whose Woodhull & Claflin’s Weekly became a vehicle for Andrews to present his views on pantarchy and related issues. He later would endorse Woodhull as a candidate for the U.S. presidency. Two significant works by Andrews appeared in the early 1870s, *The Primary Synopsis of Universology and Alwato* (1871) and *The Basic Outline of Universology* (1872).

In his later years, Andrews continued to develop his own style of radical social thought, publishing in such organs as *The Radical Review* and *Truth Seeker*, while continuing to lecture on and teach about the many topics he championed. He died on May 21, 1886, in New York City.

*James J. Kopp*

**See also:** Abolitionism; Communes; Woodhull, Victoria.

### Further Reading

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
</table>

**Anti-Freemasonry**

Anti-Freemasonry (also called antimasonry) was a political movement of the early nineteenth century. It opposed the fraternal Freemason organization for, allegedly, having corrupting influence over the U.S. government and other major institutions, such as churches. The movement spawned a political party that elected a number of persons to state and national office in the early 1830s.

Hostility to Freemasons (or just Masons) had its origins in Europe and colonial America. It reached a peak following the 1826 disappearance of William Morgan, a former Mason who had just written an exposé of the secret order and threatened to reveal its secrets. Morgan, who was last seen in Batavia, New York, disappeared in September 1826, causing some to claim he had been abducted and killed by Masons.

A few Masons were indicted on minor charges in connection with the incident. Many residents of upstate New York became convinced that the Masons were responsible, and that their power, privilege, and influence allowed them to escape conviction. The antimasonry movement arose from the outrage about this case, and soon gained momentum as adherents worked to rid the nation of perceived vice, corruption, and subversion.

At its core, antimasonry was inspired by the belief that something had gone deeply wrong with the American experiment in republican government. In the 1820s, economic growth, geographic expansion, and individual mobility had produced rapid social, economic, political, and cultural changes that were keenly felt by the hard-pressed middle classes—farmers, artisans, shopkeepers, and other small-property holders. Among these groups, especially among those who followed orthodox Congregationalism or evangelicalism, antimasonry’s message of regeneration found its strongest adherents.

According to the Anti-Freemasons, the Masonic Order was a secret, corrupt aristocracy that subverted both Christianity and the American republican order. Anti-Freemasons claimed that the Masonic oath pledged members...
to defend fellow Masons against any charge, “murder and treason not excepted,” and required them to favor each other in all business, political, and social relations. The Anti-Freemasons also alleged that the oath required brothers to protect the chastity of females related to Masons, implying that they took sexual license against other women. Thus they were seen to impugn the virtue and piety of outsider women, who played a crucial role in the antimasonry movement.

Anti-Freemasons interpreted Freemasonry’s mystic religious oaths and practices as deistic and heretical. They alleged that Freemasonry encouraged the elevation of private interests over the common good, subverted the law and eroded equal rights by infiltrating government, subverted virtue by encouraging vice, and undermined revealed religion by espousing deism. Antimasons promised to restore virtue by purging Masons from office and by exposing their corrupt doings, which would then allow ordinary men and women to infuse public life with republican and Christian values.

United by a commitment to purge Masons from public life, the Anti-Freemasons were an important political force in Vermont, Massachusetts, Rhode Island, western New York, Pennsylvania, and Ohio. There were antimasonry newspapers, public committees, political parties, and mass rallies in all of these states. Yet the Anti-Freemasons were unable to create a distinct policy platform that would distinguish them from the mass political parties that increasingly dominated politics in the 1830s. By 1840, they had been largely absorbed into the Whig Party.

Despite their rapid demise, the Anti-Freemasons’ charge that aristocratic elements would undermine the American republican order endured. Radical Republicans William H. Seward of New York and Thaddeus Stevens of Pennsylvania began their political careers as Antimasons. And, in the 1840s and 1850s, some former Anti-Freemasons battled slavery by railing against an alleged cabal of slaveholders committed to subverting the American republic and the U.S. Constitution.

John Craig Hammond

See also: Freemasonry.

Further Reading

