



HENRY KNOX FIELD JOHN BLAIR LODGE

NO. 349 - A.F. & A.M. - VIRGINIA

MAY 2018

TRESTLEBOARD

Work in the Degrees: Entered Apprentice Degree

May 1, 2018, 6:30 p.m.
Alexandria Scottish Rite

STATED COMMUNICATION

May 8, 2018

Masonic Presentation by Bro. Erik Schultz, Senior Warden
Fellowship Dinner, 6:30 p.m., *All are welcome*
Communication, 7:30 p.m., *Master Masons*

William Hiram Wood Ritual School, Part 1 (no lodge breakfast)

May 12, 2018, 8:00 a.m.
Springfield Lodge, No. 219
7001 Backlick Road, Springfield, Virginia 22150

Lodge Ritual School: Fellowcraft Degree Rehearsal

May 15, 2018, 6:30 p.m.
Alexandria Scottish Rite

Work in the Degrees: Fellowcraft

May 22, 2018, 6:30 p.m.
Alexandria Scottish Rite

Lodge Fellowship Dinner

Special Presentation by Jobs Daughters

May 29, 2018, 6:30 p.m., *All are welcome*
Alexandria Scottish Rite

Save the Dates:

St. John's Table Lodge 6/12 (\$25/person)
Grand Master's Official Visit 6/15 (\$20/person)
William Hiram Wood School, Part 2 6/23

Message from the Master, p. 2; Officer Contact Information, p. 9;
What is Freemasonry?, p. 3; May Enlightenment, p. 5

A MESSAGED FROM THE EAST

Brethren—

Thank you for a truly fantastic April. We initiated another young man into the Mysteries of Freemasonry and we ably celebrated our namesakes. Your participation in lodge events is crucial to maintaining the benefit and impact of our work. Please assist me in maintaining our positive forward momentum through your continued support and participation.

Our Work in the Degrees continues this month with at least one initiation, at least one passing, and we are preparing for numerous raisings, with as many as four brethren nearing readiness for this milestone in their Masonic journey. The lodge needs your assistance. We need attendance and participation in degree work. Specifically, I am starting to pull together a Master Mason's Degree Cast. What roles do you know? Can you assist? Catechism coaches are also in high demand. Please consider doing this important work for the lodge and to enhance your own Masonic experience.

May will include a great deal of Degree Work for the lodge and the William Hiram Wood School. I encourage all Master Masons to simply plan on attending lodge every Tuesday, unless otherwise announced. The William Hiram Wood School is an excellent opportunity to see our ritual properly exemplified and to get to know brothers from across the division.

The traditional wreath laying in honor of Most Worshipful Field was very successful. Mayor Allison Silberberg joined us for breakfast and offered brief remarks. We have struck a new relationship with Washington Street United Methodist Church (Field's church) and were very hospitably welcomed by Rev. Thomas G. James. Brothers from all the lodges in the district were present and Right Worshipful Donald Strehle, Grand Senior Deacon, represented the Grand Lodge. The weather was beautiful. Please see page 11 for photos from the ceremony.

There are five Tuesdays in May! That means we will have a Fellowship Dinner on the evening of May 29. The Jobs Daughters have generously agreed to provide entertainment for the evening. Put this event on your calendar. Family and friends are welcome. Getting to know one another's family and friends and supporting our youth organizations will make for a great evening.

As I mentioned at the April Stated, I would like assistance in reaching out to those brothers with whom we have not spoken in a while. It is imperative that we remain in contact with one another through email, post, or telephone. Send me an email if you like to help with our reconnection efforts.

Sincerely & Fraternaly,



MAY DISCUSSION

This article was published February 27 of this year in The Economist. Any one of us could have easily found a better way of explaining the Craft. What are we doing, if anything, and what should be done, if anything, to make the world more aware?

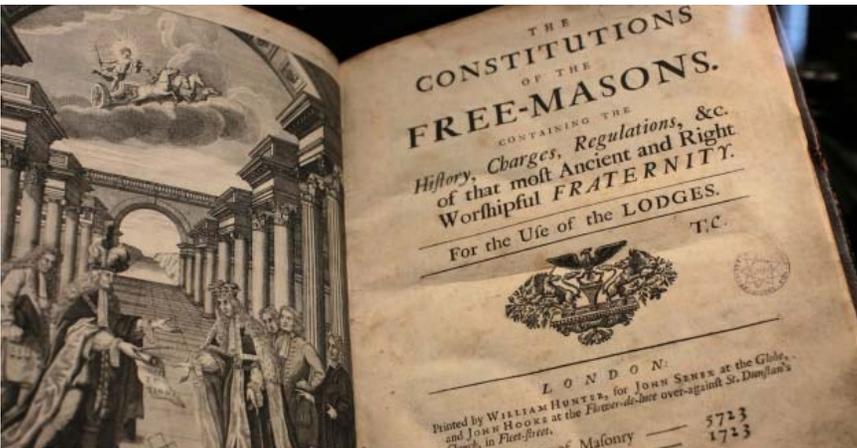
The Economist explains

WHAT IS FREEMASONRY?

Misinformation and conspiracy abound. Is it a benign organization or one bent on subverting government?

The literature on freemasonry does not offer straightforward explanations. Is it benign or bent on subverting government? Is it a community of knowledge or of the occult? Such questions are not new. Since its development in the 18th century, freemasonry has drawn the ire of the Catholic Church, right-wing politicians and, more recently, Britain's Home Office. (Fearing that masons in the police and judiciary were giving preferential treatment to other masons, the Home Office between 1998 and 2009 required judicial appointees to disclose their membership.) Freemasonry can appear incomprehensible because it contains no coherent ideology or doctrine, and is defined instead by a commitment to universal brotherhood and self-improvement. Nor does a single governing body exist. It is made up of a loose network of groups, known as lodges, that fall under regional and national grand lodges. What, then, is freemasonry all about?

It grew out of medieval stonemasons' guilds, which set wages, trained apprentices and regulated who could practice the craft. In early modern Europe, masons studied measurement, geometry and mathematical calculation—as well as bricklaying. Expert masons acted as architects and engineers, earning a higher status than most other tradesmen. Advancement within guilds implied authority, and the path from apprentice to master was marked by ritual. To elevate their trade, masons invented elaborate histories dating back to ancient Egypt. Guilds were also social organizations whose members met informally to drink in lodges. (The term first referred to the temporary accommodations at construction sites.) Out of financial necessity, guilds began accepting non-stonemasons and charging them dues in the early 1600s. These would be educated men interested in mathematics and antiquity. While working masons



would “hew stone and raise perpendiculars”, the gentlemen members were to practice “secrecy, morality, and good fellowship”. By the end of the 17th century, as guilds became obsolete, the majority of members were gentlemen enthusiasts.

The rapid spread of freemasonry in the 18th century—first in England and then abroad—fitted within a broader expansion in club membership as cities grew.

Masonic lodges resembled other clubs in some respects: members met for lectures and dined together. But freemasonry was exceptional. Its rituals were more secretive and elaborate than those of other clubs. It was also secular, nonpartisan and egalitarian, at least in theory. Lodges should “conciliate true friendship among persons that must else have remain’d at a perpetual distance”, explained one manual from 1723. Sectarian affiliation did not determine membership, and political talk was forbidden. “Real worth and personal merit only” granted entry, which had to be unanimously agreed upon by other lodge members. Enlightenment ideals of cosmopolitanism, progress and perfectibility animated early masonic literature. Knowledge, it was believed, could ease divisions of class and nationality while ensuring universal solidarity. Freemasonry was not so inclusive as envisioned, remaining largely inaccessible to women and the working class. Still, lodges permitted a degree of commingling between the aristocracy and educated professionals rarely seen before. They also offered places for upper-middle-class men to enact abstract Enlightenment values about equality, secularism and merit. Margaret Jacob, a historian, has argued that lodges became “schools of government” and laboratories for civic participation. Masons paid dues, swore oaths of loyalty, voted, debated and elected officers. Today, at 1.1m, lodge membership in America is at its lowest ever, down from 4.1m in 1959. This decline mirrors weak participation in civic groups more broadly. In his study of contemporary freemasonry, J. Scott Kenney, a sociologist, tells of masons joining the group in search of greater meaning. One called it the antidote to today’s “Jerry Springer morality”.

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

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, Treasurer
- 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

MAY 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.

SUMMUM & FREEMASONRY

Note from the Master: This month we consider the noblest of sciences: Geometry. Our brothers who codified the Craft in 1717 were truly men of the Enlightenment. Their adherence to a system that allowed individuality in specific religious belief and acceptance of basic principles for the order and interconnectedness of the Universe, make the Masonry we practice susceptible to unwanted alignments. These alignments challenge us to evaluate our interconnectedness and consider a greater Geometry—how we fit together physically and spiritually.

In the early 1900's, with the global rise of severe isolationist nationalism and the resurgence of the Ku Klux Klan, Grand Lodges found themselves fighting a marketing campaign that presented Masons and Klansmen as having the same fraternal, philanthropic, and religious beliefs. The Klan was using the benevolence of Masonry to lure in white Protestants. In reality, the Klan did not respect the sovereign equality of man and advocated for disobedience against one's government through inciting racial violence and vandalism. After a number of decades, Freemasons were finally able to shake much of the stigma that aligned it with the KKK, but some vestiges of the perceived relationship still permeate the Craft, especially in the southern United States.

Maybe it is the perceived mystery of Masonic Ritual that attracts sycophants. Leveraged ignorance of the greater public is certainly a draw. Freemasonry persists regardless of those that blemish it with their misappropriation. Still, some of those who align with us can help us to explore our origin story and consider how we fit into the great Geometric puzzle that is our journey on this planet. This month, merely as an intellectual pursuit, we explore a pseudo-religious group founded in the 1975 in Salt Lake City, Utah, and how it aligns itself with Freemasonry.

[from www.summum.us](http://www.summum.us)

The founders of the United States of America had diverse backgrounds. Some of them were deists who believed in a creating force, but who didn't accept organized religion, maintaining that reason was the essential element in all knowledge. A significant number of them were members of Freemasonry, a fact that is documented in books, web sites, and television programs. This documentation does not support the idea that the United States was founded on the Ten Commandments. Rather, it presents evidence that ideals of Freemasonry were behind establishing a country founded on liberty, justice, and equality for all.

The Seven Aphorisms of Summum, which are also referred to as the "higher law," were inscribed on the first set of stone tablets Moses brought down from Mount Sinai. But because the Jews were not ready to understand or follow them, Moses broke the tablets into pieces. Moses went back up Mount Sinai and returned with the Ten Commandments, also referred to as the "lower law," which the Jews were capable of understanding. But the higher law, the Aphorisms of Summum, were still passed along via oral tradition by the few Jews who could understand them.

The Seven Aphorisms of Summum have been part of Jewish mysticism for





Allegory of Geometry

1649 Laurent de La Hyre (French, Paris 1606–1656 Paris)
oil on canvas, Sotheby's, New York City

over 2,000 years. The recorded esoteric teachings of Jewish mysticism are known as Kabbalah which is spelled other ways. The esoteric teachings would become part of Freemasonry. In America, the Seven Aphorisms of Summum were outlined in a book called The Kybalion by Three Initiates. The book was published in 1912 by a Masonic Temple in Chicago, Illinois. One of the authors is considered to be Paul Foster Case who was a Freemason.

The aphorisms continue to be taught and were taught by Summum Bonum Amon Ra starting in 1975 when he founded Summum. The aphorisms were once again outlined in the book, SUMMUM: Sealed Except to the Open Mind, published by Summum in 1988. The Seven Aphorisms of Summum were also taught by Jesus, a Jew, who was initiated into the esoteric and mystic teachings of the era. The aphorisms were the basis of Gnostic Christianity, and the teachings of Summum are the same as those of Gnostic Christianity.

The Seven Aphorisms of Summum are not easily understood unless one is initiated into Freemasonry, Jewish mysticism, or Summum and has had the opportunity to study the Secrets of Geometry. The "(G)" in the center of the Freemasonry square and compass symbol represents the sacred geometry. Masonic and

Kabbalistic symbols can be found in a map of Washington, D.C. Some of the founding fathers of the United States were initiates of Freemasonry and understood the Seven Aphorisms of Summum. They used these seven principles in the founding of the United States of America, as explained in the previously referenced documentaries from The History Channel.

Freemasonry believes in a Creative Principle or force from which everything emanates. This corresponds to the Summum Aphorism of Creation which establishes existence.

The Freemasons use architectural symbolism. One of their principal symbols is the square and compass, tools of the trade of masons, so arranged as to form a quadrilateral. The square is sometimes said to represent matter, and the compass spirit or mind. This symbolism represents the opposites in nature and the relationship between them and corresponds to the Summum Aphorisms of Psychokinesis, Vibration, Opposition, and Rhythm.

Alternatively, the square is said to represent the world of the concrete, or the measure of objective reality, while the compass represents abstraction, or subjective judgment, and so forth. Again, this corresponds to the Summum

Aphorisms of Psychokinesis, Vibration, Opposition, and Rhythm.

The Square is also said to represent the female (passive) generative principle, the earth, and the baser, sensual nature; and the Compass represents the male (active) generative principle, the sun/heavens, and the higher, spiritual nature. This corresponds to the Summum Aphorism of Gender.

The compass straddles the square, representing the interdependence between the two. In the space between the two, there is optionally placed a symbol of metaphysical significance. Sometimes, this is a blazing star or other symbol of Light, representing Truth or knowledge. Alternatively, there is often a letter G placed there, usually said to represent God and/or Sacred Geometry. This corresponds to the representation that the Summum Aphorisms underlie all phenomena and existence and are the light, truth and knowledge.

In Freemasonry, the Creative Principle is the "Architect of the Universe," and the universe is held together by the laws that form its framework and design and govern its development, all of which comes under the Summum Aphorism of Cause and Effect. Because all comes from the Creative Principle, all is related, and by studying one phenomenon, we can apply the understanding to another, and concept is represented by the Summum Aphorism of Correspondence.

In 1967, a two volume book set entitled *The Secrets of Ancient Geometry and Its Use* was published. It was originally written in Danish by Tons Brunes, a Mason, (*Den Hemmelige Oldtidsgeometri og dens Anvendelse*) and was translated into English by Charles M. Napier from the original Danish manuscript. This book set is used as a reference worldwide by architects, designers, artists, doctors, surgeons, market traders, archeologists, and professionals. Chapter Three of the first book begins to explain the significance of the number Seven (7) and the Seven Aphorisms of Summum. Within the two volumes is discussed the esoteric teachings of these Seven Ancient Aphorisms, the Aphorisms of Summum, brought down from Mount Sinai by Moses to the mystic Jews, and found in the various publications of the Kabbala.

All state, county, and city governments within the United States of America fall under the Declaration of Independence and the Constitution of the United States of America, documents that were signed by Freemasons who used an understanding of higher law to establish a country that guaranteed among other things the freedom of speech for all people, majority and minority alike; and it is the duty of all state, county, and city governments to uphold that right for everyone.

Is this group bastardizing the Masonic system to attract followers? It's hard to say. It's hard to comprehend fully the motivations of our fellow man. But, I have long suggested that a portion of the enlightenment we find in our Masonic Journey is the perspectives of others. This highly inventive perspective inspires further thought and debate on the mechanics of the Craft, the history of our tenets, and how we should align with the world around us.



William Hiram Wood Ritual School, Part 1
May 12, 8:00 a.m. (no lodge breakfast)
Springfield Lodge, No. 219
7001 Backlick Road,
Springfield, Virginia 22150



LODGE BREAKFAST
June 9, 9:00 a.m. *Open to All!*
La Casa Restaurant
4551 Duke Street
Alexandria, Virginia 22304



St. John's Day Table Lodge (Stated)
June 12, 6:30 p.m. **Tickets \$25**
Alexandria Scottish Rite
1430 West Braddock Road
Alexandria, Virginia 22302



Grand Master's Official Visit
June 15, 6:00 p.m. **Tickets \$20**
Alexandria Scottish Rite
1430 West Braddock Road
Alexandria, Virginia 22302



Grand Master's Wreath Laying at the Tomb of the Unknown Soldier
June 16, Time TBA
Arlington National Cemetery
Arlington, Virginia 22211



William Hiram Wood Ritual School, Part 2
June 23, 8:00 a.m.
Alexandria—Washington Lodge, No. 22
101 Callahan Drive
Alexandria, Virginia 22301

Save the date!

HENRY KNOX FIELD MEMORIAL WREATH LAYING

Beginning with breakfast at the Washington Street United Methodist Church and concluding at the grave of the Female Stranger, 22 members, family, and guests honored Most Worshipful Henry Knox Field on Saturday, April 21.



Left: Wor. Froggett serves as Master of Ceremonies. Wor. Ken Reynolds holds the lodge gonfalon. *Right:* Bros. Clayton Mitchell, Senior Deacon, and Mark Boughner, Junior Deacon, place the wreath at MW Field's grave.



Above: HKF-JB with District and Grand Lodge leadership. L to R, Bro. Nelson Sanchez, Wor. Patrick Wood, Wor. Ken Reynolds, Bro. Mitchell, Wor. Froggett, Bro. Boughner, Bro. John Murawski II, RW Donald Strehle, Grand Senior Deacon, RW Bernard Laaken, DDGM, and Bro. Ron Markiewicz, Chaplain.



Left: Mrs. Anita Mitchell at the grave of the Female Stranger with Wor. Froggett.



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
ALEXANDRIA, VIRGINIA 22302
WWW.JBL187.ORG

Stated Communication:
Second Tuesday 7:30 p.m., Fellowship Dinner 6:30 p.m.