties until their removal in 1853, to Glenwood, Mills County, Iowa, then regarded as the far west. His father entered some government land and opened a shop as the "village blacksmith," assisted by his son, the subject of this sketch, who later entered the employ of the United States Indian Agent at Bellevue, Nebraska Territory, for a brief time but because of sickness returned to the paternal roof.

Owing to his father's limited means and the conditions of the country the son had but little chance to acquire the education usually gained in the common schools of the present day. He went to Beverly College (a college in name only) where he remained two years, paying his way by serving as janitor. Owing to sickness of the principal the college was closed. He then found employment in a machine shop at Harmar, Ohio, with the intention of learning the trade of machinist, but soon thereafter the proprietor failed and the shop was closed. He next worked on a steamboat, named the "Buckeye Belle," plying on the Ohio and Muskingum rivers, as assistant engineer, until the 12th of November, 1852, when the steamboat exploded its boilers, killing and wounding quite a number of persons. Young Blackmar was severely scalded, but in time fully recovered. At the age of nineteen he attended for a term or two the public schools at Glenwood, Iowa, but gave up the hope of ever securing a collegiate education, and turned his attention towards securing remunerative employment.

In 1864 he removed to Des Moines, Iowa, and entered the employ of Mills & Company, printers, publishers and blank book manufacturers. He remained there until 1867 when he removed to Burlington, Iowa, and became a partner in the firm of Acres, Blackmar & Company, publishers and printers, in which business he continued with marked success during the remainder of his life.

In 1857 he married Miss Rebecca Coolidge, daughter of Hon. J. W. Coolidge, one of the founders of Glenwood, Iowa. Two children were born to them: a son, and a daughter. The wife was stricken with the dread disease, consumption, and died November 16, 1870, at their home in Burlington, Iowa. In 1873 he married his second wife Mrs. Hannah A. Charles, *nee* Winter, at Marion, Iowa. She survives him and is a resident of Burlington. At the breaking out of the Civil War, Brother Blackmar recruited a company and in the fall of 1861 entered the service as captain of Company F, Fifteenth Iowa Infantry. At the battle of Shiloh in April, 1862, he was wounded by a shell which caused him to resign his commission and return home. After a period of five months having recovered from his wound he entered the service as adjutant of the Thirty-first Iowa Infantry. He served with this regiment until the surrender of Vicksburg, when on account of ill-health he was forced to permanently leave the service, return to his home and engage in more peaceful pursuits.

December 6, 1856, soon after attaining his majority Brother Blackmar was made a Mason in Glenwood Lodge No. 58, at Glenwood, Iowa. Upon removing to Des Moines he affiliated with Pioneer Lodge No. 22. He was exalted in Corinthian Chapter No. 14, of Des Moines and received the Order of the Temple in Temple Commandery No. 4, of that city. Upon his removal to Burlington he became a member of Des Moines (the old) Lodge No. 1, and Iowa Chapter No. 1, and later became a charter member of St. Omer Commandery No. 15. Still later he withdrew from membership with Des Moines and united in the organization of Malta Lodge No. 318, and during the remainder of his life he was a constant attendant at the meetings and an active member of all these Masonic bodies. He was Junior and Senior Warden of Glenwood Lodge No. 58, Secretary and Senior Warden of Pioneer Lodge No. 22, Senior Warden and Master of Malta Lodge No. 318, Scribe and King of

Iowa Chapter No. 1, and was appointed Grand Principal Sojourner of the Grand Chapter in 1897. He also served as Generalissimo and Commander of St. Omer Commandery No. 15.

His first appearance in Grand Lodge was in 1874 as Senior Warden of Malta Lodge No. 318, and for the next six years he represented his lodge either as Master or as proxy for some of its officers. In 1880 he was elected Grand Treasurer. In 1886 he was appointed Deputy Grand Master and in 1887 he was elected Grand Master and reëlected in 1888. He was a very earnest worker, throwing his whole heart into whatever he became interested in and his love for Masonry was deep and lasting. His whole life was an exemplification of energy and perseverance. He lifted himself out of conditions that surrounded him. Though born in comparative poverty like many of our Past Grand Masters he by his own endeavors, became a successful business man and a distinguished Mason, respected and loved for his many sterling qualities of head and heart.

*“What doth the poor man’s son inherit?
Wishes o’erjoyed with humble things,
A rank adjudged by toil worn merit,
Content that from employment springs,
A heart that in its labor sings;
A heritage it seems to me,
A king might wish to hold in fee.”*

—LOWELL.

Brother Blackmar continued to attend the annual communications of the Grand Lodge after he retired from the office of Grand Master in 1889, until the year 1899. He was chairman of the Committee on Masonic Jurisprudence in 1890, and in 1895, he was appointed a Trustee of the Grand Charity Fund, which position he held at the time of his death. This occurred October 7, 1900, at his home in Burlington. The funeral-services were conducted by

Grand Master W. L. Eaton, assisted by the Grand Officers of the Grand Lodge. His remains were taken to Marion for interment, and were accompanied by many sorrowing friends. We quote from one of his home papers:

“A veteran Mason, he gave the best of his life’s thought and effort to Masonry, in which his interest never flagged nor abated, and the distinguished services he has given the Masonic cause hold a conspicuous place in the history of the order of our state. As the nestor of our home bodies and within the sacred precincts of the lodge room and through the closest association of many years do we know him best and have learned the true worth of his rugged, upright, noble character. His wise counsel, ever ready words of encouragement, his cheery, hearty, fraternal greetings, all will be missed, alas how sadly missed. With sorrow beyond the power of words to express, we can but submit to the inevitable.”

JAMES DEKALB GAMBLE

Grand Master of Masons in Iowa (1889-1890)

Born November 8, 1836, in Pickaway County, Ohio

It is comparatively an easy task to write a sketch of the life of a man after he has ceased from his labors, and laid aside the working tools of life. But when we write of one who is still in the flesh, full of life and mental vigor, it is entirely another matter. If we tell a plain, unvarnished tale, he may conclude we have done him bare justice, or else we may stand charged of having gone to the other extreme and been somewhat fulsome in our endeavor to do the subject justice. Having been acquainted with Judge Gamble for a number of years, we feel that his prominence in both public and Masonic circles entitles him to more than a passing mention.

He was born November 8, 1836, and in the following year, while he was yet an infant his parents moved from Pickaway County, Ohio, to McLain County, Illinois, where they resided until the spring of 1849, when they moved to Marion County, Iowa. There Brother James D. Gamble grew to manhood. There he has passed most of his life, and there he still resides.

Reared upon the farm, he was brought up to severe work and experienced many of the hardships and privations of the pioneer days in Iowa. He attended McGee College near Macon, Missouri, during the years 1858 and 1859. Desirous of securing an education he applied himself closely to his studies and while yet in college decided to take up the study of law. He pursued his study assiduously until 1860 when he was admitted to the bar. As



JAMES DE KALB GAMBLE

a lawyer he attained marked success. In 1861 he enlisted in Company D, 4th Iowa Infantry and soon secured a first lieutenant's commission, serving until August, 1863, when he was honorably discharged because of failing health. He was later appointed deputy provost marshal for Poweshiek County, Iowa, and served in that office until 1864, when the office was abolished.

May 10, 1864, he was married to Miss Cynthia J. Wright, only daughter of Larker Wright, the first banker to do business as such in Knoxville. That union was blessed by four children, one of whom died in infancy. The two remaining sons and one daughter reside in Des Moines.

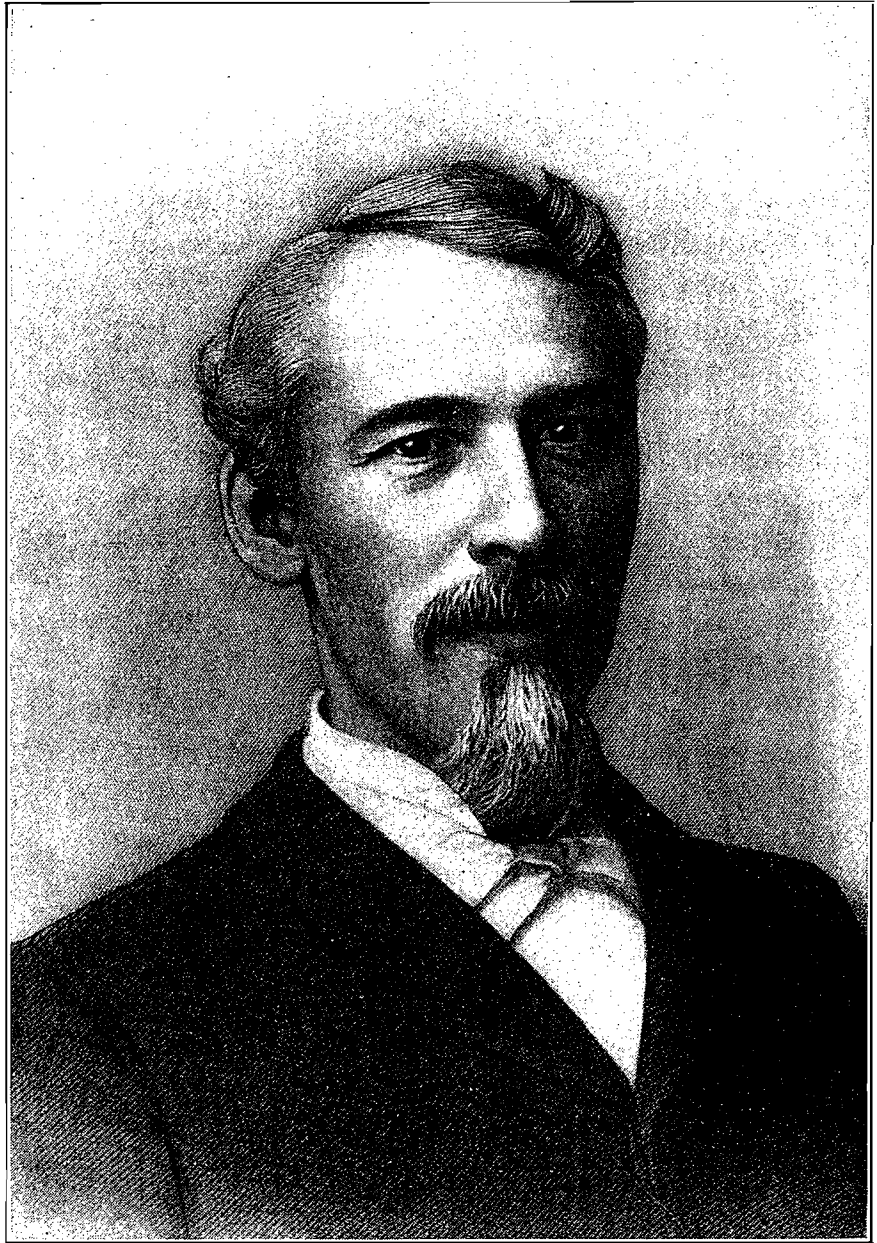
In 1865 Brother Gamble was elected to the lower house of the 11th General Assembly. In the spring of 1870, he moved with his family to the city of Independence, Kansas, where he resided several years and practiced law. He returned to Knoxville in the fall of 1875, and has since resided there. In 1895 he was elected to the office of county attorney of Marion County. In the summer of 1896, he was nominated as the republican candidate for judge of the 5th judicial district of Iowa, to which he was elected by a handsome majority. He held the office until 1911, when he retired to private life.

He received the degrees of Symbolic Masonry in Oriental Lodge No. 61, at Knoxville, in 1860. In 1864 he was elected Senior Warden of his lodge and in 1865, Worshipful Master. He was reëlected in 1866 and again in 1884. He took an active part in the business of the Grand Lodge. In 1882 he was chairman of the Committee on Chartered Lodges, and was elected Junior Warden at that session, appointed Deputy Grand Master in 1884, elected Grand Master in 1889, and reëlected in 1890. For several years he was a member of the Committee on Masonic Jurisprudence, and when the Grand Charity Board was created in 1894, Brother Gamble was appointed a member thereof, a position that he still holds. During his term

as Grand Master the Cerneau trouble was at its height, the conditions that existed tested his ability to command and his determination to be obeyed. He was assuredly the man of the hour, as subsequent events have amply proven.

He received the Capitular degrees in Keystone Chapter No. 32, at Independence, Kansas, while residing there in 1873. He was knighted in DePayen Commandery No. 6, at Oskaloosa, Iowa, in 1890. He has been a member of Kaaba Temple at Davenport since 1890, and in October, 1896, received the Scottish Rite degrees, up to and including the thirty-second in Des Moines Consistory. He has since received the honorary degrees of K. C. C. H. of that Rite.

While Brother Gamble has a most profound regard for Masonry in all its branches, his great work has been largely confined to the Ancient Craft Masonry. To the upbuilding of the Symbolic degrees he has devoted the best years of his life. Possessed of a competency of this world's goods he has retired from active life, and is quietly living a peaceful life within the charmed circle of his home, enjoying the satisfaction of having endeavored in all of the affairs of life, to have so lived as to command the respect and love of his neighbors and friends. He is still in the possession of good health, which promises him many years of activity in the cause of Masonry. As a member of the Board of Trustees of the Grand Charity Fund he is deeply interested in the splendid work that is being accomplished in relieving the necessities of the indigent Master Masons, their widows and orphans. Masonic charity appeals very strongly to Brother Gamble as it does to the heart of every true Mason throughout the land.



RALPH GURLEY PHELPS

RALPH GURLEY PHELPS

Grand Master of Masons in Iowa (1891-1892)

Born January 26, 1846, at Monmouth, Illinois

Died March 10, 1898, at Atlantic, Iowa

We find an excellent sketch of Brother R. G. Phelps in Volume XIII of the Grand Lodge proceedings. It was written by Brother Theodore S. Parvin, Grand Secretary, at the time of Brother Phelps's election to the office of Grand Master. He said, "biographies should be written when the subject of the sketch has made it entire by death," and it devolves upon us to rewrite a brief sketch of the life and Masonic service of one of the most active and prominent Masons that has ever presided over the fortunes of Free Masonry in the State of Iowa, a brilliant lawyer and a fine parliamentarian with an abiding confidence in himself, and a clear conception of the peculiar conditions that existed in the Masonic circles of Iowa during his occupancy of the office of Grand Master of Masons in Iowa. By his great ability and tact he was able to guide the Grand Lodge of Iowa into a harbor of peace and safety, where it has enjoyed a condition of harmony and prosperity ever since, a debt of gratitude that the Masons of Iowa owe to the memory of Past Grand Master Phelps.

Brother Phelps was one of the few Grand Masters who was a product of the west. He was born at Monmouth, Illinois, of good old English stock. His father Porter Phelps was a Connecticut Puritan, a direct descendant of the first Phelps child born in America to William Phelps the emigrant and member of the Dorchester congregation. His mother was born in New York of Welsh

parents and with her husband removed to Warren County, Illinois, in 1837. Brother Phelps like so many of our Grand Masters was raised upon a farm with several brothers and sisters. He was reared in the Presbyterian faith and in the strength of his belief and the firmness of his character, he possessed some of the characteristics of the Calvinists without any of their austerity.

He attended the common schools of that day and later Monmouth College from which he graduated in 1867, with high honors, being the class valedictorian. He took up the study of law, and in 1868 was admitted to practice in the supreme and state courts of Illinois. The same year he came to Iowa, remaining a while in Des Moines where he was admitted to the bar. In 1868 he removed to Atlantic, Cass County, where he continued in the practice of his profession until his death, which occurred in the spring of 1898.

In 1871, he was married to Miss Alice Hardenburgh, who was a native of Ulster County, New York, and a descendant of a Dutch family, connected with the "Hardenburgh purchase." Two sons came to gladden their home circle, and Brother Phelps gave his best efforts and personal care to the development of his boys' minds along the line of a taste for books and literary culture that might mature into the noble qualities of a ripened manhood.

Deeply impressed with the beauties of Masonry, Brother Phelps was initiated in Pymosa Lodge No. 271, at Atlantic, September 27, 1874. He was exalted in Ophir Chapter No 84. R. A. M., August 27, 1877, and knighted in Kedron Commandery No. 42, K. T., at Atlantic, May 24, 1882. He filled several stations in Lodge, Chapter and Commandery, and for a number of years was Master of his lodge. His Masonic worth was highly appreciated in the Grand Lodge. He first appeared there as Master of his lodge in 1881, and for several years thereafter he represented his lodge as proxy for one or the other of the War-

dens. He was appointed upon important committees and by his work the Grand Lodge soon learned to know that he was a man of worth and decided ability. In 1884 he was appointed chairman of the Committee on Appeals and Grievances. The duties that year were unusually burdensome, as a Past Grand Master was on trial before the Grand Lodge, for a grave misdemeanor, and the investigation of the case devolved upon that committee. It discharged its duties in a manner entirely to the satisfaction of the Grand Lodge. In 1885 he was appointed Deputy Grand Master, and also chairman of the Committee on Grand Master's Address. He was elected Senior Grand Warden in 1889, and reelected in 1890. He was chosen Grand Master in 1891 and again in 1892. He took an active part, and was one of the most prominent speakers in the session of 1890, in defense of the integrity and sovereignty of Grand Lodge when it was so fiercely assailed by misguided brethren instigated by outside influence. He was a forceful, convincing speaker, chaste in his language and plain in his style, he was ever the polished gentleman, while he ruled the Grand Lodge with a velvet glove, which covered a hand of steel. He devoted his spare moments to his books and was the possessor of a fine private library, from which he derived great pleasure. While he served the Grand Lodge faithfully for many years, rounded out and completed by two years' service as Grand Master, he attended the annual sessions but twice thereafter (1894 and 1895), but his interest in Masonry never flagged to the day of his death. He appreciated highly the honors that had been showered upon him by his Masonic brethren, honors most worthily bestowed and borne. His memory will ever be held and fondly cherished by those who were his associates and friends during his active career not only as a Mason, but as a business man of his city and state.

His death occurred on March 10, 1898, at his home in

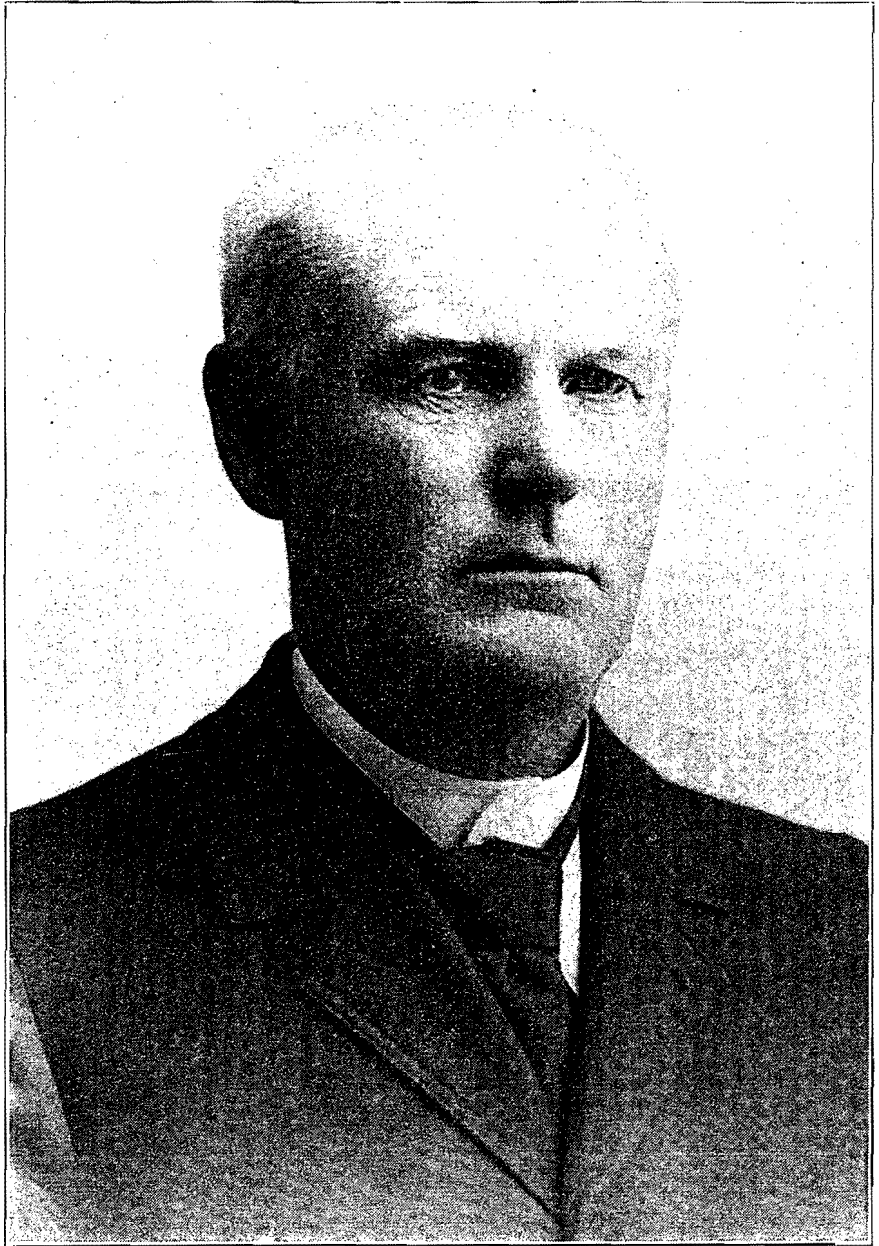
Atlantic. He was laid at rest with the beautiful and impressive Masonic funeral service, Grand Master A. R. Dewey officiating, assisted by most of the officers of the Grand Lodge and a large attendance of prominent Masons from the state. The beautiful tribute paid by Grand Master Dewey to his life long friend and brother is worthy of especial mention:

“Brethren, here I could easily halt and weep, for to record the death of Past Grand Master Phelps is one of the saddest acts of my life, for

*“How sweet a life was his; how sweet a death;
Living to wing with mirth the merry hours,
Or with his genial tales the heart to cheer;
Dying to leave a memory like the heath,
Of summer full of sunshine and flowers,
A grief and gladness in the atmosphere.*

“It is our destiny in life to meet and to know some characters who by their personal bearing and identity attract us, and we early find ourselves retained in their intellectual embrace to be continued only to be broken by some unnatural or fatal cause. To you and to myself, and to all Masons of Iowa, such a person was Ralph Gurley Phelps.

“Possessing all the elements of true manhood, all the attributes of honor, all the qualities of a Mason, we felt his power, yet we knew not from whence the power came. His greatness appeared to be in his gentleness, lending with it a captivating influence; he attracted to him all who knew him.”



LIBERTY EATON FELLOWS

LIBERTY EATON FELLOWS

Grand Master of Masons in Iowa (1893-1894)

Born August 22, 1834, at Corinth, Vermont

Died July 17, 1912, at Lansing, Iowa

When we contemplate the history of this country and the marvelous accomplishments of the past, and fully realize the conditions of the present with the unrivaled possibilities of the future, we are naturally led to study the lives and characters of those men who have contributed so much towards the making of a Nation, and especially of those who aided in giving to the State of Iowa the proud position it occupies today in the great sisterhood of states.

The history of our State is filled with the names of many men who having been born elsewhere came here in the early days, took up the responsibilities of good citizenship, and bore cheerfully the burdens and cares that were necessary to be borne by all in the great and patriotic undertaking of the building of a state and who can in their later years look back over the past with the satisfaction that comes from the realization of a well spent life. Such was Brother Liberty E. Fellows, the subject of this sketch.

Brothers L. E. Fellows was born at Corinth, Orange County, in the State of Vermont, on August 22, 1834. His father was Hubbard Fellows and his mother was Mary Ann Fellows. His boyhood days were spent upon a farm which generally afforded plenty of hard work, without very much in the way of recreation, or schooling either. Brother Fellows was fortunate in obtaining a common school and academic education in his native state. At the

age of twenty-two he left his native state and wended his way towards the then great undeveloped middle west, where the deer, buffalo, and Indians still roamed over the virgin prairie soil. He remained a while in Greene County, Wisconsin, where he taught school and pursued his studies.

Then he went to Fond du Lac, Wisconsin, where he found employment in a large saw mill. Later he continued his travels as far west as St. Paul and Minneapolis, and returned again to Greene County. From there he traveled by team west, crossing the Mississippi River near Lansing, Iowa, and remained for a time at Milton or Village Creek, which at that time (1857) was a thriving and prosperous village. Here he taught school and continued his studies as best he could. For a time he was employed in the office of the county auditor and county treasurer, devoting every moment of his spare time to the study of law

In the spring of 1862 he was admitted to the practice of law. On July 4, 1861, he was married to Miss Mary Sophronia Reed. In 1862 he opened a law office in Lansing where he continued to reside during the remainder of his life. He built up a large and lucrative practice by close application and a sincere regard for the interests of his clients. He was elected to the House of Representatives in 1866, and was a member of the lower house in the 11th General Assembly. In 1870 he was elected to the State Senate and served in the 12th and 13th General Assemblies.

He was appointed a member of the board of trustees of the state insane asylum at Mount Pleasant in 1872, serving on that board for ten years. In 1894 he was appointed judge of the district court (thirteenth judicial district) and was elected and reëlected ever since, having been on the bench at the time of his death. He was a member of the Methodist Episcopal church, having joined in 1872.

He was made a Mason in Evergreen Lodge No. 144,

at Lansing in January, 1866. He became very much interested in the Masonic degree work and was quite regular in his attendance upon the lodge meetings. After serving in various positions in his lodge he was elected Master and acted in that capacity seven consecutive years. His first appearance upon the floor of the Grand Lodge was in 1874, as Master of his lodge. His ability was soon recognized and he was placed upon important committees at every annual communication of the Grand Lodge. In 1888 he was appointed on the Committee on Library, and the same year elected Junior Grand Warden. In 1892, he was appointed Deputy Grand Master by Grand Master Phelps, and the very next year was elected Grand Master, and reelected in 1894. He assumed the duties and responsibilities of Grand Master just as the Grand Lodge was emerging from its life struggle against internal dissension and discord. It was his mission to harmonize conflicting elements and restore peace and harmony among the Masonic Craft of Iowa, to heal the sore places and establish an era of good fellowship. In this he was so eminently successful that the most satisfactory relations among the Masonic Craft were established and have continued unbroken down to the present time. His administration was marked by great ability and rare good judgment. The task that confronted Brother Fellows at the very beginning of his administration was not an easy one, but he brought to his high office a well trained judicial mind, developed by long experience upon the bench, well prepared to weigh carefully the questions as they presented themselves for solution, and with eminent fairness to decide them upon their merits.

He continued to attend every annual communication of the Grand Lodge until the year 1912, evincing great interest in all that transpired during each session. He entertained most decided opinions and when interested in any question under discussion expressed himself in clear, forceful language. He prepared the Report on Fraternal Corres-

pondence in 1908 and it was regarded as a model paper in elegance of diction and clearness of thought. He was recognized as one of the mentally strong men in the Grand Lodge of Iowa. He was possessed of a quiet demeanor with a large reserve force and each succeeding Grand Master looked to him for counsel and advice when considering some of the annoying and complex questions that constantly presented themselves for solution.

In February, 1912, he was taken down with a severe attack of pneumonia from which he partially recovered, and hopes of his ultimate restoration were entertained, but other complications set in which he was unable to throw off and his soul took its flight, July 17, 1912, at his home in Lansing, Iowa. At the request of his family a quiet home funeral was held, July 19, from the house, conducted by his pastor, Rev. J. C. Wharton of the Methodist Episcopal church. His sons acted as pall bearers.

Grand Master Hutchinson in his obituary notice said in part: "As I sit in my library and write of him and think of his being taken from us, the clouds hang low and the day is dark, and I turn aside to mourn with my brethren, my heart calls on me to go on and write more, but why say more? The true Mason, the righteous law maker, the just judge, the loving husband, and father, the kind and loving brother, the Christian man and Mason is dead and we mourn. Let us build a monument to him as he lived — an upright Christian man and Mason.

*"Soft on the sunset sky,
Bright daylight closes,
Leaving when light doth die,
Ashes of roses.*

*"When love's warm sun is set,
Love's brightness closes,
Eyes with hot tears are wet,
In hearts there lingers yet
Ashes of roses."*

Corner Stones Laid by Grand Lodge

CORNER STONES LAID BY GRAND LODGE

1866-1912

DATE	KIND OF BUILDING	PLACE	WHO OFFICIATED	ORATOR
Aug. 2, 1866	School House	Des Moines	J. M. Griffiths	
Oct. 28, 1866	School House	Independence	D. S. Deering	D. S. Watson
Nov. 29, 1866	Episcopal Church	Cedar Falls	G. B. Van Saun	
June 6, 1867	Methodist Episcopal Church	Davenport	C. G. Peck	T. S. Parvin
July 4, 1867	Cedar Co. Soldiers Monument	Tipton	J. W. Kynett	
June 3, 1868	U. S. Ct. House & Postoffice	Des Moines	R. Mickel	{ J. A. Kasson E. A. Guilbert
June 24, 1873	County Court House	Sac City	D. C. Early	
	Methodist Episcopal Church	Fairview	S. M. Mowatt	
	Methodist Episcopal Church	Ft. Dodge	S. B. Olney	
June 17, 1875	Universalist Church	Cedar Rapids	E. A. Guilbert	
June 7, 1876	Exposition Building	Des Moines	H. W. Rothert	C. C. Cole
June 29, 1876	County Court House	Sioux City	G. W. Wakefield	
June 29, 1876	County Court House	Webster City		
Aug. 9, 1876	Masonic Hall	Centerville	H. W. Rothert	
Oct. 25, 1876	Public Building	Creston	H. W. Rothert	
July 6, 1877	Masonic Hall	Malcolm	Z. C. Luse	
Oct. 4, 1877	Acad. of Natural Sciences	Davenport	Z. C. Luse	T. S. Parvin

Nov. 6, 1877	Library	Davenport	Z. C. Luse	John F. Dillon
June 21, 1877	County Court House	Elkader	P. C. Young	
Aug. 14, 1877	County Court House	Bloomfield	W. J. Law	
July 27, 1878	School House	Wapello	John Hale	
July 4, 1879	Masonic Temple	Oskaloosa	H. W. Rothert	
July 4, 1881	Public Library	Keokuk	G. B. Van Saun	H. W. Rothert
June 20, 1881	Methodist Episcopal Church	Fontanelle	S. S. Bean	
Sept. 15, 1881	Masonic Temple	Chariton	J. N. McClanahan	
June 24, 1881	Methodist Episcopal Church	Lake City	L. F. Danforth	
Dec. 18, 1882	Masonic Temple	Red Oak	W. H. Hunter	
Aug. 29, 1882	Iowa State Normal	Cedar Falls	G. B. Van Saun	{ Dr. A. L. Frisbie B. R. Sherman
May 7, 1884	St. Luke's Hospital	Cedar Rapids	G. B. Van Saun	W. S. Perry
May 7, 1884	Iowa Masonic Library	Cedar Rapids	G. B. Van Saun	T. S. Parvin
Sept. 19, 1883	City Hall	Bedford	W. F. Randolph	
Oct. 11, 1883	Masonic Temple	Council Bluffs	G. B. Van Saun	T. S. Parvin
Nov. 7, 1883	Masonic Temple	Des Moines	G. B. Van Saun	E. K. Young
Nov., 1884	Court House	Marshalltown	A. C. Abbott	
July 4, 1885	Insane Hospital	Clarinda	C. T. Granger	B. R. Sherman
June 6, 1887	Masonic Temple	Davenport	W. P. Allen	Jas. T. Lane
July 4, 1887	G. A. R. Hall	Bedford	A. R. Dewey	
Oct. 7, 1887	Chamber of Commerce	Sioux City	G. B. Van Saun	

CORNER STONES LAID (*continued*)

DATE	KIND OF BUILDING	PLACE	WHO OFFICIATED	ORATOR
June 24, 1889	College Building	Humeston	G. B. Van Saun	
July 13, 1889	Court House	Sac City	D. C. Early	
July 22, 1889	Temple Block	Estherville	G. B. Van Saun	
Oct. 30, 1889	Highland Park College	Des Moines	J. D. Gamble	{ Col. E. J. Goode A. L. Frisbie Isaac Brandt
June 20, 1890	Court House	Corning	G. B. Van Saun	
July 4, 1890	Court House	Red Oak	J. D. Gamble	Gov. Horace Boies
Oct. 22, 1890	Court House	Hampton	J. D. Gamble	Rev. J. W. Geiger
July 4, 1891	Court House	Fairfield	R. G. Phelps	M. L. Temple
July 4, 1891	Court House	Clarion	C. H. Cogswell	
July 4, 1891	Court House	Greenfield	Crom Bowen	
Aug. 12, 1891	Episcopal Church	Sioux City	R. G. Phelps	
April 20, 1892	Court House	Eldora	R. G. Phelps	G. W. Ball
June 12, 1894	Masonic Temple	Stuart	L. E. Fellows	
	Ia. Soldiers & Sailors Monu't	Des Moines	L. E. Fellows	Jas. Harlan
June 27, 1895	Masonic Temple	Marion	Geo. W. Ball	
July 27, 1895	Christian Church	Milton	J. C. Holland	T. S. Oadams
Sept. 12, 1895	Armory Building	Chariton	J. C. Copeland	

May 24, 1896	African M. E. Church	Ft. Madison	J. S. R. Scoville	
May 28, 1896	Episcopal Church	Mapleton	G. W. Carhart	
Aug. 11, 1897	Chapel Industrial School	Mitchellville	Geo. W. Ball	{ F. M. Drake Sydney Foster
June 24, 1897	Masonic Temple	Cedar Rapids	A. R. Dewey	{ A. R. Dewey J. R. Hackley T. S. Parvin
Sept. 3, 1897	Firemen's Block	New Hampton	A. R. Dewey	
June 20, 1898	High School	Glenwood	W. M. Lamb	
Aug. 28, 1898	Episcopal Church	Clinton	W. S. Gardner	
Sept. 20, 1898	Masonic Temple	Marengo	Geo. W. Ball	
Nov. 11, 1898	Masonic Temple	Waterloo	Matt Parrott	
July 13, 1899	Masonic Temple	Eagle Grove	Thos. Lambert	R. M. Hunter
July 4, 1900	Court House	Spencer	Gilbert Baldwin	
Dec. 14, 1900	High School	Council Bluffs	H. W. Rother	
Aug. 30, 1900	Masonic Temple	Shenandoah	F. W. Craig	
Nov. 2, 1900	Masonic Hall	Fremont	L. C. Blanchard	
April 21, 1902	High School	Des Moines	L. J. Baker	
Aug. 15, 1902	Masonic Temple	Harlan	W. S. Gardner	W. T. Shepherd
Aug. 25, 1902	Carnegie Library	Marshalltown	W. S. Gardner	J. K. Black
Aug. 28, 1902	Masonic Temple	Creston	W. S. Gardner	H. M. Towner

CORNER STONES LAID (*continued*)

DATE	KIND OF BUILDING	PLACE	WHO OFFICIATED	ORATOR
April 20, 1903	Court House	Des Moines	W. S. Gardner	A. B. Cummins
April 16, 1903	Public Library	Eagle Grove	Chas. Havkole	B. P. Birdsall
May 21, 1903	Court House	Centerville	F. S. Moffett	
July 3, 1903	School House	Garden Grove	S. H. Amos	M. L. Temple
Aug. 25, 1903	School House	Bloomfield	T. P. Bence	J. W. Potter
Aug. 5, 1904	Public Library	Iowa Falls	Sumner Miller	J. W. Wells
Sept. 15, 1904	Public Library	Winterset	F. W. Craig	A. W. Wilkinson
Sept. 30, 1904	Public Library	Marengo	Geo. W. Ball	F. B. Gucker
Oct. 12, 1905	Public Library	Storm Lake	W. H. Norris	G. I. Long
Oct. 14, 1905	Court House	Vinton	W. H. Norris	{ Cato Sells Senator Whipple
June 3, 1907	Consistory Cathedral	Clinton	W. F. Cleveland	L. P. Allen
Aug. 24, 1906	Masonic Temple	Carroll	W. F. Cleveland	W. F. Cleveland
Aug. 31, 1906	High School	Greenfield	W. F. Cleveland	Edmond Nichols
May 23, 1907	Court House	Leon	W. F. Cleveland	H. M. Towner
Aug. 15, 1907	School House	Humeston	R. M. Hunter	M. L. Temple
June 24, 1907	Masonic Temple	Battle Creek	F. M. Cole	
July 30, 1907	Masonic Temple	Boone	Chas. P. Tucker	
Aug. 18, 1909	Masonic Temple	Marshalltown	D. W. Clements	

Sept. 21, 1909	K. P. Temple	Waterloo	D. W. Clements	
June 14, 1910	Municipal Building	Des Moines	F. S. Treat	
July 22, 1910	Public Library	Osage	F. W. Craig	Judge Clyde
Aug. 16, 1910	Inter-State College	Harlan	F. W. Craig	W. F. Cleveland
April 25, 1911	Postoffice	Decorah	F. W. Craig	{ L. E. Fellows
				{ H. H. Green
Sept. 14, 1911	School House	Royal	Gilbert Baldwin	
Sept. 19, 1911	School House	Milford	C. E. Narey	E. E. Hastings
				{ J. F. Newton
Sept. 30, 1911	Federal Building	Ames	Louis Block	{ Champ Clark
				{ L. Block
Oct. 27, 1911	School House	Kingsley	C. E. Kilborne	J. Rausch
May 3, 1912	High School	Wapello	A. S. Lawrence	A. S. Lawrence
May 22, 1912	Masonic Temple	Des Moines	Louis Block	F. W. Craig

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