



HENRY KNOX FIELD JOHN BLAIR LODGE

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

JUNE 2018

TRESTLEBOARD

Work in the Degrees:

Entered Apprentice Degree

June 5, 2018, 6:30 p.m.

Alexandria Scottish Rite

Called Master Mason's Meeting Scholarship Fund of Alexandria Awards Night

June 6, 6:00 p.m.

Open Lodge at ASR, then go to
T.C. Williams High School

Lodge Breakfast

June 9, 2018, 9:00 a.m.

All are welcome

LaCasa Restaurant, 4551 Duke
Street

STATED COMMUNICATION

June 12, 2018

St. John the Baptist Table Lodge
MM Lodge to open at 6:30, Table
Lodge at 6:45

All EAs, FCs, and MMs may attend.

\$25/person

RSVP to [fieldblair-](mailto:fieldblair-lodge349@gmail.com)

lodge349@gmail.com

Grand Master's Official Visit

June 15, 2018, 6:00 p.m.

Alexandria Scottish Rite

Tickets required, see *Worshipful
Master*

Lodge Ritual School

(Possible Degree Work)

June 19, 2018, 6:30 p.m.

Alexandria Scottish Rite

William Hiram Wood

Ritual School, Part 2

June 23, 2018, 8:00 a.m.

Alexandria—Washington Lodge, No.
22, GWMNM

Lodge Ritual School

(Possible Degree Work)

June 26, 2018, 6:30 p.m.

Alexandria Scottish Rite

MASONIC DISTRICTS 1A & 54

JOINT PICNIC

June 30, Noon

Elmer Timberman Lodge, No. 54

6911 Columbia Pike

Annandale

A MESSAGED FROM THE EAST

Brethren—

Every month is turning out to be a busy month this year!

First, thank you to everyone who has assisted with Degree Work, participated in our various activities, and attended our Stated Communications this year. We kind of jumped into being an active new Lodge feet first. The fruits of our labors are evident: 2 Fellowcrafts have returned their catechisms and are ready to be raised, 2 Fellowcrafts will follow very soon, 3 Entered Apprentices are working diligently on their first catechisms, 1 man has been elected to receive the degrees, and at least two more men are actively getting to know the lodge.

Second, thank you all for recognizing the importance of being active in our Community. The HKF donation to the Scholarship Fund of Alexandria last year has significantly raised awareness of the Lodge. Mayor Allison Silberberg and a number of City Council members have attended our events. I have received a number of invitations to attend other community events on behalf of the Lodge. Alexandria is taking note of the importance of having active Masons in their midst.

On Wednesday, June 6, the Henry Knox Field and Walter Scott Downs Scholarships will be awarded at T. C. Williams High School. We have received thank you notes from both recipients and look forward to being present as a lodge at the ceremony. In accordance with our Standing Resolutions, a Called Master Masons Lodge will open and then call to refreshment to travel over to the high school. Please attend this important event.

We have received additional requests from the community for support. Over the next month, at our many events, I will be seeking your feedback (either face-to-face or via email) on just how we should consider continued engagement with the community. Our approach needs to consider the time we ask of our members and possible fiscal ramifications. We also need to determine what return we expect on such an investment.

I know June is very busy and many of you likely have family vacations to throw into the mix of time obligations, but please attend everything that you can—especially our St. John's Day Table Lodge on June 12. We look forward to welcoming home Rt. Wor. Ron Norris as our guest speaker that evening. RSVP to the lodge email address right away. AND, I promise...in July, if at all possible, I will endeavor to minimize lodge activities outside of our Stated and Fellowship Dinner.

Sincerely & Fraternaly,



Message from the Master, p. 2; Officer Contact Information, p. 11;
Our Fiction Addiction, p. 3; June Enlightenment, p. 8

MAY DISCUSSION

This article from BBC presents an interesting argument on humanity's need and use for stories throughout history. Stories can convey a society's teaching, or serve as a repository of its collective memory. We as Freemasons use legends and allegories to convey the values and teachings. I invite you to read this article and contemplate whether some of the points it makes are applicable to the Craft.

—Bro. Erik Schultz, Senior Warden

Our fiction addiction: Why humans need stories

From fireside folk tales to Netflix dramas, narratives are essential to every society – and evolutionary theorists are now trying to figure out why, writes David Robson (May, 2018).



It sounds like the perfect summer blockbuster.

A handsome king is blessed with superhuman strength, but his insufferable arrogance means that he threatens to wreak havoc on his kingdom. Enter a down-to-earth wayfarer who challenges him to fight. The king ends the battle chastened, and the two heroes become fast friends and embark on a series of dangerous quests across the kingdom.

The fact that this tale is still being read today is itself remarkable. It is the *Epic of Gilgamesh*, engraved on ancient Babylonian tablets 4,000 years ago, making it the oldest surviving work of great literature. We can assume that the story was enormously popular at the time, given that later iterations of the poem can be found over the next millennium.

What is even more astonishing is the fact that it is read and enjoyed today, and that so many of its basic elements – including its heart-warming ‘bromance’ – can be found in so many of the popular stories that have come since.

Such common features are now a primary interest of scholars specializing in ‘literary Darwinism’, who are asking what exactly makes a good story, and the evolutionary reasons that certain narratives – from Homer’s *Odyssey* to *Harry Potter* – have such popular appeal.

Escapism?

Although we have no firm evidence of storytelling before the advent of writing, we can assume that narratives have been central to human life for thousands of years. The cave paintings in sites like Chauvet and Lascaux in France from 30,000 years ago appear to depict dramatic scenes that were probably accompanied by oral storytelling.



If you look across the cave, there will be a swathe of different images and there often seems to be a narration relating to a hunting expedition,” says Daniel Kruger at the University of Michigan – narratives that may have contained important lessons for the group. Some tales from the last Ice Age may even linger today.

Today, we may not gather around the camp fire, but the average adult is still thought to spend at least 6% of the waking day engrossed in fictional stories on our various screens.

From an evolutionary point of view, that would be an awful lot of time and energy to expend on pure escapism, but psychologists and literary theorists have now identified many potential benefits to this fiction addiction. One common idea is that storytelling is a form of cognitive play that hones our minds, allowing us to simulate the world around us and imagine different strategies, particularly in social situations. “It teaches us about other people and it’s a practice in empathy and theory of mind,” says Joseph Carroll at the University of Missouri-St Louis.

Providing some evidence for this theory, brain scans have shown that reading or hearing stories activates various areas of the cortex that are known to be involved in social and emotional processing, and the more people read fiction, the easier they find it to empathize with other people.

Palaeolithic politics

Crucially, evolutionary psychologists believe that our prehistoric preoccupations still shape the form of the stories we enjoy. As humans evolved to live in bigger societies, for instance, we needed to learn how to cooperate, without being a ‘free rider’ who takes too much and gives nothing, or overbearing individuals abusing their dominance to the detriment of the group’s welfare. Our capacity for storytelling – and the tales we tell – may have therefore also evolved as a way of communicating the right social norms. “The lesson is to resist tyranny and don’t become a tyrant yourself,” Kruger said.

Various studies have identified cooperation as a core theme in popular narratives across the world. The anthropologist Daniel Smith of University College London recently visited 18 groups of hunter-gatherers of the Philippines. He found nearly 80% of their tales concerned moral decision making and social dilemmas (as opposed to stories about, say, nature). Crucially, this then appeared to translate to their real-life behavior; the groups that appeared to invest the most in storytelling also proved to be the most cooperative during various experimental tasks – exactly as the evolutionary theory would suggest.

The Epic of Gilgamesh provides one example from ancient literature. At the start of the tale the King Gilgamesh may appear to be the perfect hero in terms of his physical strength and courage, but he is also an arrogant tyrant who abuses his power, using his droits to seigneur to sleep with any woman who takes his fancy, and it is only after he is challenged by the stranger Enkidu that he ultimately learns the value of cooperation and friendship. The message for the audience should have been loud and clear: if even the heroic king has to respect others, so do you.

In his book *On the Origin of Stories*, Brian Boyd of the University of Auckland describes how these themes are also evident in Homer's *Odyssey*. As Penelope



waits for Odysseus's return, her suitors spend all day eating and drinking at her home. When he finally arrives in the guise of a poor beggar, however, they begrudge offering him any shelter (in his own home!). They ultimately get their comeuppance as Odysseus removes his disguise and wreaks a bloody revenge.

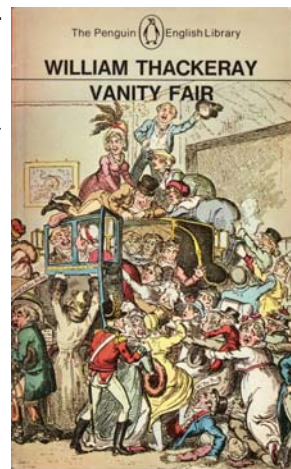
You might assume that our interest in cooperation would have dwindled with the increasing individualism of the Industrial Revolution, but Kruger and Carroll have found that

these themes were still prevalent in some of the most beloved British novels from the 19th and early 20th Centuries.

Asking a panel of readers to rate the principal characters in more than 200 novels (beginning with Jane Austen and ending with EM Forster), the researchers found that the antagonists' major flaw was most often a quest for social dominance at the expense of others or an abuse of their existing power, while the protagonists appeared to be less individualistic and ambitious.

Consider Jane Austen's *Pride and Prejudice*. The conniving and catty Miss Bingley aims to increase her station by cozing up to the rich-but-arrogant Mr. Darcy and establishing a match between her brother and Darcy's sister - while also looking down on anyone of a lower social standing. The heroine Elizabeth Bennett, in contrast, shows very little interest in climbing their society's hierarchy in this way, and even rejects Mr. Darcy on his first proposal.

William Thackeray's *Vanity Fair*, meanwhile, famously plays with our expectations of what to expect in a protagonist by placing the ruthlessly ambitious (and possibly murderous) Becky Sharp at the very center of the novel, while her more amiable (but bland) friend Amelia is a secondary character. It was, in Thackeray's own words, "a novel without a hero", but in evolutionary terms Becky's comeuppance, as she is ultimately rejected by the society around her, still signals a stark warning to people who might be tempted to put themselves before others.



Bonnets and bonobos

Evolutionary theory can also shed light on the staples of romantic fiction, including the heroines' preferences for stable 'dad' figures (like Mr. Darcy in *Pride and Prejudice* or Edward Ferrars in *Sense and Sensibility*) or flighty 'cads' (such as the dastardly womanizers Mr. Wickham or Willoughby). The 'dads' might be the better choice for the long-term security and protection of your children, but according to an evolutionary theory known as the 'sexy son hypothesis', falling for an unfaithful cad can have his own advantages since they can pass on their good looks, cunning and charm to his own children, who may then also enjoy greater sexual success.

The result is a greater chance that your genes will be passed on to a greater number of grandchildren - even if your partner's philandering brought you heartbreak along the way. It is for this reason that literature's bad boys may still get our pulses racing, even if we know their wicked ways.

In these ways, writers like Austen are intuitive evolutionary psychologists with a "stunningly accurate" understanding of sexual dynamics that would preempt our recent theories, Kruger said. "I think that's part of the key for these stories' longevity. [It's why] Jane Austen wrote these novels 200 years ago and there are still movies being made today."



There are many more insights to be gained from these readings, including, for instance, a recent analysis of the truly evil figures in fantasy and horror stories - such as Harry Potter's nemesis Lord Voldemort and Leatherface in *The Texas Chainsaw Massacre*.

Common features include a grotesque appearance appears to be designed to trigger our evolved fear of contagion and disease, and given our innate tribalism, villains often carry signs that they are a member of an “out-group” – hence the reason that so many Hollywood baddies have foreign accents. Once again, the idea is that a brush with these evil beings ultimately reinforces our own sense of altruism and loyalty to the group.

The novelist Ian McEwan is one of the most celebrated literary voices to have embraced these evolutionary readings of literature, arguing that many common elements of plot can even be found in the machinations of our primate cousins. “If one reads accounts of the systematic nonintrusive observations of troops of bonobo,” he wrote in a book of essays on the subject, *The Literary Animal*, “one sees rehearsed all the major themes of the English 19th-Century novel: alliances made and broken, individuals rising while others fall, plots hatched, revenge, gratitude, injured pride, successful and unsuccessful courtship, bereavement and mourning.”

McEwan argues we should celebrate these evolved tendencies as the very source of fiction’s power to cross the continents and the centuries. “It would not be possible to enjoy literature from a time remote from our own, or from a culture that was profoundly different from our own, unless we shared some common emotional ground, some deep reservoir of assumptions, with the writer,” he added.

By drawing on that deep reservoir, a story like the *Epic of Gilgamesh* is still as fresh if it had been written yesterday, and its timeless messages of loyal friendship remain a lesson to us all, 4,000 years after its author first put stylus to tablet.



David Robson is a freelance writer based in London. He is @d_a_robson on Twitter.

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.

JUNE 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.



Masonic Music: Haydn & Mozart

*By Bernard Gordillo
Indiana Public Media*



Many famous and influential figures from the 18th Century were Masons—musicians included. Among the handful of 18th-century composers who are known Freemasons is Joseph Haydn, who was inducted into the Lodge “Zur wahren Eintracht,” or “True Concord,” in February of 1785. Little is known about Haydn’s participation and interest in the Viennese Lodge that he was a member of. Scholars believe it was minimal at best. The only known composition that he wrote for a Masonic lodge was not for one in Vienna, but in Paris.

In 1786, Haydn received a lucrative commission to write six symphonies that were subsequently performed at the Parisian “Concert de la Loge Olympique.” In the tradition of many a Haydn symphony, three of the six Paris symphonies received nicknames such as the “the hen,” the queen,” and “the bear.”

In the same month that Haydn applied for membership to a Lodge, Wolfgang Amadeus Mozart was inducted into Freemasonry. On December 14, 1784, Mozart became a member of Lodge “Zur Wohltätigkeit,” or “Beneficence.” Unlike Haydn, Mozart was an active member of the Freemasons and wrote a number of works for them, including one entitled “Masonic Funeral Music,” which employed Masonic symbolism.

He also composed pieces for his musician friends who were also Masons such as the clarinetist Anton Stadler. Both the Clarinet Concerto and



Allegory of Music

1649 Laurent de La Hyre (French, Paris 1606–1656 Paris) oil on canvas
The Metropolitan Museum of Art, New York City

Clarinet Quintet were written for Stadler.

Arguably the most talked-about composition of Mozart's to honor the Freemasons in its use of symbolism is the opera "The Magic Flute," which incorporates the number three, a particularly important number in Masonic symbology. The use of the number three and other symbols are found in the overture as well as the "March of the Priests" and the aria "O Isis und Osiris."

MASONIC DISTRICTS 1A & 54 PICNIC
JUNE 30, NOON
ELMER TIMBERMAN LODGE, NO. 54
All are welcome!

Please join us!



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



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



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.