

enced the church but will need to look to other authors for an analysis of how the church influenced the political currents in the state.

The author does not try to deal with theological controversies, although he does not deny genuine disagreement. Those concerned with how Methodism coped with biblical criticism, evolution, humanism, and modern science will not find many clues in this book. On the other hand, those who wish to focus the scholar's microscope on one geographic area and examine how Methodism in Iowa spent its ecclesiastical and spiritual energy in the past will find that Nye has blazed a fairly interesting and clear trail. The book invites others to join with more specialized studies.

Freemasonry in Iowa: An Historical Narrative, by Keith Arrington. Highland Springs, VA: Anchor Communications, 1989. x, 124 pp. Illustrations, index.

REVIEWED BY PETER H. JAYNES, KIRKWOOD COMMUNITY COLLEGE

Beginning in 1840 with a lodge opening in Burlington, Freemasonry in Iowa expanded during the next 145 years to all sections of Iowa and claimed approximately fifty-six thousand members in 1985. In the meantime, at least 674 lodges had opened, more than 215 became defunct or merged, and well over one hundred thousand males had been members. Also, two "research lodges," a few "allied bodies" and "side degrees," attempts at "Masonic education," seven "Masonic magazines," a library, various forms of charitable work, and two Masonic nursing homes were or are visible components of Freemasonry in Iowa.

To this basic material, the author adds relatively little to make this work of interest to readers, whether Masons or not. Admirable in a work like this, in addition to mentioning the expulsion of many unnamed Masons for various infractions of the Masonic code, is the portrayal of prominent Masons with ordinary personal traits of jealousy or desire for power, authority, or profit. Mention of other "warts," such as squabbles over ritual and the use of "ritual ciphers," the nonpayment of dues, and forms and legitimacy of organization help "flesh out" the story.

Briefest mention of the relationship between railroad routes and the creation and survival of lodges and of the fluctuating growth and decline of lodges and membership provides something of interest to the social historian and to readers interested in the history of Iowa and Iowans. But brief mention is all there is. If post-Civil War railroads were influential in the spreading of people in Iowa and in the creation

and viability of towns and Masonic lodges, what was the impact of automobiles and better highways, of the contraction of railroad service, of consolidated high schools, and of television on the lodges? Who were the Masons as the decades passed and how did they differ from the members of other fraternal and civic organizations and from other male Iowans? What did Freemasonry do for Iowa and Iowa life? Why was there a decline in qualified and capable authors for articles in Masonic magazines and bulletins (3)? What "Mormon influences" had to be purged from Iowa Masonry and why (10)?

Perhaps out of deference to the Masonic position held by the author, this work is further marred by much that apparently slipped by the editor. The material relating to the numbers of lodge members, "demits," and "extinct" lodges found in chapters three to six could have been placed more effectively in a single table, freeing space for the inclusion of other material. In several instances, reference is made to something or a question is raised, but the point is not discussed. Then why mention it at all? Why, for example, was Parvin Lodge No. 85 forced to surrender its charter in 1860 (32), and why did Hiram Lodge surrender its charter in 1888 (5)? Inconsistencies of style relating to magazine titles and magazine article citations, numerous one-sentence paragraphs (eight on pages four and five), inappropriate capitalization (61-62), punctuation problems (6), the lack of references to cited works (1-3), and other infelicities abound. In general it reads like a poorly prepared freshman term paper.

In the foreword, the editor states that "Iowa has never had a proper Masonic history. . . . what was needed was a short, concise, well-written history of the Craft in Iowa" (vii). Unfortunately, after the publication of this book, these statements are still true.

"A Secret to Be Buried": The Diary and Life of Emily Hawley Gillespie, 1858-1888, by Judy Nolte Lensink. Iowa City: University of Iowa Press, 1989. xxvi, 445 pp. Illustrations, notes, bibliography, index. \$35.00 cloth, \$12.50 paper.

REVIEWED BY SUSAN ARMITAGE, WASHINGTON STATE UNIVERSITY

"A Secret to Be Buried" represents a double labor of love: historically, in Emily Hawley Gillespie's effort to maintain a daily diary over a period of thirty years; and recently in Judy Nolte Lensink's fine condensation and analysis of the diary for us today. A more timid person would not have undertaken this formidable project. Lensink confronted 2,500 pages of writing concerned not with "important" historical events but with the details of everyday life. Part of the undertak-

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