



Connecticut FREEMASONS

MARCH 2014

Souvenirs from Baltimore



Grand Lodge of Connecticut, AF & AM
69 Masonic Avenue
P.O. Box 250
Wallingford, CT 06492



PAGE 5

Travelling Man
Goes to
Haddam



PAGE 15

Putnam Lodge
Thanks Their
Ladies



PAGE 18

Restoration
Middle
Chamber

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OF CONNECTICUT AF & AM

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GRAND MASTER'S TRESTLE BOARD

Simon R. LaPlace - March 2014

<u>DATE</u>	<u>EVENT</u>	<u>ATTIRE</u>	<u>PUBLIC</u>	<u>DINNER</u>
Saturday, March 1-7	Nutmegger's Reunion, Florida			
Saturday, March 8, 6:30 p.m.	Washington Lodge No. 19, Monroe Awards night	F	Y	Y
Monday, March 10, 10:00 a.m.	Office Hours			
Monday, March 10, 5:00 p.m.	Grand Lodge officers meeting, Wallingford	C	N	Y
Tuesday, March 11, 10:00 a.m.	Office Hours			
Wednesday, March 12, 10:00 a.m.	Office Hours			
Friday, March 14, 7:00 p.m.	Masonicare Winter Gathering Masonicare at Newtown	S	Y	N
Saturday, March 15, 9:00 a.m.	Prince Hall 195, New Haven	F	N	Y
Sunday, March 16	St. Patricks Day parade, New Haven	F	Y	N
Tuesday, March 18, 10:00 a.m.	Office Hours			
Wednesday, March 19, 10:00 a.m.	Office Hours			
Friday, March 21	Rainbow Grand Assembly	F	Y	N
Saturday, March 22, 6:00 p.m.	New England Brotherhood Woodstock Academy, 57 Academy Rd, Woodstock	S	Y	Y
Monday, March 24, 10:00 a.m.	Office Hours			
Monday, March 24, 5:00 p.m.	Grand Lodge officers meeting, Wallingford	C	N	Y
Thursday, March 27, 10:00 a.m.	Office Hours			
Thursday, March 27, 4:00 p.m.	Masonicare Board of Trustees Masonicare at Ashlar Village, Wallingford	S	N	N
Saturday, March 29, 6:00 p.m.	Moosup Table Lodge Moosup Lodge No. 113, Moosup	F	N	Y
Sunday, March 30, 10:00 a.m.	DeMolay Vision Conference, Newington	C	Y	N
Monday, March 31, 6:30 p.m.	Fourth District Blue Lodge Council, New Haven	S	Y	Y

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The Grand Masters Meet in Baltimore, 2014

by Simon R. LaPlace, Grand Master

Since the American Revolution, Masonic lodges had to contend with how they were going to separate themselves from their Mother lodge, the Grand Lodge of England, now that the civil governments had done the same with the government of Great Britain. As the colonies developed into thirteen independent entities, the thought of a single unifying national government had not taken hold. The same held true for the lodges within each state.

Grand Lodges were formed based either on the Provincial Grand Lodge set up by the Grand Lodges of England, Scotland or Ireland in major cities, or as a group of Masonic lodges coalescing within a particular state. Connecticut was one such group of lodges originally chartered by the Provincial Grand Lodges of New York and Massachusetts.

Victory in the Revolutionary War did not bring about a single unified country, but it did have a leader to rally around. General George Washington, called to lead the Continental Army, was victorious at Yorktown then retired to his farms at Mt. Vernon. During his command he was approached to become Grand Master of all Masonic Lodges and to form a national Grand Lodge.

Not only did he decline the position, but significant opposition to a national Grand Lodge by Provincial Grand Lodges put the idea to rest. When Brother Washington was again called to lead a now United States, the proposal of a national Grand Lodge was again proposed, and again with Brother George as it's head. He, and by this time individual state Grand Lodges, rejected the movement.

Interestingly, one of his reasons was that he had never been Worshipful Master of a lodge, which he thought an essential qualification, his honorary position as Charter Master of then Alexandria Lodge No. 22 in 1783 notwithstanding.

For the next hundred years, similar ideas for a national Grand Lodge came and went. After the Morgan Affair, the Baltimore Convention of 1843 tried to create regularity of the Masonic work but fell far short of creating a national Grand Lodge. For some time, meetings of groups of Grand Lodges were skeptically looked at as a means to produce some kind of unifying national body.

In 1909, Maryland Grand Master Thomas J. Shryock invited Grand Masters to visit Baltimore on the occasion of the dedication of the new Grand Lodge Masonic Temple, the old one having been destroyed by fire in

1907. The invitation included it would give "an opportunity for conference and counsel," and added the disclaimer "but with no intention, wish or desire to foster the idea of a national grand lodge."

While the 1909 Baltimore Convention didn't lead to a national Grand Lodge, it did lead



to the meeting the following year on February 22, George Washington's birthday, called by the Grand Lodge of Virginia. This meeting led to construction of the George Washington National Masonic Memorial, and soon yearly meetings of what became the Conference of Grand Masters of North America. The annual meetings still fall near Bro. Washington's birthday.

A Grand Master's conference is often a case of "change your clothes and eat." But acquaintances are made, and friendships renewed. There are always topics of concern and solutions offered.

On Sunday, after reports of planning and nominating committees and election of officers for 2015, individual luncheons were held for groups of officers holding the same office. For the Grand Wardens and the Deputy Grand Masters, this was a chance to meet those who would serve during the same year. The first day included reports by conference committees; Child Identification Program (Masonichip); George Washington National Masonic Memorial Association; Masonic Renewal Committee; Masonic Service Association of North America (MSANA); and National Masonic Foundation for Children.

Since this is the annual meeting of the George Washington National Masonic Memorial Association, new members of the board of directors were elected for a three year term. Being a Grand Master or Past Grand Master is one of the prerequisites, and I am honored to have been elected a director at this conference.

The Monday schedule included an address by Dr. Margaret Jacob who presented an introduction of Freemasonry's role in the formation and maintenance of civil society and civil dialogue. This was followed by an address by RW Russ Charvonia, Deputy Grand Master of California, on civility (see page 22).

Attendees then broke into different rooms with groups of six and answered questions about Freemasonry's role in promoting civility and the difference it could make in society. The comments were noted, and displayed on the walls of the main conference room the next day.

Afternoon breakout session offered a variety of topics; "Creating a Positive Image"; "Long Range Planning"; "Membership Development"; and "Social Media and Grand Lodges" were a few. The meeting rooms were full and an open dialog prevailed that made for interesting talk and thought later on.

Tuesday, the final day of the conference, heard reports from the Commission on Information for Recognition, and the Time and Place Committee. The latter determined the 2018 conference will be held in Indianapolis, Indiana, hosted by the Grand Lodge of Indiana. The 2015 conference is slated for Vancouver, British Columbia, 2016 at Madison Wisconsin, and the 2017 conference at Omaha, Nebraska.

The 2014 conference included a discussion requested by the Northeast Conference of Grand Masters held last July in Connecticut. The topic was the relationship between Grand Lodges and appendant or Concordant bodies. A survey by the Grand Lodge of Connecticut produced results from 23 of the 61 Grand Jurisdictions in the United States. The results brought comments of surprise; that everyone does things differently; the bodies are called different names for different reasons; and that some jurisdictions, like Connecticut, have no formal recognition or approval process for an appendant body to organize within the state. A resolution was adopted that the Grand Master of each jurisdiction is the supreme authority when the Grand Lodge is not in session.

While the resolution on civility did not muster the required 2/3 majority, there is no doubt as to the need for Masonic values and behavior to have an influence on the country. Perhaps by showing ourselves as Masons to the general public, and acting as examples to admire is our best opportunity to share our teachings. This is the way each individual Mason can have influence and truly make a difference.

Our Cover

The Grand Masters conference brings with it the customary exchange of pins from all the jurisdictions and each are as varied and individual as the leaders and jurisdictions they represent.

"Building bridges"

I think that one time or another in our Masonic careers, we have all heard the poem "The Bridge Builder" by Will Allen Dromgoole*:

*An old man going a lone highway,
Came at the evening, cold and gray,
To a chasm, vast, and deep and wide,
Through which was flowing a sullen tide.*

*The old man crossed in the twilight dim;
The sullen stream had no fear for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim, near,
"You are wasting strength with building here;
Your journey will end with the ending day;
You never again will pass this way;
You've crossed the chasm, deep and wide-
Why build you this bridge at the evening tide?"*

*The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me today,
A youth, whose feet must pass this way.*

*This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."*

I was recently in an online discussion of this poem with several men from different backgrounds, races, and walks of life. Some of them were Masons but most of those involved were not members of our fraternity nor did they volunteer that they belonged to any other fraternal organization.

What I found interesting was the wide difference of interpretations expressed. One of those involved expressed his sentiments that, "If we build bridges everywhere people may struggle to get across, then how will they acquire the strength and knowledge to cross them, like the old man did? In a way, aren't we weakening our youth by building bridges everywhere?" Another expressed the thought, "Excellent poem. Thank you. My legacy I hope will be like my [step] dad's. The Bridge Builder reminds me of him."

When I read these words, I think about the bridges I have built for those who follow. Unlike the fellow concerned about making things too easy and keeping those who follow from acquiring strength and

knowledge, I can understand his thinking. Many people accept whatever is given them and become complacent. They don't want to work and study hard to improve. They are content to let others do the hard work and enjoy the rewards of their labor. While I understand his thoughts I disagree.

I think what Will Allen Dromgoole was talking about was our legacy. The *Bridge Builder* is building his bridge, his legacy, so that those who follow him can go further. He is paving the way so that those who follow can achieve more and greater goals than he was able.

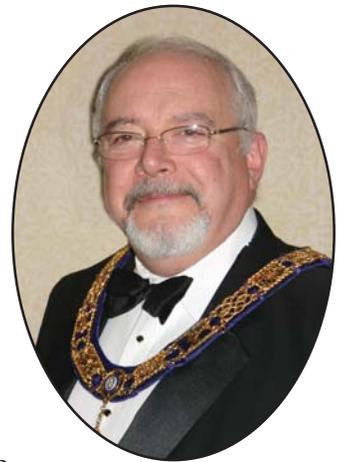
It is the goal that every one of us who is a parent strives to accomplish for their children. We want our children to succeed, we want our children's accomplishments to surpass our own. It should also be our goal as Masons. We all should be building bridges of brotherly love, morality, and relief for those who come after us. We need to make the structure of Freemasonry one that is guided by the tools of the worker:

the plumb, the square, the level, and the trowel. Let us walk uprightly in our several stations before God, let us act upon the square, every remembering that we are traveling upon that level of time. Most importantly, let us ever spread the cement of brotherly love, relief, and truth.

That is the bridge our ancient brethren built for us. That is the bridge we must continue to build for the generations of brothers that will follow us.

God bless!

**Note: Contrary to popular belief among the craft, the author was neither a Freemason or a man. Miss Will Allen Dromgoole (October 26, 1860-September 1, 1934) was an author and poet from Tennessee. She wrote over 7,500 poems; 5,000 essays; and published thirteen books.*



APRONS OF OUR PAST



WB Craddock is a reknown expert on Masonic aprons. Patrick Craddock is Past Master of Conlegium Ritus Austeri No. 779, Nashville, Tennessee, a 32° member of the Valley of Nashville, and owner of The Craftsman's Apron, Inc

Bro. Patrick Craddock will present a talk on Masonic Aprons on Sunday, April 6, 1:00 p.m. at the Crowne Plaza Hotel, Cromwell.

He has agreed to inspect and give opinions on old Masonic aprons and estimate the date and history of them. Bring that old apron that's been hanging in the lodge hall and hear a story about it.



A Lesson In How To Write Good

by Frank Way

Much as a lodge prays over an Entered Apprentice candidate that he be endued with the competency of the Grand Architect's wisdom, I often pray that those who write articles for publication be endued with the competency of proper grammar, good usage, and accurate spelling. For whatever reason, although these subjects are taught in public and private schools, there is a wide variety of skill levels present in articles I read, both online and in print, and with which I am presented both here as an editor as well as in other duties I perform both inside and outside of the fraternity.

Some may question why spelling, grammar, and usage matter? There are many opinions on this, but my opinion is that even in this day and age of "text and instant message-speak," people still form impressions and make judgments based on spelling, grammar, and usage. If you are writing an article for publication, a cover letter for a job, or some other important communication, and the final product does not display those qualities, negative impressions will be formed, and if that

negative impression is a first impression, it may be very hard to undo.

Good writing is a skill that can be honed, much like playing the piano, or shooting a bow and arrow. As with every skill in life, some have far more talent than others, so it is true that no matter how much one might practice, one might never become the next Shakespeare or Hemingway. But it is also true that most everyone, with a little attention to detail and some simple focus, can write a coherent article for publication.

Chances are that sometime in school, a teacher mentioned the "Five W's": Who, What, When, Where, and Why. Focusing on those in an article, not necessarily always in that order, will go a long way toward making an article coherent and informative. Another maxim that might help is this: "Tell them what you're going to tell them, tell them, and then tell them what you told them." Of course, your mileage with that one may vary.

Another important practice is to ruthlessly edit what you write. It is not easy, and even the best writers who do this still need help (or why else would best sellers be edited by others?) but that practice will help create

better writing. In fact, keeping in mind the speculative use of the common gavel, to help divest of superfluities, will help greatly in this effort. Keep knocking them away until only the most essential information remains.

Lastly, this list of rules that has circulated on the Internet, and while humorous, it is also very informative in a "how not to do it" manner, and is presented here both to help and amuse:

"How To Write Good"

1. Avoid Alliteration. Always.
2. Prepositions are not words to end sentences with.
3. Avoid clichés like the plague. They're old hat.
4. Comparisons are as bad as clichés.
5. Be more or less specific.
6. Writers should never generalize.
7. Be consistent!
8. Don't be redundant; don't use more words than necessary; it's highly superfluous.
9. Who needs rhetorical questions?
10. Exaggeration is a billion times worse than understatement.

The Traveling Man Goes to Haddam

by Ryan Howard

Brother Ryan Howard, Junior Deacon of Warren Lodge No. 51, Portland, filed this report on his travels to Granite Lodge No. 119, Haddam, for the portrayal of an Entered Apprentice Degree.



Granite Lodge Worshipful Master Russ Todd, right, and newly initiated Entered Apprentice Brother Ralph Ely after the degree.

Granite Lodge No. 119 is a magnificent granite building atop a small hill in Haddam, fronted with giant pillars and a remarkable walkway that leads to the building, consisting of three, five, and seven steps. The lodge was established in the 1870's and has been active for many years. The building was formerly Brainerd Academy, built in 1839, a college preparatory school. After the school closed, it was donated by a brother to the town under the stipulation that the second floor be used as a Masonic meeting place.

On January 28, Worshipful Master Russ Todd, opened at 7:30 p.m. on the Entered Apprentice Degree, to bring a candidate from darkness to light. Their degree was well attended, including several Past Masters, a Past Master of Estuary Lodge, Old Saybrook, and the District Deputy, RW Francis Distefano, accompanied by his Associate Grand Marshal and father, WB Dominc Distefano.

Ralph Ely was received into the lodge and conducted by Senior Deacon Mike Cooley. Brother Mike provided an excellent display of floor work throughout the evening.

After Ralph was placed in due form, WM Todd gave him his obligation in a flawless manner. RW Bill Baroni presented the working tools and taught him their uses. Brother Ely was presented the first section lecture by Michael Jascot and Michael Cooley in fine fashion. Brother Ryan Howard, the Junior Deacon of Warren Lodge No. 51, presented the second section lecture, followed by the charge, given by WB Jason Conroy.

With lodge closed, snacks, sandwiches, and drinks, was enjoyed with great fellowship and conversation. Another Entered Apprentice degree is planned for February. Granite Lodge is very active lodge, and is striving to grow in brotherhood.

Getting to know new and established brothers of the lodges in the Connecticut is one of the most enjoyable and rewarding aspects of traveling.



Traveling Man Bro. Ryan Howard

Looking back into the prominent names of Freemasons from the 18th and 19th century, we find two that are the subject of this month's column. William Riley Higby was a Bridgeport boy born in 1825 to a prominent Milford family with some Middletown roots. Brother Higby became a banker with Connecticut Bank and worked there for seven years.

He then changed vocations and was engaged in the manufacturing business which was short lived since the business was destroyed by fire a few months after he started the business. He then helped to organize the Pequonnock Bank and was its first cashier. After twenty years, he became involved with selling fire insurance. He was Treasurer for the city of Bridgeport in various terms and later served on the Common Council and the Board of Fire Commissioners. He became a director of the Mountain Grove Cemetery association and an officer.

Later he became a director of Connecticut National Bank, Bridgeport Savings Bank and Bridgeport Gas Light Company. Bro. Higby joined St John No. 3, then in Bridgeport, in 1852 and quickly joined the York Rite bodies there becoming the first Sir Knight knighted in Hamilton Commandery No. 5. He was also a Scottish Rite Mason and honored with the 33^o in 1858. He became the active for Connecticut and served as an officer in the Northern Jurisdiction. After leading the three York Rite bodies, Bro. Higby became Most Puissant Grand Master in 1862 and Grand Commander in 1864.



Asher Miller was the first Grand Junior Deacon of the Grand Lodge. Until 1963, the Grand Deacons were elected officers of the Grand Lodge. Brother Miller was admitted to practice law in 1780 and was a prominent civil officer. For several years he was State Attorney for Middlesex County and served two years as a judge of the Superior Court. He died in 1821.



An interesting permanent resolution passed by the Grand Lodge in 1852 (May 13, 1852) states "Resolved: That no subordinate Lodge in this state shall be allowed to employ a lecturer from another State, to instruct them in the work, unless such lecturer be first approved by the officers of this Grand Lodge."

Five years later on May 13, 1857 there was another resolution passed stating "Resolved, That this Grand Lodge is opposed to the

practice which has prevailed to some extent, of connecting dancing with Freemasonry, or using the name or symbols of Masonry in connection with balls."



The Grand Lodge office staff, now currently filled by Marje Chick and Debbi LaPlace, started about 1913 with the Grand Secretary, George Kies, hiring assistants from time to time to help with the workload. Five years later, Marie Sprout went to work as a full time clerk. A few years later another woman was added, the daughter of the Grand Organist. When she left, Miss Sprout had an able assistant in Dorothy Parker in 1930 who worked there for 41 years. During her stay she became Dorothy Tapley and in 1971 she retired when Merle Tapley became Grand Master. The advent of the information age transformed the multitude of file cabinets with blue cards for the registry to a single database.



We have often been asked if Governor Jonathan Trumbull, a close friend to General George Washington was a Mason. He was not, even though Washington referred to him as Brother Jonathan, it was in the context of brothers of the Revolution and not fraternal brothers.

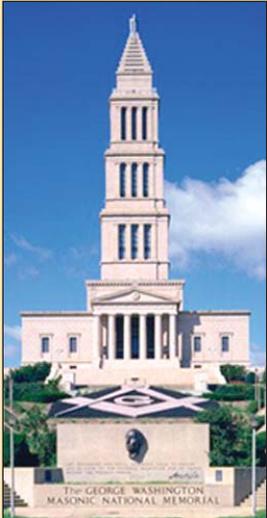
A 2005 publication by the Robert Livingston Library in the New York Grand Lodge, there lists those whose Masonic



membership is proven. Those Connecticut men who signed the 1765 Stamp Act Congress were not Masons. Eliphalet Dyer, David Rowland and William S Johnson have no evidence that suggest Masonic membership.

Many of the leaders of the Revolution from Connecticut were Masons. Benedict Arnold, Samuel Holden Parsons, Israel Putnam and General James Varnum were all Freemasons as was David Wooster and Washington aide David Humphreys.

While there is some evidence that Roger Sherman may have belonged to the lodge in New Haven and Samuel Huntington the lodge at Norwich, there is no concrete evidence of the fact. Both were signers of the Declaration of Independence along with non-Masons William Williams. There is some evidence that Oliver Wolcott was a Mason but the name may be confused with his son Oliver Wolcott, Jr. who was a Mason. Nathan Hale is often mentioned as being a Mason but he was only 21 when he died and any details of his membership in the regimental lodge in New York is lost to history.



2014 George Washington Masonic National Memorial Trip

Friday April 4 - Sunday, April 6

Costs:
Bus Transportation to/from Alexandria - \$80 per person (if we sell all 55 seats).
Embassy Suites Hotel: A block of rooms with the Embassy Suites, but everybody is responsible for making their own reservations.
1 room, King-sized bed, double occupancy - \$169.00 per night.
1 room, two Double-sized beds, double occupancy - \$174.00 per night.

Grand Lodge of Pennsylvania Tour - \$10.00.
George Washington Masonic National Memorial Tour - \$8.00.
Washington D.C. Metro (subway) • Friday, Saturday, & Sunday lunch.
Friday & Saturday dinner. • Spending money.

Friday, April 4

- Bus leaves from Putnam Lodge No. 46 at 7:00 a.m.
- Lunch in Philadelphia
- Friday, April 4, 1:00 p.m. - tour of the Pennsylvania Grand Lodge building in Philadelphia.
- The bus arrives in Alexandria, Virginia late in the afternoon for check in. We are staying at the Embassy Suites in Old Town Alexandria.
- Manager's happy hour with free snacks and complimentary beer & wine from 5:30 p.m. - 7:30 p.m.

Saturday, April 5

- Complimentary breakfast at the hotel.
- Tour of the George Washington Masonic National Memorial scheduled for 12:30.
- The rest of the day is free to explore Washington D.C. or Old Town Alexandria.
- Manager's happy hour with free snacks and complimentary beer & wine from 17:30 - 19:30.

Sunday, 6 April

- Complimentary breakfast at the hotel, then leave for home.
- Stop for lunch on the way home.

The Masonicare EXPERIENCE

Inspiring stories from throughout the Masonicare continuum

Something to Smile About

by Adam Raider

There is a corkboard on the wall in Caroline Hebert's office at Masonicare Health Center. It's covered with little smiley faces, each one representing a Masonicare resident who received dental care paid for by gifts to the Masonicare Annual Appeal.

Caroline manages the Outpatient Specialty Clinics at Masonicare Health Center and is the person who identifies residents most in need of dental care. Since 2009, donations have funded resident dental procedures not covered by Medicare. Although the cost of new dentures is covered by Medicaid, it's difficult to find oral surgeons who will accept Medicaid to perform extractions. This represents a challenge since, in many cases, extractions are necessary before residents can be properly fitted for a new set of dentures.

Caroline is pleased that, through gifts to the Annual Appeal, Masonicare has found a way to meet the unique needs of these individuals. To date, over 90 residents have received some form of dental care that would not have been covered by any other source.

"There are people who had dental work done that have passed on and are no longer with us," Caroline says, "but their quality of life at the end was so much better because of this service we provide and it's made possible by the generosity of others. If the state and federal government aren't going to pay for it, then the money needs to come from someplace else. I wish I had the words to say thank you to all those who have donated to the Annual Appeal."

Long before she came to oversee the Specialty Clinics, Caroline managed a convenience store just up the road from the Health Center. She enjoyed her job. Interacting with customers came naturally to her since she was someone who always preferred to see the best in people. She still does ... but her perspective on life changed one night back in 1982.

"A man came into the store," she recalls, "and told me he had a gun and he threatened to kill me if I didn't hand over all the money. Well, I spent the rest of the night talking with police officers. At that point, I said to myself, 'I'm never going to risk my life for somebody else's money again.' My husband and I had just bought a house, so I knew I had to keep working. I walked into the human resources

office here at the Health Center and said, 'I need a job.'"

Caroline remembered visiting the Health Center as a child when she belonged to the International Order of the Rainbow for Girls. And now, here she was, embarking on a new career path without knowing what, if anything, she was qualified to do. She didn't think she had any special skills or relevant experience ... but it turned out that she had enough of both to get her foot in the door.

Hired as a certified nursing assistant (CNA), she spent the next eight years developing her skills working with seniors. Wishing to advance her career, she went back to school to become a licensed practical nurse (LPN). Masonicare helped pay for her schooling and she continued to work at the Health Center while taking classes.

Once she became an LPN, she left the Health Center to work in a hospital setting. But it was always her intention to come back to Masonicare.

"I needed to learn what a patient in distress looked and sounded like," she said, "and how to be able to handle it."

After an eight-year absence, Caroline kept the promise she'd made to herself, returning to the Health Center as a registered nurse to work in the Acute Care Unit. She was named manager of the Outpatient Specialty Clinics in 2006.

Reflecting on the strange but hugely rewarding journey she's taken to this moment, she says, "I have a strong sense of spirituality and I do believe that someone guided me on this path. It's what some people refer to as a calling. I know that this is where I'm supposed to be. And I am absolutely sure that if I hadn't been held up that night in the store, I would not be here. Everything that I have ever done in my



Caroline Hebert, RN proudly displays a reminder of the lives impacted by gifts to The Masonic Charity Foundation of Connecticut.

life has led me to be where I am today."

Your gifts to The Masonic Charity Foundation of Connecticut will help create "Masonicare Experiences" for others. To find out how you can support The Foundation or to make a gift, please call 203-679-5555 or 800-562-3952. You can also donate online at masonicare.org/mcf.

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FROM THE DESK OF:

Bro. Stephen B. McPherson President & CEO of Masonicare



I have exciting news to share with you. Longtime Connecticut Masons may recall that, back in the late 1970s, a plan for our future was drafted called The Ashlar Plan. As a result, Ashlar Village was built and our Newtown skilled nursing facility was purchased – and further enhanced with the addition of Lockwood Lodge Assisted Living. Simultaneously, we anticipated the trend to provide more health care in the home and Masonicare Home Health & Hospice was ultimately born.

The Ashlar Plan envisioned Masonicare communities throughout Connecticut. Although our homecare business is essentially statewide, Newtown has been the only “community” we created beyond Wallingford. So, it’s a real pleasure to confirm the poorly kept secret that Masonicare may, by the end of the decade, have three new communities in Connecticut! In addition to the 43 acres purchased in 2011 in Mansfield, we recently closed on the purchase of two other parcels of land.

The first is an 18-acre site in historic Mystic which I alluded to in

last month’s column. Masonicare at Mystic will offer rental apartments for both independent and assisted living. We anticipate groundbreaking in late April with our first residents moving in during the early Fall of 2015.

The other location is in Oxford. We have purchased 107 acres adjacent to a successful Del Webb active adult community and just ten miles from Masonicare at Newtown. While groundbreaking is a few years away, we anticipate a range of accommodations with an entry-fee based model.

These are exciting developments in the history of Masonicare. I will keep you apprised as our plans move forward.

Sincerely and fraternally,

225th ANNUAL COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE A.F. & A.M. OF THE STATE OF CONNECTICUT

The 225th Annual Communication of the Most Worshipful Grand Lodge A.F. & A. M. of Connecticut will be held at the Crowne Plaza, 100 Berlin Road (Route 372), Cromwell, Connecticut on **Monday, April 7, 2014**. The formal opening of Grand Lodge will be at 9:30 a.m.

Registration will start at 8:30 a.m. Please note: **All voting delegates must register** at the registration table and present their 2014 Dues Card. Registration will be by lodge number as designated by posted signs in the area.

A proxy form has been sent directly to the lodge’s Worshipful Master, Senior Warden and Junior Warden should they: 1. not be able to attend this Annual Communication in person; 2. be entitled to vote by virtue of holding these offices in more than one lodge; 3. be entitled to vote by virtue of being a Grand Lodge officer or a Permanent Member of Grand Lodge. Please inform any brother who is attending as a proxy that he must present his 2014 dues card. All brothers entitled to vote should bring the apron and jewel of their office, whether as Permanent Member, lodge officer or serving as proxy.

Your attendance at this Annual Communication is important. We will consider available Reports of Standing and Special Committees, Grand Lodge officer reports, and any other business proper to be considered, all subject to the usual rules.

Please note the following Sections of our Grand Lodge Rules and Regulations regarding Lodge representation:

Section 2300. Roll Call At Regular Communication. (The final Roll Call will be waived, relying on the records of the Committee on Credentials regarding compliance with Section 2301.)

Section 2301. Penalty if Lodge Is Not Represented at Regular Grand Lodge Communication. (reads in part) "A Lodge neglecting to be represented at a Regular Grand Lodge Communication shall

incur the penalty of two hundred and fifty (\$250) dollars"

The Grand Lodge office cannot make hotel reservations. Lodges and brothers are responsible for making their own reservations with the Crown Plaza. **ALL “LODGE HOSPITALITY ROOMS” MUST BE CLOSED AT A “REASONABLE HOUR” ON SUNDAY.**

Grand Lodge officers, Past Grand Masters, District Deputies, Past District Deputies, current Associate Grand Marshals, Committee members and Grand Representatives are also requested to register to ensure that all names appear in the Grand Lodge Proceedings. Each voting delegate will register **only once** for his highest Masonic office attained unless he chooses to be an elector (proxy) on behalf of his lodge. The use of proxies is encouraged where appropriate to ensure full representation of constituent lodges.

Again this year there will be a seminar offering, “Aprons of Our Past,” by Brother Patrick Craddock starting at 1:00 p.m. on Sunday. **(Brother Craddock’s experience will permit him to identify the age of antique aprons within 25 years. Bring an old one to stump the expert.)** Also, all are welcome to attend a Vesper Service at 4:30 p.m. Times are approximate. More current information regarding the Sunday afternoon activities will be found on the Grand Lodge website: www.ctfreemasons.net.

Also on Monday, April 7 at 12:00 Noon, the Past District Deputies Association of Connecticut will host a reunion luncheon. Luncheon reservations may be made directly with the Past District Deputies Association. Tickets are \$30.00 per person. All Brothers are invited to attend. Lunch will also be available at other Crowne Plaza venues.

With my fraternal best wishes,
Robert G. Fitzgerald
R.W. Grand Secretary

Become a Scottish Rite Mason

If you have been a Master Mason for more than a year and are yearning for a wider and deeper knowledge of Masonry, you should consider applying for the degrees of the Ancient Accepted Scottish Rite of Freemasonry. If you were moved by your experience in the three symbolic degrees, you will be excited by the prospect that twenty-nine additional degrees are available to you when you are accepted into the Scottish Rite.

These twenty-nine degrees will take you far beyond the Hiram Legend, and will expose you to a rich spiritual tradition that expounds upon and elucidates our human history. They

demonstrate how individuals throughout time have changed history through their fidelity, personal conviction and dedicated service to others. They offer these profound lessons and are portrayed nowhere else.

A new class is forming now for the spring. Sign up today so you will can take advantage of this rare opportunity.

If you want to become one of us, ask one of us.

Abbott Scholarships:

Applications are now being accepted for the annual Abbott Scholarships from the Scottish

Rite Abbott Scholarship Foundation. Northern Masonic Jurisdiction Scottish Rite Masons, their children, DeMolays, Rainbow Girls, Job's Daughters and Learning Center students are eligible to apply for these scholarships any time after entering the tenth grade.

Applications can be found on the NMJ Supreme Council Website, www.scottishritenmj.org. Click on the link "Philanthropy" and scroll down to click through to the Abbott Scholarship page. Fill in the form on-line, print it and send it to the address listed on the form.

Harmony Celebrates Washington's Birthday

by Shane Dufresne

On February 22, the 282nd birthday of Brother George Washington, Harmony Lodge No. 42 held it's annual George Washington celebratory dinner. Over the years, brothers from all over have come to this dinner to honor probably the most well known Freemason.

The dinner is also used as an opportunity for brothers to bring male non-Mason guests, and show them a glimpse into the fraternity. Several members of Harmony Lodge are a direct result of attending this dinner. This year, thirty brothers from three different lodges and six guests attended the dinner, spectacularly prepared by WB Martin J. Macary. Dessert, of course, was cherry pie.



Brotherhood and cherry pie awaited attendees at Harmony Lodge's George Washington birthday celebration.

**We welcome our
new brothers
to the fraternity.**

Winston H. Reed III.....*Ansantawae* 89
Joseph W. Siracuse.....*Ansantawae* 89
Minyan Zhu.....*Harmony* 42
Max A. Monti-Bovi..... *Liberty-Continental* 76
Joe Fox.....*Moriah* 15
Jack J. Baril Jr.....*Shepherd-Salem* 78
Matthew J. Fitzgibbons.....*St. Peter's* 21
Glenn S. Kaminsky.....*St. Peter's* 21
Derek A. DellaMonica..... *Trumbull* 22
Matthew C. Gherlone..... *Trumbull* 22



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The 3 R's...Rules and Regulations Review March 2014

by Thomas A. Burke

As a junior officer, I was often asked to help plan and organize various formal masonic events in lodge including Table Lodges, Receiving Visitors, and Welcoming Guests. One of the questions I always asked was "how do I find out what I need to do?" As with many things related to freemasonry, we have specific Rules and

Regulations we adhere to for these kinds of events. Some of the Rules and Regulations we follow are described in Policy and Procedures documents which can easily be found at the Grand Lodge website, at this link: www.ctfreemasons.net/index.php/departments/policy-and-procedures.html.

As noted in the Contents document, "The Policy and Procedures Manual is a collection of documents which describe policies of the Grand Lodge and its committees as well as procedures for accomplishing certain objectives. The Policy and Procedures Manual is intended to provide a single source of the latest correct information on a particular topic. The documents contained therein are therefore the controlling documents and all other existing documents are subordinate thereto."

There are twenty-nine PDF files located at the Policy and Procedures tab on the Grand Lodge website. These documents also cover topics such as Constituent Lodge Bylaws, Masonic Funerals, and Processions and Introductions. The very first time I needed to learn about a Policy and Procedure was just after I was appointed to serve as Marshal by Worshipful Master Royal Watrous in Temple Lodge No. 16, Cheshire—and he told me the Most Worshipful Grand Master was going to visit the next Stated Communication and he wanted me to conduct the Introduction. I was very glad to have the correct Procedure so clearly defined, even if my knees were shaking at my first "official" duty!

REVIEW: Table Lodge Policy and Procedure

Responsible Committee: Ritual and Ceremonies

Policy and Procedures documents are often structured so as to reference the specific Rules and Regulations that cover the topic. For example, the Table Lodge Policy and Procedure references two Sections of the Rules and Regulations:

Section 3407.

Special Communications, Where Held.

Special Communications must be held at the Lodge room, or some other place which has been previously authorized by a Grand Master's Dispensation. Table Lodges may be held in the Lodge banquet facility without a Grand Master's Dispensation provided that the banquet facility can be properly tiled.

Section 7002.

Method of Opening Lodges

..... Where a special or stated communication is called for the purpose of conducting a Table Lodge, the Lodge may open and close on the Entered Apprentice degree in the banquet hall or other facility where the Table Lodge is conducted provided the charter of the Lodge is present and all other requirements of a regular Lodge are met.

Summarized:

The Table Lodge Policy and Procedure discusses the history and meaning behind Table Lodges. It also describes in detail the advance preparations, the traditional toasts and responses, how to conduct the ceremony, how to set up the dining room, the specific ritual and program, reception of distinguished guests, recognition of visitors, and how to close a Table Lodge. There are specific instructions provided for how attendees are supposed to participate, and for each officer's location and role during the program.

Interestingly, there are several recipes for punch, as well as the lyrics to several traditional songs such as "Hail, Brother Masons, Hail" and "Auld Lang Syne" which are to be sung during the course of the program. The detail noted in this Policy and Procedure is admirable; specific directions are provided for virtually all parts of the program, thus providing a valuable resource for those brothers who are planning a Table Lodge.

Please join us for the
*Masonic Family
Winter Gathering*

Friday, March 14, 2014
7:00 to 9:00 p.m.

Masonicare at Newtown

139 Toddy Hill Road, Sandy Hook, CT 06482

**Social time, hors d'oeuvres
Recognition Awards
Tours of Masonicare at Newtown**

*R.S.V.P. to
Bro. Carl H. Anderson
Vice President for Fraternal Relations
at Office 203-679-6917
or Fax 203-679-6600*

 **Masonicare** 
www.masonicare.org



**GARIBALDI DEGREE, GRAND LODGE
NEW YORK CITY
MAY 9, 2014 FRIDAY**

This is the day that New York City's renowned Garibaldi Lodge #542 will confer the Entered Apprentice Degree at the Grand Lodge of New York. What makes this a very unique experience is that it is done entirely in Italian.

We start off the day with a guided tour of the Grand Lodge, where you will hear how in the 1990's the Grand Master started restoring the Lodge, which was built from 1910-1912. They discovered beautiful art work under the beige painted walls, and after a long five years, the building has been restored to its original beauty. The Masonic Hall includes twelve Lodge rooms, each decorated and adorned in unique styles. The Grand Lodge Hall, located on the 3rd and 4th floors, seats 1,200 people. The Lodge is one of 29 independent organizations of Freemasons in the state of New York. It was at one time the largest Grand Lodge in the world, in terms of membership.

There will be time for dinner, on our own, at Eataly, a 50,000 square foot space which features multiple restaurants, a microbrewery, a Neopolitan Pizzeria, a year-round rooftop beer garden, not to mention a cooking school and retail sections. This multimillion dollar project was dreamed up by culinary favorites Mario Batali, Joe Bastianich, and Lidia Matticchio Bastianich. Spend the time shopping and poking around in all of the wonderfully amazing stores this complex has to offer.

After, we will head back and to the Grand Lodge and take our seats for a truly rare experience.

Departure time and location to be determined based on your Lodge's location.

*** Business attire is the dress code.**

Cost \$59. per person

If your Lodge is interested in signing up please contact:

Richard Denno, Anchor Lodge #112 AF & AM

860.508.3787

Tour Includes: Roundtrip Motorcoach, Tour of the Grand Lodge, Reserved Seats for the Garibaldi Degree, Tours of Distinction Escort

Trip arranged by Tours of Distinction, East Windsor, CT www.toursofdistinction.net



**2014 New England
Brotherhood Night**

\$30 : DINNER

Appetizers

Salad

Smoked beef brisket

Smoked pulled pork

Smoked turkey

Garlic mashed potatoes

Southwestern baked beans

Coleslaw

Cornbread

Dessert

**Saturday
March 22nd 2014**

**Cocktail hour with
cash bar - 5p**

**Southern Barbecue
Dinner - 6p**

Program - 7p

**Woodstock
Academy**

**57 Academy Road
Woodstock, CT 06281**

Please make checks payable to:
The Grand Lodge of Connecticut
AF&AM

And send to:
The Grand Lodge of Connecticut
P.O. Box 250
Wallingford, CT 06492

Reservation deadline: 14 March

**No dinner tickets available at the
door.**

Attention all Master Masons

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**Classes Start with the 4th degree
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Start your journey in the Scottish Rite become a 32nd degree Mason in May, 2014
Contact any Scottish Rite Mason or the Valley near you today!**

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Stratford, CT
consistory@sbcglobal.net
203-375-0064

Valley of New Haven
285 Whitney Avenue
New Haven, CT
sphinx97@juno.com
203-269-0336

Valley of Waterbury
531 Highland Avenue
Waterbury, CT
cwk@juno.com
203-754-8209

Called to the Celestial Lodge

We offer our condolences to the families and friends of these brothers
who have been called by the Grand Architect of the Universe.

Simon L. Barbar.....	America-St. John's 8	Frank I. Griffen.....	King Solomons 7
Stuart L. White Jr.....	America-St. John's 8	James B. MacKerracher.....	King Solomons 7
Thomas W. Gibbons.....	Annawon 115	Walter G. Montville.....	King Solomons 7
Malcolm K. Sweetman.....	Annawon 115	Robert S. Okoski.....	King Solomons 7
DeForest H. Benjamin.....	Ansantawae 89	Harold T. Stowe.....	King Solomons 7
Harlan D. Craig.....	Ansantawae 89	Robert J. MacLean.....	Madison 87
William G. Bulakites.....	Ashlar 332	Floyd J. Perkins.....	Madison 87
Granville A. Beals Jr.....	Brainard 102	Arthur E. Sonnichsen.....	Madison 87
William T. Burgess Jr.....	Brainard 102	Paul A. Bernard.....	Manchester 73
Gordon R. Worcester.....	Center 97	Iver J. Freeman.....	Manchester 73
Raymond E. Bradley.....	Coastal 57	Albert E. Dexter Jr.....	Old Well 108
Gerald S. Jones.....	Coastal 57	John G. Crocker.....	Old Well-St. John's 6
Robert W. Noble.....	Coastal 57	Herman L. Fullin.....	Old Well-St. John's 6
John R. Heacock.....	Columbia 25	Melvin Langer.....	Old Well-St. John's 6
Walter G. Johnson.....	Compass 9	Robert L. Rall.....	Oxoboxo 116
Arnold G. Elander.....	Corinthian 104	James F. McCoubrey.....	Putnam 46
Nicholas Kiako.....	Corinthian 104	Armand A. Brodeur Jr.....	Shepherd-Salem 78
Rudolf Losch.....	Corinthian 104	John E. Smith.....	Shepherd-Salem 78
Vangali D. Marko.....	Corinthian 104	Kenneth L. Churchill.....	Somerset-St. James 34
Adolph J. Krenn.....	Corinthian 63	Charles S. McLean.....	Somerset-St. James 34
Alfred F. Ohmes Jr.....	Corinthian 63	Sylvio J. Viens.....	Somerset-St. James 34
George S. Sprague.....	Estuary 43	Waldo E. Bushnell Jr.....	St. Andrew's 64
William H. Strong.....	Estuary 43	Edgar E. Pratt.....	St. John's 2
Joseph M. Nebelsky.....	Fayette 69	Edgar W. Stewart.....	St. Paul's 11
William Comisky.....	Fidelity-St. John's 3	Irving M. Guilford.....	Temple 16
Joseph R. Farkas.....	Fidelity-St. John's 3	Howard F. Ackerly.....	Temple 65
Paul J. Louloudes.....	Fidelity-St. John's 3	Dana F. Kennedy.....	Temple 65
Wayne A. Ratzenberger.....	Fidelity-St. John's 3	Martin Meyer.....	Temple 65
Benjamin Hittleman.....	Frederick Franklin 14	John L. Roddie.....	Temple 65
Michael Masailo.....	Frederick Franklin 14	Walter L. Schlenker.....	Temple 65
George M. Touma.....	Friendship 33	Edwin W. Thomas Jr.....	Temple 65
John C. Bradbury.....	Friendship Tuscan 145	Rodolfo Y. Encina.....	Union 31
Edward P. Saling Jr.....	Friendship Tuscan 145	Herbert L. Johnson.....	Union 31
William A. Fuhrman.....	Harmony 42	Henry W. Crosby.....	Union 5
Thomas E. McCay.....	Harmony 42	Charles E. Hoyt.....	Union 5
Werner F. Ortmeier.....	Harmony 67	Ira J. Moshier.....	Union 5
Steven N. Anastasion.....	Hiram 1	John W. Somody.....	Union 5
Walter W. Beletsky.....	Hiram 1	Charles H. Abjornson.....	Unity 148
Hy Hyatt.....	Hiram 1	Arthur W. Jones Jr.....	Unity 148
Julius Hyatt.....	Hiram 1	Eugene F. Sturgeon.....	Unity 148
Kenneth W. Miller.....	Hiram 1	Robert I. Brockett.....	Valley 36
James F. Pandajis.....	Hiram 1	Leslie Nielsen.....	Valley 36
Marvin G. Self.....	Hiram 18	Donald F. Radcliff.....	Village 29
Gregory Kashuba.....	King Hiram 12	Frank W. Carmon III.....	Washington 70
Richard A. Rollinson Sr.....	King Hiram 12	Dwight N. Dewey.....	Wyllys-St. John's 4
Leonard W. Smith.....	King Hiram 12	Arman J. Hatsian.....	Wyllys-St. John's 4
George J. Walkinshaw.....	King Hiram 12	Donald J. James.....	Wyllys-St. John's 4
George E. Coad Jr.....	King Solomons 7	George R. Stiles.....	Wyllys-St. John's 4
James G. Dimock.....	King Solomons 7	Robert L. Wittig Jr.....	Wyllys-St. John's 4

Valley of New Haven, A.A.S.R. by Michael L. Castroll

Say Goodbye to Old Man Winter!

Our Spring Reunion will finally get to breathe the relief of real spring air. Do not forget that Daylight Savings Time begins on March 9; so, let's all spring ahead one hour, together.

Our Winter Picnic was filled with fun and fellowship for kids of all ages. Once again, Program Chairman Jim Kleinkauf outdid himself. In the same vein, Illustrious Paul Chello, 33° was the (oyster) shell of his old self. The Winter Picnic now generates close to 100 attendees. If you did not have a good time, you were not there. There is always magic in the air at the Valley of New Haven.

Membership Chairman Steve Allinson is to be commended for another successful Scotch & Cigar Night at Downtown New Haven's landmark Owl Shop. Even though, the ever present snow gave us more than our share of setbacks, several opportunities have been afforded for the makings of another successful reunion producing greater numbers in our Spring Class.

And, now for the long March ahead! With the cooperation of our sister Valleys of Bridgeport and Waterbury, and that of Commander in Chief Illustrious Jack J. S. Farkas, M.S.A. 33* and his officers of Lafayette Consistory, our plate is full!

Our reunion continues on Monday, March 3, when the Valley of New Haven is the host for the 17°. Otherwise known as the Degree of Knight of the East, it is the first of two philosophical degrees offered in a Chapter of Rose Croix. The cast for this degree is huge, and it is produced with the

cooperation of the Valleys of Bridgeport and Waterbury, along with the Valley of New Haven.

On the following Monday evening, the Valley will convene a stated meeting. The main agenda will include those proposals, which have been previously discussed.

Our historical degrees, as they are known, are to be shared. The very next Monday evening, March 17, Sovereign Prince Anthony Delgrego will host the Valley of Bridgeport's production of the 15°, titled "The Knight of the East. Or Sword," S.P. Delgrego will reconvene Elm City Council Princes of Jerusalem for a Corned Beef and Cabbage Banquet of the 16°, when the Spring Class become Knights of Jerusalem.

The venue will move to the Stratford Theater the following Monday evening, when Lafayette Consistory will present "The Brother of the Forest," or the 24° in DVD format. A lucrative discussion of all of the Scottish

Rite degrees will follow. We come back to New Haven the very next week, to wind up our long March. Monday evening, March 31, the Valley of New Haven will host an All Connecticut cast as Most Wise Master, Illustrious Paul L. Chello, 33° presides over the 18°, the Degree of Rose Croix of H.D.R.M. Thus, the degrees contained in the valley are concluded, and our long March is over.

The degrees start at 7:30 p.m. Before each degree, dinner is served at 6:15 p.m. in New Haven for a measly \$5. The dinners in Stratford require a reservation with Jan at the Lafayette Consistory Office. You can call her at 203-375-0064.

The history of the Valley of New Haven is coming to a rapid boil. New discoveries are being made every day.

Fred V. Miller, Jr.



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For information contact Secretary Gary Matican, Membership Chairman at 203 410-9733

ATTENTION MASONS

Ancient Accepted Scottish Rite

THE VALLEY OF NEW HAVEN
Masonic Temple, 285 Whitney Avenue New Haven

New Haven Monday, March 3 17° **New Haven Monday, March 10 Business Meeting**

New Haven Monday, March 17 15° and 16° **Stratford Monday, March 24 24°**

For further information, please contact Valley Secretary Ill. Vernon K. Cleaves, 33° at 203-269-0336 or any member of the Valley.

Valley of Hartford, A.A.S.R. *From the desk of David R. Blythe, Sr., 33°, Valley Secretary*

Have you ever wondered why the Scottish Rite tells Master Masons it is the "Fraternity of Choice" if one is seeking more light in masonry? It is because the Supreme Council's believes their mission is to "inspire our members by emphasizing our core values: reverence for God, devotion to country, integrity, justice, toleration and service" and to ensure that activities are convenient and provide enjoyment and fraternal fellowship.

All of the degree portrayals emphasize core values, and are scheduled to have the least impact on Blue Lodge activities. To include the family, Family Life events include bus trips, sporting events, theater

shows, and occasionally, public degree portrayals so family can experience the brethren in action on the our stage.

In simpler terms, the Scottish Rite is practicing the ICE concept.

The "I" stands for inspiration. The goal is to inspire members through meaningful programs and degrees. By constantly changing the portrayal of degrees for each class, members get to see all of the degrees between the 4° and the 32°. This spring also includes a special public portrayal of the Feast of the Pascal Lamb on Thursday, April 10. It is a public degree honoring departed brethren.

The "C" stands for convenience. By holding

reunions on the second and four Thursday nights, and Saturday mornings, it allows members to plan ahead and make it more convenient to attend.

The "E" stands for enjoyment. Through Family Life programs the Valley is able to provide fellowship activities for members and families. Some of the programs that are currently planned are three trips to the Goodspeed Opera House – in the spring to see *Damn Yankees*; this summer to see *Fiddler on the Roof*; and this fall to see *Holiday Inn*. Dates and times for these shows will be announced.

There will be a Mystery Bus Trip on June 7 for a cost of \$63 per person. More information will be in the *View of the Valley*. On July 12, the Valley will once again be holding its annual outing and picnic at Rock Cats stadium in New Britain. It should be noted that in some cases a large portion of the activity is subsidized by the Valley in order to make it more convenient for the whole family

to attend.

Now that the spring schedule has started, there are only two pre-degree dinners remaining on the schedule. They are on Thursday, March 10 and Thursday, March 27 at 6:00 p.m. Advanced reservations are required by the Monday prior to the degree. The cost is only \$12 per dinner if paid in advance. The reservation form can be found either online at our Valley Website or in the winter copy of the *View of the Valley*.

Although the 2014 Spring Class has begun their degree schedule, its not to late for those who have not yet joined member to consider becoming a member of our Fall class. For more information about the Scottish Rite, we have informational DVDs available upon request. Contact the Valley of Hartford Office any Monday, Wednesday, or Friday between 9:00 a.m. and 12:00 p.m. to order a copy. The telephone number is 860-666-0712, or e-mail your request at sect@snet.net.



ANCIENT ACCEPTED SCOTTISH RITE

The Valley of Hartford

207 Deming Street, Newington, CT 06111

2014 Spring Schedule

Thursday, March 13 • Portrayal of 14° & 16° at 7:30 p.m.
Pre-degree dinner at 6:00 p.m. Advance reservations required

Thursday, March 27 • Portrayal 18° at 7:30 p.m.
Pre-degree dinner at 6:00 p.m. Advance reservations required

Thursday, April 10 • Portrayal of the Feast of the Pascal Lamb
This is a Public Degree – Family members are welcome

Saturday, April 26 • Consistory Day – Portrayal of the 27° & 32°
Luncheon at 12:00 p.m. Advance reservations required

If you would like more information about becoming a member of the Ancient Accepted Scottish Rite, or would like a copy of Scottish Rite Informational DVD Contact David Blythe Sr., 33°, Valley Secretary, at the Valley of Hartford Office 860-666-0712, or sect@snet.net or visit our Valley Website: www.valleyofhartford.org



CONGRATULATIONS

We congratulate these brothers who have achieved 50 years of Masonic membership

Roger A. Michaels.....	America-St. John's 8
Russell A. Schwarzmamm	Anchor 112
Henry R. Penkava	Annawon 115
James J. Sullivan	Brainard 102
Sanford N. Billings Jr	Coastal 57
John W. Finegan Jr	Coastal 57
Paul J. Stiephaudt.....	Coastal 57
George H. Johnson.....	Fayette 69
William J. Butler.....	Frederick Franklin 14
Elliott L. Ellis	Hiram 18
Wendell F. Moore	Jeptha 95
Martin L. Zimmerman	Sequin-Level 140
Martin E. Stauffer	St. John's 2
Robert N. Herbert.....	St. Paul's 11
George R. Payne	Union 5
Leroy E. Dwinells	Union 40
Paul S. Patterson.....	Union 40
Coleman C. Sharpe	Unity 148
Robert J. Wright.....	Uriel 24

Putnam Lodge Thanks Their Ladies

by John Rhoades

What a night it was! Thank you to all of you who bought a ticket to our annual Ladies at Table event. I was floored when Mike Dodge told me that we were sold out...only a few days after announcing the tickets were available. Some of you came regardless of the fare and wouldn't think of missing it, others were "hopefully" intrigued by the menu and decided to come out; braved the unknown weather (which turned out surprisingly warm!) for a hoped-for great night out. For whatever reason, I want to thank you again for joining us and making it a great night.

We had a great idea for a menu and I am very proud of what we created for the evening. What I will always remember from the evening are the brothers and friends who helped make the event happen. So I'd like to thank the following people

for their help in setting up, cleaning, serving the dinner... and cleaning again. First I'd like to thank the Worshipful Master, Rob Eubanks, for putting the event on his calendar. Mike Dodge for once again helping me come up with a menu and for transforming our dining room into such a fantastic looking dining experience. Ted Rupar - my left hand in the kitchen.

Sometimes all you really need is someone to agree with you. Dean Bunnell and his son Silas came in and helped put some final touches on so many of the dishes. They stayed for service and even helped with cleanup. Special shout-out to Silas who really stepped up and did so much when it started to get a little crazy in the kitchen. Thanks to Bob Sweet who stopped by on Friday night and again Saturday morning to help prep the food for the night's meal.

Who knew? Brother Peter

Baskin (who we affectionately call "Peanut Butter" due to his initials PNB. I don't even know if he likes peanut butter...) stepped into the head waiter position and did a great job keeping everything on pace and more importantly kept us laughing. Gunnar Eubanks, Brady Matteau, and Chris Labutti, Peter Sprague and Eric Grist from Rhode Island who have helped us out for several years now. Mike Dodge in the background helping to make



It only takes about 20 hours to set up the room ... including at least two hours of just folding napkins!



The Ladies at Table were well fed and well served.



The tables were set for Putnam Lodge's Ladies at Table

sure everything is staged. There is something entrancing about the controlled chaos that is a large dinner such as this.

Then there was the clean up. Brother Tom Chaff showed up ready to start. I welcomed him, gave him some food and a beer, and then showed him to his station, the sink. It was nearly four hours before he was done and the last bit of cleaning was completed by a surprising returning face. Mike Gibeault who

after bringing his wife home, came back and helped clean up, including the final job of washing the floor.

There were several guests stayed for the cleanup. Thanks to Chris and Karen Mayhew as well as Rob and Malin Eubanks for drying the never ending dishes and putting back in their place - ready for the next crazy night.

So at the end of the evening, as I locked the front door and checked that all of the lights were off, I looked at my phone and checked the time - 12:48 a.m. Oh boy, what a day... my feet hurt

Putnam Lodge Ladies at Table - What a Night!



The first course was Hors d'Ouvres: Moroccan tartlets (caramelized onions, chouriço sausage, and chèvre cheese), sizzling Moroccan shrimp (shrimp sautéed in butter and Moroccan spices), hummus with olive oil and Mediterranean spices, and flatbread.



The soup was the hit of the night: red lentil soup with fresh-squeezed lemon juice floated on top, and a couple dollops of cilantro sauce!



Every lady gets a bottle of wine to take home.



By the time the night is over, we ALL feel like this... Thank you WB Dean and Silas Bunnell for all your hard work!



Head waiter Peter "Peanut Butter" Baskin (left, wearing the black jacket and standing) did a fantastic job in his first time out directing "the show."



The third course was Moroccan Salad Platters (potato salad, pickled beets, three bean salad, carrot salad with raisins and currants, and hard-boiled eggs). Even GSW Don Dean ate his (RW Don hates garden salad and rarely eats the salad course).



This year's palate cleanser was also a departure from the "norm." The traditional lemon sorbet was dressed up with some green tea and mint granita. Everyone agreed the flavors all complimented each other fantastically!



Dinner was an apricot-glazed half Cornish game hen served on a bed of brown rice and dried apricots with a side of fire-roasted vegetable kabobs (yellow squash, green bell pepper, and eggplant), and Israeli couscous with tomatoes and onions, topped with Parmesan cheese.

THANK YOU FOR YOUR SUPPORT

Because of the support given to the Connecticut Freemasons Foundation's initiative to raise funds earmarked for Masonic Service Association of North America (MSA), Grand Master Simon LaPlace presented a substantial check to MW George Bratz, executive secretary, at the February Grand Master's Conference in Baltimore, Maryland.

The primary functions and activities of the MSANA are disaster relief, education/information publications, the Masonic information center, and veteran's hospital visitation program.

The Connecticut Freemasons Foundation's donation to MSA has supported relief for New York and New Jersey after Hurricane Sandie, publishing Short Talk Bulletins, a new brochure highlighting Masonry's historic contributions to society, and educating Masons and the public with accurate explanations of what Freemasonry is.



Restoration Middle Chamber Lecture Showcasing Historical Work

by VW Samuel Lloyd Kinsey
Assistant Grand Lecturer,
Grand Lodge of New York

Most lovers of Masonic ritual in New York are aware that a great deal of material has been removed from our degree lectures over the last hundred and fifty years. Of course, great changes in American society took place over the same interval, and the ritual has never been the unchanging monolith some might suppose it to be.

It may be the case that the esoteric art of initiation, passing and raising – what we would today recognize as the First Section of our degree rituals – has remained relatively stable at its essential core over hundreds of years. But the expression of that art, and most especially the form and content of the symbolic and exoteric work, have historically evolved to reflect changes in Masonic practice and contemporary culture, accommodate the favor of the brethren, and respond to the perceived exigencies of the craft. Thus, some change in the ritual over this length of time is not only expected but necessary. There were undoubtedly good reasons to make these modifications at the time they were made, and they do not discredit the wisdom of our Masonic forbears. Nevertheless, we may observe that the Grand Lodge of New York reduced its Lectures more aggressively and thoroughly than perhaps any other American jurisdiction. This phenomenon is nowhere more apparent than in the texts of our Middle Chamber Lecture, which once contained half again more material than it does now.

Today we find ourselves in yet another age and culture of Masonry. Many have observed that the men now entering the craft have a greater interest in ritual and the “Masonry part of Masonry” compared to retiring generations, and that these interests are what motivated them to become Masons. These brothers look to the work as a primary source of enlightenment, and seek to connect to the past through the practice of Masonry and its rituals. A significant exigency before the craft today is therefore how we will respond to the new Masonic zeitgeist. One possibility is to look to the New York ritual that has lain dormant for so many years. This vast legacy now offers a great opportunity to serve our new constituency by exposing them to historical texts that feed their appetite for Masonic work and create a tangible bridge to years gone by.

With this thought in mind, the current Middle Chamber lecture was compared with historical versions in order to identify all meaningful edits and significant reductions in content that took place between 1860 and 1960 (the comparison did not contemplate minor changes in wording). A lecture was created by restoring material found in old Grand Lodge of New York monitors if the historical text was felt to be more beautiful, meaningful, complete, or elucidating in comparison with the modern text – or in any event otherwise valuable or interesting. Although every restored text was once a part of our jurisdiction’s Standard Work, this lecture is not a historical version of the lecture dating to a specific point in time. Rather, it represents a blending of the modern text with selected historical texts drawn primarily from the late nineteenth and early twentieth centuries.

This restored Middle Chamber lecture is based upon the current form of the lecture, with certain historical texts restored. This version of the Lecture was created solely for the purpose of showcasing elements of ritual from our past which may prove interesting and elucidating to the brethren. It is explicitly not proposed as a potential future version for the Standard Work and lectures.

A Brief History of New York Masonic Ritual Through the Sources

It is not possible to say very much definitively about “the Ritual of the Grand Lodge of New York” prior to the middle of the 19th Century. Notwithstanding efforts on the part of the Grand Lodge to promulgate a Standard Work, it is clear that there was a great deal of diversity throughout the jurisdiction well into the last quarter of the nineteenth century. What we can say with some authority about the earliest years is that upstate lodges in the late eighteenth and early nineteenth centuries were for the most part descended from the so-called Moderns Grand Lodge whereas City Lodges were primarily descended from the Antients – a difference that was reflected in both political outlook and ritual practice. This is as good a place to start as any, and the following narrative will attempt to trace a broad history of New York ritual through the lens of the most important commonly available source documents.

Exposures as De Facto Ritual Guides

Through most of the eighteenth century,

Masonic Lodges in New York State were likely to be working forms of the ritual based on some combination of entrenched local tradition, new elements that had found favor among the brethren, and exposures such as *Masonry Dissected* of 1730, *Three Distinct Knocks* and *Jachin & Boaz* in the 1760s, and later derivative works – all of which served as de facto ritual guides and a way for lodges to keep pace with contemporary Masonic practice.

General-Purpose Monitors

Starting in the last quarter of the century and extending well into the middle of the next, lecturers began to publish books explaining various elements of the Masonic work according to the lecture systems they had developed and sought to promote. These books were openly published because they were held to illustrate and expound upon the symbols of Masonry rather than reveal the body of the ritual. Soon, however, some of their writings found favor among the brethren and began to be incorporated into actual ritual practice. Because this openly published material could not be made retroactively secret, Masons developed the concept of “exoteric work” – which is to say, Masonic ritual that is explicitly neither secret nor private. The reason plain English is used for the vast majority of our lectures and charges is because it is exoteric work originating in openly published books.

The early monitors are “general purpose” in nature because they represented the thoughts and lecture systems of the individual authors rather than the exoteric portions of a specific jurisdiction’s ritual, although some monitors were officially adopted by some Grand Lodges. It is impossible to say with any certainty how much material from any of these general-purpose monitors was part of the authorized work of the Grand Lodge of New York. What we can say is that certain monitors are known to be important to New York ritual evolution and tradition, and we can trace the influence of these monitors in our Standard Work and lectures today. For example, large portions of our present Middle Chamber lecture are essentially unchanged since they were first printed in 1772 – although this by no means should be taken as an indication that New York Masons were performing that material contemporaneously

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Restoration Middle Chamber Lecture...

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(indeed, they almost certainly were not!).

William Preston was a Scotsman and a Moderns Mason – which is to say a member of the premiere Grand Lodge of England – whose famous *Illustrations of Masonry* was published in multiple editions during his lifetime between 1772 and 1812. The extent to which this book had a direct influence on American ritual is hard to say, but it certainly had broad influence through the American authors who incorporated Preston's writing into their own works. This is made clear by the many passages originating in *Illustrations of Masonry* which continue to feature in our work and lectures today. Preston has particular importance with respect to the Middle Chamber lecture, as he effectively invented this form of the Fellowcraft lecture.

Thomas Smith Webb, who has been called the "Founding Father of the York or American Rite," taught a version of the work and lectures that was largely based upon the 1792 edition of Preston's *Illustrations*, although different in certain important respects. For example, Webb features a staircase of three, five and seven steps in the Fellowcraft Degree, whereas Preston's staircase had only seven steps. Interestingly, many of these characteristic differences are also found in the writings of English lecturer William Finch, despite the fact that the two lecturers were not aware of each other. These similarities suggest that the two writers incorporated ideas and material that were present on both sides of the Atlantic, but came from a tradition unrecorded by Preston. The likely source, as suggested by Masonic writer Bernhard Hoff, is the ritual of the Antients Grand Lodge. Although this is only a supposition, it makes sense that Webb would have been aware of Antients traditions. He was made a Royal Arch Mason in Philadelphia, where an Antients-derived ritual is still practiced today, and remained involved with the York Rite throughout his Masonic career. Webb's working was popularized through his students and published in multiple editions of *The Freemason's Monitor* from 1797 until the author's death in 1819. The popularity and influence of this book is why we call Masonic publications of the exoteric work "monitors."

Jeremy Ladd Cross was an associate and student of Webb. His book *The True Masonic Chart, or Hieroglyphic Monitor* was published in multiple editions beginning in 1819. Cross's book contained some entirely novel work – most notably the monument described in the Master Mason historical lecture – but was for



On February 28 at the Grand Lecturer's Convention at the Grand Lodge of New York, the Fellowcraft Degree was staged using this set of winding stairs. The restored ritual was performed as found in original documents described in this article.

the most part a minor evolution of Webb's writing.

What made Cross's book important is that it was the first Masonic publication to contain images designed to aid in teaching and learning both the esoteric and exoteric work. As a result of this valuable innovation, *Webb's Monitor* was soon replaced in popularity by *Cross' Chart*, and most American Grand Lodges derive their lectures from Cross's adaptation of Webb. The Webb-Cross working did not spread across the United States merely through the publication of books, however. Many of Webb's students, including Cross, were effectively semiprofessional itinerant Masonic lecturers who traveled across the country teaching and promoting the work.

Notwithstanding the fact that some elements may have originated in Antients tradition, the majority of the Webb-Cross working traces its lineage back to Preston and therefore ultimately to the Moderns Grand Lodge. It is therefore unsurprising to learn that it found favor in upstate New York as part of its westward spread out of New England, but was not immediately accepted in New York City where the Antients-descended lodges continued to work a version of the old ritual. Robert Folger's *Recollections of a Masonic Veteran* provides an interesting window into the state of the ritual circa 1825 in the story of upstate Mason Henry C. Atwood and his

efforts to promote the Webb-Cross working through Schools of Instruction in New York City. This caused no small amount of controversy and dissention among the City brethren, and Folger relates how a brother on one side would charge that "the work and lectures of Brother Cross materially changed the ancient landmarks of the order, as well as added entire, new matter to the ancient ritual, whereby the order was brought into contempt" to which a brother on the other side would reply that "the 'old system' was simply a relic of the days of ignorance" and "the introduction of the new usages was a necessity [that] exemplified what was before meaningless." This gives some idea as to the overall unsettled state of New York Masonic ritual during the first half of the nineteenth century.

The last important general purpose monitor with relevance to New York is Charles Whitlock Moore's 1846 book, *The Masonic Trestle-Board*, purporting to represent the work adopted by delegates to the famous 1843 Masonic Convention in Baltimore, Maryland. How accurately this book represented the actual work of the Baltimore Convention was a matter of some dispute, but many features originating in *The Masonic Trestle-Board* appear in later New York

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Restoration Middle Chamber Lecture...

lectures nevertheless, including an extended narration of the creation of heaven and earth, and completely rewritten descriptions of the *Liberal Arts & Sciences* drawing upon such diverse sources as Raymundo Del Pueyo's *A New Spanish Grammar*, Hugh Blair's *Lectures on Rhetoric and Belles Lettres*, and James Usher's *Clio; or a Discourse on Taste*.

Unofficial New York State Monitors

Beginning in the middle of the nineteenth century, monitors began to describe the exoteric work associated with a specific jurisdiction. Among the first New York monitors was *The Master Workman*, published in 1850 by Henry C. Atwood, the same brother who had created a controversy in 1825 by promoting the Webb-Cross working in New York City. True to form, Atwood continued to be a divisive figure throughout his Masonic career, eventually forming two schismatic Grand Lodges in New York and heading two irregular Supreme Councils, one of which chartered craft lodges in the state. Although *The Master Workman* was discountenanced by the Grand Lodge – not surprisingly considering that Atwood at that time was leading the schismatic “St. John’s Grand Lodge” – it is a reasonably good picture of New York ritual at the time and appears to strike a middle ground between the Cross and Moore monitors.

Other monitors were published by prominent New York Masons in succeeding years, the most important being Daniel Sickels’ *The Freemason’s Monitor*, which was first published in 1864 and re-titled *The General Ahiman Rezon* and *Freemason’s Guide* in later editions. However, Sickels’ books are less important to an understanding of New York ritual development due to the next step in the evolution of Masonic monitors.

Grand Lodge of New York Official Monitors

Within a few more years Grand Lodges began to commission and/or approve jurisdiction specific monitors and, beginning in the twentieth century, to publish the monitors themselves. The first monitor sanctioned by the Grand Lodge of New York was *The Freemason’s Hand Book*, compiled by Grand Lecturer William H. Drew and accepted by the Grand Lodge in 1860. *The Freemason’s Hand-Book* is, therefore, the first definitive source setting forth the exoteric portions of the Standard Work and lectures of the jurisdiction.

The next monitor sanctioned by the Grand Lodge of New York was *The Standard Masonic*

Monitor, compiled for the Grand Lodge in 1878 by Past Assistant Grand Lecturer George E. Simons. This monitor received a thorough revision in 1899 by Grand Lecturer William H. Whiting and Assistant Grand Lecturer William Harkness at the direction of the Grand Lodge.

The last Grand Lodge of New York Ritual monitor was compiled by the Custodians of the Work and published in a series of revisions between 1904 and 1960 as the *Monitor of the Work, Lectures and Ceremonies*.

Unofficial Grand Lodge of New York Ritual Ciphers

The movement towards jurisdiction-specific official monitors was soon accompanied by the appearance of unofficial cipher books that included both the exoteric and esoteric work for each American jurisdiction. The most important were *Ecce Orienti!* beginning in 1870 and *King Solomon and his Followers* beginning in 1894, both of which continued publication until the

Grand Lodges published their first official cipher books. “Unofficial” though they may have been, the publishers worked behind the scenes with the various Grand Lodges to update their ciphers as the ritual evolved in each jurisdiction, and they are generally accepted as reasonably accurate reflections of the Standard Work and lectures at the time of each edition’s publication.

Comprehensive Grand Lodge of New York Ritual Books

Beginning in 1960, the Grand Lodge of New York began to publish *The Standard Work and Lectures Ritual* book containing the complete ritual for the lodge opening and closing, the balloting procedure and the rituals of the three degrees. This book contained the esoteric work in cipher form together with the exoteric work in plain English. Within a few years the work of the jurisdiction ceased to evolve to any meaningful extent, and with one or two exceptions the New York Ritual of today is the same as it was fifty years ago.

Manchester Lodge invites you to

St. Patrick's Night

Sunday, March 9th 2014 Manchester Masonic Temple
Dinner: 5:30pm, Concert: 7pm 25 East Center Street, Manchester CT

Join us for dinner... **...and traditional Irish tunes from**
A hearty buffet of traditional Irish fare, including: **Full Gael**

- Corned beef and cabbage
- Shepards pie
- Beef stew
- Irish soda bread
- Dessert

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Cost is \$20 per person, payable at the door.
All friends and family are welcome to attend! Bring a friend!
Reservations requested, but not required.

For reservations or more information, contact Bro. Senior Steward Joshua Quintana at (860) 878-8684, or by email at manchester73fam@gmail.com.

Checks may be made out and mailed to:
Manchester Lodge
25 East Center Street
Manchester, CT 06131-0198

FullGael.com





Connecticut Freemasons Have the Power to *DONATE LIFE*SM



April is Donate Life Month

by Richard F. Denno

What better time to highlight the tremendous need for people to register online as organ/tissue/eye donors than during the month of April. This is Donate Life Month. It is when those with stories to tell come forward, encouraging those not registered to go online to www.donatelifenewengland.org and learn about the process of organ donation and how many family, friends and neighbors have been positively affected by the simple act of a kind person registering as a donor. Over 120,000 patients are on the transplant waiting list. More than eighteen patients die each day, waiting for the organ transplant that could save or vastly improve their lives.

Many have asked why, after so many people have registered, the list keeps growing.

The answer is very simple. Each month, medical science is making it possible for more and more people to be eligible to receive a transplant. Procedures not possible even ten years ago, give hope to those in need of transplants.

How can we, as Freemasons, assist with the process? One way is through community awareness of the problem. Each lodge has been given a Donate Life flag. Please fly the flag each day during Donate Life the month of April. Each lodge also was given brochures. Members could hand out these brochures in front of local businesses during April.

One lodge sponsored a 'Women's Dinner Night,' complete with a speaker from our committee. Just call, and we can set up a date. Perhaps your lodge could hold a dance in

April, to highlight the problem. Tag sales or fundraisers are excellent choices. The idea is to have your lodge active in the organ donation efforts during April.

One simple way is to simply go online to www.donatelifenewengland.org and register as a donor. Then contact everyone on your email address book, and ask them to first do the same, and then encourage those on their list to do the same; and so on and so on. Please make a difference this April, by registering and encouraging others to do the same.

Just remember, "Don't Take Your Organs to Heaven – Heaven Knows We Need Them HERE!!"

If you have other great ideas on how to 'get the word out,' please contact us and share them with us.

Unity Lodge Youth Night a Big Winner

For many years, Unity Lodge No. 148, New Britain, has sponsored youth night. Members of DeMolay and Rainbow come from all over the state. Unity Lodge is the graceful host and gets right into the competitions.

This year featured a snowstorm through much of the morning of February 18, but, with quiet confidence, the DeMolay Executive Officer kept saying, "It will stop snowing by 2:00 p.m. and the sun will shine."

By 6:00 p.m. the sun had come and gone and Unity Lodge had some 60 Rainbows, DeMolays, and prospects in its building. In addition another twenty advisors and the members of the lodge. Overall, about one hundred came that evening.

The night began with a word of welcome from WM Mark Parsillitti and a great meal of spaghetti and meatballs, ziti, sausage and peppers.. By the end of the night, there was no food to take home.

In pool, the newest DeMolay Domenic Rowland, Marcus Holcomb Chapter and Edward W. Slade Junior Councilor Ryan Wentz bested a field of sixteen teams and captured the crown for the evening. In an effort to manage time and quality of play, rounds were limited to five minutes.

Darts was next. This came with a great ability to miss the target. A tie was conferred for first place as Unity Lodge Senior Deacon Ed Battle and Senior Steward Brian Tardiff. Congratulations on first place.

They're already working on next year's challengers.

Setback was the final competition. Experienced players and newcomers made a great impression as the number of times a team got set was evidence for why the game is called "setback." After many laughs, SMC James Cavanaugh and SJC Mike Gendreau prevailed.

A video dance game while not a competition was started but after ten minutes, Karl Parks from New Haven was standing alone and dancing his way home.

A special thanks to Unity Lodge for sponsoring the event and for being the sponsoring body for New Britain Assembly No. 6, International Order of Rainbow for Girls, and Nathan Hale Chapter, Order of DeMolay.



Unity Lodge Bros. Ed Battle, left, and Brian Tardiff had to settle for a tie for first in darts.



DeMolay State Junior Councilor Mike Gendreau, left, and State Master Councilor James Cavanaugh prevailed at setback.



Edward W. Slade Junior Councilor Ryan Wentz, left, and newest DeMolay Domenic Rowland, Marcus Holcomb Chapter, teamed to take first place in pool.

Freemasonry Can Be Used to Promote Civility

Masonic lodges have been historically important in the formation and maintenance of a civil society, and this knowledge helps to frame our discussion today.

I believe we have a problem in today's society; that the world about us is becoming increasingly uncivil.

The daily rhetoric we witness, and sometimes perpetuate, is often sickening. Polarized and hostile speech dominates the media, our political arenas, and our everyday lives. The media plays the political game as if it were *Entertainment Tonight*. And this behavior has become epidemic. It is a pandemic that we allow to spread like a virus. It is costing us money, our health, and our dignity, and is putting our democratic heritage in jeopardy.

A 2013 nationwide survey found that Americans encounter various acts of incivility an average of 17 times during the course of a week. Half of it in their real life interactions and the other half in online encounters. And I don't think this is purely an American phenomenon.

We tolerate being talked at instead of talking with each other. Listening has become an endangered skill. We have allowed divisions to grow into chasms so deep that simply getting people into the same room to talk has become difficult, and at times impossible. We have allowed ideological intolerance to evolve into self-righteousness, condemnation and,

ultimately, persecution — and we all know that's wrong.

And let's admit it: This incivility even makes its way into our lodge rooms. I have to believe that each of us has been witness to situations where brothers have disturbed the peace and sanctity of our lodges by bringing inappropriate and undesirable behavior and attitudes across the threshold.

I believe that if we don't address this state of affairs now, incivility will soon become our "new normal." And when this happens, we may be within just a single generation of it becoming so ingrained in our collective psyche, that our children and grandchildren may not know any other way. Do we really

Isn't it our duty to do all that we can to breed civility back into society?

want to imagine such a world?

We seem to be completely devoid of statesmen, and I lament this deficiency. And yet, we continue to accept this ugly condition. Why? Why are we willing to concede that this is simply the way it is and that nothing can be done to stem the tide? Could it be that we, along with so many others in society, feel powerless to do anything about it?

As Thomas Paine said in his 1776 essay, "these are the times that try men's souls." When we are uncivil to one another, we silence the other person; we take their voice away. This is not a Masonic value. As Masons, we are about allowing and perpetuating alternative voices and ideas. Masonic lodges have long promoted the democratic habits of generous listening and civil discourse.

Civil dialogue is the cornerstone that allows us to see things from a more enlightened perspective. This is not about avoiding difficult and complex topics. It is not about just "being nice" and keeping the dialogue on a superficial level. It does not silence those who wish to be heard. Instead, civil dialogue

allows all voices to be valued, including those that may be of a perceived minority view.

And it can be achieved. We can restore civility back into society.

There are some who are convinced that the uncivil dialogue going on about us will correct itself in due time, perhaps when the U.S. Congress turns over. Many believe the pendulum is simply on its pre-ordained arc and we should just wait for it to return to center. And these people may be right, but at what cost? The longer we allow this poor behavior to continue, the more it becomes habit. We need to break the vicious cycle before it becomes so embedded in our social DNA that it will take a generation or two to have any chance of reversal. Why should we accept this risk? Uncivil behavior often triggers a physiological response in us that perpetuates this dangerous cycle. It limits the ability to have complex conversations and stops learning in its tracks.

But Masonry is different.

- The world is politically divided and antagonistic; Masons are taught to be good citizens and to welcome the opinions of others.
- The world is often dominated by factions that are hostile, confrontational, and rude; Masons learn how to be civil and respectful.
- The world is fractured by religious intolerance and bigotry; Masons respect all religions and welcome all believers in The Great Architect of the Universe—in whatever form that belief may take.

So if society hungers for a return to civility, and if we, as Masons, have the common language, tools, values, and desire to create a better world, isn't it our duty to do all that we can to breed civility back into society? Aren't we uniquely positioned to tackle this problem?

I hope you feel yourself starting to consider what we, as a society of friends and brothers, might do to help our world to become more a hospitable place.

While it is human nature to point the finger at someone else as the cause of such rampant incivility, I believe each of us needs to first look inside ourselves and ask in what ways we might need to modify our own behavior.

None of us will ever be a perfect ashlar; as each of us has rough and superfluous edges

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Freemasonry Can Be Used to Promote Civility

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that need to be consistently chipped away. When we first crossed the threshold into a Lodge of Entered Apprentice Masons, our brothers impressed upon us the importance of learning to subdue our passions, and keeping our desires within due bounds toward all mankind.

This lesson should be our constant reminder in all our doings, and will help us to deal with our fellow citizen in a civil manner.

We can also begin by presuming decency in others. If we hold tightly to the notion that people around us are as decent as ourselves, trying, like us, to muddle honorably through life, then we will likely find ourselves acting more civilly. This presumption of decency in others is not naiveté, but instead requires a certain amount of understanding of human frailty. Rather than expecting perfection in those around us, we should recognize this frailty and be generous in our judgment. Today's political dialogues could particularly benefit from the recognition that both parties are led by imperfect, but not terrible people, whose mistaken policies are more often the result of error, rather than evil.

And while it is perfectly acceptable, and even encouraged, that we debate policies where we have disagreement, we must always respect the office that our representatives hold. The demonizing of others is the lowest form of human behavior.

As Thomas Jefferson said to William Hamilton in 1800, "I never consider a difference of opinion in politics, in religion, in philosophy, as cause for withdrawing from a friend."

The need for safe and open dialogue about difficult and complex subjects has certainly not diminished. There just aren't the places and opportunities for this to occur any more. We need to be communicating in more than 140 character sound bites and we need to return to real, face-to-face conversations; and we can provide the forums to do so.

As Masons, we can serve as catalysts for change and facilitators of civil dialogue. We are well skilled and aptly qualified to teach those in our midst the means of treating each other with dignity and respect.

And perhaps most importantly, we can be instrumental in this effort because we have what I refer to as a perfect and unique "delivery system" to promote civil dialogue. We have more than one-and-a-half million

men who have each taken an obligation to support each other and our fellow citizens, utilizing a common language and a system of morals and values. For example, when we, as Masons, meet "on the level," we set the stage for a dialogue where every voice matters. We can share this concept with others in an effort to improve our world. As Masons, we are stewards of the language of civility. But we cannot keep it hidden in our lodge rooms. Our communities need what we have to offer.

I believe that together, we can build a toolbox of resources that can be used by Masons throughout North America to engage in civil dialogue and create more effective communities. Our lodge leaders will be able

How might we utilize the plumb, square, level, compasses, and even the trowel to illustrate and explain to our non-Mason friends how to deal with each other from a point of enlightenment?

to use these tools in their own lodges, homes and workplaces. The brethren will be able to teach those in their own communities how to have difficult conversations, while treating each other with the proper respect that every human being deserves. The set of skills contained within this toolbox will be useful for achieving not only our own personal best, most civil nature, but also for helping others to create theirs.

The National Civility Center, www.CivilityCenter.org, has helped us to develop and organize this approach. This organization was created in 2000 to promote civility in America by engaging local communities in civil conversation.

Think for a moment, about how we might take the working tools of Freemasonry to fill this symbolic toolbox with implements that can be used to create and demonstrate

civil behavior. How might we utilize the plumb, square, level, compasses, and even the trowel to illustrate and explain to our non-Mason friends how to deal with each other from a point of enlightenment?

I recently read an article in the Wall Street Journal in which it stated "Freemasonry—a global, fraternal organization that dates to the 18th century with a goal of 'Making Good Men Better'—was once a major force in American society." Once was? I think it is time we let the world know that we never stopped pursuing this lofty goal of improving our world, and ourselves, and that we are still a major force in society. As I have shared this concept over the course of the past year, I have heard a resounding chorus of agreement from our brethren. They are thirsting for this and want to jump on the bandwagon for change.

As the current and future leaders of our beloved Craft, one of our roles is to engage more of our members in our respective jurisdictions in the lifestyle of Freemasonry. Perhaps our circling the wagons around such a civility effort will mobilize some of our less connected members. Didn't we all become Masons with the ideal of making the world better, by making ourselves better men?

We find ourselves here in the cradle of our nation, at the same time as we celebrate Brother George Washington's birthday, picking up where he left off. I don't think this is merely coincidence. Our esteemed Brother and President left us with a very good starting point in his 110 Rules of Civility and Decent Behaviour.

Freemasonry provides the opportunity for ordinary men, who hold a shared set of morals and values, to do extraordinary things. And each of us has been honored with this very special opportunity. We must not let our brethren down. We cannot let society down.

It is my hope that we, as the leaders of our gentle Craft throughout North America, will have the courage to incorporate our Masonic tools and enlightenment to help to repair our world. Do we have the fortitude to take full advantage of this opportunity? If so, then we, as the Freemasons of North America, will be true ambassadors of civility in society. We will demonstrate our relevance in our communities. And when we meet again, with conviction, that due to our efforts, our world is a better place.

And then my brethren, may harmony forever prevail!

The Homily for the Conference of Grand Masters of North America

by Rev. Walter F. Burgess, Grand Chaplain of Maryland

Just as God has many names, so does today's text. *Ecclesiasticus*, or the Wisdom of Jesus the son of Sirach, or just the *Book of Sirach*, is the only book in the Apocrypha for which the name of the author is known.

Jesus, son of Sirach, son of Eleazar of Jerusalem – Joshua ben Sira, his Hebrew name. An educated man, a Jewish scribe, a professional teacher of the Old Testament law.

It is thought that he conducted an academy of learning in Jerusalem, where he lectured young men on ethical and religious subjects. **Where he lectured young men on ethical subjects.** We all know about lectures!

About 180 BC he committed to writing his distilled wisdom that he had only been accustomed to imparting orally. As such the material is loosely arranged. Knowing what we know, trying to write from beginning to end, we too might be haphazard in passing from one subject to another, from degree to degree – in logical manner.

His grandson translated the original Hebrew text into Greek about 132 BC. Three or four centuries later, a Syrian translation was made from the Hebrew text, which – surprise, surprise – differs from the Greek translation. Ritual differences, regional customs, go figure! Fragmentary parts of the manuscript which date from the medieval period, preserve little more than 2/3 of the book. There's not a lot of overlap in translation, which sometimes present quite different readings. So scholars argue over secondary and inferior forms of translation, Greek text vs Hebrew text, even modifications adopted from the Greek and Syrian versions.

All of this changes, in a cave near Qumran by the Dead Sea, a discovery in the 1940s, parts of which are not restored and translated until the 1960s.

Previously, in the 19th century, part of the Hebrew text had been

found in Cairo, in a medieval synagogue in a room where discarded manuscripts were stored. Their significance was not realized until the later discovery.

Truth has a way of surviving, and coming to light. One line in Hebrew is translated "Praise all the ancestors of Old." The Greek translation is "Let us now praise Famous men". (Just an example of a choice.)

Today's reading is about free will, about choice. We can keep God's commandments, to act faithfully is to choose. Fire and water are extreme opposites, representing Good and Evil, your choice.

Life or death, each person can choose. A perfect life of service is to live forever, through all eternity through that choice.

God does not command anyone to be wicked. And he does not give us permission to sin.

We ask to join this great Fraternity, and as a Fraternity we seek to make good men better. So did the author of today's text.

As the psalmist says, "let us worship and fall down and kneel before the Lord our Maker." And we all know how we entered the craft. We humble ourselves before God and man duly and truly prepared.

You are God's example to Good people. Just as Sirach traveled to educate himself, and to gain knowledge so we, you, travel. He was willing to learn the wisdom of the nations, not for personal gain but for all who seek instruction – why Masons come together. Over 2,000 years ago he sought to teach good men ethical and moral values, and now I charge you in this Man's memory found in our most sacred book and in the Name of God who comes with righteousness to judge the world and the peoples with his truth. To you I pray, be and do no less. In God's name I pray.

Amen.

Get ready for greatness, it can be measured

by Adam J. Plotnick

Many people notice my Masonic ring or my lapel pin and they ask, "What is a Mason?" or "What does it mean to be a Mason?" I found something on the Internet which is how I respond.

What is Freemasonry? I believe it's simple; it's the very measure of a man. Look in every city and every town and you will see right in the open, a building adorned with the square and compasses.

Think for a moment, Freemasonry uses the oldest tools of antiquity, those tools of measurement used by the stone masons, like the square and compasses, to demonstrate and pass on the great truths and wisdoms of the ages.

We use tools of measurement because we, as Freemasons, believe a man's greatness can be measured. Not by his wealth or fame, but by his deeds, his character, his truths, his tolerances, his charity, his trust his friendship, his love for his fellow man.

It has been said that human happiness comes from the smallest improvements. So, he that can effect positive change, even by a simple kindness, adds wealth to the common stock of humanity. Freemasonry believes greatness can be seen in a man's positive effect in the world. To do good, is the best way to glorify deity. Where the roots of Freemasonry began, no one knows for certain as they are lost in antiquity and perhaps that is best.

I only wish that the moral sciences could do the same. The great religions of the world all provide a moral compass to their faith. And

while each man must wrestle in private with their personal relationship with God, Freemasonry offers an ecumenical brotherhood, a fraternity composed of men of all religions founded on the practice of the great moral and social virtues. That's what you see in the symbol of the letter "G." It is there to remind us that God is part of each of our lives.

The all-seeing eye will take the true measurement of our actions.

Freemasonry has three great lights by which we measure ourselves as men and Masons. The square, the compasses, and the sacred law we place them on. That sacred book, one revered by the individual Mason, is where we take our obligations, and lay the foundation of our lives. The square provides the direction that helps us to square our actions by the square of virtue, because virtue is the stone used to build the man and his temple. Virtue is the cement that binds our relationships. It is by virtue that we are measured.

The compasses are the tools of our conscious. We learn by the compasses to circumscribe our desires and keep our passions within due bounds with all mankind. The compasses create the precise circumference required to keep tradition and relationship principle and creativity in balance.

The great secrets of Freemasonry are found in the unconscious of each person. It is discovered by each individual for himself. Mason or not, as he comes to know himself and finds the road that takes him to his city. The real secret of Freemasonry is finding out who you really are.



Masonic Youth Vision Conference Date Set

Connecticut DeMolay and Rainbow along with the Grand Lodge and other Grand Masonic bodies will hold a *Vision Conference* on Sunday, March 30, at Sphinx Shrine Center, Newington, from 10:00 a.m. to 3:30 p.m. Registration starts at 9:30 a.m.

Masonic Youth must always plan for the future and we are looking to the Masonic Family for assistance in shaping that future, together.

This is an open invitation to all Masonic leaders (statewide and local) who are currently in office, will take office in the next year or are in a progressive elected line for office in the next two to three years. All DeMolay and Rainbow advisors, and especially DeMolay Governors, Deputy Executive Officers and State Officers as well as Rainbow Grand Deputies and Grand Officers should attend.



Participants at the planning meeting for the "Vision Conference for DeMolay, Rainbow and the Masonic Family" that will be held on Sunday, March 30 at Sphinx Shrine in Newington

Topics of Discussion to include:

Masonic Family

Coordination of scheduling

- Scholarships
- Development of Masonic Family referrals
- Fund Raising
- Cross Authorization for publication of reoccurring events

Membership- Clusters and Corridors, why is that important?

- What does it take to be a sponsoring body?
- Do membership incentives work?
- What are we doing to keep members?
- Do we bring members in every year or just focus on membership when things get bad?
- Should there be an orientation guide written for today's families?

Public Perception

- Should we be participating in more public events
- Are our words of a prospect party or initiation outdated?
- Is it okay for potential members and or parents to sit in one of our meetings before joining?
- Does being a masonic youth organization help or hurt youth recruitment?

Rainbow & DeMolay Location Integration

- Is it beneficial to have a chapter and assembly in the same building?
- What activities can be done together or sponsored together?
- What can chapters and assemblies do for sponsoring bodies?
- What can sponsoring bodies do for chapters and assemblies?

Training of Advisor & Adult Volunteers

- Is just youth protection training good enough?
- Is there a need for conflict resolution training?
- Is it an advisors responsibility to assist members to get into college if so desired?
- Is it an advisors responsibility to see that each member learns Job Interview skills?

Use of Webpage & Social Media

- Is our web page reaching current members and potential members?
- What other social media are we using or could we use?
- Is there a responsibility to then manage that media?

Please mark your calendar, this conference should not be missed, **all advisors** are expected to be in attendance. All Masonic Families need to attend, otherwise this process doesn't work. We are each other's strong points.

Thank you for all you do for our youth. Please confirm your reservation by sending a note to EO@ctdemolay.com, no later than Tuesday, March 25.

Friendship Tuscan Lodge No. 145 2014 Pancake Festival

Palm Sunday – April 13 • 8:00 a.m. until 2:00 p.m.
Masonic Center Banquet Hall (Lower Level)
25 East Center St., Manchester

***A great time to meet and greet
brothers and families***

PANCAKE AND SAUSAGE BREAKFAST

\$5 per adult • \$3 per child

"All You Can Eat" with coffee, tea and juice



Sponsor a local family who is unable to afford a good meal on this day of celebration by becoming a PANCAKE DADDY!

Remember, Palm Sunday is just a few weeks away – April 13 – so please respond as early as possible.

THANK YOU!!

Questions? volunteer?
Contact David S. LaFargue
(860) 402-7265 • slafargue1@gmail.com

Connecticut York Rite



AWARDS AND LEGISLATION

It's not too early to be thinking about nominees for the Ephraim Kirby award, the Knight of Ish Sodi award, and legislation which you may wish to propose at the annual sessions in June. Send nominations to the Grand High Priest or Most Puissant Grand Master, and send your ideas for legislation to the Grand Secretary/Recorder before March 15.

FROM MOST PUISSANT GRAND MASTER CHARLES A. McCOLLUM

Companions, this month we host the Tri-State Cryptic Festival. This is an opportunity for all those Select Masters in your Councils who have not seen the Super Excellent Master degree to see the work of Connecticut Council of Super Excellent Masters.

Any Councils that are planning on having candidates take the degrees that day must have already balloted on them prior thereto. I shouldn't have to say it, but please do not send candidates without a Companion to help them navigate the festival.. In fact, the first line signer should be the one there for this.

I am still soliciting Companions who would like to serve as Grand Representatives to some of our sister jurisdictions. I truly enjoy communicating with the Grand Jurisdictions I am assigned, and I think it is a worthwhile effort for any Companion. Please let me know if you are interested.

Finally, I will end this and every message with my desire for each of you to remember that without the Council degrees, the Degrees of Preservation, there are no discoveries to be made by the three Most Excellent Masters returning from Babylon, and therefore no Royal Arch degree. We need to be proud of our degrees and our title as Select Masters.

Bro. Marcus White Receives Quilt of Valor

Bro. Marcus White, of Ansantawae Lodge No. 89, Milford, and 2004 recipient of the Pierpont Edwards Medal in Bronze for Distinguished Masonic Service, currently resides in the Hearth at Pond Ridge, Masonicare's Assisting Living community. Recently, he was presented with a "Quilt of Valor" by the Quilts of Valor Foundation in recognition of his military service. Bro. Marcus' family, fellow residents and Masonicare staff were in attendance for the presentation.

The Quilts of Valor Foundation (QOVF) was established in 2003 by Catherine Roberts from her sewing room in Seaford, Delaware. Her son's year-long deployment to Iraq provided the initial inspiration, and her desire to see that returning warriors were welcomed home with the love and gratitude they deserved, provided the rest. QOVF has since become a national grassroots community service effort that has awarded over 95,000 handmade quilts to wounded warriors and veterans, as a tangible reminder of America's appreciation and gratitude.

Bro. Marcus' sister, Joyce Lucas, learned of the QOVF through the Connecticut Daughters of the American Revolution, of which she is a member. She contacted the Foundation regarding her brother's military service and arranged for the formal presentation to Bro. Marcus at Pond Ridge.

Bro. Marcus, age 92, served for over 13 years in the U.S. Navy as Quartermaster 1st Class during World War II and the Korean War, both in active duty and U.S. naval reserves. During his enlistment, he served on nine different submarines – one of which was the USS Scamp (SS 277) during World War II. Fate intervened, however, as Bro.

Marcus was reassigned to another submarine just weeks before the Scamp and its crew were lost during an enemy attack on November 11, 1944, south of Tokyo Bay.

After his discharge from the Navy, Bro. Marcus attended Syracuse University and earned a Master's Degree in Science Education, and a Sixth-Year Diploma in Professional Education from the University of Connecticut. He was a science teacher in the Fairfield school system for many years.

Jane Dougherty, Connecticut Co-Coordinator for QOVF, presented the quilt to Bro. Marcus on behalf of the Foundation. She hand-selected the quilt for Bro. Marcus and said. "I could only imagine that he was surrounded by a very grey environment during his many years on submarines and deprived of colors. And that's why I felt that this quilt with its warm yellows and rich blues and greens was just perfect for him."

Several members of Bro. Marcus' family were on hand and came from as far away as Vermont to witness this honor. As four generations of his family held the quilt alongside him, it was blessed by Pastor Jonathan Holst of Westminster Presbyterian Church in Hamden.

Bro. Marcus, proudly dressed in a worn



The family of Marcus White gathers around the 92 year old war veteran as he receives the Quilt of Valor.

Navy cap and vest adorned with colorful medals, seemed almost surprised by all the attention given him. When his daughter Barbara Hanscom was asked to comment on her father's service to his country, she quoted Thomas Jefferson: "Patriotism is not a short frenzied burst of emotion but the long and steady dedication of a lifetime." "That," she said "is my dad's life in a nutshell."

He also extended his loyalty and dedication to his fellow veterans. For over 20 years, he volunteered several times a week at the Veteran's Hospital in West Haven.

After the presentation, while Bro. Marcus and his guests enjoyed refreshments, his colorful quilt lay over his lap – providing not only some comfort on a cold winter day but also a heartfelt symbol of gratitude for a lifetime of service, sacrifice and valor.

Connecticut York Rite Opportunities

(ME) Most Excellent
Grand High Priest
(MP) Most Puissant
Grand Master
(RE) Right Eminent
Grand Commander
(U) Uniform
(F) Formal
(S) Semi-formal
(C) Casual

Information to be included in York Rite Opportunities must be submitted by the 10th of the preceding month to the Grand Secretary/Recorder, Charles B. Fowler, 525 Stillwater, Windsor, CT 06095-3842 or yrctramrsm@yahoo.com.

NOTE: All dates and visitations are subject to change without notice.



March 2014

- Saturday, March 1, (ME)(MP)(F)** Grand York Rite of New Jersey
Tuesday, March 4, (F) Keystone Chapter No. 27, Meriden, Mark and Past Master degrees, 7:00 p.m.
Tuesday, March 4, (F) Harmony Council No. 8, New Haven. Royal and Select Master degrees
Thursday March 6-8, (ME)(F) Grand Chapter Royal Arch Masons of New York
Friday March 7-8, (ME)(MP)(F) Grand York Rite of Delaware
Friday March 7, (U) New Haven Commandery No. 2, New Haven, Red Cross, 6:15 p.m. dinner
Sunday, March 9-11, (MP)(F) Grand York Rite of South Carolina
Tuesday, March 11, (F) Hamilton Council No. 22, Meriden, Select Master degree
Wednesday, March 12, (ME)(F) Pythagoras Chapter No. 17, East Hartford, Table Chapter and receive Grand High Priest
Friday, March 14-15, (ME)(MP)(F) Grand York Rite of District of Columbia
Saturday, March 15, (RE) Grand Commandery Knights Templar officers meeting, Stratford, 3:00 p.m., dinner
Tuesday, March 18, (U) Washington Commandery No. 1, East Hartford, Order of Malta (full)
Tuesday, March 18, (U) St. Elmo Commandery No. 9, Meriden, Red Cross, 6:15 dinner
Thursday, March 20, (U) Hamilton Commandery No. 5, Stratford, Order of Malta
Thursday, March 21, (U) New Haven Commandery No. 2, New Haven, Order of Malta, 6:30 p.m. dinner
Thursday, March 27, (MP)(U) Trinity Commandery No. 3, Darien
Friday, March 28, (MP)(F) Jerusalem Council No. 16, Stratford
Friday, March 28-29, (ME)(F) Grand Chapter Royal Arch Masons of Rhode Island
Saturday, March 29, (MP)(F) Tri-State Cryptic Festival, New Haven, Royal and Select Master, and Super Excellent Master degrees, 9:00 a.m., lunch
Sunday, March 30, (ME) Masonic Family Vision Conference, New Haven, 10:00 a.m.

COMING UP:

- April 5, Grand Commandery Knights Templar of Connecticut, Sheraton Hartford South, Rocky Hill, 9:00 a.m.
April 7, Grand Lodge AF&AM of Connecticut, Annual Communication
April 18, Good Friday, Order of the Temple in Commanderies No. 1, 2, 3, 5
April 19, Connecticut York Rite College No. 17, annual meeting, 10:00 a.m., Windsor
April 20, Grand Commandery Knights Templar of Connecticut, Easter service and breakfast, Masonicare Health Center Chapel, 8:00 a.m.
April 23, Pythagoras Chapter No. 17 and Wolcott Council No. 1, East Hartford, installation, 6:30 p.m. dinner

- April 26, Grand York Rite of Maine
May 3, Anointed High Priests, East Hartford. 9:00 a.m.
May 29, Ascension Day, Hillside Cemetery, Torrington, 6:00 p.m. dinner at Kaabans Shrine Club
June 6, Chapter/Council banquet, Sheraton Hartford South, 6:00 p.m.
June 7, Grand Chapter Royal Arch Masons of Connecticut, Sheraton Hartford South, 8:30 a.m.
June 7, Grand Council Royal and Select Masters of Connecticut, Sheraton Hartford South, 1:00 p.m.
June 14, Grand Masters Day, Masonicare Health Center, Wallingford, 10:00 a.m.

TRI-STATE CRYPTIC FESTIVAL SET FOR MARCH 29

The annual Tri-State Cryptic Festival will be hosted in New Haven by The Most Puissant Grand Council of Connecticut on Saturday, March 29. Registration will open at 8:00 a.m. with coffee and doughnuts available. The degrees will start at 9:00 a.m.

Massachusetts will confer the Royal Master, and New York will confer the Select Master degrees in the morning, followed by lunch. The Connecticut Council of Super Excellent Masters will confer the Super Excellent Master degree in amplified form in the afternoon.

All Select Masters are eligible to receive the Super Excellent Master degree, and if you haven't seen it, you have missed out on a treat. All candidates for the first two degrees must be accompanied by a member of their Council, and must have been elected by their Council prior to arrival. Lunch will be available by reservation for \$15, and must be accompanied by a check payable to Grand Council R&SM of CT: send reservations by March 15 to Grand Recorder Fowler at 525 Stillwater, Windsor CT 06095. It is preferred that each Council send one reservation with a list of Companions and Candidates rather than individual reservations.

Note: There will be no Chivalric Festival this year.

Craft at Labor...

Entered Apprentice Degrees

Wednesday, March 12, Ivanhoe No. 107, Darien, 7:00 p.m. dinner
Thursday, March 20, Warren No. 51, Portland, 6:30 p.m. dinner
Wednesday, March 26, Ashlar-Aspetuck No. 142, Easton, 6:30 p.m. dinner

Fellowcraft Degrees

Saturday, March 1, Morning Star No. 47, Seymour
Monday, March 3, Compass No. 9, Wallingford, 6:00 p.m. dinner
Thursday, March 6, Sequin-Level No. 140, Newington, 6:15 p.m. dinner
Tuesday, March 11, Acacia No. 85, Greenwich, 6:30 p.m. dinner
Tuesday, March 11, Granite No. 119, Haddam

Monday, March 17, Federal No. 17, Watertown, 6:30 p.m. dinner
Monday, March 17, Friendship No. 33, Southington, 6:30 p.m. dinner
Tuesday, March 18, Seneca No. 55, Torrington, 6:30 p.m. dinner
Wednesday, March 19, King Solomon's No. 7, Woodbury, 6:30 p.m. dinner
Thursday, March 20, Fidelity-St. John's No. 3, Fairfield, 6:30 p.m. dinner
Thursday, March 20, Temple No. 16, Cheshire, 6:30 p.m. dinner
Monday, March 24, Evening Star No. 101, Unionville, Bro. Dana Jensen in the East
Tuesday, March 25, Frederick-Franklin No. 14, Plainville, 6:30 p.m. dinner
Tuesday, March 25, Manchester No. 73, Manchester, 6:30 p.m. dinner

Thursday, March 27, Hiram No. 1, New Haven
Thursday, March 27, Bay View No. 120, Niantic, 6:00 p.m. dinner sub-base degree team
Master Mason Degrees
Tuesday, March 18, America-St. John's No. 8, Stratford, 6:30 p.m. dinner
Wednesday, March 19, Cosmopolitan No. 125, New Haven, 6:30 p.m. dinner
Thursday, March 20, Harmony No. 42, Waterbury, 6:30 p.m. dinner
Friday, March 21, Ansantawae No. 89, Milford
Thursday, March 27, Housatonic No. 61, North Canaan, 6:30 p.m. dinner
Saturday, March 29, Housatonic No. 61, North Canaan, 1:00p.m. lunch

Craft at Refreshment...

Saturday, March 1, Fidelity-St. John's No. 3, Fairfield, 8:00 a.m. pancake festival
Saturday, March 1, Village No. 29, Collinsville, 7:00 p.m. dinner, Mardi Gras celebration
Saturday, March 1, Widow's Son No. 66, Branford, 6:30 p.m. dinner, Robert Burns night
Sunday, March 2, Frederick-Franklin No. 14, Plainville, 8:30 a.m., Master's roundtable
Sunday, March 2, Corinthian No. 103, North Haven, 8:00 a.m. Fellowship breakfast
Monday, March 3, Wyllys-St. John's No. 4, West Hartford, lodge of instruction, Will Mackey: York Rite Freemasonry
Monday, March 3, Federal No. 17, Watertown, 6:30 p.m. potluck dinner, program: "The Shrine"
Monday, March 3, Friendship No. 33, Southington, 6:30 p.m. dinner, chili cook-off
Tuesday, March 4, St. Alban's No. 38, Branford, SW Lou Fappiano will be in the East
Tuesday, March 4, Seneca No. 55, Torrington, 6:30 p.m. potluck dinner
Tuesday, March 4, Manchester No. 73, Manchester, 6:30 p.m., instruction for all Entered Apprentices and Fellowcrafts
Wednesday, March 5, Union No. 5, Stamford, 6:30 p.m. St. Patrick's Day dinner
Wednesday, March 5, King Solomon's No. 7, Woodbury, Ronald M. Goldwyn: "George Washington, Clandestine Mason"

Wednesday, March 5, Ansantawae No. 89, Milford, 7:00 p.m., Mason's Night at Orange Ale House
Wednesday, March 5, Center No. 97, Meriden, 7:00 p.m., discussion of symbology in the lodge
Wednesday, March 5, Corinthian No. 103, North Haven, festive board immediately after, speakers: WM Radziunas and Brother Bill Lewis
Wednesday, March 5, Cosmopolitan No. 125, New Haven, 6:30 p.m. St. Patrick's Day dinner and whisky tasting
Thursday, March 6, Hiram No. 1, New Haven, 7:00 p.m. dinner, non-Mason night, Carmine's Tuscan Grille
Thursday, March 6, America-St. John's No. 8, Stratford, 7:00 p.m., Fellowship night at Sitting Duck Tavern
Thursday, March 6, Harmony No. 42, Waterbury, March Madness and wings after lodge closes
Thursday, March 6, Bay View No. 120, Niantic, 9:00 a.m. district breakfast at Groton Townhouse Restaurant
Friday, March 7, Harmony No. 42, Waterbury, Fellowship night
Saturday, March 8, St. Alban's No. 38, Branford, 2:00 p.m., Family Bowling Day, Circle Lanes
Sunday, March 9, Compass No. 9, Wallingford, 8:00 a.m. Fellowship pancake breakfast

Sunday, March 9, Manchester No. 73, Manchester, 5:30 p.m. dinner, St. Patrick's night, Irish fare, Irish tunes with band includes Will O'Hare (flute whistles vocals) Gary Palmer (guitar and vocals) and Ben Gagliardi (concertina whistles vocals)
Sunday, March 9, Moosup No. 113, Moosup, 8:00 a.m. all you can eat breakfast
Monday, March 10, Compass No. 9, Wallingford, 7:00 p.m., lodge of instruction
Monday, March 10, Evening Star No. 101, Unionville, Masonic memorabilia night
Tuesday, March 11, Frederick-Franklin No. 14, Plainville, crazy tie night
Tuesday, March 11, Shepherd - Salem No. 78, Naugatuck, education: EA 3rd section lecture
Wednesday, March 12, Union No. 5, Stamford, 7:00 p.m., Fellowship night
Wednesday, March 12, Ashlar-Aspetuck No. 142, Easton, 6:30 p.m. dinner, Hiram's Café
Thursday, March 13, Hiram No. 1, New Haven, Roger Cole: "The Perspectives of the Wayfaring Man"
Thursday, March 13, St. Alban's No. 38, Branford, 6:30 p.m. dinner, Young Masons dinner
Thursday, March 13, Corinthian No. 103, North Haven, 8:00 a.m. Fellowcraft Club breakfast, State St. Café, North Haven
Thursday, March 13, Sequin-Level No. 140, Newington, 6:00 p.m. dinner, St. Patrick's dinner

Saturday, March 15, King Solomon's No. 7, Woodbury, 8:00 a.m., clean-up day at the Lodge

Saturday, March 15, America-St. John's No. 8, Stratford, 7:00 a.m., St. Patrick's Day parade

Saturday, March 15, Putnam No. 46, South Woodstock, 9:00 a.m., Quarterly Communication

Saturday, March 15, Shepherd - Salem No. 78, Naugatuck, 6:00 p.m. St. Patrick's Day dinner and whisky tasting

Saturday, March 15, Ansantawae No. 89, Milford, 9:00 a.m., Milford St. Patricks Day parade

Saturday, March 15, Corinthian No. 103, North Haven, 6:00 p.m. corned beef and beer fest night

Saturday, March 15, Ashlar-Aspetuck No. 142, Easton, 6:30 p.m. St. Patrick's Day Table Lodge

Sunday, March 16, Hiram No. 1, New Haven, 12:00 noon, New Haven St. Patrick's Day parade

Sunday, March 16, Friendship No. 33, Southington, 6:30 a.m. pancake breakfast

Sunday, March 16, Ansantawae No. 89, Milford, 8:00 a.m. York Rite breakfast

Monday, March 17, Wyllys-St. John's No. 4, West Hartford, 6:30 p.m. dinner, Table Lodge

Monday, March 17, Compass No. 9, Wallingford, 6:00 p.m. dinner, Jason Rieger: history of Compass Lodge

Monday, March 17, Frederick-Franklin No. 14, Plainville, 6:30 p.m. dinner, corned beef dinner

Tuesday, March 18, Frederick-Franklin No. 14, Plainville, education by Ken Jones

Tuesday, March 18, St. Alban's No. 38, Branford, 6:30 p.m. dinner, Table Lodge

Wednesday, March 19, Corinthian No. 103, North Haven, amended by-laws for Corinthian Temple Building Association

Thursday, March 20, Wolcott No. 60, Stafford, 6:30 p.m. dinner, Junior Warden's Fellowship evening

Saturday, March 22, Union No. 5, Stamford, 10:00 a.m., lodge cleanup with pizza

Saturday, March 22, Temple No. 16, Cheshire, 12:00 noon chili cook-off

Saturday, March 22, St. Alban's No. 38, Branford, 7:00 a.m. breakfast with the Master, Basem's Restaurant, Guilford

Saturday, March 22, Putnam No. 46, South Woodstock, 5:00 p.m. dinner, New England Brotherhood Night

Saturday, March 22, Wolcott No. 60, Stafford, 3:00 p.m. spaghetti dinner

Saturday, March 22, Corner Stone-Quinebaug No. 122, Thompson, 4:00 p.m. dinner, corned beef and cabbage dinner

Sunday, March 23, Moosup No. 113, Moosup, 8:00 a.m., all you can eat breakfast

Monday, March 24, Temple No. 16, Cheshire,, Steven Canada: Esoteric Freemason lecture series starts

Tuesday, March 25, King Solomon's No. 7, Woodbury, 6:30 p.m. Fellowcraft dinner, bring a guest to learn about Masonry

Tuesday, March 25, Shepherd - Salem No. 78, Naugatuck, education: Re-obligation on the FC Degree

Wednesday, March 26, Union No. 5, Stamford, 7:00 p.m., Fellowship night

Saturday, March 29, King Solomon's No. 7, Woodbury, 9:00 a.m., clean-up day at the lodge

Saturday, March 29, Moosup No. 113, Moosup, 5:00 p.m. dinner, 2014 Moosup "Ye Old Table Lodge"

Sunday, March 30, Composite No. 28, Suffield, 11:00 a.m., Masonic education followed by brunch

Sunday, March 30, Cosmopolitan No. 125, New Haven, 2:30 p.m., Downtown Evening Soup Kitchen

Monday, March 31, Valley, No., 36, Simsbury, 6:30 p.m. dinner, 5th District Blue Lodge Council

Monday, March 31, Anchor, No., 112, East Hampton, 6:30 p.m. dinner, Connecticut River Valley Blue Lodge Council

Monday, March 31, Composite No. 28, Suffield, 6:30 p.m. dinner,

Monday, March 31, Cosmopolitan No. 125, New Haven, 6:30 p.m. dinner, program: "History of Cosmopolitan Lodge"

Activities for
*Lodge at Labor and
Lodge at Refreshment*
are taken from calendars
on lodge websites.
Please visit the lodge websites
for updates and more information.
For a directory of all lodge websites
visit www.ctfreemasons.net

The Masonicare Quality of Life Walk Returns in 2014!

The Masonic Charity Foundation of Connecticut is proud to announce that the Masonicare Quality of Life Walk will be held on Saturday, May 17, at Great River Park in East Hartford.

Proceeds from the Quality of Life Walk benefit the residents and patients of Masonicare Health Center, Masonicare at Newtown, and Masonicare Home Health & Hospice. In past years, dollars raised through the walk have paid for low-vision items like eyeglasses and magnifier lights, repairs to resident wheelchairs and scooters and complementary therapies for hospice patients.

The Quality of Life Walk is one of The



Foundation's premier fundraising events. Hundreds of enthusiastic walkers and volunteers don their walking shoes for a scenic trek along the Connecticut River. Walkers have a choice of three distances: half-mile, mile, or three miles.

Masonicare is pleased to offer a Health

& Wellness Fair at this year's walk. Everyone in attendance will have access to information about how to make healthier lifestyle choices as well as blood pressure and BMI screenings.

Participating in the walk – either as a walker or donor – is easy. Simply complete a walk registration form at www.firstgiving.com/masonicare. There, you can sign up as a walker, join a team of

walkers, or just make a gift in support of the event.

For more information, please contact Kate Tedford, Development Coordinator at The Foundation, at 1-800-562-3952, 203-679-5571 or ktedford@masonicare.org.

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The Last Word...

At his installation as Grand Master last spring, Most Worshipful Stewart L. Aronson of New Hampshire discussed the difficult answer we all have to very common questions. "What is Masonry?" and, "What does a Mason do?"

MW Aronson had a very simple and direct answer. We should remember these six words and phrases; friendship, morality, brotherly love, charity, relief, and truth. Those words are my daily reminders of what it is that makes me a Mason. They are the encouragement to live my life as a Mason every day. Those words should have the same effect on every Mason.

Friendship is usually assumed to exist only between friends, but, as a Mason, friendship should be extended to everyone. Every stranger we meet is entitled to our friendship and we shouldn't hold back from offering it to anyone, even those who seem to be against us. We treat others as we would want them to treat us by offering our friendship first. Friendship is only as strong as the effort we give to maintain it. Its fragile nature demands that we sustain it.

Morality is derived from our belief in a Supreme Being. Every faith is based on a moral law that shows us the difference between right and wrong. Sometimes those differences can be muddled and hard to tell apart, but our faith leads us to do the right thing. Masons revere their Volume of Sacred Law and use it as their rule and guide and basis for morality. Without a basis of morality, our lives would be chaotic and without order.

Brotherly love is that special relationship which binds men together, sharing the experience of comradeship. It is a bond that transcends friendship. It allows for a fuller understanding and better acceptance of the differences that divide us so that we can enjoy the harmony that unites us. The question, "Am I my brother's keeper?" should be answered with a resounding "Yes! And he is mine." Brothers watch out for each other. They help each other, protect and defend each other. Brotherly love is a feeling that occurs when the lodge is tiled and the shared experience of Masonic labor occurs. It is why we call each other "Brother."

We all think of charity as the act of providing for those less fortunate, but it has its roots in the Latin word for love. When you give charity you are actually giving love. Of all the range of human emotions, love is the strongest and most unique. For all the words written about love, it can only be felt not described. When charity is given, like love, there is no requirement that it be returned, and no expectation that a debt has been created that needs to be repaid. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." *1 Corinthians 13:13 (KJV)*

As Masons we learn early on that we are charged with relief of the destitute. We are to give comfort to those who are suffering, aid to those who are needy, and joy to the demoralized. Relief can come in many forms. It's a daily regimen at Masonicare when patients are treated with kindness by caregivers. The Quality of Life fund of the Masonic Charity Foundation was expressly created to give relief when no other means are available. Relief of pain, relief of trouble, and relief of stress must be our constant care, and as Masons we must do all we can to provide relief.



There is an interesting concept that truth is verified by the results of putting one's concepts into practice. A kind of "practice what you preach." Masonically, this means that every precept of our fraternity, properly practiced, should substantiate who we are and what we stand for. Truth makes us Freemasons and our every action strengthens us in our resolve.

For some, truth is undefined, always moving, often going in and out of focus. But truth is reality, what something really is, and those who fool themselves by hiding the truth are doing themselves, and others, an injustice. When truth can be clearly seen, it is the bright light we follow on our path through life. Truth leads us through uncertainty, refreshes our strength to prevail, and reassures us.

When Jesus said, "I am the Truth," Pontious Pilate asked, "What is Truth?" He didn't recognize it when it was right in front of him.

Truth is knowledge and leads us from ignorance. The Age of Enlightenment was a quest to find truth and, out of that, Freemasonry was born. As Masons, we have the greatest regard for truth because it proves our existence. When we practice our craft, we are putting truth into our actions.

Friendship, morality, brotherly love, charity, relief, and truth. Those are the words that describe Freemasonry. When we adhere to the tenets of these six words and phrases, they say everything about us as Freemasons. I hope you remember them and what they mean to you as a Mason, just as they do to me.

Fraternally,

A handwritten signature in black ink that reads "Simon R. LaPlace".

Simon R. LaPlace
Most Worshipful Grand Master



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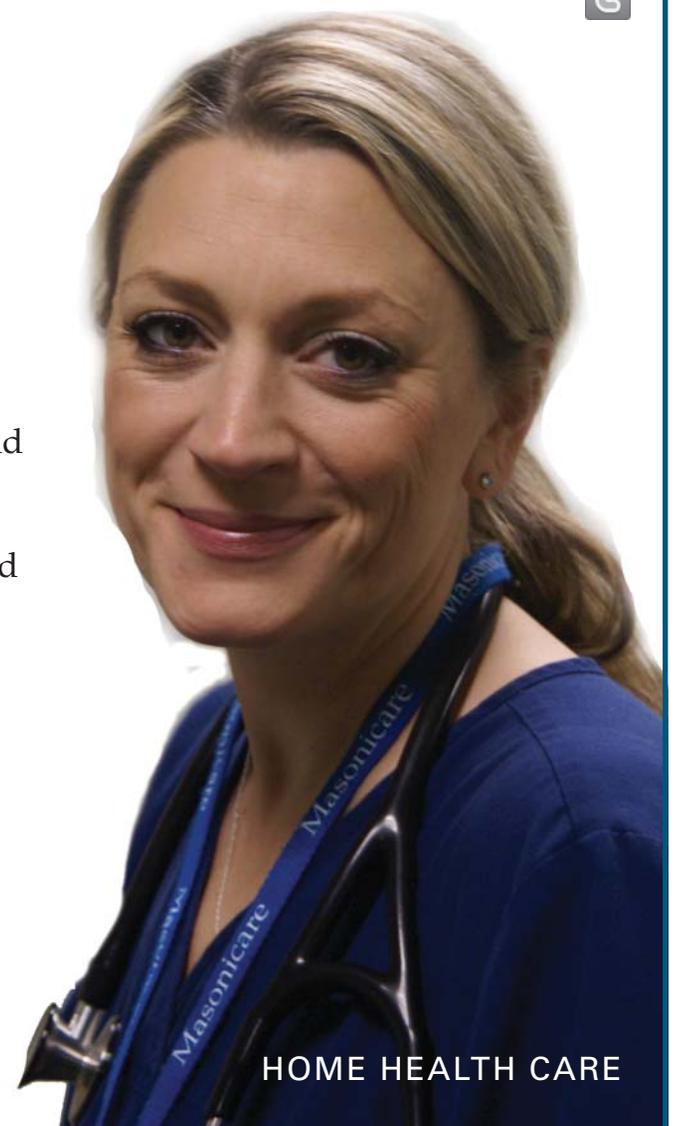
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