



HENRY KNOX FIELD JOHN BLAIR LODGE

NO. 349 ■ A.F. & A.M. ■ VIRGINIA

MARCH 2018

TRESTLEBOARD

St. Patrick's Day Parade, Old Town Alexandria

March 3, 2018, 12:30 to 2:30 p.m.

King Street between Alfred & Lee Street (email updates to come)

Lodge Ritual School

March 6, 2018, 6:30 p.m.

Alexandria Scottish Rite

Division Leadership Conference

March 10, 2018, 7:30 a.m. (breakfast included, no lodge breakfast)

All line officers are expected to attend. RSVP to WM.

Alexandria Scottish Rite

STATED COMMUNICATION

March 13, 2018

Fellowship Dinner, 6:30 p.m., *All are welcome*

Communication, 7:30 p.m., *Master Masons*

Fraternal Visit to Andrew Jackson Lodge, No. 120

March 15, 2018, 6:30 p.m. (Dinner, followed by Stated)

George Washington Masonic National Memorial

District Ritual School

March 16, 2018, 7:00 p.m.

Henry Knox Field—John Blair Lodge, No. 349

Alexandria Scottish Rite

Work in the Degrees: Entered Apprentice Degree

March 20, 2018, 6:30 p.m.

Alexandria Scottish Rite

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Utilitarianism, p.4; March Enlightenment, p. 6

A MESSAGED FROM THE EAST

Brethren—

February was another excellent month for the lodge. We initiated another man into the Craft. Please welcome Bro. Rodney Lewis. We also elected Mr. Arnold McNeal to receive the degrees. Bros. Joe Dergham, Rusty Summers, and Jonathan Unrue were all passed. We had fraternal visits at both of AW22's stated communications (2/8 & 2/22). A number of brethren joined me for the wreath laying at Illustrious Brother George Washington's Tomb, including Wor. Gerry Von Antwerp, Wor. Danny Convery, and Rt. Wor. Mike Aulicino. The involvement and energy of the lodge is strong and I implore you all to assist me in maintaining this exciting momentum.

In accordance with Standing Resolution 1, we will make a Fraternal Visit to Andrew Jackson Lodge, No. 120, in March, honoring Most Worshipful Andrew Jackson's Birthday. If you will be attending, please send me an email so that I can inform Wor. Charles. Dinner in the dining room of the George Washington Masonic National Memorial will begin at 6:30, followed by the meeting at 7:30. The Grand Master will be making his Official Visit.

Two exciting events are taking place this month. First, AJ 120 has organized the whole district to walk together in the Alexandria St. Patrick's Day Parade at 12:30 on March 3. I hope that you will all consider joining us for the walk. We have banners and everyone will be festively clad in green. Our friends and families will cheer us along from the sidewalks! The next Saturday, on March 10, will be the Division Leadership Conference at the Alexandria Scottish Rite. Breakfast will be served. All line officers are expected to attend. All Master Masons are welcome and the Grand Master has worked hard to revamp the DLCs to ensure they are beneficial. Please let me know if you can participate in either of these events.

AJ 120 will be making a fraternal visit at our March Stated Communication and Wor. Dave Williams will present on the rise and fall of the Knights Templar. We will ballot on a petition to receive the degrees and vote for our nomination for 2020 District Deputy Grand Master. It will be an enjoyable evening and I hope that you all will make it a priority.

Finally, please update your email address! Email the lodge at fieldblairlodge349@gmail.com. Email is our primary communication tool. In addition, unless specifically requested, the website and email will be the only way to receive the monthly Trestleboard after April.



Sincerely & Fraternaly,



henry knox field

HKF
A.F. & A.M.



JBL NO. 349
john blair lodge

2018 OFFICERS

Daniel E. Froggett, Worshipful Master

Erik N. Schultz, Senior Warden

Timothy J. Fisher, Junior Warden

Rt. Wor. Michael R. Aulicino, PDDGM

Wor. Patrick A. Wood, Secretary

Wor. Kenneth R. Reynolds, Asst. Treas.

Clayton J. Mitchell, Senior Deacon

Mark A. Boughner, Junior Deacon

Ronald E. Markiewicz, Chaplain

James F. Cordes, Senior Steward

Eric F. Kephart, Junior Steward

Edward R. Wilcox, Marshal

F. Paul Norris, Musician

Wor. Brian M. King, Tiler
Lodge Instructor of Work

Wor. Jaime H. Flores
Education Officer

MARCH DISCUSSION

What is the role of Masons in society? This month's article explores the ethical constructs of utilitarianism. Does masonry align with this philosophy? What philosophical constructs (including religious and moral dogma) guide the Craft?

UTILITARIANISM

Utilitarianism is the idea that the moral worth of an action is solely determined by its contribution to maximizing the greatest happiness for the greatest number of people. Utility, after which the doctrine is named, is a measure in economics of the relative satisfaction from, or desirability of, the consumption of goods. Utilitarianism starts from the basis that pleasure and happiness are intrinsically valuable, pain and suffering are intrinsically disvaluable, and anything else has value only in its causing happiness or preventing suffering.

Utilitarians support equality by the equal consideration of interests, and they reject any arbitrary distinctions as to who is worthy of concern and who is not (no discrimination between individuals). However, it does accept the idea of declining marginal utility, which recognizes that the same thing furthers the interests of a well-off individual to a lesser degree than it would the interests of a less well-off individual. It is a form of Consequentialism (the moral worth of an action is determined by its outcome or consequence - the ends justify the means), as opposed to Deontology (which disregards the consequences of performing an act, when determining its moral worth), and to Virtue Ethics (which focuses on character, rather than rules or consequences).

Criticisms—It has been argued that measuring and comparing happiness among different people is impossible. Another dilemma of Utilitarianism is that the pleasure of a sadist should have the same importance as the pleasure of an altruist, although proponents have countered that sadists are relatively few and so their effective influence would be minimal, and that the hurt suffered by others would counterbalance any pleasure registered by the sadist.

Another argument is that sometimes a long time is needed to weigh all the evidence and reach a definite conclusion on the relative costs and benefits of an action. Utilitarians admit that certain knowledge of consequences is sometimes impossible, but argue that best estimates of the consequences or predictions based on the past are usually sufficient.

Utilitarianism has been criticized for only looking at the results of actions, not at the desires or intentions which motivate them. Thus, an action intended to cause harm but that inadvertently causes good would be judged equal to the result from an action done with good intentions.

Some Consequentialists consider that, although happiness is an important consequence, other consequences such as justice or equality should also be valued and taken into consideration, regardless of whether they increase happiness.

Types of Utilitarianism:

- Act Utilitarianism (or Case Utilitarianism) states that, when faced with a choice, we must first consider the likely consequences of potential actions in that particular case and, from that, choose to do what we believe will generate the most overall happiness. Act Utilitarians may follow certain rules of thumb to save time, but if the consequences can be calculated relatively easily, then such rules of thumb can be ignored, and the choice treated on a case by case basis.
- Rule Utilitarianism states that, when faced with a choice, we must look at potential rules of action to determine whether the generalized rule produces more happiness

than otherwise, if it were to be constantly followed. Thus, an action should only be carried out if it follows a rule that morally should be followed at all times. Rule Utilitarians may agree that there are some general exceptions to rules if this increases happiness, but critics argue that this logically just reduces to Act Utilitarianism.

- Two-Level Utilitarianism states that normally we should use "intuitive" moral thinking, in the form of Rule Utilitarianism, because it usually maximizes happiness. However, there are some times when we must ascend to a higher "critical" level of reflection in order to decide what to do, and must think as an Act Utilitarian would. This method is based on the view that, although Act Utilitarianism may be preferable in theory, usually it is too difficult to perfectly predict consequences, and so we require moral guidelines or rules in day to day life.
- Motive Utilitarianism states that our initial moral task is to inculcate motives within ourselves (by means of teaching and repetition) that will be generally useful across the spectrum of the actual situations we are likely to encounter, rather than hypothetical examples which are unlikely to occur. It can be thought of as a hybrid between Act and Rule Utilitarianism, but it also attempts to take into account how human beings function psychologically.
- Total Utilitarianism advocates measuring the utility of a population based on the total utility of its members. However, it has been argued that this leads to a "repugnant conclusion," in which an enormous population whose individual lives are barely worth living is considered preferable to a smaller population with good lives.
- Average Utilitarianism advocates measuring the utility of a population based on the average utility of that population. The drawback here is known as the "mere addition paradox", where bringing a moderately happy person in to a very happy world would be seen as an immoral act, or the logical implication that it would be a moral good to eliminate all people whose happiness is below average.
- Negative Utilitarianism requires us to promote the least amount of evil or harm, or to prevent the greatest amount of suffering, for the greatest number. The justification for Negative Utilitarianism is that the greatest harms are more consequential than the greatest goods, and should have more influence on moral decision-making. Critics have argued that the ultimate aim of Negative Utilitarianism would therefore logically be to engender the quickest and least painful method of killing the entirety of humanity, as this would effectively minimize suffering.

Excerpted from http://www.philosophybasics.com/branch_utilitarianism.html.

MASONRY TUESDAYS

Erect temples to virtue & dig dungeons for vices.

Regular Masonic gatherings are the lifeblood of strong lodges. Henry Knox Field—John Blair Lodge will host Tuesday night ritual schools all year (except the 4th week of the month). Each brother should make Tuesday evenings a priority for Masonic Work. Get in the habit.

UPDATE YOUR EMAIL

The Trestleboard will only be available hardcopy through April!

The Trestleboard will be sent via email and posted on the website after April. Please send your updated email to fieldblairlodge349@gmail.com. To continue to receive hardcopy, please call/mail a note to the Wor. Master .

MARCH ENLIGHTENMENT

This monthly section will explore aspects of the Craft for further thought and consideration. If there is a topic that you would like to share with the brethren in this section, please email it in a Word document to Wor. Froggett at danielefroggett@gmail.com.



THREE PHASES OF MODERN EDUCATION LINKED TO CLASSICAL EDUCATION (PART 1)

Classical education developed many of the terms now used to describe modern education. Western classical education has three phases, each with a different purpose. The phases are roughly coordinated with human development, and would ideally be exactly coordinated with each individual student's development.

- "Primary education" teaches students how to learn.
- "Secondary education" then teaches a conceptual framework that can hold all human knowledge (history), fills in basic facts and practices of major fields of knowledge, and develops the fundamental skills (perhaps in a simplified form) of every major human activity.
- "Tertiary education" then prepares a person to pursue an educated profession such as law, theology, military strategy, medicine or science.

Primary Education

In classical terms, primary education was the trivium comprising grammar, logic, and rhetoric. Logic and rhetoric were often taught in part by the Socratic method, in which the teacher raises questions and the class discusses them. By controlling the pace, the teacher can keep the class very lively, yet disciplined.

Grammar

Grammar consists of language skills such as reading and the mechanics of writing. An important goal of grammar is to acquire as many words and manage as many concepts as possible so as to be able to express and understand clearly concepts of varying degrees of complexity. Classical education traditionally included study of Latin and Greek to reinforce understanding the workings of languages, and allowing students to read the Classics of Western Civilization untranslated. In the modern renaissance of classical education, this period refers to the upper elementary school years.

Logic

Logic (dialectic) is the process of correct reasoning. The traditional text for teaching logic was Aristotle's Logic. In the modern renaissance of classical education, this logic stage (or dialectic stage) refers to the junior high or middle school aged student, who developmentally is beginning to question ideas and authority, and truly enjoys a debate or an argument. Training in



Allegory of Rhetoric

1650 Laurent de La Hyre (French, Paris 1606–1656 Paris)
oil on canvas; Harvard Art Museums, Cambridge, Mass.

logic, both formal and informal, enables students to critically examine arguments and to analyze their own. The whole goal is to train the student's mind not only to grasp information, but to find the analytical connections between seemingly different facts/ideas, to find out why something is true, or why something else is false (in short, reasons for a fact).

Rhetoric

Rhetorical debate and composition are taught to somewhat older (often high school aged) students, who by this point in their education have the concepts and logic to criticize their own work and persuade others. According to Aristotle "Rhetoric is the counterpart of dialectic", concerned with finding "all the available means of persuasion." The student now learns to articulate answers to important questions in his/her own words, to try to persuade others with these facts, and to defend ideas against rebuttal. The student learns to reason correctly in the Logic stage so that they can now apply those skills to Rhetoric. Traditionally, students would read and emulate classical poets in learning how to present their arguments well.

https://en.wikipedia.org/wiki/Classical_education_movement



LODGE HISTORY

Henry Knox Field Lodge, No. 349, A.F. & A. M., was chartered in the Town of Potomac, Virginia, on February 12, 1925. It was named in honor of Henry Knox Field, a local businessman and community leader from Alexandria, Virginia, who served as Grand Master of Masons in Virginia, in 1917. Most Worshipful Field was raised to the degree of Master Mason on February 20, 1890, at Andrew Jackson Lodge, No. 120, A.F. & A.M. On June 24, 1893, he was installed Worshipful Master of that Lodge. Most Worshipful Field was born on April 20, 1860 and passed away on August 1, 1917, while serving as Grand Master.

John Blair Lodge No. 187, A.F. & A.M., was instituted on July 31, 1970, and chartered at Henry Knox Field Lodge No. 349 on February 10, 1971. The lodge was named in honor of Virginia's first Grand Master and inaugural United States Supreme Court Justice John Blair, Jr. Jewels, aprons, the bible, and tiler's sword were given by Worshipful Raymond L. Colins. The speakers podium for the Lodge was constructed and donated by Right Worshipful Clarence A. Dains. The brazen pillars were constructed and donated by the Charter Treasurer, John Newton Crawford, and the altar cover was later donated by Most Worshipful Werner Herman Morlock, Grand Master of Masons in Virginia in 1993, who died in office on Saturday, March 5, 1994.

The lodges initiated the consolidation process in February 2017, with the Resolution on Consolidation being adopted in June of the same year. Henry Knox Field—John Blair Lodge, No. 349, A.F. & A.M., officially began work January 1, 2018.

HENRY KNOX FIELD—JOHN BLAIR LODGE, No. 349, AF&AM
1430 WEST BRADDOCK ROAD
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Stated Communication:
Second Tuesday 7:30 p.m., Fellowship Dinner 6:30 p.m.