

Mormon Church. I personally, of course, don't think the Authorities of the Mormon Church want to have any part in Masonic affairs, and we must be able to convince our own members that the secret ballot is entirely adequate and sufficient to protect [against] any undesirable character, whether Mormon or non-Mormon, from being accepted in Masonry, and it is the fault of any one Lodge if the investigation of the committee is not sufficient to cover this phase of a man's qualifications. But it should not be done on the basis of his religion no matter what that may be, as long as he conforms to the vows required of a Mason.

I don't think we can carry on any controversy with these people who are so prejudiced that they will not listen to reason or logic, but I think that we have to take different tactics and be sure not to do something that might delay and hinder our efforts, rather than help.

I know that you want to do everything you can to bring a satisfactory solution to this question in Utah, and please let me have your thoughts as to what might be done to eliminate this fear that the rank and file seem to have here. This is what we have to overcome, and I know it will take some time to do it, but I think in time it can be done.

Hope you will be coming up this way to see us before very long. I am sending you a copy of Jed Woolley's history summary from the Transaction in Illinois and Utah Grand Lodge sessions with respect to this question. You will note particularly that in Illinois they made no mention of the Mormon Church whatsoever. This history is, I am sure, entirely factual and true, and we have to convince people that we are now living in 1967 under entirely different conditions. Please keep this material that I have sent you from Jed entirely confidential, because I don't think he desires to have it scattered around any more than to a very few people.

With very best wishes and warm personal regards,

Very sincerely yours,

[signed] Lincoln

Death brought to an abrupt close Lincoln's further participation in this assignment given him by S.G.C.C. Luther A. Smith, 33°.

UTAH MASONRY FORMALLY DECLARES ITSELF ANTI-MORMON

Much of the action regarding anti-Mormonism at the 1925 Utah Grand Lodge Communication is attributable to the incumbent Grand Secretary, Sam Henry Goodwin.

Sam Henry Goodwin was raised January 27, 1898 by Fraternal Lodge No. 71, F.&A.M., of Farmington, New Hampshire. On March 3, 1903 he transferred his membership to Story Lodge No. 4 at Provo, Utah and served as its Master during the year 1909. He again transferred his membership on December 8, 1919; this time to Mt. Moriah Lodge No. 2 of Salt Lake City. On that date he was elected Secretary of the Lodge. Previously he had served as Utah's Grand Master for the year 1912. On February 19, 1920 he was elected Grand Secretary. These two offices constituted part of his secretariat until his retirement, January 25, 1944.

Goodwin was a trained Protestant minister and came to Utah as a professional anti-Mormon in the employ of a Protestant missionary enterprise.

I was rather well acquainted with Goodwin for some two decades. I found him distinctly opinionated, notably conceited, and annoyingly arrogant. He was usually garrulous, enjoyed hearing his own voice, and scarcely ever listened to anyone else. Generally he was inclined to be irascible and cantankerous. His views and his ways were always the right ones. He was markedly lacking in the characteristics and qualifications of a scholar. Regrettably, he was totally devoid of objectivity regarding anything relating to Mormonism. He had an intense

personal interest in ornithology.

Shortly after assuming the office of Grand Secretary, Goodwin became interested in local writing. He initially compiled several brief pamphlets; each devoted to a sketch of the history of one of Utah's early lodges. Several of these were enlarged and amplified for subsequent printings. From the early '20s to the late '30s he assiduously pursued his anti-Mormon inclinations; the results of which appeared as pamphlets published by the Grand Lodge of Utah.

Goodwin had a marked obsession which serves unquestionably to identify his thought processes and his pre-determined goal. He apparently underlined heavily and extensively, as well as making accompanying marginal notes, in every publication he scanned--regardless of the ownership of the item. If the material wasn't anti-Mormon, he didn't use it. He also cleverly lifted quotes out of context. Volume after volume--frequently borrowed--attest to his habits and practices. His script is essentially unique and self-identifying, so there is never any doubt or question.

For his "research" on Mormonism, the Grand Lodge paid for the publications he requested. As Grand Secretary, all the volumes of the Grand Lodge library were in his sole charge with the personal responsibility to add book plates, mark and catalogue them. Many such purchases were never identified at all nor ever catalogued.

In his home Goodwin had a room with floor to ceiling shelving on the four walls, except for the door and windows. At

the time of his death these shelves were completely filled with books. The exact number and the specific titles of all are not known, but a great many of them were "borrowed" from the Grand Lodge library and he never returned them to their rightful owner. Immediately following Goodwin's death, his heirs sold all the books to a book dealer who had, in turn, sold all of them before any intimation of the transactions reached the Grand Lodge. Not a single page was ever returned to the library or recovered by the Grand Lodge.

I have documented evidence which shows that included among these volumes was a bound file of the Mormon Millennial Star; complete from the first issue to the date of Goodwin's retirement. Rare book dealers inform me that such a collection would easily bring a minimum of \$5,000 on today's market. Also unreturned to its proper repository was one of the earliest minute books of Mt. Moriah Lodge. This was sold for \$20.00 by the dealer.

I am personally and extremely well acquainted with the Assistant Grand Secretary who responsibly ordered many of the books requested by Goodwin for the library; even better acquainted with the prominent book dealer who secured possession of the books and papers following Goodwin's death; and best acquainted of all with the wealthy, accomplished principal purchaser of this valuable and costly Masonic collection.

Goodwin retired from the office of Grand Secretary, January 25, 1944, and died June 10, 1951; a period of almost

8-1/2 years. Not to have returned the "borrowed" books to the Grand Lodge library in that lengthy time period appears to signify intentional, deliberate retention by personal decision for the pecuniary gain of his heirs. One is virtually left with the sole conclusion that Goodwin knowingly chose to defame his character by his self-motivated actions.⁹

A few words of background history may be helpful in understanding Goodwin's vigorously intent motivation in his pursuit of anti-Mormonism.

In the early 1920s George Henry Dern, 33°, and Dr. Arthur Cornelius Wherry, 33°, with the support of other Lodge leaders, introduced a radical, innovative concept into Wasatch Lodge No. 1 which was generally favored by the Lodge brethren. Both Dern and Wherry had served as Worshipful Master of the Lodge and each had occupied the Grand Master's chair of the Utah Grand Lodge. Dern was the sixth governor of the State of Utah, holding the office from 1924 to 1932. In President Franklin D. Roosevelt's cabinet, he served as Secretary of War from March 4, 1933 to his death on August 27, 1936. Dr. Wherry was a prominent Salt Lake City dentist, active in civic affairs, and for a number of years a highly esteemed member of the Board of Regents of the University of Utah.

Dern introduced the thought that the time had come in

⁹Mervin B. Hogan, Some Basic Facts Pertaining to Mormonism and Utah Freemasonry, Research Lodge of Utah, F. & A.M., August 17, 1976, 31 pp. (Typescript)

Utah for Wasatch Lodge No. 1 to notify the Utah Grand Lodge and her sister constituent lodges of the jurisdiction that the long standing, mutual, unwritten, verbal agreement to adamantly and totally preclude all Mormons from Utah Masonry was an attitude no longer justified nor tenable. His conclusions were based on sound moral and Masonic principles; entirely consistent with the widely recognized sterling character attributed to this exemplary Mason and leader.

His thesis was simply that most of the members of Wasatch Lodge were well acquainted with local fellow citizens who had been born, baptized, and possibly reared, in the Mormon Church but who were not active, not devoted, or--in some cases --even interested Church members. These nominal Mormons would not formally apostatize or dissociate themselves from the Church because of family ties and pressures, reasons due to political, economic, business or other like interests, or possible personal subjective involvements. But these acquaintances were good men and true and were well known as such by their Masonic friends. Many of these so-called, non-practicing Mormons would like to be Masons and would readily petition for the degrees if they could do so honorably, without personal stigma, and without causing emotional embarrassment to their families or their friends and associates in the marketplace.

Dern urgently advocated that petitions for the degrees from such well qualified, creditable, and desirable candidates be encouraged and entertained by Wasatch Lodge No. 1. This