

**FEDERAL LODGE No. 5**  
**DOVER, NEW HAMPSHIRE**



**Free and Accepted Masons**  
**Dover, N. H.**  
**December 2021**

**Petition Granted April 28, 1790**  
**Original Charter October 24, 1792**  
**Charter Voluntarily Surrendered April 25<sup>th</sup>, 1798**  
**Reorganized November 17, 2018**  
**Re-chartered January 1, 2019**

## December Calendar

# EVENT NOTICE:

**Event: Stated Communication**

**Date and Time:** Thursday Dec. 16<sup>th</sup> Lodge Opens at 7:00 pm.

**Dress Code:** Officers Jacket and tie. All others Business Casual

**Description:** Annual Business Meeting and Program (TBD)

**Who can attend:** EA's and above

**NOTE:** This will be a Zoom meeting for those who wish to attend but are unable to come to Lodge. The Zoom portion of the meeting will start at approximately 7:30pm following the opening and Lodge of Sorrows and will conclude just prior to closing.

Topic: Federal Lodge Annual Meeting

Time: Dec 16, 2021 07:30 PM Eastern Time (US and Canada)

Join Zoom Meeting

[https://us02web.zoom.us/j/85071147650?  
pwd=MVJhMHVqOGV4aFhobURIWWtSdGd5QT09](https://us02web.zoom.us/j/85071147650?pwd=MVJhMHVqOGV4aFhobURIWWtSdGd5QT09)

Meeting ID: 850 7114 7650

Passcode: 158992

One tap mobile

+13126266799,,85071147650#,,,,\*158992# US (Chicago)

+16465588656,,85071147650#,,,,\*158992# US (New York)

Dial by your location

+1 312 626 6799 US (Chicago)

+1 646 558 8656 US (New York)

+1 301 715 8592 US (Washington DC)

+1 346 248 7799 US (Houston)

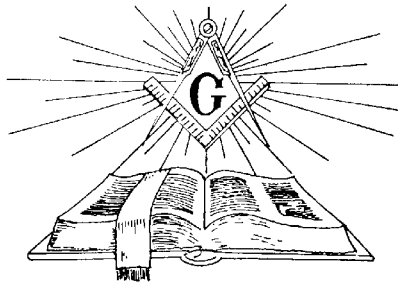
+1 669 900 9128 US (San Jose)

+1 253 215 8782 US (Tacoma)

Meeting ID: 850 7114 7650

Passcode: 158992

Find your local number: <https://us02web.zoom.us/u/kBuQJqvqj>



## Secretary's Desk

Thank you to all who have paid their dues on time! Please make every effort to pay these quickly as the Lodge depends on this money to be able maintain our building and pay the bills. If you can't afford your dues or have other issues preventing you from paying them please contact me or any officer, we may be able to work out a solution.

When was the last time you came to a meeting? What a great time to come to Lodge! Come be a part of your new Lodge, meet old friends, make new ones and enjoy some brotherly love and affection! We as your officers know that your time is valuable and should not be wasted! The meetings are fun and informative. Can't remember the signs or you don't feel you know anyone, don't worry, we are all brothers and will greet you with open arms.

**Something as Masons that we all need to think about! Have you made your wishes known to your family about a Masonic Service when you are called from labor to rest? Does your family know who to contact? Does your family know where you keep your white apron? These are important things to take care of!**

Please visit our website [www.nhfreemasons.org](http://www.nhfreemasons.org) for upcoming events.

**This Month's Education/History Article is entitled "Rituals"**

**The District 5 Calendar at: <https://www.google.com/calendar/embed?src=5thmasonicdistrictofnh%40gmail.-com>**

**NH Grand Lodge Web site at: [www.nhgrandlodge.org](http://www.nhgrandlodge.org)**

**Webmaster: [dovertmasons@nhfreemasons.org](mailto:dovertmasons@nhfreemasons.org)**

**Facebook: <https://www.facebook.com/FederalLodge5/>**

**NOT RECEIVING THE TRESTLE BOARD BY EMAIL???**

If you would like to get it as soon as it comes out *and* save the Lodge a stamp send your email address to [bears123@comcast.net](mailto:bears123@comcast.net)

**FEDERAL LODGE #5, Dover, NH**

## Officers & Appointments for 2020

<b>Worshipful Master:</b>	Wor. James Smith 603-312-1748
<b>Senior Warden:</b>	Richard Lapointe 603-905-9953
<b>Junior Warden:</b>	John T Pond, III 603-405-8411
<b>Treasurer:</b>	Wor. Anthony Indusi 603-7425407
<b>Asst. Treasurer:</b>	RW David Akridge 603-781-4453
<b>Secretary:</b>	RW Michael Steward 603-742-6342
<b>Asst. Secretary:</b>	Daniel Hanson 603-770-8584
<b>Representative to Grand Lodge:</b>	Cutis Marcotte 804-245-9884
<b>Chaplain</b>	Wor. Kristopher G. Furtney 603- 969 -8408
<b>Asst. Chaplain</b>	Cutis Marcotte 804-245-9884
<b>Senior Deacon:</b>	Christopher J. Pond 603-978-3805
<b>Junior Deacon:</b>	Jason Merrill 603-540-6216
<b>Senior Steward:</b>	Tray Kirkpatrick 860-328-5956
<b>Junior Steward:</b>	David Poulin 603-502-8917
<b>Asst. Steward:</b>	
<b>Marshal:</b>	Wor. Orman Hall 603-781-1444
<b>Tyler:</b>	Casey Bova 603-828-2341
<b>Asst. Tyler:</b>	Wor. James Miller 603-742-6691
<b>Musician:</b>	RW Dave Akridge 603-343-1388
<b>Historian:</b>	Andrea Marocchi 603-750-0294
<b>Asst. Historian:</b>	RW David Akridge 603-343-1388
<b>Electrician</b>	Brett Smith 603-534-8596
<b>Finance Committee</b>	Worshipful Master, Senior & Junior Wardens
	Wor. John T. Pond, Jr. 603-978-8940
	Daniel Hanson 603-770-8584
<b>Charity Fund Committee:</b>	Wor. James Miller 603-742-6691
	Wor. Kristopher G. Furtney 603- 969 -8408
	Wor. John T Pond Jr. 603-978-8940
<b>Special Ladies Chairman:</b>	Wor. Vincent R. Puleo 603-491-1639
	Wor. Orman Hall 603-781-1444
	Wor. Kristopher G. Furtney 603- 969 -8408
<b>Gates:</b>	#1-, Wor. James Miller
	#2-, Daniel Hanson
	#3- Richard LaPointe

**FEDERAL LODGE #5, Dover, NH**

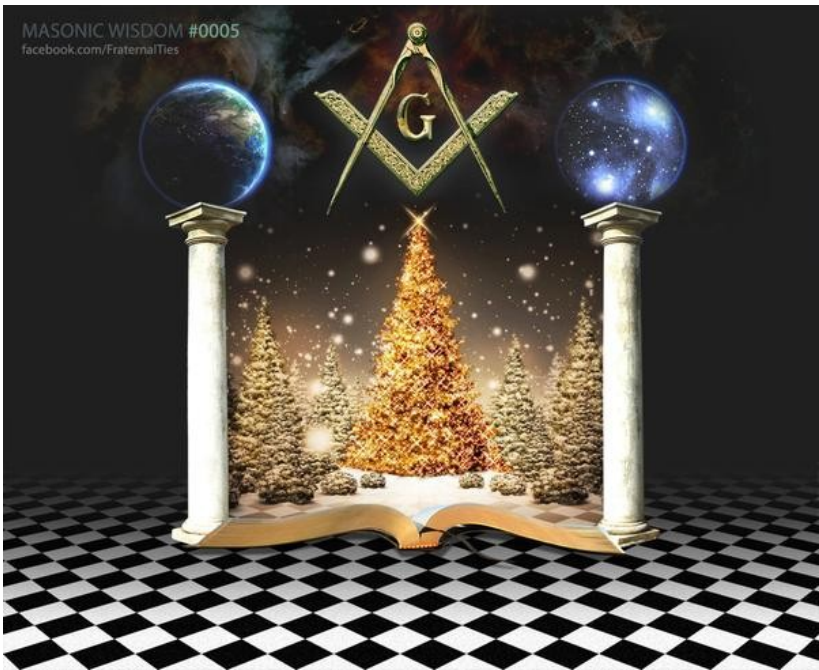
**Officers & Appointments for 2020 Continued**

**Representative to Evergreen Place:** Wor. Orman Hall 603-781-1444

**Building Committee:** Wor. Glen Eldredge 603-509-8868  
Richard Lapointe 603-905-9953  
Wor. James Smith 603-312-1748

**Website Committee** John T. Pond, III 603-405-8411  
Casey Bova 603-828-2341  
Jason Merrill 603-540-6216

**Public Affairs Officer** James E. Lewis 603-767-8698



# MASTER'S MESSAGE

Brethren:

Another year in the life of our Lodge is finishing up. We survived another year of COVID. Learning as the year progressed, it has been an interesting and challenging term for me as Master of Federal Lodge #5.

We have upgraded our furnishings with the best of our stored items from Moses Paul Lodge (now you can be on the sidelines without being poked in the derriere with an errant spring of the seat cushions). We have purchased a container to store that which we cannot part with and realized a gain from dispensing with the surplus, along with savings from storage rental payments, negating the cost of purchasing the container.

The Lodge and Grange was able to hold their first Fellowship dinner on December 1<sup>st</sup>, which was well attended. It is past the time which the Lodge should join with the Grange for these friendship dinners now that we have room and are about to finish the kitchen.

The old kitchen has been removed; the dish cabinets have been rebuilt. We are considering a new range and are installing the Masonic dinnerware that had been kept in storage. The parking lot has been upgraded and erosion is, hopefully, under control. Due to the generosity of one of our brethren, an aluminum handicap ramp has been installed at no cost to the Lodge.

I am in hopes that the remaining old books, documents, and items will be removed from the dining room and stored where they belong. The dishes in the kitchen cabinets need to be reduced as the weight will compromise the shelves that have just been replaced. We can seat about forty people comfortably for a dinner. The additional place settings need to be packed and stored in the container before the end of the year so we can have an installation dinner in January.

The two EA's we raised last year were in the process of completing their lesson training and have not completed it. We need to follow-up on this to see how we may encourage them. It would be nice to raise some new members this coming year.

I am sure that the next Master can look forward to your suggestions for interesting meeting subjects. I have viewed some documentaries about the Freemasons and Freemasonry; these have been informative and positive. It might be interesting if we select one or two to watch which would lead to an interesting discussion at the next stated.

I want to thank the small but energetic workforce that put their time and effort into these accomplishments throughout the year. As Master it is difficult to have to ask the same few people to do the work.

I hope to see you all at the December stated and annual meeting.

Worshipful Master James A. Smith.

603-312-1748

[jashorseshoer@gmail.com](mailto:jashorseshoer@gmail.com)







# RITUALS

by R. W. Bro. O. P. Thomas  
1969

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Masonry has several different ways of working. This is sometimes confusing to a visitor, yet the essentials are universally the same. This divergence arises from many causes or reasons apparent in its development from an Operative Craft to a Speculative Institution.

Some writers assert the oldest account of Masonic ceremony is that of a ritual being prepared by Elias Ashmole, a celebrated antiquarian at Oxford in the 17th century, which was adopted by the Lodges in England. This is disputed by others.

What the old ceremony was we do not know, but it is claimed by recognized authority that it consisted of only one form, and that the designations "Entered Apprentice," "Fellow Craft" and "Master Mason" were simply the names

of the different classes of workmen, and did not refer to different ceremonies, as there was but one - that of initiation.

Who divided the old ceremony into three is not known, but that they were extant in London in 1725 is well established.

The rivalry among the Free Masons in England, 1717 to 1813, was the principal cause of different ceremonial, and led to non-intercourse between the Lodges.

The Grand Lodge of England and the Grand Lodge of the Ancients had each their own particular way of working. The Masons in Ireland and Scotland had each their own methods. They were all active in spreading Free Masonry to the Continent and the Colonies of America, and naturally there followed divergence in Masonic instruction.

In the latter part of the 18th century, and near its close, another addition was made to Masonic ritualism in America by John Hamer and Thomas Smith Webb. The former was an English Free Mason who came to America in 1793. Thomas Smith Webb was a bookbinder, made a Mason in "Rising Sun Lodge," Mew Hampshire, in 1790, when 19 years of age; initiated December 24th and passed and raised on December 27th. For such procedures, the Lodge lost its Charter.

In 1796, when "Temple Lodge" at Albany, N.Y. was instituted, John Hamer was W.M., and Thomas Smith Webb the S.W. These men took the Prestonian Lectures, which had later come out from England, and, further dramatized them, formulating what they called the "York Rite", taking the name from the Grand Lodge of the Ancients, which at that time assumed the title, "Ancient York Rite Masons." This

is generally called by well informed Masons, the "Webb Work." Hughan, writing of the term, "York Rite" says: "There is no such Rite, and what it was no one knows."

If, by the Term "York Rite" is meant the work of the "Grand Lodge of England," organized at York in 1751, then the ceremonies of the Masons under the Grand Lodge of England at London is York Masonry. Hughan, Sadler and Oliver said that the work of the Grand Lodge at York was similar to the London Grand Lodge.

The Webb work cannot consistently be called the American work, as rituals of many of the States differ from each other materially.

At the union of the English Grand Lodges in 1813, the rituals of both were abolished, and a new ritual formulated called "The Union Degrees". These are not strictly followed, as in England is the "Oxford Ritual," the "West End Working" and others. Scotland is different, and Ireland shows a wide divergence from both.

It is not likely there ever will be a universal manner of working, though it might well be the same in any one particular jurisdiction of a Grand Lodge.



**Old Past Master Speaks**



## THE IDEAL MASON

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“So you think Brother Parkes is an ideal Mason, do you?” asked the Old Past Master of the Young Brother. “I like Brother Parkes, but before I gave assent to your adjective of ‘ideal’ I’d like to have you define it.”

“What I meant,” answered the Younger Brother “was that he is so well rounded a Mason. He is Brotherly, charitable, loves a good speech and a good time, and does his Masonic duty as he sees it.”

“Oh! Well, if that’s being an ideal Mason, Parkes is surely one. But I can’t follow your definition of ideal. For there are so many ideals in Freemasonry, and it has been given to few...I doubt, really, if it has been given to any...man to realize them all. Certainly, I never knew one.

“There are so many kinds of Masons! I do not refer now to the various bodies a brother may join; Chapter, Council, Commandery, Scottish Rite Lodge, Chapter, Council, Con-

sistory, Shrine, Grotto, Tall Cedars, Eastern Star; a man may belong to them all and still be just one kind of Mason.

“When I speak of ‘kinds’ of Masons I mean ‘kinds of ideals’.

“There is the man whose ideal of Masonry is ritual. He believes in the ritual as the backbone of the fraternity. Not to be letter perfect in a degree is an actual pain to him; he cares more for the absolute accuracy of the lessons than the meaning in them. His ideal is a necessary one, and to him we are indebted for our Schools of Instruction, for our accuracy in handing down to those who come after us, the secret work, and to a large extent, for what small difficulties we put in the way of a candidate, by which he conceives a regard for the Order. What is too easily obtained is of small value. Making a new Mason learn by rote some difficult ritual not only teaches him the essential lessons, but makes him respect that which he gets by making it difficult.

“There is a brother with the social ideal of Masonry. To him the Order is first a benevolent institution, one which dispenses charity, supports homes, looks after the sick, buries the dead, and, occasionally, stages a ‘ladies’ night’ or a ‘free feed’ or an ‘entertainment’. He is a man who thinks more of the lessons of brotherly love than the language in which

they are taught; as a ritualist, he uses synonyms all the time, to the great distress of the ritually minded Mason. To the social ideal of Masonry and those to whom it makes its greatest appeal we are indebted for much of the public approbation of our Order, since in its social contacts it is seen of the world.

“There are brethren to whom the historical, perhaps I should say the archeological ideal, is the one of greatest appeal. They are the learned men; the men who dig in libraries, read the books, who write the papers on history and antiquity. To them we are indebted for the real, though not yet fully told story of the Craft. They have taken from us the old apocryphal tales of the origin of the Order and set Truth in their places; they have uncovered a far more wonderful story than those ancient ones which romanticists told. They have given us the right to venerate our age and vitality; before they came, we had only fables to live by. To them we owe Lodges of Research, histories, commentaries, the great books of Masonry and much of the interpretation of our mysteries.

“Then there is the symbolist. His ideal is found in the esoteric teachings of Freemasonry. He is not content with the bare outline of the meaning of our symbols found in our lectures—he has dug and delved and learned, until he has uncovered so great a wealth of philosophical, religious and fraternal lessons in our symbols as would amaze the Masons who lived before the symbolist began his work.

“To him we are indebted for such a wealth of beauty as has made the Craft lovely in the eyes of men who otherwise would find in it only ‘another organization.’ To him we are indebted for the greatest reasons for its life, its vitality. For the symbolist has pointed the way to the inner, spiritual truths of Freemasonry and made it blossom like the rose in the hearts of men who seek, they know not what, and find, that which is too great for them to comprehend.

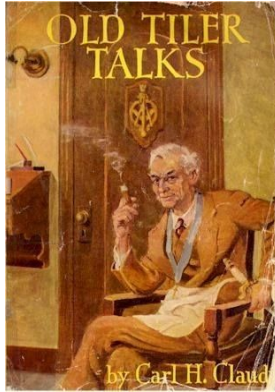
“These are but other ideals of Freemasonry, my son, but these are enough to illustrate my point. Brother Parkes follows the social ideal of Freemasonry and follows it well.

He is a good man, a good Mason, in every sense of the word. But he is not an 'ideal' Mason. An 'ideal' Mason would have to live up to, to love, to understand, to practice, all the ideals of Freemasonry. And I submit, it cannot be done.

“What's your ideal of Freemasonry?” asked the Younger Mason curiously, as the Old Past Master paused.

“The one from which all the things spring,” was the smiling answer. “I am not possessed of a good enough memory to be a fine ritualist; I don't have time enough to spare for many of the social activities of Masonry, I am not learned enough to be historian or antiquary, nor with enough vision to be an interpreter of symbols for any man but myself. My ideal is the simple one we try to teach to all, and which, if we live up to it, encompasses all the rest; the Fatherhood of God, and the brotherhood of man.”





## DEMOCRACY ON LODGE

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"Before I became a Mason," announced the New Brother, "I was under the impression it was an institution of the greatest democracy. I have gathered the idea that it was simple, unassuming; that it inculcated the principles of our government and that in it all men were equal. I am very fond of my lodge and the fellows, but I have been disappointed in that respect."

"Why, son, do you find Masonry undemocratic?" inquired the Old Tiler. "I have heard Masonry called a lot of funny names, but never that!"

"Why, yes, I do!" answered the New Brother. "Seems to me we have a lot of unwritten laws and customs which are autocratic."

"You might mention a few. I am not too old to learn!" answered the Old Tiler. "This is evidently going to be good!" he finished.



"Take this idea of not passing between the Altar and the East," began the New Brother. "It's a free country, yet here is a restriction without rhyme or reason. We salute the Master. He's just a Mason like the rest of us. We have put him into power. He is our servant, although he has the title of Master. Take the custom of the officers retiring in favor of the Grand Officers when they visit; why should we give up our authority and our seats to others no better men than we are?"

"Is that all?" asked the Old Tiler.

"Oh, there are a few more, but those will do. Explain to me where the democracy is in them!"

"When you go to church," countered the Old Tiler, "do you keep your hat on? Does your wife keep her hat on?"

"Of course, she does and I don't," responded the New Brother.

"Why?"

"I take my hat off as a mark of respect to the House of God, of course. She keeps hers on because...well, er...Oh, it's the custom!"

"It's a free country," responded the Old Tiler. "The minister is just a man like the rest of us. Why not wear your hat? Why not have your wife take hers off?"

"But I don't take my hat off to the minister, but to God!" was the puzzled answer.

"And your wife keeps hers on because it is the custom for women to remain covered in church," responded the Old Tiler. "In lodge you don't fail to salute the Master because it is the custom, and because you are saluting, not the man who happens to be in the East by the votes of the lodge, but the exalted station he occupies. You pay respect to religion when you remove your hat in a church."

"How about passing between Altar and East?" asked the New Brother.

"That pretty custom is founded on a very happy idea," explained the Old Tiler. "The Altar is the foundation seat of Masonic light and wisdom. Upon it lie the Great Lights of Masonry. Before it rests the charter by means of which a continuously unobstructed view of the source of all Masonic wisdom, so that the lodge may never be without a direct connection with the Great Lights. It is the custom to leave the charter always in his sight, that by no chance may he fail to be responsible for its safekeeping. Nothing happens to a brother who passes between the Altar and the East any more than would happen to a man who walked up the aisle of the church and perambulated about the lectern. But it wouldn't be polite, or respectful, or in keeping with the custom. Your respect is paid to religion or Masonry, not necessarily to the men who expound either."

"But I still don't see why a sovereign lodge must abdicate authority for any old Deputy Grand Master who comes along!"

"Then you are very obtuse!" answered the Old Tiler.

"The Deputy Grand Master represents the Grand Master, the supreme Masonic head. In him is, theoretically, all Ma-

sonic wisdom. Why should a Master not offer his gavel to such knowledge? He merely says, in effect, 'you know more than I do; your years of service and experience in the craft entitle you to supreme authority. I have less knowledge, therefore am less fit to preside than you. You have more power and authority than I, therefore I offer you its symbol while you are with us.' But note the Master says this to the \*position\*, not the \*man\*. Grand Masters do \*not\* always know all there is to know any more than kings or presidents do. But we pay that sovereign respect to the office they hold, while it is held by them, because of the office."

"My brother, democracy does not mean bolshevism! It does not mean socialism. It means democracy, in which men are created equal, have equal opportunity, but reverence to the power they give to those to whom they give it. The United States is a republic founded on the principles of democracy, and we are proud of our freedom and our independence, yet we remove our hats to our President and governors, and pay respect to our courts and our lawgivers, even though they be but men like ourselves. So it is in Masonry...a simple and unassuming democracy of brotherhood, in which no man loses his independence because he pays respect to authority."

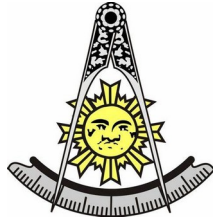
"Well, of course, you are right, and I am wrong, as usual. It wasn't so good, after all, was it?"

"Not so good!" responded the Old Tiler. "But Masonic youth, like any other kind, can be forgiven much if only it is willing to learn."

# JUST SMILE



# FEDERAL LODGE #5



## LIVING PAST MASTERS:

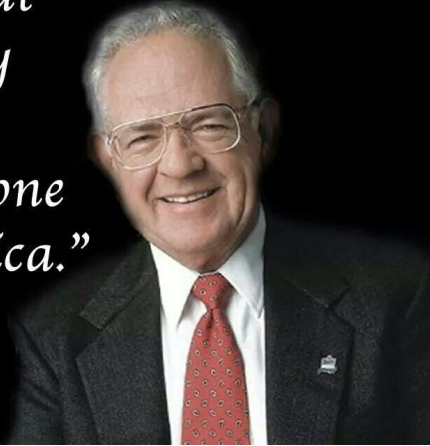
Wor. Bro. Robert J. Smith	1968-1969 (Strafford 29)
Wor. Bro. Donald S. Meserve	1972 (Moses Paul 96)
Wor. Bro. William H. Carswell II	1976-1978 (Moses Paul 96)
Wor. Bro. Bruce N. Hardenbrook	1979-1980, 1993 (Strafford 29)
Wor. Bro. Anthony M. Induisi	1983 (Strafford 29)
Rt. Wor. Bro. David R. Spiller	1984-1985, 1996 (Moses Paul 96)
Wor. Bro. Edwin F. Mitchell Jr.	1986 - (Moses Paul 96)
Wor. Bro. Anthony Zizos	1989-1990 (Moses Paul 96)
Wor. Bro. James S. Miller	1991, 1998, 2001-2004 (Moses Paul 96)
Wor. Bro. Forrest R. Willome	1991-1992 (Strafford 29)
Wor. Bro. John F. Torr	1993-1994, 1999-2000 (Moses Paul 96)
Wor Stephen E. Wawrzkievicz	1995 (Moses Paul 96)
Wor Robert H. Stewart	1996 (Moses Paul 96)
Wor. Bro. Jay A. Edgerly	1997 (Moses Paul 96)
Wor. Bro. Glen E. Eldredge	1997-1999 (Strafford 29)
Wor. Bro. Saint C. Jones	2002-2003 (Strafford 29)
Rt. Wor. Bro. Michael R. Steward	2004-2005 (Strafford 29)
Wor. Bro. Michael J. Mawson	2005 (Moses Paul 96)
Wor. Bro. George M. McGee III	2006 (Moses Paul 96)
Wor. Bro. Christopher A. Piehler	2007-2008 (Moses Paul 96)
Wor. Bro. Everett S. Pratt	2007, 2012 (Strafford 29)
Wor. Bro. Harlan W. Adams	2008-2009 (Strafford 29)
Wor. Bro. Robert Berry	2009 (Moses Paul 96)
Wor. Bro. Kristopher G. Furtney	2010-2011 (Moses Paul 96)
Wor. Bro. David S. Butler	2010-2011 (Strafford 29)
Wor. Bro. Vincent R. Puleo	2012-2013 (Moses Paul 96)
Wor. Bro. Robert J. Corsetti	2014-2015 (Moses Paul 96)
Wor. Bro. Christopher T. DeRosa	2014-2015 (Strafford 29)
Rt. Wor. Bro. W. David Akridge	2016-2017 (Moses Paul 96)
Wor. Bro. Michael R. Steward II	2016-2017 (Strafford 29)
Wor. Bro. Orman W. Hall	2018 (Strafford 29)
Wor. Bro. John T. Pond, Jr.	2018 (Moses Paul 96) 2019-2020 (Federal 5)

[www.famousmasons.com](http://www.famousmasons.com)



*“There is no  
doubt in my  
mind that  
Masonry  
is the  
cornerstone  
of America.”*

*Brother  
Dave Thomas*



*So Mote It Be*