



HENRY KNOX FIELD JOHN BLAIR LODGE

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

FEBRUARY 2018

TRESTLEBOARD

Lodge Ritual School

February 6, 2018, 6:30 p.m.
Alexandria Scottish Rite

Fraternal Visit to Alexandria-Washington Lodge, No. 22

February 8, 2018, 6:30 p.m. (Dinner, followed by Stated)
George Washington Masonic National Memorial

Lodge Breakfast *(All are welcome)*

February 10, 2018, 9:00 a.m.
LaCasa Restaurant, 4551 Duke St, Alexandria, VA 22304

STATED COMMUNICATION

Charters Anniversary Night

February 13, 2018
Fellowship Dinner, 6:30 p.m., *All are welcome*
Communication, 7:30 p.m., *Master Masons*

District Ritual School

February 16, 2018, 7:00 p.m.
Alexandria-Washington Lodge, No. 22
George Washington Masonic National Memorial

Lodge Ritual School

February 20, 2018, 6:30 p.m.
Alexandria Scottish Rite

Message from the Master, p. 2; Officer Contact Information, p.3; What made Washington a Genius Leader?, p.4; February Enlightenment, p. 6

A MESSAGES FROM THE EAST

Brethren—

January was a fantastic start to the year. The Stated Communication and Lodge Breakfast were very well attended and we welcomed one man into the Craft while preparing three others for their Fellowcraft Degrees. Let's keep this momentum going. Thank you for your participation and support of YOUR lodge.

In accordance with Standing Resolution 1, February's Stated Communication will include a celebration of our historical charters. We seek to learn from and honor our pasts as we move forward as a unified lodge. I encourage everyone to attend dinner and the meeting and share your memories. If we do not share our traditions, we lose them.

Standing Resolution 1 also requires us to make a Fraternal Visit to Alexandria-Washington Lodge, No. 22, in February, honoring Illustrious Brother George Washington's Birthday. Thank you to those who signed up to attend at the January meeting. If you did not sign up and will be attending, please send me an email so that I can inform Rt. Wor. Underwood. Dinner in the dining room of the George Washington Masonic National Memorial will begin at 6:30, followed by the meeting at 7:30.

In the Master Plan/Program of Work presented at the December Stated Communication, I provided a budget that includes deficit spending. My goal, in our first year, is to establish a strong infrastructure. This includes building a new Lodge website and developing other materials that create community awareness about who we are. Wor. Jaime Flores is leading much of this effort, and the lodge is indebted to him for his time and talents. We hope to have a new website up and running by April.

At the Official Visit of the District Deputy Grand Master in January, you heard that there will be a one-day conferral in August. We all have differing opinions on one-day conferrals, but they are an excellent opportunity to welcome men to the Craft who lack the time or capacity to enter through the normal process. I encourage you to consider friends and family who might be interested in the Craft. Start bringing them to breakfasts and dinners so that the lodge can get to know them better.

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

FEBRUARY DISCUSSION

In honor of Illustrious Brother George Washington's birthday, consider this excerpt from a speech given by Reverend Richard C. Stazesky in 2000. The full speech is included in the University of Virginia's archive of Washington pPapers at <http://gwpapers.virginia.edu/history/articles/george-washington-genius-in-leadership/>.

WHAT MADE WASHINGTON A GENIUS AS A LEADER?



While no one can fully explain the factors that combined to produce a Washington, Lincoln, Plato, Luther, Edison, Einstein or any other monumentally transformational person, we do know some of the streams that formed, as it were, the mighty Washington river.

The first, of course, are the givens of life, that with which he was born. Most obvious were his physical characteristics – height, strength, energy and physical coordination. His brain or intelligence is also a given. Generally unmentioned as a given is temperament. His driving ambition, love of detail, patience, determination, sense of responsibility and other conspicuous traits that made him the person that he was are related to the temperament with which he was born.

Another contributory stream was that made up of family and friends – his parents, his brother Lawrence and the Fairfax family. His father was apparently a strong, humane, and entrepreneurial person. His mother was obviously a very determined, acquisitive, demanding mother. His brother was educated, cultured and militarily oriented. The Fairfaxes were courtly and very affluent. Something from all of these can be seen in Washington.

Religion contributes a great deal to explaining Washington's profound moral consciousness and morally sensitive conscience. While he was very reticent to express any personal religious views there can be no question that his religious convictions caused him very early, as he once said, he had "always walked a straight line." His serious participation in Freemasonry may also have contributed to his character.

Henry T. Tuckerman comments on this moral factor in Washington's life and its relation to his intelligence. "The world has yet to understand the intellectual efficiency derived from moral qualities – how the candor of an honest, and the clearness of an unperturbed mind attain results beyond the reach of mere intelligence and adroitness – how conscious integrity gives both insight and directness to mental operations, and elevation above the plane of selfish motives affords a more comprehensive, and therefore a more reliable view of affairs, than the keenest examination based exclusively on personal ability."

Washington's deep respect for every person and his never failing, except on very rare occasions, good manners and self control can be traced back in large part to his internalizing as a youth the 110 "Rules of Civility & Decent Behavior

in Company and Conversation.” He treated everyone in a courteous and respectful manner. Another stream entering this river was that Washington always sought to learn more in order to improve himself. He was a great listener, he was a keen observer of people and events, and he read far more widely and deeply than has been generally assumed.

He saw life as a theater in which we all play our parts and he certainly had in his mind the character that he wanted to play and did play. This does not imply any lack of personal integrity or a multi-polar personality. It does mean that George Washington, in a real sense, invented himself by creating an original model from several that he had in mind.

There were, at least, four such models that he used. One was the Roman model of Cato from Addison’s play “Cato” about a virtuous Roman. Washington saw the play many times, memorized parts of it and had it acted at Valley Forge. He also thought of Cincinnatus, the Roman farmer, who left the plough to lead the army that saved Rome and then went back to farming, refusing the role of “Dictator.” Another model was that of the Patriot King, who always had the people’s welfare at heart. A fourth model for Washington was Father.

In addition to these four major models, Washington experienced many other major figures who influenced him. There were the royal governors of Virginia, the landed gentry and their leaders with whom he lived and worked while in the Virginia House of Burgesses, and British generals Braddock and Forbes. Washington keenly observed them and learned from them all.

Even considering all these influences, models, and the givens in Washington’s life we still cannot fully comprehend what made him the George Washington whom we know through his writings, his achievements, and what was written about him. The best answer, I believe, is that the Washington whom we know is Washington, the Father of the Country, whom George Washington invented and portrayed. He was a genius in this creation as one part of his being a genius in leadership.



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 .

FEBRUARY 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.



THE SECOND LIBERAL ART RHETORIC

In its classical sense, *rhetoric* means the use of language to *persuade* an audience. The Roman teachers were acutely aware of the role of audience. Quintilian—who taught oratory in the early years of the Roman Empire—speaks of arguing before “judges” because an audience was likely to be a person/group that was going to make a decision on your proposal. The Romans divided rhetoric into five canons. The second canon, arrangement (*dispositio*), had to do with how an argument was structured.

Exordium (or introduction): Quintilian and Cicero believed that the purpose of an *introduction* was to win the trust of your audience. The introduction (*exordium*) of your argument is very important, but many fail to develop a compelling opening. To paraphrase Henry James, you should use your introduction to *reshape the reader* into a person who will be receptive to your ideas, so your introduction should be both engaging and appealing.

Narratio (statement of the facts): An account of the facts is necessary because you must convince your audience that you know the particulars surrounding the topic (*narratio*). If the audience is familiar with the issues already, your *narrative* should encourage them to consider your subject from a point of view uniquely your own.

Partitio (point of division): The purpose of the *narratio* is to set up the *partitio*, or the academic thesis that places on you a burden of proof. Your claim should be debatable and state politely but unequivocally where you stand on the issue.

Confirmatio (proofs or validation): A thesis requires validation (*confirmatio*). Proofs entail citing authors and their books, peer-reviewed publications, learned societies, government or university-level research, statistically sound surveys, applicable theories, philosophical systems, and classical traditions. Selecting the proper sources can seem overwhelming with all the information so easily accessible these days. However, it helps to think of yourself as a new participant in an ongoing discussion that began long before you joined in. Ask yourself, What are the important voices involved in this conversation? Which ones seem to compel my attention the most? This should help you select the best proofs to validate your argument.

Confutatio (rebuttal): Finally, your audience expects you to address points of view that run counter to your argument (*confutatio*). Failure to do so means that you risk someone bringing up these counterpoints. Arguments are rarely the statement of bald facts, so they have weaknesses that you need to address. For example, attorneys must rely on faulty witnesses and so raise the concerns about the integrity of testimony themselves rather than having the opposing attorney do it on cross-examination.



Seven Liberal Arts: Dialectia (Rhetoric)

1575 Cornelis Cort, Frans Floris
Engraving The British Museum, London

Peroratio (conclusion): Cicero argued the importance of reminding the audience of the main issues involved in your argument at the closing (*peroratio*). He also claimed that an ending could arouse sympathy for a speaker or his cause. Many believe that their conclusion should restate the points they made in the introduction. While reminding the audience of your key arguments is appropriate, each presentation is something of a journey where someone is invited to share in the traveling. As with all journeys, you want to offer some perspective at the end.

In *Julius Caesar*, Shakespeare has Mark Antony say at the funeral, “Bear with me./ My heart is in the coffin there with Caesar,/ And I must pause till it come back to me.” C.S. Lewis in *The Four Loves* talks about friends being “side by side, absorbed in some common interest.” As you lead an audience to the end of your shared journey, you want them by your side. Like Antony over the pyre of Caesar, you want them for a moment to pause.

Adapted from “*The Rhetoric of an Excellent Essay*” by Basil Chad Chisholm (Fall 2017, *Intercollegiate Studies Institute*). Chisholm is a professor of English and Media Communication at Southern Wesleyan University in South Carolina, where he specializes in the study of rhetoric, composition, and language. He is the author of several articles and books on a variety of topics, including literary criticism, pedagogy, local history, and film.



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.