

FEDERAL LODGE No. 5
DOVER, NEW HAMPSHIRE



Free and Accepted Masons
Dover, N. H.
February 2022

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

February Calendar

EVENT NOTICE:

Event: Fellowship Dinner

Date and Time: Wednesday Feb 9th 6:30 pm.

Dress Code: Casual

Description: Fellowship dinner with our brothers and Grange members.

Who can attend: All Masons and Invited Guests

Event: Stated Communication

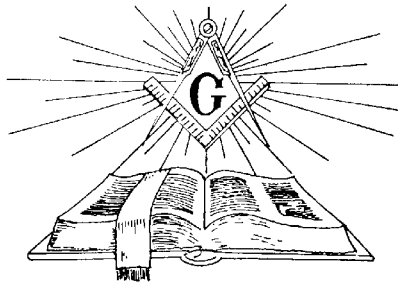
Date and Time: Thursday Feb 17th Lodge Opens at 7:00 pm.

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

Description: Business Meeting and Program (TBD)

Who can attend: EA's and above





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 for upcoming events.

This Month's Education/History Article is entitled "The Masonic Ritual as an Educational Tool"

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

NH Grand Lodge Web site at: www.nhgrandlodge.org

Webmaster: 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

FEDERAL LODGE #5, Dover, NH
Officers & Appointments for 2022

Worshipful Master:	Wor. Orman Hall 603-781-1444
Senior Warden:	Wor. Kristopher G. Furtney 603- 969 -8408
Junior Warden:	Christopher J. Pond 603-978-3805
Treasurer:	Wor. Anthony Indusi 603-7425407
Asst. Treasurer:	RW David Akridge 603-781-4453
Secretary:	RW Michael Steward 603-742-6342
Asst. Secretary:	Daniel Hanson 603-770-8584
Representative to Grand Lodge:	Cutis Marcotte 804-245-9884
Chaplain	Cutis Marcotte 804-245-9884
Asst. Chaplain	
Senior Deacon:	James E. Lewis 603-767-8698
Junior Deacon:	Jason Merrill 603-540-6216
Senior Steward:	David Poulin 603-502-8917
Junior Steward:	Brett Smith 603-534-8596
Asst. Steward:	
Marshal:	Richard Lapointe 603-905-9953
Tyler:	Casey Bova 603-828-2341
Asst. Tyler:	
Musician:	RW Dave Akridge 603-343-1388
Historian:	Andrea Marocchi 603-750-0294
Asst. Historian:	RW David Akridge 603-343-1388
Electrician	
Finance Committee	Worshipful Master, Senior & Junior Wardens
	Wor. Bro. Rob Johnson
	Wor Bro. Carl Helander
Charity Fund Committee:	Wor. James Miller 603-742-6691
	Wor. Kristopher G. Furtney 603- 969 -8408
	Wor. John T Pond Jr. 603-978-8940
Special Ladies Chairman:	Wor. Vincent R. Puleo 603-491-1639
	Wor. Orman Hall 603-781-1444
	Wor. Kristopher G. Furtney 603- 969 -8408

FEDERAL LODGE #5, Dover, NH
Officers & Appointments for 2022 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



MASTER'S MESSAGE


Hello Brethren and Greetings from the East

I hope you are all doing well. I would like to say thank you to all the brethren for making my first meeting in the east such a pleasant and enjoyable experience. I would especially like to thank our Chaplain Glenn Eldredge for the very enlightening program which he presented for the Lodge. I plan on really centering our future meetings around such programs I think we would all agree that this is the most important reason that we all keep coming. It looks like we will be doing some degree work soon as well which I am certainly excited about, and I hope you all are as well. If you haven't been to lodge recently, I invite you to please come out and see what we are doing and if you don't feel safe you can also join

us on zoom. Please feel free to reach out to me with any questions, suggestions, or whatever at any time. Until next we meet, I wish you all the best life has to offer.

Fraternally Yours
Worshipful Master Elect Orman Hall
603-781-1444
hallorman@gmail.com

MASONIC THOUGHT




Brotherhood

Masons come from all walks of life.
We are plumbers, professionals, salesmen and CEOs.
We are fathers, uncles, and sons.
We are also brothers.

When you become a Mason, you become part of a brotherhood of men committed to family, engaged in ongoing personal growth, and providing care for others and families in need. While our backgrounds and interests may be diverse, what binds us together are shared values and a desire to have fun, do good and build bonds that last a lifetime.

www.momason.org
Making Good Men Better



THE MASONIC RITUAL AS AN EDUCATIONAL TOOL

**by R. W. Bro. Aubrey L. Burbank
PGM Maine**

This from a thought-provoking paper presented at the Seventh Annual Northeast Conference on Masonic Education and Libraries in 1962 by Past Grand Master, Aubrey L. Burbank of Maine.

The subject calls for an appraisal of the place of the Ritual in the program of education, and implies that its future is, in some measure at least, dependent upon its growth and development, past and present. The inference, therefore, is that we begin at the beginning, and that while the intent is to think in terms of the speculative craft, we cannot detach ourselves from antiquity. We must necessarily begin with the operative guild which gave us birth.

Masonic ritual, in the broadest sense, incorporates any and all ceremonies or rites from the opening of the lodge to its closing, including the conferring of degrees. To trace the beginning in either particular would be next to impossible, and it is not our intent to DWELL in the past. We can be reasonably certain, however, that the first speculative lodges inherited their modes and customs from the operative guilds and thus began their existence with a ritual sufficient for their needs - a ritual which probably provided for a ceremony of opening and closing and the administering of an oath of allegiance. This is understandable in view of the fact that mediaeval lodges opened with prayer, after which each workman had his daily labor assigned him and received the necessary instruction to complete the work in detail. We further learn that in or near that same period, an investiture with Masonic secrets, the building secrets, that

is, was, perhaps, originally conferred in one of the abbey rooms near which the Cathedral, or other sacred edifice was being erected, until the superstructure had so far advanced as to cover the church crypt, and offered a safe asylum for the craft to congregate in, for the purpose of working the rites appurtenant to the several Masonic degrees. With the passing of time, the working tools of the operative craft became the symbols of the speculative, and in order that they might be understood and their significance properly related to the living of a life acceptable to God and in a more perfect relationship with one another, it became necessary to devise a means of instruction which gave rise to ritualistic form. As speculative Masonry grew and spread to other parts of the old world and eventually to America, its ritual became further enriched with allegory and symbols to the point where it became an art in itself, but never losing its original purpose and intent—that of imparting knowledge to the initiate.

There have been times in the history of the craft, however, when ritualism became the whole aim and end of Freemasonry. The effects of war, which made its mark upon society and life in general found no exception in the Masonic Fraternity. Lodges became likened to "6 mills" in turning out Masons (or numbers), and the ritual suffered as a result, due partially to haste, and partly to indifference and ineffectiveness on the part of undedicated officers. Then, too, in America, there has been a tendency to lengthen the ritual to accommodate the so-called ritualistic orators, and a further tendency to exploit the ritual, for the amusement of the brethren at the sacrifice of the more important task of imparting knowledge.

In more recent years, through various programs of candi-

date instruction, with the ritual as the foundation and basis of that instruction, there has been a growing tendency to restore the ritual to its proper place in the total program of Masonic education. Newly-raised Masons today have at their disposal a greater understanding and appreciation of the historically and life-molding significance of the ritual, and the emphasis in rendition is gradually changing from the 'I' dotter and the "T" crosser to the more meaningful rendition which causes men to think, to feel, and to act.

This is not to condemn good ritualism. The preservation of ritual in its purest form is most important and imperative. Good ritualism is an honor; poor ritualism is always pernicious. Good ritualism is worth the best efforts and highest aspirations of any Master; poor ritualism is unworthy of any Master. Good ritualism is one of the great assets of a lodge and a potent advertising medium; poor ritualism is an efficient hypnotic.

However, our subject does not concern itself with ritualistic rendition, but rather the place of the ritual in an educational program. We have already indicated the tendency on the part of many Grand Jurisdictions to initiate a program of candidate instruction, and it is our opinion that such instruction cannot divorce itself from the ritual as the basis and foundation of that instruction. As for its place in the future, it is our feeling that there are unexplored resources in the symbolism and allegory of our ritual commensurate to, and of about equal magnitude with the space age in which we live, resources which will help mankind to better understand his place in the world as a creature of one Almighty Parent, and endowed with powers beyond his most imaginative dreams. If we are to make men, through our ritualistic teachings, better able to deal with the problems of life in

their relations toward the Supreme Architect of the Universe and their fellow man which is our major task in the building of spiritual temples, then we must utilize the resources at hand.

To say that we have exhausted this field would be preposterous and indicative of Masonic ignorance, because, as any one of you sufficiently versed in Masonry very well know, there is no end to the great well of information which lies buried in the antiquity of our Order. The potential in space is limitless-so also is the potential in Masonic research.

Some of these are so obvious that we hesitate to call them to your attention. **WHY CAME YOU HERE?** To seek Good that makes us Men, and the love that makes us Brothers. **WHAT CAME YOU HERE TO DO?** To discover myself, and how to rule and use the strange powers within my nature, that the Rough Ashlar of Youth might be wrought into the Perfect Ashlar of Manhood. **WHAT DO YOU MOST DESIRE?** To walk in the light, to know the Truth, to live in the glory of an illumined world, to ascend the Winding Stair of knowledge, to enter the Court of the Temple of Imagery where the symbols of God hallow our mortal life. **BY WHAT RIGHT OR BENEFIT?** By the Right of a man to know the meaning of life, so brief at its longest, so broken at its best; and by the benefit of a need too deep for tears. **WORDS?** Yes. But meaningful words that can be read into our symbolism and allegory.

And what of the even more obvious teachings left unexplored in our Ritual? The search for the Lost Word - the Rite of Destitution - The Altar - The Great Lights, and the Lesser Lights - the letter "G" - the Hiram Legend. We could go on and on, illustrating where we have but

scratched the surface in our program of education. But, behind, before and underneath it all lies the ritual, so rich and abundant in life-building, and soul-building resources as to defy the most searching and scholarly mind.

What of the place of the ritual in any program of education? It is, as always, past, present and future, the foundation stone upon which we not only **MUST** build, but through the grace of an Omnipotent, Omniscient, and Omnipresent God, we are so privileged as men and as Masons.



Old Past Master Speaks



MASONIC LIBRARIES

“I can’t just see the idea in founding this new Masonic library,” objected a comparatively newly made Master Mason, talking to a group in the anteroom during refreshment. “Books are all right, of course, and libraries are necessary, but why insist on such a complete library for the new Temple?”

“Well, why not?” asked someone.

“If you follow out the idea to its logical conclusion,” answered the new Master Mason, “the Elks ought to have a library and the Knights of Pythias ought to have one. The I.O.O.F. should support a library and the Red Men should have one, too. All the hundred and one fraternities should have libraries and the curious spectacle would be presented of a hundred groups of a few hundred men each, each supporting its own little collection of books. Wouldn’t it be much more sensible if they all supported one big collection?”

There was a moment's silence. The group turned questioning eyes to the Old Past Master.

“We already support one big collection of books,” the Old Past Master began. “All of us here present contribute our quota towards the support of the city library. In practically every town of any size in the nation is a local library, which all support by their proportion of taxes.

“But the general library for the general run of people is naturally general in character. It will have books on science and history and travel and adventure and mathematics and botany and business and poetry and art....a great many books on a great many subjects, but no authoritative collection on any one subject. The doctor may use the library for

general purposes, but when he wants the last word, he goes to his medical library. The lawyer may use the general library for one purpose or another, but it is either his personal law library or that of his Bar Association which he depends upon for accurate information in regard to a knotty point of law.

“A Masonic library may partake of the character of a general library, in that it may have a lot of fiction and current literature. It serves Masons in that way, just as the coffee and sandwich at refreshment serves him. The Lodge isn’t and doesn’t pretend to be, a restaurant, but it gives him something to eat to make his visit pleasant. The Masonic library isn’t, and doesn’t pretend to be, a competitor of the city library, but it gives him some fiction and some current literature to serve him at his pleasure.”

“But the main purpose of a rightly conducted Masonic library is to convey knowledge to its owners and users. Masonry makes much of the liberal arts and sciences; not to provide the means by which Masons may learn of these is for Masonry to fail in practicing what she teaches.

“The Masonic library is poorly conceived and ill furnished which contains only books upon Masonry. A doctor’s library which had books only upon office practice and business systems would be of little help to the physician. The Masonic library which has only Masonic history and philosophy, offers but little to the true seeker of light. A Masonic library should be a library of all knowledge, including a great deal on Masonry, but as much on philosophy, science, religion, art, history, that its users have the opportunity to learn.

“In the capital of this nation is America’s largest and finest collection of books; the Congressional Library, second only to the library of the British Museum in size, and with its volumes far more accessible to readers than that of the English library. But that doesn’t prevent the Ancient and Accepted Scottish Rite for the Southern Jurisdiction from maintaining one of the very finest Masonic libraries in the world. In the great House of the Temple are a hundred thousand books. They are not all books on Masonry, though the Masonic collection is world famous. It is a general library, of general knowledge. Incidentally it contains a wonderful Burnsiana collection, the largest collection of English translations of Goethe’s Faust in the world, as well as the priceless Pike manuscripts, some of them not yet in print.

“Yet in spite of this there is a Grand Lodge library in the capital of the nation, for the use of Master Masons, and the local Scottish rite bodies got up a library of their own, by asking members for unwanted books.

“I think every Order should have its own library. I see no reason why Elks and Red Men, Pythians and Odd Fellows, should not find equal benefits from libraries of their own. But there is this distinction; Masonry is old, old. It is worldwide. Its history is the history of the world. Its philosophy is the philosophy of all ages. With not the slightest disrespect for the various other fraternal orders, it may truthfully be said that none of them has the lineage, the extent, the spread, the history or the intimate connection with knowledge that is Masonic pride. Therefore, Masonry has, perhaps, an especial need for books, and books, of course, mean a library.

“Something has been said about including books in lighter vein in Masonic libraries. I think they should be included. One gives candy to a child to make the taking of medicine easy. We supply entertainment and refreshment to make attendance at specially vital meetings, easy. Why not the inclusion of books of purely entertainment character to make the use of the library easy to those who know little of libraries? As those who once came to scoff remained to pray, so it is often the case that the man who starts browsing in a library after light fiction remains to examine, and be interested by, works of real information.

“So, my brethren, I believe we should support our Masonic library to the limit; I believe we should make sacrifices for it, help it, use it.

“Masonry has only gentle methods at her hand for the working out of her great purposes. We wield no battle-axe and carry no sword. But....the pen is mightier than the sword, and the book is but the printed thought which some man penned. Education is Masonry’s greatest tool; and books are at once the foundation and the superstructure of education.”

“I wish I could learn to think first and talk afterwards,” said the newly made Master Mason. “I am for all the help we can give.”

“You see,” smiled the Old Past Master, “even talking about a library has help our brother’s education.”

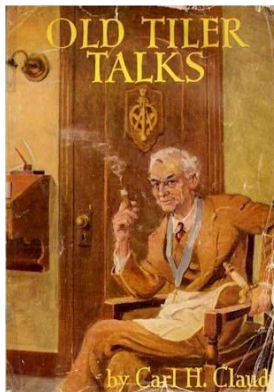


THE WORK OF A TRUE AND LOYAL MASON

TO WEAR THE SQUARE AND ACT UPON IT IN ALL HIS DAILY DEEDS; TO MEET ALL MEN UPON THE LEVEL AND JUDGE THEM IN ACCORDANCE WITH THE COMPASS OF TRUTH AND CHARITY; TO BE LOYAL TO HIS ORDER AND EVER MASTER OF HIMSELF.

TO TRAVEL EVER EASTWARD FROM THE FEEBLE LIGHT OF AN ENTERED APPRENTICE TOWARDS THE GLORIOUS LIGHT OF WISDOM AND FINALLY, TO BE PREPARED FOR THE FINAL PASSWORD GIVING ENTRANCE TO THE PRESENCE OF

THE GRAND MASTER OF THE SUPREME ORDER OF THE UNIVERSE



BURDENS

I am inclined to think that Masons do too much for each other," announced the New Brother.

"Who has been doing too much for you?" asked the Old Tiler.

" Why, no one, that I know of."

"Well, who have you been doing too much for?"

"Well, er--I wouldn't say I had been doing too much. But we all do too much. It gets to be a burden sometimes. "

"What do you mean, burden?" countered the Old Tiler.

"A burden is something heavy which you carry, isn't it?" asked the New Brother.

"You think what we do for our brethren is a burden?"

"Sometimes it seems that way. Too many calls on our time. Too many calls on our sympathy. Too many calls on our charity. Yes, I think it's a burden."

"Last week I walked to work" answered the Old Tiler. "I don't usually because my rheumatism says walking is too hard a job. My legs," his eyes twinkled, "are a burden to me! But that day it was so bright that the old legs forgot to growl, so I walked. I saw a little lad of about ten looking after a small child of about two, who toppled on his nose and yelled. Ten years old picked up the squalling baby and soothed him, then put him across his shoulder and staggered up the sidewalk with him.

"I asked him, 'Sonny, isn't that child too heavy for you?' 'Heavy?' he answered me, 'Heavy? Why, sir, he's my brother.'

"Little brother would have been too heavy for me -- maybe because of my old legs and perhaps because he wasn't my brother! The facts are that one weighed 60 pounds and the other 30 pounds.

The stagger and the straining arms were facts. The cheek flushed with effort was a fact. But two years old was brother to ten, and that made him 'not too heavy.'

"A burden is, after all, what we think it. You would look desperately at the task of carrying a 200-pound sack on your back. But if it were 200 pounds of gold, and it was to be yours after a mile, you wouldn't find it 'too heavy.'

"Years ago a brother of this lodge went to Alaska in the gold rush days. He and his partner had to tramp five miles through a blinding snowstorm and heavy drifts to get food to a starving camp. On the way this brother played out, or thought he did. He told his partner he was all in and they'd better abandon the load and try to get back before they died.

"'Oh, no,' said the partner. 'I'll pull it!' Which he proceeded to do. Whereupon the man who was 'all in' became so ashamed and angry at himself that he stepped back into the sled harness and pulled, too, and together they got the load to camp. It was 'too heavy' only while he thought it was.

"Masonry my son, is a state of mind. You can't put it on the scales or measure it with a scoop. Because it has no material existence it cannot carry a child of two, or a sack of flour. Its burdens are burdens of the heart.

"Minds and hearts have unlimited strength, if we but know how to call it up. The tired business man who can barely get up the steps at night and falls in bed as soon as dinner is over, forgets the physical weariness if his child is sick. He sits up all night nor thinks it a burden.

"I rather like you, my son; you say what you think and while you very seldom do think, you think you think. But I cannot agree that Masonry does too much for her brethren or that anything Masonry or a Lodge or an individual brother may do in the name of Masonry is a burden."

"Not all brethren are real Masons, any more than all that looks the part is real gold. Lots of men wear the pin and know the words and give the signs who are but shadow Masons; they are all show on the outside and as full of meat as a balloon. To these, doubtless, there are Masonic burdens. But to the real Mason, any weight which must be carried is not heavy because 'it's my brother!'"

"I will not be called a Masonic balloon!" objected the New Brother. "As I cannot quarrel with what you have said I will fill that balloon with a new attitude of mind. I will never think a Masonic duty is a burden again."

"It is your Masonic duty, my son," smiled the Old Tiler, "to give me a cigar if you have it."

"And here is a match and I'll light it for you, too!" agreed the New Brother.

JUST SMILE

Lodge Chef



"Ah, here you are... I see you made the mistake of tasting your own cooking."



FEDERAL LODGE #5



LIVING PAST MASTERS:

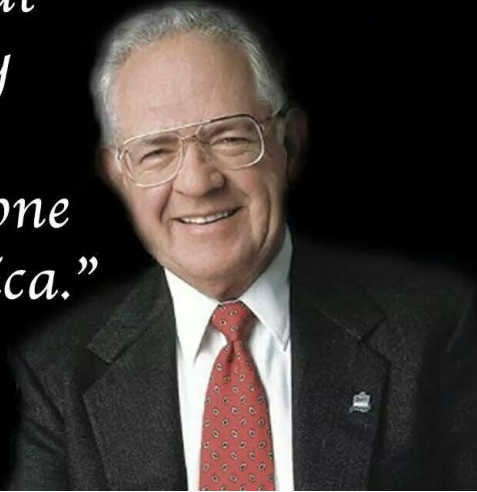
Wor. Bro. Robert J. Smith	1968-1969 (Strafford 29)
Wor. Bro. Donald S. Meserve	1972 (Moses Paul 96)
Wor. Bro. William H. Carswell II	1976-1978 (Moses Paul 96)
Wor. Bro. Bruce N. Hardenbrook	1979-1980, 1993 (Strafford 29)
Wor. Bro. Anthony M. Induisi	1983 (Strafford 29)
Rt. Wor. Bro. David R. Spiller	1984-1985, 1996 (Moses Paul 96)
Wor. Bro. 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. Wawrzkiwicz	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. 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)
Wor. Bro. James A. Smith	2021 (Federal 5)

www.famousmasons.com

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



*Brother
Dave Thomas*



So Mote It Be