In 1831, when the young Frenchman Alexis de Touqueville, toured the United States, he already noted a national characteristic for forming organizations. "Americans of all ages, all conditions, in all dispositions," he tells us, "constantly form associations....If it is proposed to inculcate some truth or to foster some feeling by the encouragement of a great example, they form a society." Toqueville was fascinated by the American experiment with democracy and suspected a close relationship between the voluntary associations he observed and the system of democratic government. In "Democracy in America", he states:

Thus the most democratic country on the face of the year is that in which men have, in our time, carried to the highest perfection the act of pursuing in common the object to their common desires and have applied this new science to the greatest number of purposes. Is this the result of accident, or is there in reality any necessary connection between the principle of association and that of equality.

An astute observer, Toqueville recognized that associations played an important role in American society of the 1830's. From volunteer fire companies to temperance organizations, from historical societies to college fraternities, Americans have continued to form associations to accomplish common goals and to share common experiences. Among thousands of organizations, none have been more responsive to changing needs and concerns than the large number of fraternal societies that date from the 18th century to the present offering members fellowship, mutual aid, self improvement, and shared values.

Since it opened in 1975, the Scottish Rite Masonic Museum of our National Heritage has been collecting artifacts and written materials dealing with the history of Freemasonry and other fraternal organizations. Although the museum’s main focus remains American history, a panel of museum directors and prominent historians who convened for a planning symposium in 1978 urged the museum to concentrate its collections and research on the subject of fraternal organizations in America. They felt that the subject was important and one that had been neglected by museums and scholars. The research and collecting that has taken place over the past ten years has confirmed Toqueville’s opinion that "nothing...is more deserving, attention than the intellectual and moral associations of America....In the democratic countries the science of association is the mother of science; the Progress of all the rest depends upon the progress it has made."

At the time of Toqueville’s visit, fraternal organizations were already a 100-year-old tradition in America. Beginning in the 1730’s with the establishment of lodges of Freemasons in Philadelphia and Boston, fraternal organizations took root and prospered on Americans soil. Many with transplanted from Europe, others developed here, but all patterned themselves after Freemasonry to include ritual, regalia, and secret passwords. A variety of aims characterize these organizations – co-operative insurance, social or political change, patriotism, protection of labor interests, and personal virtue, and public abstinence.

From Masonic lodges to Grange halls, all fraternal organizations share basic similarities. Rituals and degrees borrow exotic titles and dramatic scenarios from ancient legends, historical incidents, or mythology. Bonds of secrecy held establish solidarity among members. Regalia provides fantasy and drama; the lodge provides fellowship; and death and sickness benefits offered a sense of security prior to Social Security, pension plans, and medical and life insurance.

Freemasonry, the earliest of the fraternal organizations established in America was transported from England in the 1730’s as a philosophical society associated with the liberal ideas of the Enlightenment, yet steeped in the ancient tradition of the stonemasons’ guilds. Early lodges in America and England met in taverns or private homes. Good fellowship and strong spirits often accompanied the philosophical discussions of new ideas while the rituals were designed to educate and improve moral virtues. The symbols of Freemasonry were drawn from a wide variety of 18th-century sources that included stonemasons’ tools, classical architecture, the beehive of industry, the anchor of hope, mourning symbols, and heraldry. An account book of a Philadelphia Lodge, dated June 24, 1731, is the earliest lived in record of an American Lodge, although earlier accounts of the British Masonic items in America suggest that Americans were familiar with Freemasonry before 1731. American lodges were chartered by the Grand Lodge of England established 1717, the Grand Lodge of Ireland established 1729, or the Grand Lodge of Scotland, 1736.

Freemasonry in America grew rapidly and played an important role in the social and political history of the country. Meeting in public taverns, 18th-century Masonic lodges provided a vehicle for the popularization and spread of new ideas that included the equality of man, the power of reason over dogma, and the existence of natural laws. These radical ideas eventually formed the basis for American arguments favouring political separation from Great Britain.

During the Revolutionary Period, Freemasonry served as a unifying influence. Relations among the American colonies had often been characterized by jealousies, territorial disputes, and widely diverse ethnic, social and religious groups. By 1775, Masonic lodges established in each the 13 colonies served as a common denominator to help bring the divergent groups within the colonies into a single national entity. At least nine of the signers of the Declaration of Independence and many of the military leaders of the Revolution were Freemasons. George Washington’s Masonic affiliation was an important ingredient in his role as military and political leader of the new nation. Masonic ties and patriotism were so closely entwined during this period that they virtually merge in popular usage. The ideas of equality, reasons, and brotherhood of man, inherent in Freemasonry, had been translated into American independent and democracy. In searching for a style that would represent the newly formed United States, American craftsmen, many of whom were
members of the fraternity, quite naturally turned to the well-known system of symbols that Freemasonry provided.

In America, the most widespread use of these emblems as decoration dates from the last quarter of the 18th-century and continues through the 1830's. So many of the individuals involved in the Revolution were Freemasons the Masonic imagery, often combined patriotic symbols, can be found on almost every type of decorated object used in America and can truly be considered a national style that went beyond the exclusive use of the fraternity of Freemasons. The most dramatic example is probably the use of the all seeing Eye and pyramid on the Great Seal the United States, but Federal style furniture, clocks, anglo-American ceramics, Chinese Export porcelains, glassware's, and textiles, as well as specific Lodge furnishings and regalia also attest to the prominence of these symbols in the 18th and 19th-century America.

In addition to remaining one of the most popular fraternal organizations in America from the 18th century to the present, Freemasonry has also served as a model for the many other organizations that proliferated in the 19th century. Following the pattern set by Freemasonry, other American fraternal groups developed a similar didactic style using symbols to teach democratic principles and personal virtues in a changing American society, much as Freemasonry taught its own moral system. Because Freemasons were often involved in establishing new fraternal orders, many incorporated Masonic symbols in their own rituals. Thus the square and compasses, beehive, hour-glass, and clasped hands appear among the symbols of many organizations. While the earliest fraternal artifacts are almost exclusively Masonic, by the 19th century other groups joined Freemasonry with similar types of decoration and artifacts. The 19th century provides a chronology of fraternal organizations whose foundings parallel important developments in American social and cultural history.

Odd Fellowship originated the England as early as 1745. Similar to Freemasonry, it has degrees and symbols and teaches moral lessons in its ritual. Thomas Wildey and other English Odd Fellows who emigrated to America organized the Independent Order of Odd Fellows beginning with a Lodge in Baltimore, Maryland, in 1819. The main symbols of the order are the three links representing Friendship, Love and Truth; clasped hands, and heart in hand. The Odd Fellows differed from Freemasonry by offering a more specific beneficiary program in which members systematically contributed to a fund from which sick or distressed members, their widow, and orphans could be paid. By the end of the 19th-century, in part due to its insurance aspects, Odd Fellowship equaled or even outstripped Freemasonry in membership. Many men belonged to both organizations. The large membership of Odd Fellows in the mid-19th century is supported by the number of interesting decorative arts pieces with the symbols of the organization that are found from this period. The three links, the heart in hand, and clasped hands of Odd Fellowship became almost as prevalent as the square and compasses.

The 1830's marked a new period of growth for fraternal organizations in America. The Ancient Order of Foresters, based on the legends of Robin Hood, was established in America in 1832, followed in 1834 by the Improved Order of Red Men, which drew its inspiration from American Indian legend. In 1835, the United Ancient Order of Druids, which based its ritual of the Druid traditions and legends, was established in America from England. All of these organizations were modeled on the lines of Odd Fellowship, offering mutual benefit in the event of sickness and death in addition to fraternal rituals and social contract.

The 1830's and 1840's marked the first of the 19th century waves of immigrants from Europe, and fraternal orders developed in response to these new Americans. In 1820's, fewer than 6,000 Germans and 54,000 Irish emigrated to America. In each of the next two decades, those figures jumped to 125,000 and 385,000 German immigrants and 207,000 and 790,000 Irish immigrants. The Ancient Order of Hibernians in America, established in New York in 1836, was devoted to paying relief and death benefits, the advancement of the Roman Catholic religion, and promotion of Irish national traditions. Similarly, the Order of the Sons of Hermann, established 1840, and the German Order of the Harugari in 1847 were both founded in response to the ethnic prejudice directed against recent German immigrants.

Fraternal organizations played a particularly important role among German-Jewish immigrants. Traditional Jewish life had centred around the synagogue and the village. In America these institutions with disrupted by assimilation, religious reform, and cultural differences among Sephardic and German Jews. Jewish relief societies first operated under the auspices of individual synagogues, but often found their efforts fragmented. In the 1840's secular fraternal orders developed: B'nai B'rith in 1843, the Free Sons of Israel in 1846, and the United Order of True Sisters in 1849. These organizations provided a way for Jews of various nationalities and sects to help each other while maintaining their Jewish identity. Writing in 1878, Charles Wesolowsky, a Freemason and a member of B'nai B'rith wrote that "Thanks to Providence B'B Lodge is now the supplement, and no matter where you are, the same work, the same sign, the same spirit, you are at home and amongst brothers indeed." The rites, regalia, and mottoes of these organizations, based on Freemasonry and Odd Fellowship, offered at American aura that might be denied Jews elsewhere. Wesolowsky offers an interesting example of how a German-Jewish immigrant in the 19th century viewed fraternal organizations in America. On his tombstone he wanted the inscription to include his Masonic achievement, "Past Grand High Priest of Georgia" because it demonstrated "the extent to which an immigrant Jew living in America could enter into brotherhood with his Gentile neighbours and still retain his identity as a Jew and pride in his Jewish heritage."

At the same time that increasing numbers of immigrants were creating their own fraternal orders to help adapt to their new American Identity, many native-born Americans began to fear that these new arrivals would corrupt American traditions and take jobs away from them. The order of United American Mechanics, founded in Philadelphia in 1845, became the first of the Nativist fraternal organizations. Its objectives were to be patriotic, social and benevolent fraternal order composed of native white male citizens who would help native-born Americans find employment, protect the public school system, and aid the widows and orphans of members. It specifically opposed the immigration of large numbers of German and Irish Roman Catholics in the 1840's. The organization's
before the Civil War and the Emancipation Proclamation, the status of free blacks came into question in relation to American fraternal organizations. Mirroring the status of blacks in America society, most fraternal organizations simply excluded black members. Prince Hall, a free black clergyman serving a congregation in Cambridge, Mass., was one of 15 black men initiated into Freemasonry on March 6, 1775, in a British Army lodge whose members were stationed in Boston. Hall then formed a Masonic Lodge of black men, subsequently receiving a charter from the Grand Lodge of England when he was unable to obtain one from the Provincial Grand Lodge of Massachusetts. Hall went on to fight in the American Revolution at the Battle of Bunker Hill. Prince Hall Freemasonry proceeded to form its own Grand Lodges and higher degrees and has remained an important part of the American black community.

Similarly, Peter Ogden, a black sailor initiated into Odd Fellowship in England, founded the Grand United Order of Odd Fellows when the American Independent Order of Odd Fellows would not grant a charter because the signers were of African descent. Ogden instead requested a charter through his own lodge in Liverpool, England. Households of Ruth, a black women's group based of the Biblical story of Ruth and Naomi, was started in 1856.

Representing nearly every ethnic group, religion, and race, and both sexes, fraternal organizations played a critical role in the emergence of American pluralism from the late 1700's to the Civil War. Freemasonry helped popularize the Enlightenment ideals of liberty, equality, and fraternity. Most fraternal organizations taught the secular democratic virtues of friendship, unity, loyalty, charity, and education.

The "Odd Fellows Text Book" in 1851 states that Odd Fellowship is "genuine republicanism" because "in the disposition of its government and the bestowment of its bounties and honors, the people, the members bear the rule and share equal and undisputed rights." Fraternal organizations helped to assimilate immigrants into America society by reinforcing democratic values in their rituals and by practicing democratic rule in their organizational bylaws. They also offered stability through periods of social and political change – whether in the years of uncertainty following the American Revolution, or the turmoil of the Civil War.

**(Part 2 -- 1860-1920)**

The Civil War is often used to divide American history neatly between its agrarian, colonial, and "new republic" periods and the increasing industrialization and urbanization that took place in the late 19th century. Tremendous changes in American society wrought by the war and the industrial revolution are reflected in the development of an unprecedented number of fraternal organizations through the 1920's. As one author described it, "The number of these organizations is increasing with the growth of civilization and the wants and necessities of mankind." New organizations were formed to address new problems, and older organizations adapted to changing conditions.
Freemasonry experienced a dramatic increase in membership in the years surrounding the Civil War. Between 1826 and 1832, anti-Masonic sentiment had intensified during the so-called Morgan affair in Batavia, N.Y., in which William Morgan, a Mason of dubious standing, mysteriously disappeared after he threatened to expose Masonic secrets. The Masons of the area were accused of having murdered him. The furor over this episode seriously reduced Masonic membership, particularly in areas of New York and New England. By 1828, it became an issue of national politics when the newly-formed Anti-Masonic Party nominated William Wirt for president. By 1832, the anti-Masonic movement had lost its momentum and Freemasonry gradually regained membership. During the civil War, the popularity of military lodges as a haven for soldiers far from home was probably an important factor in the renewed strength of the fraternity.

The revival of Freemasonry in the second half of the 19th century was also marked by subtle changes that echoed shifts in American customs and attitudes. Influenced by the Temperance Movement, Freemasonry ceased to resemble an 18th-century men’s club, and carefully separated its ritual meeting from banquets and social functions. Still sensitive from the criticism of clergymen during the anti-Masonic period, the emphasis of Freemasonry’s teachings moved further from the 18th-century Enlightenment philosophy and deism to more closely parallel established 19th-century religion.

Many new organizations grew directly out of the divisiveness of the Civil War experience. The Knights of Pythias was organized in 1864 by a group of federal clerks in Washington, D.C., who felt that the nation urgently needed to rekindle a brotherly spirit. Justus H. Rathbone designed the ritual, which is based on the 4th century, B.C., story of the friendship of Damon and Pythias. Rathbone was a Freemason and a Red Man, and incorporated aspects of these organizations into his new ritual. The society’s motto is Friendship, Charity, and Benevolence.

Another less altruistic organization also grew out of the turmoil of the civil War. The Ku-Klux Klan, originally founded by Confederate Army veterans in Pulaski, Tenn., for amusement and fraternal companionship, soon became a vehicle for disenfranchised white vigilantes to reassert their influence during the social and political upheaval of the Reconstruction era in the South. The name is a corruption of the Greek word "kuklos", meaning circle. Members, dressed in sheets, rode at night to intimidate carpetbaggers and former slaves. These activities escalated to lynchings and floggings. The Klan was formally disbanded in 1869, but as late as 1871, the Ku-Klux Act empowered the President to use federal troops to abolish this "conspiracy against the federal government."

The 20th-century revival, the Knights of the Ku Klux Klan, traces its inspiration more to the intolerance of Know-Nothingism than the Ku-Klux Klan of Reconstruction. It was founded in 1915 by William J. Simmons to foster white supremacy, anti-Semitism, and anti-Catholicism. The organization has gone through a number of cycles of gaining and losing membership. It was particularly strong in the 1920’s, followed by decline in the 1940’s, reviving again in the 1950’s in response to civil rights activities, then declining in the 1960’s, and finding new life in the mid-1970’s and 1980’s. In 1965, the Committee on Un-American Activities reported that "the traditional ugly image of the Ku Klux Klan is essentially valid - preaching love and peace, yet practicing hatred and violence; claiming fidelity to the Constitution, yet systematically abrogating the constitutional rights of other citizens."

Following a tour through the post-civil War South for the Bureau of Agriculture, Oliver Hudson Kelly (himself a Freemason) helped found the Order of the Patrons of Husbandry, commonly called the Grange, as a fraternal organization to promote agriculture through cooperation, mutual benefit, and improvement. Thanks to Kelly's niece, Caroline Hall, the order was among the first fraternal organizations to admit women as full-fledged members from its very beginning. Meeting places were called granges, and the ritual and degrees were based on agricultural symbolism. Originally designed as a social, cooperative, and educational organization, the Grange came to serve as a powerful political lobby as 19th-century farmers battled with the railroad monopolies that shipped their produce to market. The Grange still remains an active organization and its lasting effects can still be seen in farm cooperatives, scientific farming methods, rural Free Delivery of mail, and other programs benefiting farmers and their families.

Many of the organizations dating from the second half of the 19th century saw themselves as a new type of fraternal organization. In "Pythian Knighthood", James R. Carnahan stated: "We do not, as does Masonry, have clustering about our shrine the clinging ivy of centuries’ growth, nor is it yet wreathed about our altars the mysterious legends reaching back into the dim and musty ages of the long ago. We come with present relief for man’s present necessities." One of these necessities, reiterated by many organizations, was man’s social nature and the need to find formal ways to meet and associate despite the more impersonal environment of cities. In an address to the Knights of Pythias at Fall River, Mass., the Reverend L.V. Price expressed this growing concern:

Much as man needs this (society), however, there is very little of it in our day. Men meet in a formal way, are respectful, and in a sense interested in one another, but there is no great degree of real socialness. Few, even in the same near neighborhood, meet as friends. All that has in it most of the real self is concealed beneath a studied politeness, a cultivated manner. This lack of socialness and the rarity of neighborhood society, were families meet for genuine, helpful intercourse, is very marked in our large towns and cities. It is a growing evil of our times. It is one of the tings widening the gulf between the different elements of the body politic, working serious harm to our common human life, and making it more than ever difficult to effect reform or regenerate mankind.

Some fraternal organizations also sought to provide insurance benefits for members, a growing concern for wage earners whose families would be left destitute if they were unable to work because of sickness or death. Beginning with the Ancient Order of United Workmen, founded in 1868, a large number of fraternal organizations began offering mutual insurance benefits to members. John Jordan Upchurch, a Freemason who worked as a mechanic for the Atlantic and Great Western Railroad, began the Ancient Order of United Workmen in the hopes of reconciling the conflicting interests of labor and management. This goal soon gave way to fraternal...
insurance protection for members. Although other organizations followed its example, the A.O.U.W. remained extremely progressive in its approach. Life insurance for working-men was an innovation in the late 1860's and was still only generally available to businessmen and manufacturers. The idea of life insurance was not even universally popular or trusted. Some religious organizations opposed insurance because it implied lack of trust in God; and bankruptcies of commercial firms eroded public confidence. A.O.U.W. leaders were convinced that life insurance would succeed best in fraternal societies, and many other groups followed their lead.

While Freemasonry deliberately avoided any formal insurance program, other organizations made it a central part of membership. The Knights of Pythias introduced a fraternal insurance department in 1877 that later separated in 1930 to become an independent mutual life insurance company. The Benevolent and Protective Order of Elks originally began as a group of actors in New York City who met for lunch and "refreshments," calling themselves the "Jolly Corks." They soon organized as a secret, social and benevolent fraternity, adopting the elk as a distinctly American symbol and broadening the membership beyond entertainers. The Elks incorporated many Masonic influences, and eventually instituted benefit programs to "spread the antlers of protection" to its members.

Joseph Cullen root, a physician in Lyons, Iowa, was inspired by a Sunday sermon describing "the pioneer woodmen clearing the forest to provide for their families" to organize a fraternal assessment society that would clear away problems of financial security for members' families. In 1883 he organized the Modern Woodmen of America with ritual and symbols mixing "Roman dignity and forest freedom." When the society was founded, it barred prospective members in hazardous occupations such as firemen, balloonists, bartenders, and baseball players. A few years after founding the Modern Woodmen, Root was expelled in a feud between himself and the head physician. He proceeded to found another organization, which he called the Woodmen of the World. A member of several fraternal organizations, Root designed rituals with a distinctly Masonic tone. The emblem of the society is a sawed-off tree stump and its motto is "The Family, Fraternity, Protection, Service."

The Loyal Order of Moose was organized in Louisville, Ky., in 1888 by another physician. The organization did not prosper at first, but in 1906 under the direction of John Henry Wilson, a politician and labour activist, the group began to expand. In 1911 they decided to acquire property for a school. A dairy farm in Illinois was purchased and turned into Mooseheart, an incorporated village that houses the organization's headquarters and supports children who have lost one or both parents.

Even before the Civil War had ended, the growing problems of labour began to find expression in fraternal organizations. Railway workers were among the first to adopt this method of collective bargaining. The Brotherhood of Locomotive engineers was founded in 1863 by W.D. Robinson and others as a secret, fraternal, mutual benefit labor organization. The first goal of the Brotherhood of Locomotive Engineers was to act as an intermediary between railway companies and locomotive engineers, particularly on the issue of wages. Later a plan for the payment of death benefits was also adopted. The organization became a model for a number of fraternal societies of railway employees founded from 1868 to the 1890's. Among them was the Brotherhood of Railway Trainmen organized in 1883, which based its secret ceremonies on the work and duties of railway workers.

The Order of Knights of Labour, founded by Uriah Stevens and other garment workers in Philadelphia in 1869, became the first mass organization representing the American working class. Stevens, a Freemason, included many features of Masonry in the ritual. Unlike the specific trade unions of the period, Stevens visualized an organization that would bring workers from all trades together in an effort to better their condition and reform the wage system. The organization was able to attract large numbers of workers among Philadelphia artisans in the 1860's, adding miners in the 1870's and skilled urban tradesmen in the 1880's. The Knights of Labour was also one of the few post-Civil War labour organizations that welcomed black members. Some locals were racially mixed, others maintained separate groups. The statement in its Declaration of Principles that "the alarming development and aggressiveness of great capitalists and corporations, unless checked, will inevitably lead to pauperization and hopeless degradation (sic) of the toiling masses" reflected the growing concern that skilled artisans would disappear in the face of industrialized factories using unskilled labour. Many of the demands made by the Knights of Labour have been achieved. Among other things, they wanted the establishment of a Bureau of Labour Statistics; measures for health and safety of workers; recognition of trade unions; payment of workers in lawful money rather than credit; prohibition of child labour under 15 years of age; equal pay for equal work; and an eight-hour work day.

The Civil War had interrupted the Nativist movement popularized by the Know-Nothing Party, but the stresses of large numbers of immigrants continued to intensify in the second half of the 19th century. Between 1880 and 1920, 40 million immigrants entered American society. Fraternal organizations helped to assimilate many of them by reinforcing democratic values and practices in rituals and by creating new social bonds in an otherwise alien environment. New fraternal organizations were established with the arrival of each new ethnic group.

In response to the large influx of working-class Jews from eastern Europe in the 1880's and 1890's, a concerned group met in 1894 to organize a fraternal benevolent society to help meet the needs of these new immigrants. The Workmen's Circle became a strong force in educating and assimilating Jewish Americans by providing insurance and English lessons. In 1923, the organization offered 15 weeks of sick benefits at $8 per week, and death insurance from $100 to $1,000. Special benefits were provided for members suffering from tuberculosis, including nine months of treatment at the order's sanatorium in Liberty, N.Y. The organization was a keen advocate of social legislation.

Union St. Jean Baptiste was formed in Woonsocket, R.I., in 1900 "to unite in a common spirit of brotherhood persons of French origin living in the United States and to promote their collective individual welfare." Consisting of many French-Canadians, the organization offers insurance benefits and supports student aid, patriotic and cultural activities, and programs for the retarded.
Between 1900 and 1910, the number of Italians who emigrated to America jumped from 650,000 in the previous decade to more than 2 million. In this ten-year period, the Italian population in New York City more than doubled. Most Italians did not come to America with a strong tradition of fraternal mutual benefit societies, although Freemasonry had been an important factor in Italian unification and nationalism. In Italy, families traditionally provided aid in time of distress. Transplanted to the United States, newly-arrived immigrants quickly adopted the American fraternal model. Of the many small societies providing social activities and benefits, the Sons of Italy, founded in 1905, became the largest and most influential. By 1921, it already numbered 125,000 members nationally.

Fraternal societies have been an important force in Ukrainian-American life. In 1910 a group of men, concerned that Ukrainian immigrants found it difficult to obtain employment and could not afford good insurance, formed an association to provide financial protection and inexpensive death benefits. First organized as the Ruthenian National Union, it later changed its name to the Ukranian Workingmen's Association and admitted members without regard to religious or political affiliated. The organization is open to men and women of Ukrainian descent between the ages of 16 and 65.

The Knights of Columbus, organized in 1882, departed from a purely ethnic affiliation and offered Roman Catholic men of varying backgrounds an acceptable fraternal organization. American Catholics found themselves unable to participate in the many fraternal organizations that offered insurance benefits because the Church had condemned so-called "secret societies." A New Haven, Conn., parish priest, Michael J. McGivney, organized the Knights of Columbus as an alternative to proscribed organizations. Closely paralleling the structure of other fraternal groups with ritual, degrees, and passwords, the motto of "Charity, Unity, Fraternity and patriotism" accurately reflects the order's goals to support the church, combat anti-Catholic prejudice, provide assimilation into American society, and finance benevolent projects and insurance programs. The choice of Christopher Columbus as the fraternity's symbol stresses the important role of patriotic Catholics in a New world democracy. It deliberately downplayed associations with Old World traditions decried by anti-Catholic Nativists.

Growing ethnic and religious diversity in late 19th-century America was accompanied by a resurgence of earlier Nativist groups from the Know-Nothing period. A number of new "patriotic" organizations were founded in response to this new and even larger wave of immigrants. One such group, founded in 1895 in Boston by members of the American Protective Association, was the Order of the Little Red Schoolhouse. It concentrated on a major concern of Nativists: how to maintain the public school system against the growing influence of parochial education among Catholic immigrants. The order sought to inspire greater pride in America's public school system, which it saw as a major force in maintaining American values in the face of foreign influence due to large-scale immigration. Unlike other anti-immigration organizations, however, it was open to both citizens and non-citizens, regardless of religion or race. Members were required to take an oath of devotion to the United States, its flag, and its institutions.

Whether as agents of moral self-improvement, as vehicles for social reform in the labour movement, or as preservers of the status quo among Nativist factions, fraternal organizations provided a model for cooperative action and mutual benefit. Burial expenses and benefits to widows and orphans offered economic security in the laissez-faire industrial era prior to social legislation. Self-improvement, stressed by many organizations, reinforced the social mobility in which Americans took pride. In 1904, Max Weber, a German sociologist, characterized fraternal organizations as "typical vehicles of social ascent into the circle of the entrepreneurial middle class."

The enormous proliferation of fraternal organizations in the past has helped Americans confront ethnic and religious diversity, immigration, social reform, and the responsibilities of democracy. While membership in some organizations has fallen off since public programs replaced their mutual insurance benefits, other organizations continue to attract members with the appeal of community and shared fellowship. Some fraternal organizations founded in the 19th century have substantially altered their purposes to adapt to changing needs and concerns.

Writing for a time capsule in 1880, John Lindsay Stevenson of Boston, a member of some 20 organizations himself, suggested that "inasmuch as the days in the year, nor the hours in a day will not be changed during the intervening time, that comparison may be fairly instituted between the capacity of an average man of today (1880) and one of 1980 in the duties of a Secret Society Man, who all the time conducts his own business with success while attending calls on his time."
Growing tomatoes from seed isn’t hard, but there are a few things to be aware of. As with all things agrarian, timing, genetics and environment have to be in alignment to reap the rewards of your efforts. Time and Place. Starting seeds indoors is optional with many vegetables, but tomato seeds need a constant soil temperature of at least 60 degrees, and preferably 80 degrees, to germinate. In temperate climates, it may be midsummer before the soil gets that warm, and by then it’s too late for tomatoes to grow and mature before the end of the growing season. Tomato seeds are typically started six to eight weeks before the average date of last frost, as the seed packets so ubiquitously state. Many new organizations grew directly out of the divisiveness of the Civil War experience. The Knights of Pythias was organized in 1864 by a group of federal clerks in Washington, D.C., who felt that the nation urgently needed to rekindle a brotherly spirit. Justus H. Rathbone designed the ritual, which is based on the 4th century, B.C., story of the friendship of Damon and Pythias. Many of the organizations dating from the second half of the 19th century saw themselves as a new type of fraternal organization. In "Pythian Knighthood", James R. Carnahan stated: "We do not, as does Masonry, have clustering about our shrine the clinging ivy of centuries' growth, nor is it yet wreathed about our altars the mysterious legends reaching back into the dim and musty ages of the long ago."