

FEDERAL LODGE No. 5
DOVER, NEW HAMPSHIRE



Free and Accepted Masons
Dover, N. H.
May 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

May Calendar

EVENT NOTICE:

Event: Fellowship Dinner

Date and Time: Wednesday May 4th 6:30 pm.

Dress Code: Casual

Description: Fellowship dinner with our brothers and Grange members.

Who can attend: All Masons, Grange Members, and Invited Guests

Event: Stated Communication

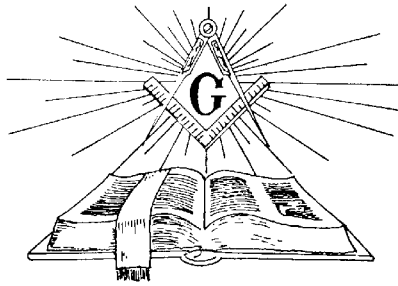
Date and Time: Thursday May 19th Lodge Opens at 7:00 pm.

Dress Code: Officers Jackets and Tie. All others Business Casual

Description: Monthly Business meeting and Program.

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 "Meaning of the Flag Draped Casket"

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	Wor. Glen Eldredge 603-509-8868
Asst. Chaplain	Cutis Marcotte 804-245-9884
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

Greetings from the East. I hope you are all well. I would like to thank everyone that participated in the EA Degree on the 21st we had a good turnout the candidates got a good degree. Hopefully we will be doing this degree again soon so make sure you stay in practice. If all goes well, we will be doing the FC degree in June. We also have much to discuss at our next meeting in May so please try to be there so that we can get your input. I don't have anything else at this time, but I thought it would be nice to leave you with a poem again, please take a moment to read it! I hope you enjoy it and until next time may God Bless You All!

Fraternally Yours

Worshipful Master Elect Orman Hall

603-781-1444

hallorman@gmail.com



I See You've Traveled Some Unknown Author

Wherever you may chance to be
wherever you may roam:
far away in foreign lands
or just at Home, Sweet Home
It always gives you pleasure,
it makes your heart strings hum

just to hear the words of cheer -
I see you've traveled some.

When you get the brother's greeting
and he takes you by the hand,
it thrills you with a feeling
you cannot understand.
You feel that bond of brotherhood
that tie that's sure to come
when you hear him say in a friendly way,
I see you've traveled some.

And if you are a stranger
in a strange land, all alone
If fate has left you stranded,
dead broke and far from home,
if a stranger stops and takes your hand,
it thrills you - makes you dumb,
when he says with a grip of fellowship,
I see you've traveled some.

And when your final summons comes
to take a last long trip.
Adorned with Lambskin Apron white
and gems of fellowship.
The Tiler at the Golden Gate
with square and rule and plumb
will size up your deeds and say Walk in,
I see you've traveled some.



Meaning of the Flag Draped Casket

A United States burial casket flag drapes the casket of deceased veterans to honor the memory of their service to the country. The ceremonial folding and presentation of the flag is a moving tribute of lasting importance to the veteran's family.

The flag is placed on a closed casket so the union blue field is at the head and over the left shoulder of the deceased. The flag folding ceremony represents the same religious principles on which our country was originally founded. The portion of the flag denoting honor is the canton of blue containing the stars represent-

ing the states our veterans served in uniform. The canton field of blue dresses from left to right and is inverted when draped as a pall on a casket of a veteran who has served our country in uniform.

The 21-gun salute at military funerals stands for the sum of the numbers in the year 1776.

Have you ever noticed that the honor guard pays meticulous attention to correctly folding the United States of America Flag 13 times? You probably thought it was to symbolize the original 13 colonies, but we learn something new every day!

The 1st fold of the flag is a symbol of life.

The 2nd fold is a symbol of the belief in eternal life.

The 3rd fold is made in honor and remembrance of the veterans departing the ranks who gave a portion of their lives for the defense of the country to attain peace throughout the world.

The 4th fold represents the weaker nature, for as American citizens trusting in God, it is to Him we turn in times of peace as well as in time of war for His divine guidance.

The 5th fold is a tribute to the country, for in the words of Stephen Decatur, 'Our Country, in dealing with other countries, may she always

be right; but it is still our country, right or wrong.'

The 6th fold is for where people's hearts lie. It is with their heart that they pledge allegiance to the flag of the United States of America , and the Republic for which it stands, one Nation under God, indivisible, with Liberty and Justice for all.

The 7th fold is a tribute to its Armed Forces, for it is through the Armed Forces that they protect their country and their flag against all her enemies, whether they be found within or without the boundaries of their republic..

The 8th fold is a tribute to the one who entered into the valley of the shadow of death, that we might see the light of day.

The 9th fold is a tribute to womanhood, and Mothers. For it has been through their faith, their love, loyalty and devotion that the character of the men and women who have made this country great has been molded.

The 10th fold is a tribute to the father, for he, too, has given his sons and daughters for the defense of their country since they were first born.

The 11th fold represents the lower portion of the seal of King David and King Solomon and glorifies in the Hebrews eyes, the God of Abraham, Isaac and Jacob.

The 12th fold represents an emblem of eternity and glorifies, in the Christians eyes, God the Father, the Son and Holy Spirit.

The 13th fold, or when the flag is completely folded, the stars are uppermost reminding them of their Nations motto, 'In God We Trust.'

After the flag is completely folded and tucked in, it takes on the appearance of a cocked hat, ever reminding us of the soldiers who served under General George Washington, and the Sailors and Marines who served under Captain John Paul Jones, who were followed by their comrades and shipmates in the Armed Forces of the United States, preserving for them the rights, privileges and freedoms they enjoy today.

'On behalf of the President of the United States, (the United States Army; the United States Marine Corps; the United States Navy; or the United States Air Force), and a grateful Nation, please accept this flag as a symbol of our appreciation for your loved one's honorable and faithful service.'

It is then presented as a keepsake to the next of kin or an appropriate family member.



Old Past Master Speaks



THE IDEAL MASON

“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, Consistory, 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.

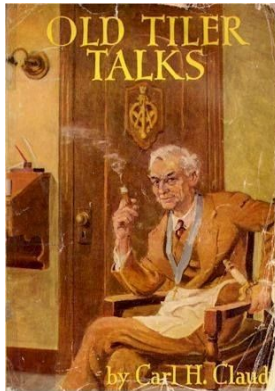
“To him we are indebted for such a wealth of beauty as has made the Craft lovely in the eyes of men who otherwise would find in it only ‘another organization.’ To him we are indebted for the greatest reasons for its life, its vitality. For the symbolist has pointed the way to the inner, spiritual truths 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

"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 Masonic 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

One night (a long time ago in a jurisdiction far, far, away) a brother was heading home after indulging a bit too much at the social hour after his lodge meeting.

He was weaving a little across the path, steadying himself against the lamp-posts.

A concerned policeman saw him, and walked over.

"Well sir, where are we going at this time of night, eh?" he asked.

The brother replied "I, officer, am going to a lecture on Masonry!"

Bemused, the policeman asked, "And just where are you going to hear a lecture on Masonry at this time of night?"

The brother replied, "From my wife!!!"



A poor old Junior Deacon had been having a very bad night of ritual during a First Degree. His candidate, though, was a very enthusiastic young man. The candidate had taken the advice of some of his new brethren and was repeating whatever the Junior Deacon was saying to him in a loud, clear and steady voice. It came to the end of the Ceremony of Initiation and the WM announced, "Brother... you are now at liberty to retire." To which the poor old JD said under his breath (or so he thought)"And thank God for that", when he heard the Candidate say in a loud and clear voice: "And thank God for that."

FEDERAL LODGE #5



LIVING PAST MASTERS:

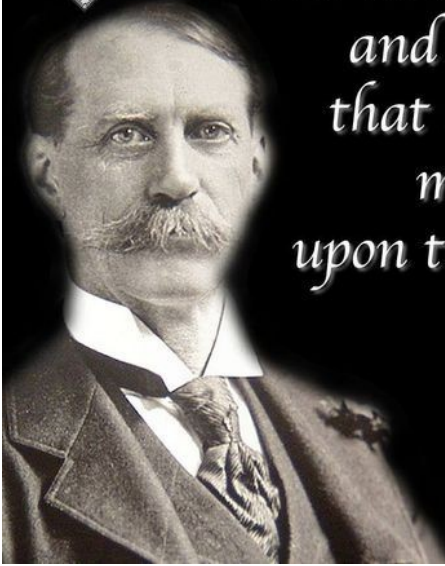
Wor. Bro. Robert J. Smith	1968-1969 (Strafford 29)
Wor. Bro. Donald S. Meserve	1972 (Moses Paul 96)
Wor. Bro. William H. Carswell II	1976-1978 (Moses Paul 96)
Wor. Bro. Bruce N. Hardenbrook	1979-1980, 1993 (Strafford 29)
Wor. Bro. Anthony M. Induisi	1983 (Strafford 29)
Rt. Wor. Bro. David R. Spiller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



*"The hands that do
and the hearts
that dare, leave
monuments
upon the square"*



*Brother
Palmer Cox*



So Mote It Be