

1848-1948



Annapolis Lodge No. 89

A. F. & A. M.



A N N A P O L I S • M A R Y L A N D

FOREWORD

WHEN WE CONSIDER time in the aggregate, one hundred years do not seem so long nor do the events that transpire in that time seem to matter so much in the span still stretching to the infinite, and extending back to prehistoric days. All civilization is ninety percent heirlooms and memories; an accumulation of small but precious deposits left by the generations that have gone before. Every generation can add something, little or very much, to this heritage of the past. Each one of us today is a trustee of the past. We have the important task of living up to our heritage and adding something to it.

In its broad aspects, this is what Freemasonry really is. While it leaves its impress upon its initiates, brightens and enobles the lives of those who follow its precepts, it, at the same time, is a philosophy of life which is as enduring as time, and is of such magnitude in its simplicity that no one individual may stay or mar its ultimate progress. While it endeavors with its working tools to erect in the individual a desire to live a better life, not for any hope of fee or reward, but simply because it is the happiest means of existence, at the same time it is known that someone else will benefit from such a life. In this sense it is passed on to future generations, pure and unimpaired. In its practical application, it reveres the Supreme Architect of the Universe but does not hide the kernel with a shell of complacency, nor does it adopt a creed or doctrine inimical to any thinking man.

This has been its main purpose since its inception. Some of its initiates have fallen by the wayside, but that has proved the weakness of the material and not the fault of the working tool.

We now celebrate our hundredth anniversary in Annapolis Lodge No. 89. The record shows it has been a good one in many ways. There have been times when finances and other difficulties have made the going difficult, but our Lodge has come through it all tempered for its task as is the red hot iron placed on the anvil to receive the hammer of the blacksmith. It is a noble heritage, and one we hope the next hundred years will emulate!

ANNIVERSARY PROGRAM

SATURDAY, MAY 8, 1948

DINNER—6.00 P.M. at Masonic Temple for Lodge and its guests

Invocation by the Rev. William F. Miller, Chaplain

(Sharon Lodge No. 182)

TOMATO COCKTAIL	ROAST TURKEY	DRESSING	GRAVY
GREEN PEAS	MASHED POTATOES	SAUERKRAUT	
ASSORTED PICKLES	CELERY	RAW CARROTS	
	ICE CREAM	CAKE	

SPECIAL COMMUNICATION—

8.00 P.M.—Lodge Room—Masonic Temple

Reception of Most Worshipful Grand Master and Grand Officers
of the State of Maryland

Selection—Nocturno—*Delibes* - Orchestra

Brief summary of anniversary data and related matters,
Basil E. Moore, P.M. (Chairman, Anniversary Committee)

Address of Most Worshipful Grand Master—•

Brother Harry L. Heuther

Selection—Melodie—*Gluck-Sgambati* - Orchestra

Address—

Brother Carl H. Claudy
(Executive Secretary, Masonic Service Association of the
United States)

Selection—"God Be With You 'Til We Meet Again" Orchestra
(ALL SINGING)

"God be with you 'til we meet again;
By His counsels guide, uphold you;
With His sheep securely fold you;
God be with you 'til we meet again.

'Til we meet! 'Til we meet!
'Til we meet at Jesus' Feet!
Til we meet! 'Til we meet!
God be with you 'til we meet again!

Closing ceremonies.

.W.

MEMBERS OF ORCHESTRA:

Cecil Martin (clarinet)	Eugene Puschert (bass)
Melvin Fink (piano)	Gordon Berkel (clarinet)
Emigdio Quinones (violin)	Thomas Christie (trombone)

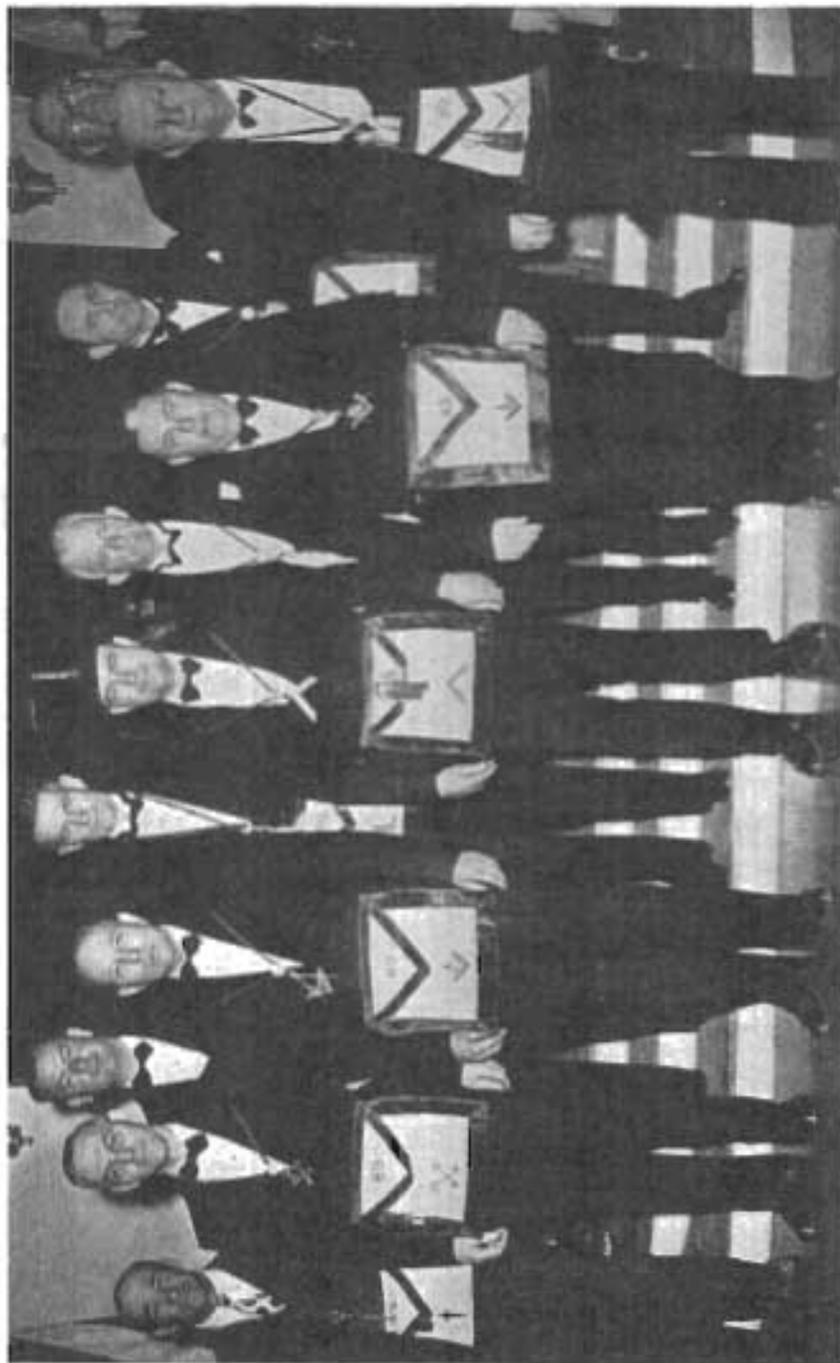
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SUNDAY, MAY 9, 1948

SPECIAL COMMUNICATION—2.30 P.M.

After opening, Lodge proceed as a unit to Methodist Church, Sixth Street and Chesapeake Avenue, Eastport, Md., to attend divine services to be conducted by The Rev. E. William Hall, Pastor of the Church (member of Charity Lodge No. 134), and The Rev. William F. Miller, Chaplain, Annapolis Lodge No. 89 (member of Sharon Lodge No. 182).

At close of services, return as a unit to Lodge room and close.



Left to right—Front row: Hazel Cook, Tyler; Arthur Baker, Treasurer; Alfred Sinclair, Junior Deacon; Elmer L. Kaiser, Worshipful Master; C. Roy Turner, Senior Deacon; Charles A. Rontoborn, F. M., Secretary. Back row: Charles Williams, Junior Steward; John Verne Bethel, Senior Warden; Alan M. Hartge, Junior Warden; Herbert Young, Senior Steward; Rev. Wm. F. Miller, Chaplain.



Left to right—Front row: Charles A. Rustenberg, P. M., Secretary; Arthur Baker, Treasurer; Charles Williams, Junior Steward; Alfred Sinclair, Junior Deacon; John Verne, Bethel, Senior Warden; Elmer L. Kaiser, Worshipful Master; Alan M. Hartge, Junior Warden; C. Roy Tuers, Senior Deacon; Herbert Young, Senior Steward; Rev. Wm. F. Miller, Chaplain. Middle row: Frank H. Gauss, P. M.; John C. Hyde, P. M.; George S. Riley, P. J. G. W.; Arthur T. Elliott, P. M.; Raymond Day, P. M.; D. Ross Varnant, Jr., P. M.; Lee A. McNew, P. M.; Orville McNastran, P. M., Back row: Louis N. Phillips, P. M.; Jack N. Francis, P. M.; J. Lawrence Carlson, P. M., Bernard Anderson, P. M.; Edgar Donaldson, P. M.; Edwin L. Caskey, P. M.; Basil E. Moore, P. M.

OFFICERS FOR 1948

ELMER L. KAISER.....	<i>Worshipful</i>	<i>Master</i>
JOHN VERNE BETHEL.....	<i>Senior</i>	<i>Warden</i>
ALAN MCCAULEY HARTGE.....	<i>Junior</i>	<i>Warden</i>
CHARLES ADAM RUSTEBERG, P. M.....		<i>Secretary</i>
ARTHUR W. BAKER.....		<i>Treasurer</i>
CHARLES ROY TUERS.....	<i>Senior</i>	<i>Deacon</i>
ALFRED WILLARD SINCLAIR.....	<i>Junior</i>	<i>Deacon</i>
HERBERT YOUNG.....	<i>Senior</i>	<i>Steward</i>
CHARLES M. WILLIAMS.....	<i>Junior</i>	<i>Steward</i>
THE REV. WM. F. MILLER.....	<i>Chaplain</i>	(Sharon Lodge No. 182)
HAZEL COOK.....		<i>Tyler</i>
ROBERT E. KINDRED, P. M.....	<i>District Grand Inspector</i>	(Glen Burnie Lodge No. 213)

TRUSTEES

ELMER L. KAISER, <i>Worshipful Master, Chairman</i>	
GEORGE S. RILEY, P. J. G. W.	THOMAS A. SMITH, SR.
LOUIS N. PHIPPS, P. M.	JOSEPH GRISCOM

ANNIVERSARY COMMITTEE

BASIL E. MOORE, P. M., <i>Chairman and Coordinator</i>	
ELMER L. KAISER, W. M., <i>Ex-Officio</i>	
JOHN C. HYDE, P. M.	GEORGE S. RILEY, P. J. G. W.
HARRY S. KENCHINGTON, <i>Printing</i>	
LESLIE B. CLARK, <i>Photography</i>	
(San Diego Lodge No. 35 of California)	
JOHN A. HORNBERGER, <i>Music</i>	

NOTE: In the preparation of this "History of Annapolis Lodge" much research has been required. This has been coordinated through the chairman of the Anniversary Committee. The Worshipful Master selected as the Committee the two oldest active Past Masters and appointed as the chairman the Junior Past Master. This team has been enthusiastic. Brother Riley has been indefatigable in procuring data on the early Masonry in Maryland, and through Past Master J. Willis Smith, Concordia Lodge No. 13, who spent countless hours in the library obtaining matter from old newspaper records and other sources, it has been possible to present here the section on the "Early Masonry in Maryland." Brother Hyde has been equally helpful in searching records for a check on data prepared, in research on personnel, and in giving valuable suggestions. The Worshipful Master and Past Masters Riley and Hyde have been of invaluable assistance to the chairman in keeping alive the enthusiasm so essentially necessary to prepare something that would be worthwhile. We therefore present this booklet in the hope that it will fill the need and be appropriate for its intended purpose.

EARLY MASONRY IN MARYLAND

Prepared by J. WILLIS SMITH, Past Master, Concordia Lodge No. 13, of Baltimore, Md., to whom due acknowledgment is made.

THE INTRODUCTION OF MASONRY into Maryland, like that in most of the other American Colonies, is shrouded in a mist or fog of uncertainty. There is no known evidence to show just when or whence it first came into the Province. There are certain traditions which tell of three old Lodges in Maryland prior to 1750. These were, apparently, *Inherent Right Lodges*, as there is no known evidence to show that they had Charters. One of these was at Annapolis; one at Port Tobacco; and one—*The Old St. Andrews Lodge*—was at George Town on the Potomac, now a part of Washington, D. C.

The records and documents of later authenticated Lodges which appear to have developed from these three old Lodges, as well as other related information, justify the assumption that these three old traditional Lodges actually did exist, and while there is no information to show just when they began, the lineage of each may be traced from the earliest period for which we have any definite evidence of their existence down through the years to one of our present Lodges.

Melvin M. Johnson, in his *"Beginnings of Freemasonry in America,"* gives a rather complete list of Masonic news items published in the Colonies prior to 1750. He cites an item covering a meeting of the Grand Lodge in London, published in the *Boston Weekly News Letter* of May 25, 1727, and states, "this is the earliest known account of any American newspaper of a Masonic meeting." He then makes the following comment:

"Would the publisher of a Boston newspaper have inserted an account of the Masonic meeting in London if there were not known by him to be a sufficient number of members of the Craft in Boston to whom the item would be interesting reading? Does this not lend force to the argument that there were Lodges meeting in Boston and perhaps elsewhere in the Colonies and that the public generally knew of them? Else why would the readers of the *News Letter* be expected to care for such an item of news as this?"

He cites a similar item published in the *Pennsylvania Gazette* of July 9, 1730, which is supposed to be the earliest known item of Masonic news published in Pennsylvania.

He cites two items for Maryland for this period. The first was published in the *Maryland Gazette* of February 9, 1733, as follows;

"LONDON, September 30, on Sunday about two in the afternoon, was a Lodge of Free and Accepted Masons, at the Rose Tavern in Cheapside where in the presence of several Brethren of Distinction, as well, Jew: as Christians, Mr. Edward Rose, was admitted in the fraternity, by Mr. Daniel Delcale, an eminent Jew, the Master Capt. Wilmot &c. who were entertained very handsomely; and the evening was spent in a manner not infringing on the Morality of the Christian Faith."

The second was published in the *Maryland Gazette* of April 13 1733, as follows:

'LONDON—December 16—Yesterday seven-night, there was a Grand Committee of Free and Accepted Masons from several Lodges, at the Horry Tavern in the Palace-yard Westminster, to consider of raising a sum of money, by subscription, for the Relief of their poor Brethren throughout Britain and Ireland. If in this, they meet with good Success, it will convince the world that there is some real merit in the Mason Word.'

After quoting these two items for Maryland, Brother Johnson makes' the following comment:

"Why these Masonic newspaper items in Annapolis unless the brethren were meeting there also according to the 'Old Customs'."

Until quite recently we had believed the item quoted above, a; published in the *Maryland Gazette* of February 9, 1733, was the earliest item of Masonic news published in Maryland. However, on August 12, 1941, while searching through early issues of the *Maryland Gazette*, the writer found in the issue of April 29, 1729, an item of news covering Masonic meeting in London, which seems to have been overlooked by Masonic historians, as we have not seen it previously quoted or cited anywhere. In view of its importance in the annals of Maryland Masonry, we have included it here, quoting from the third page of the *Maryland Gazette* of April 29, 1729, on which this item appears:

"LONDON, January 4, 1729—Friday, last week being St. John's Day there was a great appearance of Free Masons at Stationers Hall, when a handsome entertainment was provided by twelve stewards chosen for that purpose. After which the following officers were chosen for the year ensuing, viz: The Right Honorable the Lord Kingston, Grand Master, in the room of the Right Honorable the Lord Colrain; Nathaniel Blackerby, Esq.; Deputy Grand Master, in the room of Alexander Chock Esq.; and Sir James Thornhill, and Martin O'Connor, Grand Wardens in the rooms of the said Mr. Blackerby, and Mr. Joseph Highmore. `Tis remarkable, that there were present the Master of the Lodge at Madrid in Spain, and the Wardens belonging to the Lodge at Cae Marthen in

South Wales. A Commission was signed by the Grand Master to constitute a Lodge in the East Indies. And at the same time the Grand Master and Wardens, and most of the Gentlemen present, took tickets to appear in white gloves at the Theater Royal in Drury Lane, on Monday night where the Play of Henry IV, Part II, was acted for their Entertainment, and a Prologue and Epilogue were spoken suitable to the occasion and in Honor of that Society."

The news contained in this item covers a meeting of the Grand Lodge in London, and therefore, has no historical connection with Maryland Masonry. However, the fact that it was published in the Maryland Gazette in Annapolis on April 29, 1729, is definitely significant. It will be noted that this item was published four years prior to the first Maryland item cited by Brother Johnson; that it antedates the first known item published in Pennsylvania by one year; and that it is only two years later than that cited by Brother Johnson as the first published in America. It is therefore, proper to say that it is the earliest known item of Masonic news published in Maryland and the second earliest in America.

If these items of Masonic news are to be taken as evidence of Masonic Lodges at the place and time of publication, then this item would indicate that there were Masonic Lodges in Maryland as early as April 29, 1729. The fact that no items about a local Lodge have been found in the *Maryland Gazette* prior to 1749 might be taken to indicate there were no Masonic Lodges in Maryland prior to that date. One plausible explanation of this seeming omission could be found in the fact that the Masonic readers of the *Gazette* were definitely in and fully informed about any local Masonic activities; hence, unless it was an event of some special importance, there was no good reason for devoting space to such items in a newspaper already crowded with news of shipping and important domestic and foreign events with which the readers were not so familiar. The most probable explanation, however, is to be found in the two periods of suspension in the publication of the *Gazette* and the large number of issues for which there are no existing copies.

The *Maryland Gazette*—the first newspaper published in Maryland—was inaugurated in Annapolis September 16, 1727, by William Parks, and was issued once each week. Its publication was discontinued after March 1731 until December 1732. It was again discontinued after 1734, until revived by Jonas Green in 1745. During the period from 1727 to 1734 inclusive there were approximately 292

issues published. For that period there are known to be in existence today copies of but 58 issues, while there were approximately 234 issues of which no copies have been found. We have today no copies for 1727; only 4 copies for 1728; 28 copies for 1729; 10 copies for 1730; none for 1731 and 1732; only 6 copies for 1733; and only 10 copies for 1734. All the other issues for this period are missing. If the publication had not been allowed to lapse, and if copies of these missing issues were available, it is entirely possible we might find many items about these three old traditional Lodges. This, however, is all pure conjecture and must be so regarded.

Exact history must, of necessity, be based upon facts supported by reasonably authentic evidence. Nevertheless, without violating any of the rules of exact history, we may still entertain the belief that there were Masonic Lodges in Maryland as early as 1729, so long as we express it as a belief and not as a proven fact.

Having covered the field of theory and belief, let us now examine the authentic evidence which definitely establishes the existence of the three old traditional Lodges and briefly trace the lineage of each to its present heir.

THE OLD ANNAPOLIS LODGE

The earliest authentic evidence we have of the existence of a Lodge of Masons in Maryland is an account of the celebration of St. John's Day by the Old Annapolis Lodge on December 27, 1749. Elihu S. Riley, in his history of Annapolis "The Ancient City," page 138, refers to this celebration and states that "The Ancient, Free and Accepted Masons were established in the city at this early date." A full account of the celebration was published in the *Maryland Gazette* of January 3, 1750, as follows:

"ANNAPOLIS. On Wednesday, the 27th, ult. being the Festival of St. John the Evangelist, and the Anniversary of the Ancient and Honorable Fraternity of Free and Accepted Masons, the gentlemen of the Brotherhood belonging to the Lodge in this city, with several of their visiting brethren from the Country, to the number in all of about 30, celebrated the day in the following manner:

At twelve o'clock the whole company, 30 in number, went in procession, with white gloves and aprons, from the house of their Brother Middleton, being preceded by their Master, Wardens, and Grand Stewarts, to the Church, where an excellent Sermon adapted to the occasion, was preached by their brother the Rev. Mr. Brogden. After sermon they returned in the same manner from Church to the *Indian King*, where having dined

elegantly, they elected their Master and Officers for the ensuing year; and then proceeded in the above order to the great Council Room, where they made a Ball for the entertainment of the ladies, and the evening was spent with innocent mirth and gaiety."

Here is definite evidence of a Lodge of Masons in Annapolis in 1749, well established, with a full line of officers, indicating that they had been meeting as a Lodge for some time prior to that date. The statement that there were present several of their visiting brethren from the "country" is also evidence that, at that time, there were one or more Lodges in Maryland outside of Annapolis. Does not this quotation support the belief that the old traditional Lodge at Port Tobacco and the old St. Andrews Lodge at Georgetown were in existence and working at that time? The "Visiting Brethren from the Country" were, no doubt, from one or both of these Lodges.

Just when the Old Annapolis Lodge was established we shall probably never know. However, based upon the newspaper items previously quoted, we are justified in entertaining the belief that it may have existed as early as 1729. We can state definitely that it originated prior to December 27, 1749, and that it continued as an active Lodge for a number of years thereafter. The officers elected at their celebration on December 27, 1749, were: Dr. Alexander Hamilton, Master; Rev. Alexander Malcolm, Senior Warden; Edward Dorsey, Junior Warden; and Jonas Green, Secretary—all men of prominence and influence in Annapolis and in the Province. Rev. John Gordon, formerly Rector of St. Anne's Parish, was also an early member of this Lodge, but in March 1749 he had been moved to St. Michael's Parish in Talbot County and later we find him active there in Masonry. He was evidently much esteemed by the brethren in Annapolis; so much so that they recalled him to Annapolis to deliver a sermon before the Lodge on St. John's Day, June 25, 1750. He dedicated this sermon to "Alexander Hamilton, Master, the Rev. Alexander Malcolm and Edward Dorsey, Wardens, and the members of the Lodge in Annapolis." The sermon was printed by Jonas Green and copies advertised for sale in the *Maryland Gazette* of October 10, 1750, and subsequent issues, as follows:

"Just Published and to be sold by the printers hereof (Price 1s 6d) Brotherly Love explained and enforced; a sermon preached at the Parish Church of St. Anns, in the City of Annapolis, on Monday the 25th of June, 1750, before a Society of Free and Accepted Masons, by John Gordon, Rector of St. Michaels Parish in Talbot County."

A copy of this sermon is preserved in the Masonic Museum at Baltimore. On August 12, 1750, Thomas Oxnard of Massachusetts issued a Charter for this Lodge at Annapolis, and it thus became the first known duly chartered Lodge in Maryland. The proceedings of this old Lodge have all been lost or destroyed, but the issuing of the Charter is duly recorded in the proceedings of the Grand Lodge of Massachusetts.

Three additional items in reference to this old Lodge were published in subsequent issues of the *Maryland Gazette*. One in the issue of June 25, 1761, reads as follows:

"ANNAPOLIS, June 25—Yesterday being the Festival of St. John, the Brethren of the Ancient and Honorable Fraternity of Free and Accepted Masons, of this town, accompanied by some of their visiting brethren, met at the Lodge Room, from whence they proceeded in regular order, all properly clothed, to their Brother Middleton's where was an elegant dinner provided and everything conducted with the greatest decorum and good order."

Another in the issue of December 29, 1763, as follows:

"ANNAPOLIS, December 29, 1763, Tuesday last, being St. John's was observed here by the Brethren of the Ancient and Honorable Society of Free and Accepted Masons with great Solemnity and Decorum."

And a third in the issue of June 28, 1764, as follows:

"ANNAPOLIS, June 28—Monday last the Festival of St. John, was observed here by the Ancient and Honorable Fraternity of Free and Accepted Masons with great order and decency."

These items show conclusively that this Lodge was still actively functioning in 1764. It will be noted that the item of June 25, 1761, refers to "visiting Brethren." The old Leonardtown Lodge was in existence at that time, but they also were celebrating St. John's Day on that date. It therefore does not seem probable that these visitors were from the Old Leonardtown Lodge. They were probably from the old St. Andrew's Lodge at Georgetown on the Potomac, or from its branch at Joppa, known as Lodge No. 2, which was in existence at that time.

In the issue of March 21, 1765, and continuing through a number of subsequent issues, Thomas Sparrow, a silversmith in Annapolis, advertised his wares. Among the articles he manufactured he named "Masons Medals and Implements." His sign, included in his advertisements, consisted of a pair of Compasses extended across an arc and enclosing the scales of Justice and a Candlestick. On the arc was

engraved "T. Sparrow." The compasses were surmounted by a coffee urn.

This would seem to indicate that Masonic Lodges, including the Lodge in Annapolis, were in active operation in the Province in 1765, else why would he advertise in the *Gazette* the manufacture and sale of Masonic material? It would also indicate that he was a Mason, perhaps a Past Master, else how would he know how to make Masons' medals and implements and why would he incorporate the Past Master's emblem in his sign?

It is to Jonas Green, the Secretary of the Lodge, that we are indebted for all the information we have about the life of this old Lodge. Had he not published these items in the *Maryland Gazette*, we would have known nothing about this Lodge except the fact that it was given a Charter by the Grand Lodge of Massachusetts on August 12, 1750. Jonas Green died April 15, 1767, after which date the publication of the *Gazette* was carried on by his widow. This change may account for the fact that no further items of Masonic news appeared in subsequent issues of this newspaper. However, the fact that we find no further items published about this old Lodge does not mean that it lapsed in 1764. It probably continued for a number of years thereafter. It doubtless became dormant during the Revolution, like so many of our old Colonial Lodges due to the rise of conflicting conditions and the absence of members who were with the army. It, apparently, was not in existence in 1787, when the Grand Lodge of Maryland was organized. By this time all the members of this Lodge had either died or left Annapolis. We have no list of the later members. Could such a list be made available, we undoubtedly would find in it the names of some of those brethren who, on December 20, 1792, secured a Dispensation from the Grand Master Leatherbury and formed Amanda Lodge No. 12, which was duly chartered on Saturday, April 13, 1793, the same date as Concordia Lodge No. 13 of Baltimore, Md.

AMANDA LODGE NO. 12

We are fully justified in regarding Amanda Lodge No. 12 as the direct descendant and heir of the old Annapolis Lodge. Joseph Clark was the first Master of Amanda Lodge No. 12. He was elected Junior Grand Warden in May, 1793. In September of that year he served as acting Grand Master and officiated with George Washington in

laving the cornerstone of the Capitol at Washington. He was elected Senior Grand Warden in May, 1794, and Deputy Grand Master in May, 1795. He moved to Baltimore in the fall of 1795, while he was Deputy Grand Master, and became a member of Concordia Lodge No. 13. He died in Baltimore in April, 1798.

ANNAPOLIS LODGE NO. 36 AND ANNAPOLIS LODGE NO. 71

Amanda Lodge No. 12 lapsed in 1795. It was succeeded by Annapolis Lodge No. 36, Chartered May 9, 1803. No. 36 lapsed in 1807. It was succeeded by Annapolis Lodge No. 71, chartered May 6, 1822. No. 71 lapsed in 1829 and was succeeded by the present Annapolis Lodge No. 89, chartered May 9, 1848. In each of these Lodges, from Amanda No. 12 to the present No. 89, the lists of members show an overlapping of membership from the former to the next succeeding Lodge. Thus the present Annapolis Lodge No. 89 may trace its lineage back through the years to the first known duly chartered Lodge in Maryland and thence to the Inherent Right Lodge of 1749 which began in the traditional past prior thereto, probably as early as 1729. It is a noble heritage indeed and one in which any Lodge may properly take pride.

MASONIC HISTORY FROM RECORDS OF ANNAPOLIS LODGE

Prepared by its Anniversary Committee

MEMBERSHIP IN 1829—ANNAPOLIS LODGE NO. 71

Allison, James	Flusser, Charles T.	Munroe, Charles
Barber, J. T.	Gantt, Christopher L.	Quesenberry, John C.
Bowie, Robert W.	Goodwin, Richard R.	Randall, John
Boyd, J. L.	Hamilton, Samuel H.	Rawlings, William
Boyle, James	Hammond, Rezin	Ridgely, David
Brice, Thomas J.	Henry, T.	Ridgely, Richard
Bryan, R. L.	Hohne, W. M.	Sparks, Edward
Button, John	Holland, James	Swann, Thomas
Caldwell, David S.	Macubbin, C. C.	Thompson, John
Chase, Richard M.	Malonee, Denton	Thompson, William R.
Clagett, John W.	Mayo, Joseph	Waters, William M.
Claude, Dennis	McNeir, George	Wells, George, Jr.
Clayton, Philip	McNeir, William	Wells, John B.
Duvall, George W.	McParlin, George	Williamson, James
Emory, Thomas	Millard, J. S.	Wooten, Turner
Fenwick, A.	Moran, James	Yoe, Benjamin F.

ANNAPOLIS LODGE NO. 71

This Lodge was chartered May 6, 1822 and surrendered its charter May 13, 1829.

We have the minutes for this Lodge from January 6, 1829, to date of surrender of its charter.

According to the minutes of the last meeting, the charter was surrendered because of lack of funds to continue. There were evidently a number of members away from the town of Annapolis who did not pay their dues, because there is mention of the Treasurer being ordered to collect the dues from non-resident members. The Tyler was ordered to collect dues from resident members.

Some items of interest follow with reference to the end of this Lodge:

January 6, 1829—The Lodge met in pursuance of a special call from the Worshipful Master and opened in the first degree when were present:

Bro. George Wells, Jr., W. M. elect
 Edward Sparks, S. W. elect
 R. R. Goodwin, J. W. elect
 John B. Wells, Sec'ty elect
 Charles Munroe, Treas. elect
 John Thompson, S. D. Pro. T.
 Philip Clayton, J. D. Pro. T.
 I. L. Boyd, G. I., A. A. County
 John Randall
 James Holland
 George McNeir, M. C.
 John Button, Tyler elect

Visiting brethren:

Short A. Willis
 Thos. Burchard—Howard Lodge No. 81

This was a special communication. Funeral arrangements were discussed for late Brother George McParlin. Lodge closed in E. A degree and opened in Past Master's degree wherein Bro. George Wells, Jr., was installed as Worshipful Master. The other officer were then installed as noted above.

January 7, 1829—Lodge met agreeably to adjournment to attend funeral of late Brother George McParlin.

The order of procession was noted as follows:

Order of Procession
 Bro. Geo. McNeir, Marshall

Music

Tyler with reversed sword	
Entered apprentices	two and two
Fellow Crafts	two and two
Master Masons	two and two
Secretary and Treasurer	jewels of office
Chaplain	roll and sash
Senior and Junior Wardens	roll and sash
Past Masters	roll and sash
Senior Deacon	Worshipful Master
Jewel of Office	Junior Deacon
	Jewel of Office

January 14, 1829—Lodge agreed to meet weekly after this evening and directed the Secretary to inform the members through the medium of the city newspaper.

February 4, 1829—Lodge met and opened in usual form in first degree
 Rent of Lodge room from the 20th of July, 1828 to January 1 1829, for \$25.00 was ordered paid.

March 4, 1829—At this meeting the Tyler was paid the sum of \$12.00 for services to the Lodge from the 8th of January 1829 to the 4th of March 1829. Reference is made to the accounts of the late treasurer who had evidently died sometime previously.

March 10, 1829—Application was received from Bro. Benj. F. Yoe, a Master Mason, praying to have conferred on him the honorary past master's degree. The Lodge opened in the Past Master's degree, unanimous assent being granted on the application of Bro. Benj. F. Yoe, the candidate was introduced and received the Honorary Past Master's degree as also the charge and returned thanks. Application being made by Bro. Benj. F. Yoe, he was permitted to withdraw. Having complied with the bylaws, his application was granted.

The following order was submitted and passed: Ordered that it be the duty of the Treasurer to write to the non-resident members of this Lodge, informing them of the amount of dues by them charged on his book and requesting their payment by the 1st day of May 1829, and that it be duty of the tyler to proceed to the collection of dues, and report to this Lodge the success of his application at the next night of meeting.

March 17, 1829—Applications were read from Bros. R. L. Bryan and John Button praying permission to withdraw, which were granted upon their complying with the bylaws requiring payment of dues. Bro. Charles Munroe was permitted to withdraw upon the same conditions. (NOTE: He evidently did not do so as he was directed to collect the monies due the Lodge at time of surrendering the charter).

Brothers Claude, Sparks and McNeir were appointed a committee to inquire into the affairs of the Lodge, the expediency of surrendering its charter, and report the next night of meeting the result of their labors.

April 1, 1829—The committee appointed on March 17th reported they had the subject under consideration. They find the income of the Lodge entirely inadequate to pay their debts and meet their necessary expenses. They therefore recommend the surrendering of their charter and that the present Worshipful Master (here is inserted "Randall" and W. Master is crossed out) or Wardens,

or any two of them be authorized to dispose of so much of the furniture belonging to the Lodge as they may think proper, to collect the dues from the present members, and generally to settle the affairs of the Lodge in such manner as they may deem advisable.

This report, on motion, was laid on the table.

At this meeting it was reported the wife of the senior warden had died and the lodge decided to attend the funeral tomorrow at eleven o'clock as citizens.

Copy of minutes of last meeting of Annapolis Lodge No. 71

"Annapolis May 13th, 1829, A. L. 5829

"This being a special night of meeting the Lodge met and opened in the first degree when were present

Bro. George Wells, W. M.
 R. R. Goodwin, S. W., p.t.
 John Randall, J. W. p.t.
 John Thompson, S. D.
 Wm. McNeir, J. D., p.t.
 Chas. Munroe, Treas.
 David Ridgeley
 Philip Clayton, Tyler
 Charles T. Flusser

Visiting brethren

Robert Ridgeley
 Fred L. Grammer

The proceedings of last night of meeting were read and approved *off*. An account of Charles Munroe amounting to 93³/₄c for candles in February 1829 was passed.

The Lodge then closed in the E. A. degree and opened in the M. M. degree. The report of the committee on the subject of the surrender of the charter was taken up and adopted.

The following resolution was submitted and unanimously adopted: Resolved, that Bro. Charles Munroe be requested and is hereby authorized to collect the moneys due to Annapolis Lodge to this date. Brother Boyd's account for \$14.00 was taken up and passed. The Lodge then closed in harmony and brotherly love sine die.

Vale! Vale!

By order

J. B. WELLS, *Secretary*.

N.B.: On motion by Brother Flusser, the following resolution was submitted and unanimously concurred in. Resolved, that this Lodge return their acknowledgments to the officers of this Lodge for the manner they have attended to the interest and welfare of the Lodge.

J. B. WELLS."

ANNAPOLIS LODGE NO. 89

Dispensation granted to Annapolis Lodge No. 89, viz: "To all whom it may concern:

Greeting.

Whereas a petition of Sundry Master Masons residing in the city of Annapolis, in the State of Maryland, praying that a Dispensation may be granted them to open and hold a Lodge of the Order at that place, accompanied by the recommendation of Warren Lodge No. 51, vouching for the Masonic character and standing of the petitioners, has been presented to me for consideration, and Whereas it appears to me that the prayer of the petitioners is reasonable and that the same ought to be granted;

Now KNOW YE, That I, Charles Gilman, Grand Master of the Grand Lodge of Free and Accepted Masons of Maryland, do grant this my dispensation to David S. Caldwell, Richard R. Goodwin, Philip Clayton, D. Claude, John Randall, William R. Thompson and William H. Ivey, the petitioners aforesaid, and fully empower them to open and hold a Lodge of Master Masons and of the appendant orders, to wit, Entered Apprentice and Fellow Craft, at the place aforesaid, to be called and known by the name of Annapolis Lodge No. 89; and therein to make and advance Masons, and to transact such other things as are customary in other Lodges, according to the ancient rules and regulations of the Order. And I do, by these presents appoint Bro. David S. Caldwell, as Worshipful Master, Bro. Richard R. Goodwin, as Senior Warden, and Bro. Philip Clayton, as Junior Warden of said Lodge with continuance to them and the members of the Lodge until the end of the next Semi-annual meeting of the Grand Lodge, and no longer. PROVIDED that the said officers and members pay due respect to our said Grand Lodge and to the Constitution, Laws and Edicts thereof; otherwise, from that time, this dispensation and all things therein contained to be void and of no effect.

Given under my hand and the seal of the Grand Lodge aforesaid at the city of Baltimore, this Thirtieth day of December, Anno Lucius 5847.

Seal of the Grand Lodge

/s/ CHARLES GILMAN

CHARTER OF ANNAPOLIS LODGE NO. 89



1848-1852

MEMBERSHIP—ANNAPOLIS LODGE NO. 89 AT TIME FOR FORMATION UNDER DISPENSATION—1848

- | | | |
|--------------------|---------------------|----------------------|
| Brice, Thomas J. | Goodwin, Richard R. | Randall, John |
| Clayton, Philip | Hohne, W. M. | Thompson, William R. |
| Caldwell, David S. | Ivey, William H. | Wells, George, Jr. |
| Conner, Richard R. | Prichard, James | |

UNDER DISPENSATION

<i>Election</i>	<i>Worshipful</i>		
<i>Date</i>	<i>Master</i>	<i>Treasurer</i>	<i>Secretary</i>
1-5-48	Caldwell, D. S.	Randall, John	Brice, T. J. (P. TO

CHARTERED MAY 9, 1848

6-21-48	Goodwin, R. R.	Randall, John	Taylor, George M.
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<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-20-48	Goodwin, R. R. (Resigned 1-5-49)	Randall, John	Gootee, L. F.
1-5-49	Clayton, Philip	Randall, John	Gootee, L. F.
6-20-49	Conner, R. R.	Randall, John	Gootee, L. F.
12-26-49	Taylor, George M.	Clayton, Philip	Mullen, John
6-19-50	Goodwin, R. R.	Clayton, Philip	Hohne, W. M.
12-18-50	Randall, John	Clayton, Philip	Hohne, W. M.
6-18-51	Hopkins, W. F.	Clayton, Philip	Hohne, W. M.
12-17-51	Gootee, L. F.	Clayton, Philip	Hohne, W. M. to October; th Taylor, Geo.
6-16-52	Hohne, W. M.	Clayton, Philip	Taylor, Geo. M.
12-23-52	Brady, John W.	Clayton, Philip	Taylor, Geo. M.

ELECTION AND INSTALLATION

Election of officers took place every six months in the early years of the Lodge. The officers served for the ensuing six months. Evidently the Grand Lodge then, as now, met twice yearly and the Lodge was governed by six-month periods for the officers. Installation sometimes took place the night of election and sometimes at the next meeting.

In one case the Worshipful Master elect resigned before he was installed. Another brother was promptly elected and installed.

Whenever the Worshipful Master was installed, the Lodge always met in the Past Master's degree for his installation. The record does not say how many were present for that degree or who was eligible, or how many constituted a quorum. In some cases the Senior and Junior Wardens were also initiated as Past Masters prior to assuming their stations as Wardens. In most cases these, and the other subordinate officers, were installed in the third degree by the Master of the Lodge who had previously been initiated and installed in the Past Master's Lodge.

CONDUCT OF THE LODGE, DEGREE WORK, AND ATTENDANCE

The Lodge evidently met in whatever degree the Worshipful Master decided upon at the time of meeting. We note that on some occasions it met in the first degree, sometimes in the second, and sometimes in the third.

The government of the Lodge, while in the hands of the Worshipful Master, was evidently run in rather loose fashion compared to present-day standards. The minutes for the period show there were numerous *fro tempore* officers for Worshipful Master and Wardens. When the Worshipful Master was absent it did not always follow that the Senior Warden or the Junior Warden took over the job as presiding officer. Sometimes even a visitor was in the Worshipful Master's station. Sometimes even some newly raised brother was given the job as Senior or Junior Warden.

The Worshipful Master either gave a lecture or caused some brother to deliver one at frequent intervals. It was noted also that several times the Lodge voted to meet every Friday night for instruction. Whether this was instruction for the officers or for candidates or for both is a matter of conjecture. We suspect it was for both.

It is noted that once a brother had gotten his entered apprentice degree he could attend Lodge and was recorded as being present. However, we think in all cases the Lodge opened in the entered apprentice degree when such a brother was present, and perhaps when it shifted to another degree the Entered Apprentice brother had to leave the Lodge room.

The minutes of the Lodge recorded at that time all who attended. The attendance ran from 5 to 13 for its own members, with from 1 to 9 visiting brethren. For the year 1848 the attendance of visitors seems higher than for succeeding years. This was natural as it was a new Lodge and there were doubtless many members of the Craft present in the community at odd times on business which took them away from their homes. There were also more initiations that year.

Annapolis Lodge No. 89 met once weekly at the start but reference is made to change the meetings to every two weeks at certain times of the year, and even to change the night of the meeting from Wednesday to Friday, and vice versa, as the exigencies of the circumstances required.

On January 5, 1848, Annapolis Lodge No. 89 met for organization in the Hall of the Independent Order of Odd Fellows. It is believed this hall was on the spot of the present building the Odd Fellows sold to the Jewish Community Center at 17 West Street.

On October 25, 1848, the Lodge moved to a room over the store of J. B. White.

It is noted that degree work was given whenever there was a candidate who was ready. The policy seems to have been to charge a certain fee for each degree. For instance the fee with the application would be for the first degree. Upon acceptance and initiation, the candidate would then petition for the next degree with the fee for that degree. In that manner he reached the sublime degree of Master Mason.

There seems to have been no set form or rule prescribed by Grand Lodge, as we know it now, for conferring degrees. It rested seemingly with the worshipful master who would confer perhaps the first and second degrees upon a group of candidates or candidate and then maybe the third degree upon a different group the same night. In the first five years of its inception, the Lodge did not confer the three degrees in one evening on any candidate. In one instance, it did, however, confer the first degree on one night, and followed the next night with the same candidate with the second and third. This made the candidate a master mason in two days.

Evidently the coaching, as we know it, did not exist. It could not under the conditions in which the degree work was given—the time element was not sufficient for the candidate to get any degree of proficiency by coaching. At the same time, the Lodge itself held instruction, at least in the first degree, in open lodge, but perhaps this was for the benefit of the members present.

We note that 16 candidates received the E. A. degree in 1848; 12 received the F. C. degree in that year; and 9 the M. M. degree. In 1849, 7 received the E. A. degree; 2 the F. C. degree; and 3 the M. M. degree. In 1850, there were 8 for the E. A. degree; 7 for the F.C., and 9 in the M. M. degree. In 1851 there were 4 E. A., 6 F. C. and 7 M. M. In 1852 there were 3 E. A, 3 F. C. and 3 M. M.

In this period there were several admissions to membership, presumably from former members of Annapolis No. 71.

In this five-year period there were six rejections. In one case the applicant filed petition for the degrees but when his application was read it was found he had no money. No further action was taken in his case.

Evidently candidates were permitted to advance as rapidly as practicable if they had the money for each degree and paid. It is believed this was the only bar to advancement.

One E. A.'s name was stricken from the record simply because he failed to advance. On March 12, 1850, the Lodge passed an order that every entered apprentice or fellowcraft who failed to advance in Masonry for one year would be dropped from the Lodge unless he offered a reasonable excuse to the Lodge.

In one case, the brother, after having received his entered apprentice degree, requested the Lodge to lend him the money to obtain the second and third degrees. The Lodge did advance the money and subsequently appointed the brother Tyler for the Lodge. This may have been a ready means of obtaining repayment of the loan as the Lodge paid the tyler for tiling the Lodge.

The minutes in some cases show what the occupation of applicants was, but in other cases no mention is made. Those noted include a painter, a shoemaker, a lawyer, a preacher, a clerk, a carpenter and a farmer. This would indicate that a good cross section of the community was being obtained for membership and that the ancient usages and customs as to eligibility were being carefully observed.

There were differences among the members at times which are vaguely touched upon in the minutes. In some cases a committee was appointed to reconcile them. In other cases a summons was issued for the offenders to appear at the next meeting. There is no record of any suspensions for any kind of misconduct. They evidently reasoned the problem out among themselves and observed always that silence and circumspections which should attend such affairs, even to the record in the minutes.

FINANCIAL STANDING

We can find no reference as to how much dues were paid by the individual member at the start but believe they were \$4.00 a year. As stated elsewhere, the sum of \$24.00 was charged for the three degrees.

The Lodge paid, according to one entry, the sum of \$10.00 to the grand inspector for coming to the Lodge and instructing its officers and members. It paid the tyler \$18.00 for the year 1848. This sum varied in succeeding years.

The Lodge also paid rent quarterly, but how much is not related in the minutes. It also bought wood and candles. The place where

they met was heated evidently by a wood stove as mention is made of moving the stove to the northside of the Lodge near the center, and another reference is made of a committee appointed to inquire into the cost of a coal stove.

It asked the Grand Lodge to exempt it from payment of dues once in this period. This was granted.

Another reference is made to pay some bill due "when and if they had the money."

BY-LAWS

At the initial meeting for organization on January 5, 1848, a committee was appointed to draft a Constitution and By-Laws for the government of the Lodge. Various entries appear in the minutes at succeeding meetings where the By-laws committee functioned, where the final draft was sent to the Grand Steward's office for approval, and where the By-laws were sent back disapproved by the grand body for some reason. This caused the usual expressions of annoyance, at such "unwarranted" interference, but the By-laws were finally adopted.

One entry on February 7, 1849, amended the By-laws as they were being ordered printed by inserting Six dollars for the first degree; eight dollars for the second degree; and ten dollars for the third degree—a total of \$24.00 for these degrees. Evidently this was paid separately as each degree was obtained.

This sum now compared to that time would be about the equivalent of perhaps \$100, so it can be understood how it was possible candidates for the next degree would have to wait for the accumulation of the money in order to obtain it. At that time labor was cheap and 50 cents to 75 cents per day was the usual rule in rural communities and perhaps a dollar the limit in a town the size of Annapolis.

1853-1872

<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-21-53	Prichard, James	Bacmeister, G. C.	Taylor, George M.
12-30-54	Goodwin, R. R.	Hohne, W. M.	Taylor, George M.
12-26-55	Button, E. J. M.	Hohne, W. M.	Taylor, George M.
12-24-56	Clayton, V. C.	Button, E. J. M.	Taylor, George M.
12-23-57	Goodwin, S. Rawlings	Button, E. J. M.	Taylor, George M.

<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-22-58	Bright, J. P.	Button, E. J. M.	Taylor, George M.
12-21-59	Brewer, Brice	Button, E. J. M.	Taylor, George M.
12-19-60	Seabrook, W. L. W. (P. D. G. M.)	Button, E. J. M. (Res. 4-17-61) Guinsberg, A. (acting)	Taylor, George M.
12-18-61	Goodwin, R. R.	Guinsberg, A.	Taylor, George M.
12-26-62	Goodwin, R. R.	Seabrook, W. L. W.	Taylor, George M.
12-18-63	Taylor, George M.	Seabrook, W. L. W.	Clayton, R. V.
12-23-64	Mitchell, George W.	Seabrook, W. L. W.	Clayton, R. V.
12-22-65	Seabrook, W. L. W. (P. D. G. M.)	Taylor, George M.	Clayton, R. V.
12-21-66	Monroe, Grafton	Taylor, George M.	Clayton, R. V.
12-20-67	Taylor, George M.	Button, E. J. M. (acting)	Clayton, R. V.
12-18-68	Jones, Thomas J.	Button, E. J. M.	Clayton, R. V.
12-17-69	Handy, D. C.	Button, E. J. M.	Taylor, George M.
12-22-70	Hodges, James H.	Brown, James H.	Wells, Arthur W.
12-15-71	Hopkins, Charles H.	Taylor, George M.	Button, E. J. M.
12-15-72	Sweet, A. C.	Taylor, George M.	Handy, D. C.

ELECTION AND INSTALLATION

With the election of officers in December 1853, officers began to serve for twelve months instead of six as had been the case since 1848. In 1860 the Worshipful Master ruled elected officers could not resign, and when the Treasurer one year resigned because he was leaving town, the Worshipful Master simply filled the office by appointment *pro tempore* until after six months when an election was held to fill the vacancy.

In this period the minutes state the Worshipful Master elect was examined in open Lodge as to his proficiency to confer the three degrees. Sometimes it records a past master's Lodge as being opened and the Worshipful Master elect installed therein, and sometimes no reference is made to it. Each secretary had a different method of writing the minutes and some left out pertinent items that would be of value, while others put them in.

CONDUCT OF THE LODGE, DEGREE WORK, AND ATTENDANCE

The Lodge continued, during this period, to vote on candidates for each degree, and evidently collected the fee for each degree separately when the applicant petitioned for that degree.

St. John's days in June and in December were noted occasions and were observed in June by having a speaker and dinner (if no speaker,

then a supper—though the difference is not known), and in December the officers were generally elected that night or as nearly thereto as was practicable.

Other Lodges would request conferring of degrees on candidates who had come from Annapolis. They would also request our Lodge to confer degrees or coach certain candidates. In all these cases the Lodge would appoint a committee who would make report. The results of the report would then be sent to the other Lodge which would be governed accordingly. The Lodges evidently did not go through the Grand Lodge for this type of work, and there was not really much "courtesy" work.

In one case Annapolis Lodge inadvertently initiated a candidate who was less than twenty-one years of age. This matter was referred to the Grand Master who graciously granted a dispensation in the matter.

In 1867—Brother E. M. J. Button was appointed to arrange for preservation the old manuscripts of the Lodge. This was done and locks were procured for the chests of the Lodge. Presumably the manuscripts as well as paraphernalia were kept in these chests, as other orders met in the Hall.

On May 30, 1869—the Lodge, on invitation of the Grand Army of the Republic, attended the ceremony of decorating graves of Union soldiers in the local cemetery. In 1870, the Lodge refused a similar invitation on the ground that the Masonic order could not participate.

During this period the Lodge participated in the usual funerals of deceased members. In one case the Lodge paid the cost of the coffin. It was noted the Lodge attended the funeral of Brother Dennis Claude in 1863, and the minutes state he had been a member for 40 years. (This would carry him well back of the inception of Annapolis Lodge No. 89 in 1848).'

The Lodge bought a melodeon for \$80 in 1863. This was evidently used for sometime by the Lodge. Mention is made of authorizing the Sons of Temperance to use it on one occasion. "High Twelve" must have had a pleasing sound when accompanied by the melodeon.

On April 28, 1871, the Lodge rejected a motion to take off the jewels the old "71" and insert "89." This showed the Lodge was still using the jewels used in Annapolis Lodge No. 71.

About this time (1853) the Lodge discontinued conferring two degrees on the same candidate at the same meeting, as a general rule, though in some cases it was done. In 1853 the Lodge conferred all three degrees upon a candidate on one occasion and at one meeting, and in two cases (1863) all three degrees were conferred in the same evening on one candidate. This was evidently a war emergency in 1863, and perhaps some other emergency in 1853 was the reason for such haste. The matter of degree work in this twenty-year period seems to have become more systematized than at the beginning of Annapolis No. 89. In all cases candidates were entered, passed and raised without undue delay and probably in greater haste than now obtains. It depended upon proficiency and ready money, as mention is made of proficiency in the previous degree. In some cases candidates for advancement were rejected, evidently because they were not proficient for advancement; though in one or two cases this was done because of some misconduct. This procedure showed an improvement over the first five years of work in the Lodge.

The Grand Master, on one occasion when he visited the Lodge and a degree had been conferred, spoke on the propriety of a similarity in work. We read a bit later in the minutes where steps were taken to have the grand inspector visit the Lodge for several days of instruction. On one occasion we read of the exemplification of the first, second and third degrees in one evening. That was truly a big job for one evening, but they had to work while they had the instructor I suppose, and transportation then to and from Baltimore was not like it is now.

On many occasions the Lodge conferred both a second and a third degree in one night on different candidates in this period, and had a lot of other business at the same time. It also seemed to investigate rather fully the moral character of all its candidates.

It is noted that on many occasions, instead of closing the Lodge, the Worshipful Master would call off to come on again at the sound of the gavel. The next meeting would take up where the former one left off, so that in reality it was merely a continuation of the former meeting and not a new one entirely. Dispensations to hold special meetings or to vary from the times set by the by-laws were not required, or else there is no mention made of them.

FINANCIAL STANDING

In 1872 mention is made of two musical entertainments given for the benefit of the Lodge.

The Lodge had a dinner or supper at well spaced intervals. On one occasion in February 1860 it invited all non-affiliated Masons who were able to subscribe to attend. Those non-affiliated Masons who were not able to subscribe it invited as guests of the Lodge. This was a brotherly act and one probably designed also to cause the non-affiliates to realize that good fellowship was to be had in the Society. It was a gracious consideration and probably bore good fruit, because ever and anon we read in the minutes of the readmission of some brother who had paid his back dues.

The Lodge had difficulty in collecting its dues from certain members. In all Lodges in all ages there will always be some who don't have the money or who do not budget what they have so they can pay their dues. Annapolis Lodge frequently brought up the names of delinquents and in all cases the Lodge was very fair in settling these cases. It deferred action until all other means were exhausted before taking the final one of suspending for non-payment of dues. Even before suspension, a goodly portion always paid up and were restored to full membership. We cannot help but feel thankful that this problem has now been so well taken care of by action of the Grand Lodge itself.

The Lodge during this period continued to rent a hall over the store of J. B. White. It rented the hall to the Chesapeake Tribe, Improved Order of Red Men for several years. It also rented to or let the Sons of Temperance use the hall for various occasions. It rented the hall to the Lodge known as Excelsior Lodge, and there is mention also that the order of the Eastern Star used it for perhaps a year in 1867. In 1864 the rent was increased from \$75.00 to \$100. When Excelsior Lodge discontinued meetings, Annapolis Lodge attempted to get the price of the rent down to \$75 but Mr. White evidently insisted on the full price and the Lodge paid the hundred dollars.

BY-LAWS

The By-laws were printed again in 1853. First printing was in 1848. No copies are available of either issue so far as we can determine.

In 1856 the Lodge changed the by-laws to require all present to vote on applicants for degrees.

In 1866 the by-laws were amended to provide that ministers of the gospel may receive the degrees free of charge. The by-laws of 1866 are available and make interesting reading.

In 1871, the meetings were changed to the first and third Fridays of each month after organization of a Chapter in order to give the Chapter the privilege of using the Hall on the second and fourth Fridays, the expenses of light, rent and fuel to be share and share alike. (Mt. Vernon R. A. Chapter No. 25 was chartered November 13, 1871.)

CORNERSTONE LAYING

August 1, 1856—The Lodge in company with the Grand Master laid the cornerstone of Pinkney Hall at St. John's College, having been invited by the building commission of that college.

April 30, 1867—The Lodge accepted an invitation from Hagerstown, Md. (presumably the Lodge there) to be present at the laying of the cornerstone of Antietam Cemetery. (No mention of the Lodge attendance is made, but we assume the members went.)

September 14, 1868—The Lodge, with the Grand Lodge, laid the cornerstone of the Governor's Mansion in Annapolis.

May 17, 1872—The cornerstone of the Masonic Temple, corner of Maryland Avenue and Prince George Street, Annapolis, was laid by the Deputy Grand Master of Maryland, escorted by Annapolis Lodge No. 89. (The Secretary sent invitation to each Lodge in the State and cordially invited each Lodge to attend.)

NOTE: Through the courtesy of Captain P. V. H. Weems, USN (Ret), the present owner of the building at Maryland Avenue and Prince George Street, Brothers Thomas A. Smith, Jr., and Arthur Beaulieu, John H. Bright, Jr., and Past Master Basil E. Moore (Chairman of the Anniversary Committee), removed sufficient brickwork above the cornerstone to determine if there was anything in the stone. The stone was found to be solid, and unless there is some cavity back of the stone wherein a deposit was made, there is nothing in the nature of a deposit there so far as can be ascertained. Captain Weems stated he did not want the stone removed, as the committee had suggested. If removed the stone could have been used in the present building as a memento of a former day.

MASONIC TEMPLE

Ever since it began in 1848 we read now and then in the minutes of Annapolis Lodge the dissatisfaction of the membership over the place

where they met and the desire for a suitable temple of their own. Committees were formed to find a suitable place at a desirable rent. This went on year after year. In 1865 the Lodge appointed a committee to solicit subscriptions and select a lot for a temple. In 1868 the Lodge appointed another committee to ascertain the feasibility of building a temple. The Lodge talked of asking other Lodges to help by subscription of stock. In January 1869 the Lodge decided to collect money and issue certificates of stock to all who contributed. Funds held by the Treasurer of the Lodge were now being turned over, as they could be spared, to the Building Committee for a Temple Fund. On March 21, 1872, a Committee of twenty members was appointed to be styled a Building and Finance Committee to provide ways and means and superintend the building of a temple. It was decided the building after completion should be the property of endorsers on the note upon which the necessary money was raised, until the Lodge shall discharge the debt. (The cornerstone was laid May 17, 1872.)

EXCELSIOR LODGE

On January 8, 1864, application was made to Annapolis Lodge No. 89 by several brethren to form a new Lodge. No objection was made and the Hall was offered for a period of three months free of charge. At the next meeting, Annapolis Lodge rescinded this action and decided that the new Lodge should pay one-third of the expenses for use of the Hall. Excelsior Lodge evidently met in the Lodge room of Annapolis Lodge No. 89 until sometime in 1865. On October 27, 1865, the minutes state Excelsior Lodge had ceased to meet in the hall.

ORDER OF THE EASTERN STAR

In 1867, reference is made in the minutes to an Order of the Eastern Star which met in the Hall that year. No further reference is made to this order, but it is interesting to note at that early date there was such an order in existence in Annapolis. How long it ran we do not know.

FORM OF PETITION FOR INITIATION USED IN 1866

To the Worshipful Master, Wardens and Brethren of Annapolis Lodge, No. 89, of Ancient, Free and Accepted Masons:

The petition of the subscriber respectfully sheweth, that entertaining a favorable opinion of your ancient institution, uninfluenced by mercenary or any other

improper motives, and unsolicited by any one to him known to be a Free Mason, he freely and voluntarily offereth himself a candidate for the mysteries of the order, pledging himself in all things to conform to the rules, regulations and

usages thereof. His age is _____ years,

his occupation _____,

his residence _____,

RECOMMENDED BY:

1873-1898

<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-19-73	Brown, James H.	Taylor, George M.	Handy, D. C.
12-18-74	Brown, James H.	Taylor, George M.	McCullough, Allen
12-17-75	Brown, James H.	Bellis, W. H.	McCullough, Allen
12-15-76	Button, E. J. M.	Bellis, W. H.	Jickling, Samuel
12-21-77	Brown, James H.	Bellis, W. H.	Jickling, Samuel
12-20-78	McCullough, Allen	Vansant, J. H.	Jickling, Samuel
12-26-79	Ireland, John	Bellis, W. H.	Clayton, R. V.
12-24-80	Strohm, Matthew	Bellis, W. H.	Clayton, R. V.
12-23-81	Jickling, Samuel	Bellis, W. H.	Clayton, R. V.
12-22-82	Claude, W. C.	Bellis, W. H.	Clayton, R. V.
12-21-83	Boessel, Christian	Bellis, W. H.	Clayton, R. V.
12-26-84	Boyd, L. G. M.	Bellis, W. H.	Clayton, R. V.
12-18-85	Boyd, L. G. M.	Bellis, W. H.	Clayton, R. V.
12-24-86	Willcox, Geo. W.	Bellis, W. H.	Handy, D. C.
12-23-87	Gibbs, W. H.	Bellis, W. H.	Handy, D. C.
12-21-88	Lindenborn, Charles	Bellis, W. H.	Handy, D. C., Died May 5, 1889
			Claude, W. C. 5-24-89
12-20-89	Musterman, J. H.	Bellis, W. H.	Claude, W. C.
12-26-90	Musterman, J. H.	Bellis, W. H.	Pfeiffer, W. L.
12-25-91	Miller, Philip J.	Bellis, W. H.	Pfeiffer, W. L.
12-16-92	Miller, Philip J.	Gassaway, L. D.	Munroe, Grafton
12-15-93	Lankford, Benj. L.	Gassaway, L. D.	Munroe, Grafton
12-21-94	Green, Richard H., Jr.	Gassaway, L. D.	Munroe, Grafton
12-20-95	Jickling, Samuel	Gassaway, L. D.	Munroe, Grafton
12-18-96	Jickling, Samuel	Gassaway, L. D.	Munroe, Grafton
12-17-97	Busch, John H.	Gassaway, L. D.	Munroe, Grafton

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ELECTION AND INSTALLATION

The Lodge in this period seems to have reached a standardized procedure with reference to election and installation. Nominations

for the various offices were still being made but they voted on them we think in the usual manner. Elections were normally held the last regular communication in December, and if the officers were not installed that night, they were installed at the first meeting in January. The W. M. appointed the senior deacon and the S. W. appointed the junior deacon. The J. W. appointed the stewards. No mention is made of a past master's lodge. The minutes state that the worshipful master elect was certified as qualified by the district grand inspector. The lodge now began to have one as a regular thing. We suspect the past masters held a past master's lodge prior to installation each time it was necessary. In this period the wardens generally advanced to the W. M. but the selection of junior warden was by nomination and ballot, and elimination by ballot in case more than one was nominated for the position.

BY-LAWS

In March, 1878, the Lodge agreed to meet every Friday night.

In June, 1878, the Lodge closed during the summer months to meet again in September. This became standard practice about this time.

During this period changes in the by-laws were effected in normal course by waiting the required time before action, and then obtaining formal approval through the Grand Lodge.

CONDUCT OF THE LODGE, DEGREE WORK, AND ATTENDANCE

Attendance during this period was average. No year seems to have been much better than any other. The money panics in this period seem to have affected the flow of applications, but there was a normal growth and the Lodge worked on candidates without undue delay.

Excursions were a form of entertainment much in vogue at this time. Steamship travel was cheap and offered the opportunity for groups to be together.

The Lodge seemed to adopt as standard practice church attendance on St. John's Day in December. After the formation of Palestine Commandery No. 7 that body always invited the Lodge to attend Ascension Day services with the Commandery and the Lodge accepted.

About the end of 1888 the three top officers of the Lodge were required to read the constitution and by-laws of the Grand Lodge prior

to installation. This was the first mention made of that procedure in the minutes.

The usual funerals were held. In one case four brethren held one at Davidsonville without the presence of the worshipful master or any of the officers of the Lodge. In the latter part of this period specific regulations with reference to funerals were promulgated by the Grand Lodge. This was evidently necessary for a uniform procedure all over the state. Attendance at funerals frequently was greater than at Lodge meetings.

About 1875 the minutes show the Lodge had its own inspector. This showed an improvement in procedure and in growth, and doubtless was conducive to better degree work. The Lodge probably had its own inspector prior to that time but it is not specifically stated.

On October 15, 1874, the Lodge appointed a committee to make arrangements to celebrate the centennial of the Peggy Stewart Tea affair. (This evidently referred to the brig *Peggy Stewart* being burned by its own master in Annapolis harbor in pre-Revolutionary War period.)

On April 30, 1889, the Lodge attended in the State House a celebration of the centennial of the inauguration of President George Washington.

During this period the Lodge was visited several times through the years by the Grand Master of Maryland. On one occasion he was accompanied by the Governor of Maryland.

Degree work in this period continued to be regulated more by the Grand Lodge. The system of electing a candidate and conferring the first degree at the same meeting prevailed, but in no instance was it found that a candidate got more than one degree the same night. This was an improvement over the earlier years. Petitions laid over for two weeks, and sometimes longer, depending on reports of committees. Evidently the committees went into the matter pretty thoroughly.

Courtesy work was done, but there was not very much of it. Whenever a candidate applied in another locality, if he had formerly lived in this section, a committee was always appointed by the local Lodge when the Lodge to which he had applied made known the fact they had the application, to ascertain if he were worthy. In all

cases the other Lodge was notified. This seemed to be standard practice and was undoubtedly entirely for the good of the order. In most cases Lodges communicated then directly with each other and without going through the Grand Lodge in this respect.

FINANCIAL STANDING

The Lodge held its first meeting in the new building (Maryland Avenue and Prince George St.) January 31, 1873. It met temporarily for several meetings before that in the hall of the Sons of Temperance.

It continued to meet in the new building until about January 1, 1885, at which time it moved and met in the hall of the Chesapeake Tribe of Red Men until February 1888, at which time it moved to the present building on Conduit St. At that time the Lodge rented space from Palestine Commandery No. 7 in the present building.

The Lodge evidently went into debt too heavily for its own good and size of membership, because the mortgage on the temple became so much of a burden that the Lodge could not meet the interest payments. As a consequence the building was lost to the bank and the Lodge was again reduced to renting a place to meet.

During this period numerous calls were received for assistance from sources outside of Annapolis, as well as for needy causes locally, and these were all given due consideration. For a Lodge the size of Annapolis No. 89 and with the limited capital it had, there seems to have been a remarkable response to all calls of this kind. Subscriptions from individual members seem to have been one means of procuring cash. Another means was by entertainments for the benefit of the Lodge, though in the latter part of this period a ban on this mode of procurement of funds was put into effect by the Grand Master for all Lodges in the state.

The Lodge evidently enjoyed a good fraternal relationship with the local order of Red Men and the Sons of Temperance and could always rent space for a meeting place from them if the need arose.

When the Lodge moved from the temple at Maryland Avenue and Prince George Street, it sold all excess furniture. It evidently had a lot of chairs and other furniture it could not use in a rented place.

As renters always do, the Lodge was always seeking a better place in which to meet at a more reasonable rent. It could have rented

cheaper quarters than those offered by Palestine Commandery but the Lodge felt the Commandery was one of its own kind and paid the difference in rent simply to meet with a kindred body.

After it had to move from the building on Maryland Avenue and Prince George Street, the Lodge began to save money and invest it in a building and loan association, awaiting the time when it could again procure a building of its own. The lesson taught was extremely salutary, even if the Lodge lost in actual money through getting into debt for a building to an extent beyond its capacity to pay, because it was taught by bitter self-experience to save for the opportune time.

April 4, 1873 minutes state a bill for \$47.00 for three walnut pedestals was ordered paid. One wonders if these are the pedestals now in use. Mention is made on March 23, 1888, of placing marble tops on the pedestals.

The collection of dues during this period was a problem in every way.

CORNERSTONE LAYING

June 7, 1875—The Lodge laid the cornerstone of the German Lutheran Church on Francis St., Annapolis.

November 10, 1882—The Lodge accepted an invitation of the Grand Secretary to attend the laying of the cornerstone of Baltimore City Post Office on November 21, 1882.

August 4, 1886—The Lodge laid the cornerstone of the DeKalb monument on State House Hill, Annapolis.

August 16, 1886—The Lodge escorted the Grand Lodge to State House Hill where the Grand Master unveiled the DeKalb monument. The Lodge then served refreshments in McDowell Hall at St. John's College to the Grand Lodge and to its own members.

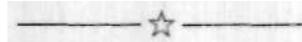
August 5, 1895—The Lodge laid the cornerstone of St. Margaret's Church in Anne Arundel County near Annapolis.

October 30, 1895—The Lodge laid the cornerstone of the M. E. Church, corner Prince George Street and Maryland Avenue, Annapolis.

May 15, 1898—The Lodge laid the cornerstone of the M. E. Church in Eastport.

1899-1923

<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-16-98	Seidewitz, Edwin A.	Gassaway, L. D.	Munroe, Grafton
12- 6 -99	Griffin, Eugene T.	Gibbs, Wm. H.	Munroe, Grafton
12-21-00	Jickling, Samuel	Willcox, G. W.	Munroe, Grafton
12-20-01	Gassaway, L. D.	Willcox, G. W.	Claude, W. C.
12-19-02	Gassaway, L. D.	Griffin, Eugene T.	Van Loan, Wm. S.
12-18-03	Welsh, Wm. S.	Amos, James L.	Gassaway, L. D.
12-16-04	Merrill, George E.	Amos, James L.	Gassaway, L. D.
12-15-05	Evans, George W.	Welsh, Wm. S.	Gassaway, L. D.
12-21-06	Evans, George W.	Welsh, Wm. S.	Gassaway, L. D.
12-20-07	Boessel, Louis	Welsh, Wm. S.	Gassaway, L. D.
12-18-08	Williams, R. Thomas	Welsh, Wm. S.	Gassaway, L. D.
12-17-09	Lively, Harry T.	Welsh, Wm. S.	Gassaway, L. D.
12-16-10	Bush, James O.	Welsh, Wm. S.	Gassaway, L. D.
12-15-11	Collins, James T.	Welsh, Wm. S.	Gassaway, L. D.
12-20-12	Golden, James	Welsh, Wm. S.	Gassaway, L. D.
12-19-13	O'Neale, Robert M.	Welsh, Wm. S.	Gassaway, L. D.
12-18-14	Gauss, Frank H.	Welsh, Wm. S.	Gassaway, L. D.
12-17-15	Gauss, Fred H.	Welsh, Wm. S.	Collins, J. Thomas
12-15-16	Holidavoke, W. E.	Welsh, Wm. S.	Collins, J. Thomas
12-21-17	DeBaufre, W. L.	Welsh, Wm. S.	Collins, J. Thomas
12-20-18	Hyde, J. C.	Welsh, Wm. S.	Collins, J. Thomas
12-19-19	Grove, Roscoe E.	Welsh, Wm. S.	Collins, J. Thomas
12-20-20	Riley, George S.	Welsh, Wm. S.	Collins, J. T., died May 1922
			Bush, J. O. 6-5-22
12-19-21	Elliott, Arthur T.	Welsh, Wm. S.	Bush, J. O.
12-18-22	Day, Garnard E.	Welsh, Wm. S.	Bush, J. O.



ELECTION AND INSTALLATION

In the first part of this period the officers were elected in normal course from the Junior Warden up. There was always competition for the post of Junior Warden, and the appointive officers were not always selected for advancement. It was not until about 1915 or later that the idea of advancing junior officers to the elective positions began to obtain. From that time on the practice became more general. It may be said that about 1918 the Lodge began to grow so fast that more thought was given to appointive officers with the idea of preparing them for the higher positions. Before that the practice had been to select whoever was available, and frequently stewards were past masters. Too much care could not be exercised because of the

scarcity of qualified brothers for the posts, time and other considerations being a bar to such an undertaking.

Officers themselves were evidently doing as well as they could under the conditions prevalent in the Lodge. They seem to have managed well and to have made good Masons out of the material received. Tradition has it that the Masonic Lodge was representative of the best in lodges of that period, though of course there were some initiates who did not find in the Lodge room what they were seeking. This type did not linger long as members. To some, the builder's philosophy simply does not appeal, though this certainly would not be a reflection upon the moral character of such an individual.

In 1917 the custom of officers paying for the collation served on installation night was abolished and the Lodge adopted the plan of paying for it from Lodge funds. It had formerly been a custom too that individual members on being raised to arrange for refreshment at their own expense for their brethren in the Lodge. This was done out of a feeling engendered in themselves and through no requirement of the Lodge. It indicated that some at least were grateful for the time and effort spent in their education and wanted to show it.

Installations were generally made by the retiring worshipful master. He would install the new master and the new worshipful master would then install the other officers. This varied on some occasions by having the district grand inspector perform this duty.

CONDUCT OF THE LODGE , DEGREE WORK , ATTENDANCE

During this period the courtesy work required of Annapolis Lodge was being handled partly through, the Grand Lodge and partly by direct communication with the Lodges in question. As the years went by the matter was gradually coordinated in the Grand Lodge so as to make the procedure uniform for all the states involved. In the latter part of this period the number of courtesy degrees gradually increased due to the influx of candidates after World War I. Annapolis Lodge was then working very, hard on its own candidates and at the same time doing all the required work for a very great number from practically every state in the Union,' over a period of time. In some instances it was requiring other Lodges at a distance to confer courtesy work on its own candidates. The great number of courtesy degrees was occasioned by the midshipmen at the Naval Academy, and other

service personnel, who preferred to join in their home districts rather than at Annapolis, though there were a not inconsiderable number who cast their lot with Annapolis and have remained as faithful members through the years since that time.

In the matter of dispensations there was not the care or strictness now in vogue. Sometimes a telephone call would suffice, which would later be confirmed by written dispensation. In one case in 1905 the Grand Master wrote to the Secretary in this manner:

"If you conclude to hold a special communication on the 30th, go ahead with it and consider this my dispensation for doing so."

Mention is made at odd intervals of a past master's lodge being held to confer that degree on the worshipful master-elect. This is not stated every year during this period, nor is it known from the minutes at what date the present practice was put into effect.

In 1914 the Lodge was notified petitions must be referred to the Grand Secretary. This was the first mention of this practice, but its practical effect can well be seen in a more controlled and supervised survey of material for Lodges everywhere in the state.

As late as 1913 the Lodge was still at times electing candidates and conferring the first degree the same evening, though this practice was not a general thing, its being done evidently depending upon the exigencies of the situation and the pleasure of the presiding officer.

About 1915 candidates were elected to receive the three degrees instead of being elected separately for each degree as obtained in former years, the only requirement after a candidate had once been elected being that he must pass in proficiency in each degree.

In the latter part of this period, by dispensation, petitions in some cases were received, acted upon and the candidates given the first degree in the same evening. Also in the latter part of this period the Worshipful Masters each year had a standing dispensation to hold meetings every Saturday evening during specified times in the year to act upon petitions of service personnel which would lie over only two weeks, and to confer degrees upon service men only. This procedure was necessitated by such a great number wishing to join and by the inability of the Lodge to handle such numbers in regular communications. Dispensations were also given for the Lodge on these nights to confer the first degree upon more than five in one evening. In some cases dispensations were granted to receive, appoint the com-

mittee, vote on the candidate, and initiate the same evening, these generally being handled by having the committee work before the time of the meeting of the Lodge.

In February, 1922, the Lodge voted to obtain ornamental aprons for its officers.

Attendance during this period was normal. There were also the usual rejections. Even in the days when money was plentiful and the desire to join was paramount among the profane, still the Lodge exercised caution and restraint and fulfilled its function in rejecting material that would not fit into the fabric of the structure.

In April, 1915, the Board of Grand Inspectors of Baltimore City conferred the third degree in Annapolis Lodge. The Governor of Maryland was present on this occasion. The representative of the Grand Master came several times the latter part of this period to confer the third degree upon large classes. These visitations were always enjoyed and added to the memories of such evenings. There was the usual refreshment and social hour of oral exchange of ideas either at a recess in Lodge work or after the meeting was over.

In December, 1915, Palestine Commandery No. 7, in uniform, (with the grand commandery officers) visited Annapolis Lodge. The evening was one of much interest and enjoyment to all concerned.

In this period the matter of conducting funerals was further regulated by the Grand Lodge. In one instance in 1906 a demitted past master was buried by the Lodge. In another, a group attended church services attired in Masonic regalia without having opened a Lodge. When the service was over at the church they returned to the Lodge room and replaced the regalia and proceeded about their business.

Attendance was normal as there was enough activity and degree work to interest the usual member.

FINANCIAL STANDING

In July, 1900, the Lodge decided to buy the building where it was then meeting (our present Temple) at a cost of \$2,500. It appointed trustees to buy and make all necessary arrangements for payments on the building, maintenance, and so on. The first trustees were L. Dorsey Gassaway, Eugene T. Griffin, L. James M. Boyd, Samuel Jickling and Robert L. Werntz. They made the purchase and arranged for the

necessary loan of money. It is to them and their wise management and to their successors that we have our present building.

In January, 1908, the trustees reported to the Lodge that it was out of debt, and the temple was paid for.

In December, 1910, the Lodge equipped a room at the Emergency Hospital at a cost of \$100.

In October, 1911, the Lodge appointed a committee and set up a special fund for the payment of jewels to be given to past masters. It seems that in former years the past masters had not been given jewels, due to lack of funds, and there were several who had not received them. This matter was to be taken care of by a committee and a special fund was set up which the committee was to handle for the purpose. In due time the past masters were taken care of in this respect. The jewels at that date cost about twenty-five dollars each and were the same type of jewel as has been used since for past officers. It was noted as late as 1921, one past master was still voicing his dissatisfaction over not having received a past officer's jewel.

Delinquent members were still being summoned to show cause why they should not be suspended for non-payment of dues. Dues were still being collected by quarters and each quarter the Secretary was supposed to send out bills to members in arrears. We sometimes wonder whether we could get a secretary to do that much work these days with our present membership. He certainly could not do much else!

In April, 1916, the Lodge bought a stereopticon and the necessary slides. In May, 1917, the Lodge bought a State and a National Flag, paying half while the Chapter and Commandery paid the other half.

In January, 1919, fire damaged the temple to such an extent as to render the building useless as a meeting place. The Lodge began meeting then in Odd Fellows Hall, 67 West Street. The Red Men also had offered the use of their hall. The feeling of good will in these groups since 1848 was very great and there seemed to be a kinship in promoting brotherly love, each in its own way. A lodge called "Sons of Temperance" also was very considerate and seemed rather close to Annapolis Lodge throughout these years, though in this period we do not read much of this group.

In May, 1919, the Lodge appointed a building committee consisting of L. D. Gassaway, Eugene T. Griffin, Wm. E. Holidayoke, J. Thomas Collins, and John C. Hyde to engage architects and supervise additions and alterations to the temple. The temple was altered and repaired by an architect, and in February, 1920, it was dedicated by the Grand Lodge, about 150 to 175 being present. The Lodge has met in the present building since that date.

Throughout this period the Lodge continued to hear the cry of the widow, the orphan, and the needy brother, as well as contribute generously to every worthy cause when asked.

BY-LAWS

In 1913 the by-laws were changed so that six dollars became the dues per year instead of four dollars which had formerly been charged.

In 1914 the Lodge increased the salary of the Secretary to \$100 per year.

In 1915 the Grand Lodge passed legislation requiring petitions to lie over 4 weeks. Before this period action had been taken every two weeks. Other legislation was passed for the government of material for membership, all of which has now become standard practice.

The Lodge agreed, effective February 1920, to meet on Monday instead of on Friday. The change must have been based upon some very good reason, because since its inception the Lodge had generally preferred Friday evening to any other for its meeting night.

Necessary changes in by-laws to meet changing conditions were made from time to time, which showed the Lodge was keeping up to date with the almost perceptible changes that occur over a period of time. There were some proposed changes that did not pass. The Lodge always gave due notice and every change was scrutinized with care to be sure it was for the best interests of all concerned.

CORNERSTONE LAYING, AND OTHER SPECIAL EVENTS

In December, 1899, the Lodge observed the 100th anniversary of the death of George Washington.

In March, 1902, the Lodge escorted the Grand Master to the Court of Appeals Building where the Grand Master laid the cornerstone of that structure.

In March, 1906, Brother Wm. B. Gardiner was presented a silver service on behalf of the Lodge as a token of appreciation of his serving 28 years as organist of the Lodge.

On May 9, 1906, the Lodge celebrated the 60th anniversary of its existence by dinner at Carvel Hall. It was called a "Social Session" and was attended by numerous brethren of Annapolis Lodge, grand officers, non-affiliated Masons in Annapolis, and lady guests. The Grand Master could not be present because of critical illness of a member of his family, but the Deputy Grand Master was there and also a past grand master named John M. Carter who had been raised in Annapolis Lodge but who had subsequently moved to Baltimore. Present also was Past Deputy Grand Master W. L. W. Seabrook who was next to the oldest member of Annapolis Lodge. The Deputy Grand Master, Past Grand Master Carter, Past Deputy Grand Master Seabrook and others gave addresses. Past Master L. Dorsey Gassaway acted as master of ceremonies on this occasion. The brethren and guests assembled at Carvel Hall about eight-thirty and proceeded to the dining room for dinner. After the dinner, speeches began. Brother Seabrook rather feelingly remarked on the havoc time had wrought among the membership of his day, and the others were eloquent under the effects of what must have been a remarkably good dinner. Indeed there is nothing more conducive to good fellowship and the desire to express it than the after-effects of a good dinner. After the speeches, the assembly sang "Auld Lang Syne" and Brother Joseph P. McComas (Rector of St. Anne's Church) pronounced the benediction.

In December, 1909, Brother L. Dorsey Gassaway, who was then Secretary of the Lodge, was presented a fine Meerschaum pipe by the Lodge in token of the love and appreciation which the Lodge had for him. The minutes state in his own handwriting that "Brother Gassaway gladly accepted the gift in a few words 'haltingly expressed.'" (Knowing him as we did, we know his remarks were to the point, well expressed, and lacked not in sincerity.)

In July, 1910, the Lodge gave Brother J. O. Bush a wedding present. There were some remarks at the time of making this a precedent to follow in future cases where a brother married, but this fortunately was not adopted. What an experience that would have been today in a Lodge the size of No. 89!

In September, 1910, the Lodge accepted a Bible from Mrs. Charles Martin. This Bible belonged to Brother Robert Silver, long a member of Annapolis Lodge, and was offered to the Lodge for safekeeping pending claim by a legal representative of Brother Silver. The Bible was actually received by the Lodge in December, 1912.

In October, 1911, the lodge laid the cornerstone of the M. E. Church in West Annapolis.

In June, 1913, the Lodge was presented a picture "Birth of Our Nation's Flag" by Brother Irving L. Page. Brother Page was then serving in the Navy and his sense of patriotism was so great that he could not refrain from expressing it in this thoughtful act; but then this brother has ever been of that mold.

In June, 1914, the Lodge was presented a picture of George Washington taken from an oil painting by Mr. White. The original picture was painted in 1793 and later presented to Alexandria Lodge by Mrs. Washington. Mrs. Gassaway made the gift and it was fittingly presented by Brother L. D. Gassaway, on behalf of his wife. In the recording of this transaction it was stated that Mrs. Gassaway was the great-great-granddaughter of Norborne Berkeley, Baron de Botetourt, who was colonial Governor of Virginia and one of the brethren who assembled in a Masonic Lodge at Williamsburg, Va., in what was then the first Masonic Lodge in Virginia.

In December, 1915, the Lodge on invitation of the D. A. R., and by dispensation of the Grand Master, attended and witnessed the unveiling of a memorial tablet at Severn Cross Roads to mark the road travelled by Brother George Washington.

In December, 1915, the Lodge attended, on invitation of the D. A. R., a presentation of a tablet to the State of Maryland by the Peggy Stewart Tea Party Chapter, D. A. R., marking the spot in the State House on which Brother George Washington resigned his commission as General in the Continental Army.

In August, 1921, the Lodge, assisted by the Lodges from Odenton and Glen Burnie, laid the cornerstone of Severn Hall, Anne Arundel Academy, at Arundel Station, near Millersville, Md. This structure has since been added to and is now called the Millersville High School.

In June, 1923, the Lodge attended the twenty-fifth anniversary of the dedication of Eastport M. E. Church, upon invitation of the pastor.

In the spring of 1923 a committee was appointed to make plans for the celebration of the seventy-fifth anniversary of Annapolis Lodge. The committee from time to time reported no progress was being made. In September of that year the committee was discharged and the project postponed indefinitely. In justification to the worthy brethren who were on this committee, we may say that in this period of the Lodge's history, candidates were being initiated in such numbers as to preclude social activities to any great extent, or to prepare for the anniversary in a manner fitting and proper.

1924-1948

<i>Election Date</i>	<i>Worshipful Master</i>	<i>Treasurer</i>	<i>Secretary</i>
12-17-23	Vansant, D. R., Jr.	Welch, W. S.	Bush, O.
12-15-24	Rusteberg, Chas. A.	Welch, W. S.	Bush, O.
12-12-25	McNew, Lee A.	Welch, W. S.	Bush, O.
12-20-26	Davis, R. McKendree	Welch, W. S.	Bush, O.
12-19-27	Basil, John T.	Welch, W. S.	Bush, O.
12-17-28	Sarles, Hanford L.	Welch, W. S.	Bush, O.
12-16-29	Quenstedt, Walter E.	Welch, W. S.	Bush, O.
12-15-30	Ward, George E.	Welch, W. S.	Bush, O.
12-21-31	Schlegel, Charles	Welch, W. S.	Bush, O.
12-19-32	Harrington, Raymond A.	Welch, W. S.	Bush, J. O. died Aug. 16, 1933 Vansant, D. Ross, Jr. acting until end of year.
12-18-33	McNamara, Orville W.	Welch, W. S.	Sarles, Hanford L.
12-17-34	Wohlgemuth, Jacob P.	Welch, W. S. died Feb. 11, 1935 Davis, R. McKendree elected 3-4-35	Sarles, Hanford L.
12-16-35	Phipps, Louis N.	Davis, R. McKendree	Sarles, Hanford L.
12-21-36	Sullivan, George W.	Davis, R. McKendree	Sarles, Hanford L.
12-20-37	Francis, Jack N.	Davis, R. McKendree	Sarles, Hanford L.
12-19-38	Parker, Joseph C.	Davis, R. McKendree	Sarles, Hanford L.
12-18-39	Flood, John J.	Davis, R. McKendree	Sarles, Hanford L.
12-16-40	Carlson, J. Lawrence	Davis, R. McKendree	Sarles, Hanford L.
12-15-41	Wells, Norman B.	Davis, R. McKendree	Sarles, Hanford L.
12-21-42	Anderson, Bernard	Davis, R. McKendree	Sarles, Hanford L.
12-20-43	Werntz, C. Garner	Hyde, John C.	Sarles, Hanford L.
12-18-44	Donaldson, Edgar F.	Hyde, John C.	Sarles, Hanford L.
12-17-45	Caskey, Edwin L.	Dolan, George W.	Hopkins, G. Hammond
12-2-46	Moore, Basil E.	Baker, Arthur W.	Rusteberg, Chas. A.
12-1-47	Kaiser, Elmer L.	Baker, Arthur W.	Rusteberg, Chas. A.

INSTALLATION AND ELECTION OF OFFICERS

During this period the Lodge continued the policy of electing officers and advancing the lower officers to the elective positions. The worshipful masters-elect received the past master's degree in Baltimore, and until the latter part of the period were certified as qualified by the district grand inspector. In later years the certification came as a result of work in the school of instruction in Baltimore.

In January, 1930, first mention is made of a memorial service for departed brethren. This custom has now become standard practice on the night of installation of officers. It has become a method by which annually before the greatest number of brethren, the craft can in open Lodge symbolize the fact that our departed brethren have not been forgotten and that the saying at the grave "We cherish his memory in our hearts" is not just an expression expedient to the occasion, but is based upon the Masonic tradition that from generation to generation we transmit unimpaired the best tenets of our institution. In this sense our brethren have not died, but have just departed to the higher Lodge to which we all are advancing.

The installation dinners were very popular and well attended. The evening seemed to be complete with a good dinner, and an impressive installation service. This is the time when many brethren make a special effort to attend. It is not just for the dinner either we feel sure, but for association with fellow members. Some are too busy to attend at other times and yet are interested to a very great degree. There are not enough week nights! For a number of years in this period Brother Harry S. Kenchington donated a very beautiful and expressive menu folder on the occasion of the annual dinners. On each occasion the Lodge took cognizance of his gracious act by giving him a rising vote of thanks for his thoughtfulness in contributing something which added so much to the pleasure of these occasions.

CONDUCT OF THE LODGE, DEGREE WORK, ATTENDANCE

In this period we see what we may call the golden age of the first hundred years of the Lodge. There were numerous past masters' nights, social sessions or ladies' nights, and many talks on Masonic as well as other subjects. Fraternal visits from other lodges, degree teams,

and other things aside from actual degree work which tended to enliven the meetings and create interest in Lodge meetings. In one instance a Masonic play was given. All these things added to the fullness of membership. About 1924 a bowling team was started. In 1933 a pool and quoit tournament committee was formed. Numerous visits were arranged between Lodges and the degree teams were very popular.

In April, 1924, Past Master Pendleton, who was raised in Annapolis Lodge in 1894, and then demitted later to help form a Lodge in Bremerton, Washington, visited Annapolis Lodge and in the course of his remarks mentioned his previous association with the Lodge. He spoke of a tradition that General George Washington when commanding the Continental Army, during one of his visits presided over Annapolis Lodge of Masons. In later years he said he had the pleasure of hearing a Masonic lecture by a very prominent Mason in California on "George Washington, the Mason" and was told by him that the tradition was a fact and that he had data showing the authenticity of the act. (This was a very interesting account and when one reads the history of early Masonry in Annapolis there may indeed be some grounds to give credence to the tale as there may have been a Lodge working here in Revolutionary times.)

Our service brothers in Annapolis Lodge frequently sent in letters recounting their experiences in various parts of the world and telling of visiting Lodges in such places as Australia, New Zealand, South Africa, the Philippines, and China. All these things were very interesting and served to enliven the meetings. Some of the brothers when returning to Annapolis Lodge would give some interesting accounts of places they had been and how Masonic Lodges conducted their meetings, degree work, etc. Some were even induced to give lectures which were well received.

The Lodge was now sending out a regular bulletin and the question came up of combining with the other bodies—Chapter, Council, and Commandery—for a regular monthly bulletin. This procedure was adopted and was carried on for a number of years. The copies of the bulletin were appreciated to the extent that the issues of several years were bound and kept for permanent record in the Lodge. About the middle of this period the cost became something to be reckoned with

because of the depression that began to make itself felt after 1929, and the Lodge started a separate bulletin.

The Grand Master and Grand Lodge officers were visitors rather frequently to Annapolis Lodge, raising classes of candidates and giving talks on the fraternity. These were much enjoyed and contributed immeasurably to the pleasure of these meetings.

For the greater portion of the first part of this period Lodges of instruction were being held in the temple and the Lodge showed its appreciation by attendance of greater numbers than just the officers. The interest was very real and members on the sidelines were anxious to learn more of the work.

A summer school was started by the Grand Lecturer at a designated place near Baltimore in the latter part of this period. Annapolis Lodge has always sent representatives and some have been honored by receiving a certificate of perfect attendance at all meetings during a summer. This has created interest, promoted good fellowship, and increased acquaintance through meeting brethren from other Lodges. All these things tend to make better workers in our own Lodge and the instruction gained from this attendance has been reflected in the degree work and general knowledge of Masonic procedure, as law schools were also held each year on these occasions.

A library committee was appointed in 1926. As time went on books were procured through the donation of money from the Lodge for the purpose, and through gifts of individual members. This added to the interest in the order and the quality of the bulletins increased as a result. The library was actually started in 1928.

In 1930 the old Lodge records were transferred to a vault in the bank for safekeeping owing to the condition of the temple. In June, 1942, a vault was constructed in the basement of the temple for this purpose.

The Lodge continued to obtain special blanket dispensations to hold meetings on Saturday evenings during certain periods of the year in the first part of this period to examine and confer degrees upon service personnel.

Past Master's nights were always enjoyable. In 1932, for instance, Past Master D. Ross Vansant, Jr., read selections from the minutes

of years of older past masters which added to the interest and joy of that occasion. Every incoming worshipful master would recognize the past masters on installation night. This tended to create in them renewed interest in Lodge affairs. It served as kindling to a fire already burning.

Throughout this period the Lodge continued to attend divine services on occasions of special significance. It attended services at different churches so as to enable the members who belonged to those churches to have their brothers worship with them. This promoted interest and enthusiasm among the members of those churches, and the divine instruction was always well received by those brethren who attended.

In June, 1934, Warren Lodge No. 51 visited Annapolis Lodge. All its officers and seventeen members came. This was a visitation of especial importance to our Lodge as Warren Lodge had a warm space in our Lodge, it having recommended granting the charter to Annapolis Lodge No. 89 in 1847.

Courtesy work now was handled through the Grand Lodge exclusively which tended to coordinate and systematize it to the benefit of all concerned.

During this period there were the usual funerals. They all were conducted in accordance with the latest regulations of the Grand Lodge, and as a rule, were fairly well attended. It is noted that Brother W. H. Westfall, Sr., who had been tyler for Annapolis Lodge for 30 years and then had been elected tyler emeritus as a courtesy to him, was buried in 1928 with Masonic honors.

The Lodge throughout this period maintained cordial relationship with Annapolis Chapter No. 46, Order of the Eastern Star. This has been effected by acceptance of invitations to visit each other for social evenings and entertainment, and has resulted in much benefit to each. Frequently the officers in the Star are wives of officers in the Blue Lodge and there has been no cause for friction because of a lack of cooperation in observing the rules of silence and circumspection. This is another evidence of the versatility of Freemasonry.

After the depression of 1929, and the large increase in membership after World War I, applications for degrees began to taper off. This

was perhaps augmented by the increase in the fee to \$100. When the depression years began the Lodge after due consideration reduced its fee for initiation to its present figure of \$60.00. In the years from 1930 to 1939 the Lodge began to lose some of its members through failure to pay dues. This loss was greater in these years than would normally be the case because members came too fast to absorb and retain what they learned. These things indicated we were passing through a normal procedure. The Lodge itself endeavored to retain these delinquent members by appointing committees to confer with them on the advisability of paying up and keeping in good standing. In some cases it succeeded. In others the kindly word had no effect. Now at the close of the first hundred years we find the Lodge again in a post-war period where so many are anxious to join. While some of this desire may be attributable to a lack of funds during depression years, candidates also are filing petitions because they have the ready money and can spare it. By endeavoring to make each degree as impressive as possible, by taking small groups for the third degree, and with the mandatory requirement of coaching in the third degree, it is hoped that the new membership will continue to further the work of the Lodge and take its place among those stalwarts who have given so much of their time and efforts to make our Lodge what it is today. To each of them we extend the right hand of fellowship and by kindly consideration and friendly greeting endeavor to teach that what we have and share is the sum and substance in the application of our working tools. Lodges may be compared to banks. We put in and we receive our interest. Unless we do make a deposit, we get nothing in return. The officers of the Lodge as a whole are conscious of this and endeavor to do work which will effect the desired result.

During the latter part of this period when World War II was underway so many of our younger brethren went to war that it became a problem to properly officer the Lodge. This difficulty was overcome by due consideration of the situation and the appointment of personnel beyond the age limits or who were not to be involved in military or naval service. Our Lodge has been especially fortunate in this respect. It also gave support to the war by buying defense bonds through individual canvass of members. Committees for this purpose were appointed and reports made periodically to the Grand Secretary. Blackout rules were considered and means taken to comply in case they were required to be put into action. Cooperation in fuel con-

servation was observed. Money was raised for Masonic Service Clubs. The Flag Ceremony was used in opening the Lodge; service people were favored in having dues remitted. In every way the Lodge cooperated with the Grand Lodge in supporting the war effort. Committees were even appointed to write to service brethren and strenuous endeavors were made to let them know that their brethren in the Lodge, while meeting and working, and doing the requirements of Lodge work, still missed their presence.

About 1939 the Lodge sanctioned a question box in which members could drop written questions on Masonic work. These questions were studied by a committee appointed for the purpose and the answers were given at the next meeting. They proved interesting and instructive and were continued for a time with profit to all concerned.

Another innovation about the latter ten years of this period was the introduction of what is known as "Colt's Night." This consisted of having brethren from the side lines coached to such a proficiency they could confer the third degree, or whatever degree was chosen for the purpose. Publication of Colt's Night in the bulletin always brought a large attendance not only from our own members but also from surrounding Lodges and from Baltimore City. Some officers were even heard to state that Colt's Night was bad because the Colts did the work generally better than the regular officers. This was a recommendation indeed for the Colts, but it did not of course take into consideration the fact that they were coached for a special occasion and had only one degree with which to contend.

In March, 1928, the Lodge held a "Veterans' Night" for all brethren who had been members over 25 years. Present and honored on this occasion were the following:

Charles Lindenborn	Charles G. Feldmeyer
Dr. William S. Welch	George W. Jones
L. Dorsey Gassaway	Henry Westfall
Eugene T. Griffin	Joseph M. Armstrong
Phillip Miller	

These members were especially pleased to be thus recognized. Past Master Welch, oldest in point of service, having served nearly fifty years, responded for the group. Past Master Gassaway also responded. Old songs were sung and everyone went home feeling the evening had been well spent.

The remarks of Past Master Welch were so appropriate that they are quoted herewith:

"Worshipful Master: I feel it incumbent upon one to address a few remarks to the brethren on this occasion where I am so signally honored with the distinction of being the oldest living representative of the sons of dear Old Eighty-nine. There are two Latin words in common use, but very significant: *Tempus fugit*—employed every day and dismissed with probably little thought. The softly whirring wings of time are noiseless and do not even raise the dust, nevertheless the lustre of the eye grows dim and the wrinkles deepen under his touch; in other words, we grow old, and the evil days mentioned in Holy Writ come upon us when so many are prone to say, 'I have no pleasure in them.'

"But, Worshipful Sir, there are some exceptions. I for one, am not ready to lay aside the working tools and seek seclusion among the rubbish of the temple. Although not as active as some of the younger brethren, I find satisfaction in the saying, 'They also serve who only stand and wait.'

"Well, though as it appears I am the last leaf upon the tree, it is a proud moment, but also one which induces reflection and reminiscence—a turning as it were of the mind, and a step backward a half century to the day which I shall never forget when, on being brought to the full light of the sublime degree of Master Mason, the lesson was stamped indelibly upon my mind never to lose sight of those sublime precepts which teach Friendship, Morality and Brotherly Love.

Fraternalism! What a bond that word conveys, and with it are naturally bound and intertwined the other attributes embraced within the widely extended points of the compasses, so that life of a consistent Master Mason cannot be otherwise than in full accord with the precepts set forth in the Great Light. Although half a century has elapsed and slipped along the shady aisles of the past, the bond of Fraternalism has kept me in the full light of the present and not muffled in the mouth of forgetfulness or semi-oblivion, yet when some obscure thought stalks from the dusky alcoves of the years that are gone, I see again the familiar faces of the little family of brothers who were wont to assemble weekly in the temple to draw fresh designs upon their Trestle Board.

"And now, Sir, every one of those craftsmen except myself has gone to report to the Supreme Architect and receive his reward. At such moments I feel alone, but though the Scythe of Time is approaching, ready to cut the brittle thread—to loose the silver cord, and break the golden bowl, the Great Light discloses the Sprig of Acacia in full bloom, and its perpetual greenness symbolizes and keeps fresh in my mind that never dying immortal past which emphasizes the fact that though so many have gone to rest and refreshment, Old Annapolis Lodge No. 89, surviving the decay of years, is still at labor, and by the guidance of the Supreme Grand Master will long continue to plant the seed, which like the Biblical grain of mustard, will develop into a mighty growth/'

SPECIAL EVENTS

Gifts from interested members were now being made to the Lodge. These gifts were gavels, pictures, books, etc. In 1932 in one instance, Brother George Feldmeyer presented the Lodge with a copy of a Stuart painting of Brother George Washington obtained through the courtesy of Brother and Senator Goldsborough. This picture now hangs framed in the temple. Brother L. N. Phipps, Past Master, also presented a picture. Mrs. L. Norman Jefferson, wife of Brother Jefferson, who died while he was senior deacon, presented a knocker for the tyler's door in memory of her husband. In 1939 Brothers George S. Riley (Past Master), and T. Roland Riley presented the Lodge with a metal holder for a calendar of meetings. This has been placed on the wall in the upper hall and has served a very useful purpose in showing the monthly working schedule for all the bodies that meet in the building. It was a practical and most useful gift. In 1933 Past Master D. Ross Vasant, Jr., on behalf of the Lodge, presented Brother Past Master Charles Lindenborn with a small token of the Lodge's sincere appreciation of faithful attendance and Masonic interest during his fifty years of service in the Lodge.

In May, 1936, a series of inter-county meetings began annually between Annapolis, Odenton and Glen Burnie Lodges. Rules were drawn up for attendance. A silver cup was purchased by the three Lodges. The cup was to be retained by the Lodge having in attendance the highest number of members for three consecutive years. Under this arrangement the host Lodge would not be counted for that year. They met each year in the temple of the designated Lodge until all

had been host and then began all over again. This procedure created interest for some time and attendance at the meetings increased. After a time these meetings came to an end.

The degree of fellowship existing between Annapolis, Odenton and Glen Burnie Lodges through the latter years of this period has been very great and the utmost cordiality now exists. This is true also of Prince Frederick Lodge in Calvert County. This is a healthy sign and proves that Freemasonry is working in its practical application. As a result of this cordiality and friendliness, the three Anne Arundel County Lodges yearly meet at Mago Vista for a picnic and outing through the courtesy of Brother Robert Benson, owner of that resort, who is a member of Glen Burnie Lodge. There is no formal meeting or opening of the Lodges. The brethren and their guests arrive with plans for a good day. Record is kept of attendance and the expenses of the day are shared proportionately by the participating Lodges.

In June, 1938, the Grand Lodge adopted the policy of giving out medals to veterans of fifty years or more. This resulted in several members of our Lodge being so honored that year and has been followed since. It is a timely recognition of years of service to the craft and is keenly appreciated by the brethren so honored. There is nothing that one can give to another that means as much as the feeling that one is wanted, and it is better to honor them thus than to wait until a time when it does not really matter.

On May 17, 1943, Annapolis Lodge was honored in having its Senior Warden (now Past Master C. Garner Werntz), act as senior warden for the exemplification of the third degree in the Grand Lodge room in Baltimore as a part of the Grand Lodge celebration of the Centennial of the National Masonic Convention of 1843. This was an honor to Annapolis Lodge as the officers for this work were picked for proficiency and elocutionary effect.

During this period a social function known as "Ladies' Night" has been observed from time to time, sometimes yearly, and sometimes at longer periods. Generally these functions have involved a dinner, some form of entertainment, and a dance or card party afterwards. Members could bring guests and the costs were defrayed partly by the individuals attending and partly by the Lodge. These affairs have promoted a feeling of goodwill among the members themselves by offering the

opportunity for them to mingle socially outside the rules which bind them in the Lodge itself, have enabled the members to meet the kinsfolk of their brethren, and have created a feeling of enjoyment as well as a realization among the women who have participated that Masonic Lodges are not all work and no play. As time went on these social functions became increasingly more costly due to higher cost of food, entertainment, rent of a place to meet—the temple not being large enough to accommodate the crowd—and the costs were still being borne individually and by the Lodge. These social functions continued to be held through the war years until several years ago when food became so high and need for conservation of it became so great in view of its need in war-ravaged countries, that through tacit consent a "Ladies' Night" has not been held for several years. They have their place in the life of our brethren in the Lodge, but the tendency exists on the part of some to place the social activities in a more preferred place than that of the real functions of a Masonic Lodge. At the same time the social functions mean much, even to the most hide-bound who outwardly would not seem to enjoy them, and they have offered a very real field for adding to the collection of memories which become infinitely precious to us as times goes on.

FINANCIAL STANDING

In March, 1924, the Lodge paid off the debt on the temple. In October, 1928, the building was reported as unsafe owing to its extreme age. Cracks appeared in certain places and arches were beginning to crack over doorways and windows. The Lodge appointed a committee of practical brethren to have a thorough inspection made and submit report. This committee consisted of the following brethren: H. W. Davey, Joseph M. Armstrong, John H. H. Poole, Samuel B. Dove, and Thomas A. Smith, Sr. This committee submitted a report on October 15, 1928, stating the building needed considerable attention to make it safe as a meeting place. The report was promptly referred to the trustees for action. The trustees reported early in November that immediate action had been taken to shore up the rear wall of the building. This work was done promptly as a temporary expedient pending a decision as to what final action should be taken. Later in November of that year, Brother L. D. Gassaway, as chairman of the board of trustees, offered a motion that the Lodge build a new temple. This motion was adopted, and the Lodge began a ways and

means campaign. Subscriptions from individual members were now solicited for the "Temple Fund." Request was made to the Grand Master that he authorize solicitation among Lodges for whom we had given courtesy degree work. The dues were raised to \$100 and \$65 from each initiation fee was authorized to be placed in the building fund. After much preliminary work, collection of funds, and so on, it was finally decided to renovate and add to the present building rather than erect a new structure some other place. The building committee appointed in 1932 for this purpose consisted of the following brethren: L. Dorsey Gassaway, D. Ross Vansant, Jr., Harry S. Kenchington, John M. Maukert, and Charles Schlegel. A contract for the purpose was let to a builder and the work got underway. In January, 1932, request was made of the Grand Master for a dispensation to suspend regular communications from after April 6 to October 11, 1932, to enable the contractor to renovate and add to the temple. This dispensation was granted. The Grand Master, however, did not grant the request to solicit funds from Lodges for whom we had performed courtesy degree work. The Lodge closed in April and opened again in September, 1932. During the interim, the temple had been added to and remodeled completely, and the Lodge again had a suitable place in which to meet. The Order of the Eastern Star, Annapolis Chapter No. 46, donated the lighting system in the Lodge room, for which Annapolis Lodge was very grateful. Suitable draperies, furniture, floor coverings, etc., were also purchased by the Lodge in keeping with the new surrounding.

In January, 1936, the first Budget Committee was appointed. A similar committee has been appointed ever since, with the exception of one or two years. While a budget is merely a guide, still having it for reference has been of great help to the presiding officer and to the treasurer. They have been enabled to be governed by some rule as to proper spending. With the advent of so many new members and the increase therefore in the revenue of the Lodge, there has been a tendency on the part of some to spend to the limit. Others who have perhaps had more experience and know something of the years of trial and travail required to enable the Lodge to acquire what it now has in building and equipment have had a tendency to place the brakes on indiscriminate spending and to see that the Lodge got full value for what it expended. This also indicates good management and the application of business acumen in fraternal relationships.



MASONIC TEMPLE—Built according to Stevens "prior to 1770." It was the home of Lloyd Dulaney, who, favoring England in the Revolution, was forced to flee this country. His property, including this house, was confiscated. The building then became a "tavern" or "hotel" operated by Colonel Mann. Later proprietors were William Caton, Messrs. Iglehart and Swann, Col. John Walton, Col. Morse, etc. It was a *part* of the City Hotel, which extended from Church Street (Main) to Duke of Gloucester Street. Elihu Riley in his 'Ancient City' states "Mann's Hotel, at which Washington had been provided quarters—is now (1887) the City Hotel, and is situated on the corner of Conduit and Main Street." In 1888 this building was the meeting place of Annapolis Lodge, and in the year 1900 the Lodge bought the building. It was remodeled as it is today in 1932.

BY-LAWS

During the early part of this period the by-laws were changed so that the fee became \$100. Later this sum was reduced to \$60.00. In June, 1938, the Lodge changed its by-laws so that a member two years in arrears for dues was automatically suspended. This change was made to conform to a Grand Lodge resolution. This legislation

proved of benefit to all the lodges in the state; since it became mandatory to pay up or be suspended, there was greater effort made on the part of members who would otherwise become delinquent to stay paid up or else demit entirely. Back dues are always the hardest debts to pay.

Changes in by-laws continued to be made from time to time, depending upon circumstances and the object to be attained. Such changes were always given the benefit of close scrutiny and argument pro and con before adoption. This indicated a healthy Lodge in that its members were thinking of its own government and not followers of a would-be reformer. This is one of many good features of a Masonic Lodge. It is so surely democratic that its members will be heard with attention and be received with due respect and consideration, and without fear that a sincere expression of how one feels and thinks will affect his standing as a brother in a common cause. There are differences naturally, but most times they resolve into a continued friendship and desire to best work and best agree.

RELATED BODIES

In recording what has happened in our Lodge for the past 100 years it is meet that we mention those other bodies of Freemasonry, and groups closely connected therewith, which have been born as a result of the continued operation of Annapolis Lodge. These groups have come into being as the need arose. The harmony and fellowship which has always existed between the Mother Lodge and these related bodies have been an inspiration to us all. It has demonstrated conclusively the versatility of our philosophy and repeatedly has created in each of us the feeling that in kindred spirits we find something we need and that to them the thought is reciprocal. To want is commonplace; to be wanted is the ultimate! To all "our children," if we may appropriately allude to them as such, we say, "May our fraternal relationships continue to build up that intangible goodwill one worthy organization has for another equally excellent":

MT. VERNON ROYAL ARCH CHAPTER No. 25 (Chartered November 13, 1871):

ELECTED OFFICERS	Thomas J. Mortimer.....	<i>M. E. High Priest</i>
1948	Francis Brewer.....	<i>E. King</i>
	Albert L. Peterson.....	<i>E. Scribe</i>
	J. Fales Brooks, P. H. P.....	<i>Treasure</i>
	Lee A. McNew.....	<i>Secretary</i>

PALESTINE COMMANDERY No. 7 (Chartered March 15, 1873) :

ELECTED OFFICERS	Albert L. Peterson	<i>Eminent</i>	<i>Commander</i>
1948	Geo. Hammond Hopkins, E. P. C		<i>Generalissimo</i>
	Arthur D. Beaulieu		<i>Captain</i> <i>General</i>
	Oscar F. Hall		<i>Senior</i> <i>Warden</i>
	Thomas J. Mortimer		<i>Junior</i> <i>Warden</i>
	Basil E. Moore, E. P. C		<i>Prelate</i>
	Thomas A. Smith, Sr., E. P. C		<i>Treasurer</i>
	Lee A. McNew, E. P. C		<i>Recorder</i>

HARMONY COUNCIL No. 20—Royal and Select Masters (Chartered November 10, 1924) :

ELECTED OFFICERS	Charles Roy Tuers	<i>Thrice</i>	<i>Illustrious</i>	<i>Master</i>
1948	Albert L. Peterson	<i>Deputy</i>	<i>Illustrious</i>	<i>Master</i>
	Geo. Willis McNew	<i>Illustrious</i>	<i>Principal</i>	<i>Conductor of the Work</i>
	John H. H. Poole, P. T. I. M			<i>Treasurer</i>
	Lee A. McNew, P. T. I. M			<i>Recorder</i>

ANNAPOLIS CHAPTER No. 46, ORDER OF THE EASTERN STAR

(Chartered September 20, 1921):

ELECTED OFFICERS	Katherine Cordle	<i>Worthy</i>	<i>Matron</i>
1948	David Cordle	<i>Worthy</i>	<i>Patron</i>
	Margaret E. Cook	<i>Associate</i>	<i>Matron</i>
	John M. Cook	<i>Associate</i>	<i>Patron</i>
	Ruth Feldmeyer		<i>Treasurer</i>
	Louise Quaid		<i>Secretary</i>

ANNAPOLIS CHAPTER, ORDER OF DEMOLAY (Chartered March 4, 1924):

ELECTED OFFICERS	Louis Stevens	<i>Master</i>	<i>Councilor</i>
1948	Reginald Chambers, Jr	<i>Senior</i>	<i>Councilor</i>
	Clarence Klakring, Jr	<i>Junior</i>	<i>Councilor</i>
	Harvey Kelly, Jr		<i>Scribe</i>
	Rodger C. Jones		<i>Treasurer</i>

ANNAPOLIS FOREST No. 126, TALL CEDARS OF LEBANON

(Chartered September 21, 1946) :

ELECTED OFFICERS	Dr. Lyman F. Milliken	<i>Grand</i>	<i>Tall</i>	<i>Cedar</i>
1948	Rodger Jones	<i>Senior</i>		<i>Deputy</i>
	D. Ross Vansant, Jr	<i>Junior</i>		<i>Deputy</i>
	John M. Cook			<i>Scribe</i>
	Jesse M. Suit			<i>Treasurer</i>

THE TRIANGLE CLUB (Founded March 20, 1931)

ELECTED OFFICERS	Alan M. Hartge		<i>President</i>
1948	Charles Williams	<i>Vice</i>	<i>President</i>
	J. Compton Peach	<i>Corresponding</i>	<i>Secretary</i>
	Walter H. McNew	<i>Recording</i>	<i>Secretary</i>
	Elmer Hobbs		<i>Treasurer</i>

SUMMATION

By BASIL E. MOORE, *Past Master*

Having perused the records for the first hundred years of Annapolis Lodge we have found many interesting things. Delving into a past record is like unrolling a scroll. One never knows what he will find even though he may have a well founded idea of what to expect. It has been a fascinating job. We find at its inception in 1848 that the prime instigators for the formation of the Lodge were Freemasons who had been members of the earlier Lodge in 1829. They had to close then for lack of funds but while they outwardly had no lodge, within their hearts the fires of ambition burned, the longing for the advancement of the principles of the order shined with undiminished lustre, and the appeal for a dispensation to form another Lodge was answered by the Grand Master. Thus began No. 89. They formed for organization with but a small membership. They rented a hall over a store and we can see now the whitewashed room, the wood-burning stove, the scarcity of proper lights, the use of candles and gas for illumination, but we also see the great lights of Freemasonry more securely planted in the hearts of these worthy brethren than in the symbols of the craft in the tiled lodgeroom. We have seen this group come down through the hundred years to its present temple and its present membership of nearly six hundred.

Tennyson said in one of his writings, "Yet all experience is an arch wherethro' gleams that untravell'd world, whose margin fades forever and forever when I move." This is a vista that leads to a perspective seen by our ancient brethren of one hundred years ago. Each person at each age has a different outlook and his thoughts are different. Each decade is a constantly changing one to his mental processes. His world at fifty is different to him from what it was at twenty-five or he has learned nothing. It naturally follows if the world looks different to the same mind at two periods in a man's life, it must look different to different persons in the same era. Each, of course, in his own way must see for himself what life has to offer through his own arch of experience. We all live in the same world and it is the same human nature we share, except that the philosophy of each of us is the result of our own temperament and environment. Life may be defined as the duration of the union of the soul and body, or a state of being which begins with germination and ends with death. Time may be said to

be the duration of life. Life also may be said to be a river that flows through time, starting in a small way from a spring and continuing its journey through shadow and sun, hill and dale, depths and shallows, riffles that speed its progress, and horizontals that slow it up, until eventually it flows into the broader field of eternity.

Into such a stream Annapolis Lodge was launched through the impetus of Love, that tender attachment one has for all things beautiful, that affection, friendship, goodwill, gratification and reverence that is implanted in the heart as a priceless heritage that has been handed down to us from those who have gone before; the thing that makes us hope, to work, and strive for higher ideals in a constant effort to make ourselves worthy. It naturally follows, as nothing in this world stands still, that a worthy brother once launched into this stream as an individual in his Lodge must keep on going. He travels with the stream. There is no turning back. Other candidates are constantly entering from different points along its borders from early youth to age, and each contributes his share to it. Eventually each reaches eternity. Tennyson has touched upon it again when he wrote of this stream, "Men may come and men may go, but I go on forever." Religion touches upon it by saying, "As it was in the beginning, is now and ever shall be, world without end." These quotations are literally true for the stream, for the religion, and more especially for a Lodge of Freemasonry. The Lodge goes on forever because what is said and done is kept from generation to generation as landmarks of our ancient craft. Creation was, is, and ever shall be. That is the constant factor in an ever changing time. In Freemasonry, both apply. It was, is, and goes on forever. Lodges come and go, but the fundamental concepts on which these Lodges are based stem from the cave man and will endure forever.

Tradition tells us that the Masons in Annapolis Lodge of old were strict in their application of its principles, that they applied the working tools to candidates scrupulously and retained for initiation only those who met all the tests. Reading the record shows they had all the foibles to which we are all heir. Time gives a sort of halo to those who have gone before so that while we remember both the good and the bad we have a tendency to forget they were men possessed of all the ills that flesh is heir to. This does not mean they are not worthy of the high esteem in which we hold them. There is a relative and an absolute in values. The absolute means a faultless perfection. The

relative is a comparison between what we are and what we could be to reach the absolute. The rough and perfect ashlar are the result. We fall short by far, but by the application of our Masonic philosophy we are better men than we would be without it, and we are indebted immeasurably to that small group in 1848 for all that we have today, in the broad sense, because they transmitted to others who entered the craft the same feelings and principles which have bound us as a Lodge only because we wished it so.

In writing a summation of the happenings of the first hundred years in Annapolis Lodge it would not be a true account to state that each year there were no members who failed to appreciate all the tradition and meaning back of the philosophy of Freemasonry. There were people in each decade who failed to meet the requirements. Some by kindly instruction and friendly understanding recanted and continued true to their teaching. Others failed because of some fault not discernible. It would not be meet either to state that past masters were the stalwarts or wheelhorses who kept Annapolis Lodge on its feet. There were times when its membership reached a low ebb, and the financial condition did not justify its existence. In those times worthy brethren arose to the emergency and through personal means or influence kept the Lodge on its feet. The roll of such persons is so long it would not be suitable to inscribe their names here because there might be others who worked so quietly that their names are not now known who could well be added to the list. We all learn from each other's experiences. There is no halo around our ancient brethren that could not be justified in our own age by the actions of our brothers. In all ages of this hundred years we find the same story. There are some who give over and beyond what would normally be required. There are others who give the average output. Others coast because they were not first Masons in their hearts. However, rigid the examining committee may be, there will always be some in this latter category because curiosity and mercenary motives are predominant in us all, but they reach an abnormal stage in those who fail to appreciate the philosophy which we all enjoy.

Freemasonry is a philosophy of everyday life which can enrich all who feel its influence. It means something different to each individual, but the sum total is the same for us all. We reach the same answer through different reckoning. We read in the first chapter of Genesis the phrase "Let there be light." This phrase seems to embody

the sum and substance of living. It seems to mean a gift from God physically at a time when there was darkness everywhere. By having more light we are enabled to get a point of view which is perhaps not biased by our own limited vision. We must acquire the overall perspective if we are to be good citizens in our community, good neighbors, and good Lodge brothers. If we wish to practice the most excellent gift of charity we must put it into actual use in love for one another or else we are merely thinking of our own life and the rewards we expect to get from the selfish idea of living it alone. Man through the ages has had a longing for a union with a force that made possible the glory of a summer's dawn, the majesty of heavenly bodies as viewed by night, nature's might as shown in thunder and lightning. Through ages religion has come to us as we know it today. It constantly changes with the thoughts of people. Freemasonry, while not a religion, is still a philosophy stripped of doctrine to the bare essential of love for one another, and a freedom of individual thought. It is first implanted in the heart—a sort of sanctum sanctorum—where none may go except he who knows the password. It is felt in a oneness with the Creator of All, and surges through the soul of its initiate with such force as to induce him to erect a visible altar so that others may know what is within himself. The altar typifies his desire for and his sense of union with the All Highest, and is symbolic of the most impelling thought in man's growth through the centuries.

Such is the nature of our obligation to ourselves and to each other. Each has something to pass on to his brother which will benefit him, and each in turn profits from our close association. People working on a big job simply don't have time to fight each other over some difference in opinion. They conjoin and profit from the union. We cannot remain passive in the presence of greatness. We must add something of our tiny spark to the mighty flame. As a result of these fundamentals in thought, Freemasonry was born and has grown so as to become a mighty factor in the lives of those it touches, which results in the conscious outpouring of a fervent heart in appreciation and reverence of the GREAT I AM!

We have seen this mighty stream which is Annapolis Lodge No. 89 on its course for the last hundred years. It still flows, giving justice, majesty and peace to its initiates. Those that have gone before

have joined the eternal caravan in the sea of Eternity but what they did still remains:

*"They do not die who leave their thought
Imprinted on some recording page.
They pass, hut the work they wrought
Lives on from age to age."*

Thus we close the summation of the first hundred years of our Lodge; not in any sense of elation or false pride that the record has been good or bad; that the membership now has grown manifold to what it was at the start; that it will continue to grow as long as the cardinal principles of Temperance, Fortitude, Prudence and Justice are effectively demonstrated; that those who have gone before have left a priceless heritage for us, but in a sense of reverence and deep humility that we belong and are a part of something eternal as the ages which we shall cherish through all our days!