



November 2017

The Belmont Albion Lodge No.45 Newsletter

Vision Statement:

To prosper into the future.

Mission Statement:

The Belmont Albion Lodge No 45 shall practice the principles of freemasonry in all ways, to enhance education, knowledge and care for its members, attracting men of high quality, personal development and participation in our community.



United Grand Lodge of England - Celebrating 300 years at the Royal Albert Hall

YouTube link: <https://www.youtube.com/watch?v=XuCd0xCVJ-U>



Next Issue

Deadline:

15 December 2017

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"I will strive to live with love and care,
Upon the level and by the square"

Views from the East

Time is a constant. We all have the same number of hours per day in which to achieve and deliver what is expected of us, both by ourselves and by others. And a person's ability to commit to Lodge demands a sacrifice in time as well as in other areas for one's life.

We are blessed by the people we are surrounded with in Lodge, often recognising them by their skills at delivering charges, their punctuality and dedication, or their knowledge of things past. But often we overlook the biggest commitment being made in terms of their personal time.

Dale Carnegie is quoted saying "The world is full of people who are grabbing and self-seeking. So the rare individual who unselfishly tries to serves others, has an enormous advantage. He has little competition."

It is exciting to be involved a Lodge where a number of younger members have even younger families. But having young members brings with it a commitment to support them when family demands are distracting of their attention. The same can be said when time required at work impacts the team and their expectations around upcoming Lodge activity.

I am always pleasantly surprised at a willingness for our members to step in and support their Brethren when needs must. We must all be grateful and vigilant in acknowledging their support and clearly express our thanks, publicly and privately, for their desire to place the needs of others over themselves. This must surely be at the heart of a tight team and a great Lodge, and I feel we are blessed with both.

WM Sean Neely



Master's Calendar

21 Nov - "Speaking on your feet" training pt1

27 Nov – Thank you visit to St. Andrew Lodge 418 S.C.
Festival of St. Andrew

28 Nov – "Speaking on your feet" training pt2

5 Dec - Standing Committee Treasurer and Tyler Nominatio

From the Editor

“If you have knowledge, let others light their candles at it”. –Margaret Fuller

While the brethren were rehearsing their rituals in the last month, I had a quiet time sitting back and anticipating my 3rd degree. It was also during the time I was on parental leave and the new addition to the family brought with her a much-needed time away from work to reflect and deliberate on my masonic journey so far and contemplate on my future steps. I truly enjoyed my 3rd degree and I want to thank all the brethren in putting an immense effort in initiating me, guiding me through the fellow craft degree and finally raising me. I have been thinking about my journey and the following quote sums it up:

“Maybe, the journey isn’t about becoming anything. Maybe, it is about unbecoming everything that isn’t really you so that, you can be who you were meant to be in the first place.”

We don’t have much news in this edition, perhaps a good time to think about the content and

direction for the newsletter in 2018. In the survey that I sent out in September, it was apparent that brethren want more educational pieces. I will be in touch again asking what topics brethren would like covered. Once I have a list of topics, I will discuss with the brethren and seek their contribution. The idea is to foster more engagement and contribution to the newsletter. We have so many knowledgeable brethren and it would be a shame missing on their contribution for “if you have knowledge, let others light their candles at it”. It would also be great to have news and reports of visits, masonic events and life in general from the brethren. This is your newsletter, don’t be shy!

Happy reading

Editor
(ba45.editor@gmail.com)



Speaking on your feet

The ability to speak well to an audience not only not only makes a great difference to the quality of our meetings, but also is a valuable assist in Private life.

One of the requirements of a lodge listed in the famous 'Schaw Statutes' of 1558/9, was to teach the skills of Public Speaking. The Belmont Albion Lodge agrees with these thoughts from the past, so a 'Speaking on your Feet' Course will be held on consecutive Tuesdays 21st and 28th November.

During the first evening, we will talk about skills and the tricks of the trade.

Thoughts about where to speak from, hanging off the back of your chair, standing in the middle of the room, the presentation of Toasts, Educational papers, and much more. The following week we will put some of these skills in to practice, We hope to see you each week, but ask you to please advise David Barr (barrdd@orcon.net.nz) ASAP that you will be there, so that a suitable quantity of Course material can be arranged.

VW Bro Keith Eaglesome



What is it that was hidden?

Our ritual was largely penned by the Rev Dr Anderson in 1721. He was ordered by Grand Lodge to “digest the old Gothic Constitutions in a new and better method.” He had lost money in the South Seas Bubble -a British joint-stock company founded in 1711 to consolidate and reduce the cost of national debt (ie a rort). It had a monopoly to trade with South America, hence its name. But bubbles are wont to burst, so Anderson was probably keen to do the job for Grand Lodge. It took him a little over a year and was accepted after three months’ Grand Lodge consideration. A second, more flowery, edition was produced in 1738. It was later subjected to a revision by William Preston and the extra degree introduced: We would recognise it easily.

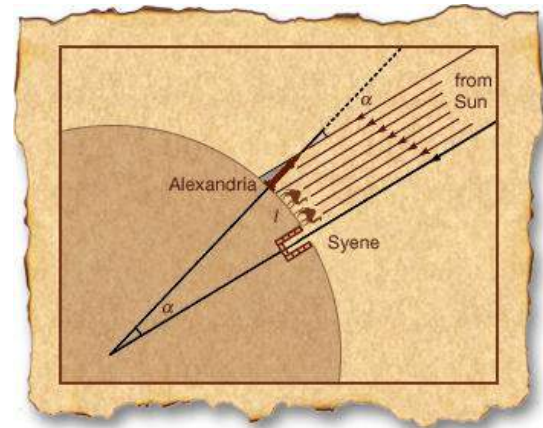
To get back on to my topic: In the early stages of his education, the young Freemason is not only charged to make the Liberal Arts and Sciences his future study, but also there is mention of the hidden mysteries of nature and science. From this we may wonder if the good writers Anderson and Preston may have hidden something in the ritual in the hopes that we (and nobody else) will find it. Seek and ye shall find!

This is all very well, but in one of the prayers, the chaplain asks “that the rays of Heaven shed their benign influence over us, to enlighten us in the ways of nature and science”. Consider this, along with the fact that one of the principal officers of the lodge is said to be marking the sun at its meridian. He even has a column to erect as well as a plumb rule to verify that it is erect.

So let’s wind the clock back to 240 BC when the Greek astronomer Eratosthenes made the first surprisingly accurate measurement of the size of the earth. He was librarian of the world’s largest library in Alexandria (remember that printing was not in vogue for another 1617 years so this was a huge body of written work and knowledge).

Alexandria was near the mouth of the River Nile. In Southern Egypt, Eratosthenes knew, that on a

certain day each year in the town of Syene (Greek name) or Aswan; there was no shadow in the bottom of one of the town’s wells. On the same day in Alexandria, he measured the shadow of the sun cast by a vertical column he erected. It was approximately seven degrees. This implied, to his astute mathematical mind, that the earth was round and not flat.



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Eratosthenes reasoned that seven degrees was about 1/50th of a complete circle (360 degrees) and that this would represent the angular distance between Syene and his home city of Alexandria measured at the earth’s centre. (Centre ring any bells?)

Moreover, he reasoned that seven degrees was about a fiftieth of a circle and that this represented the angular distance between the two towns. All he had to do was get some willing soul to pace out the distance between the two cities, and multiply it by 50, that this was the circumference of the earth. He wasn’t too far out as it proved.

Verily, Eratosthenes had allowed the sun to shine its benign influence on him.

QED.

W Bro Russell War

The sublime degree of a master mason

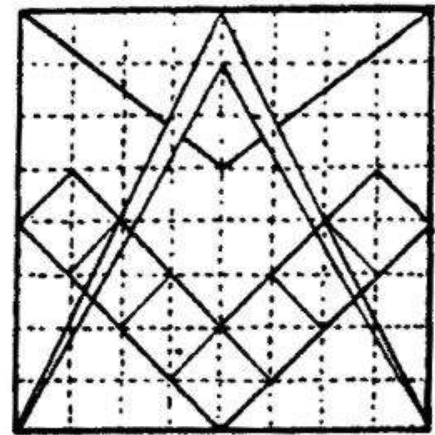
word is from the Latin *Sublimis*, meaning lofty, an allusion properly expressive of the teaching in the final symbolic ceremony of our ancient Craft. The Third Degree is called the Sublime Degree of a Master Mason, in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the eighteenth century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, probably, in the original Prestonian lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the Exalted," but not of "the Sublime" Degree. Webb, who leased his lectures on the Prestonian system, applies no epithet to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable" and forty years ago the epithet "high and honorable" was used in some of the instructions of the United States.

The first book in which we meet with the adjective sublime applied to the Third Degree, is the Masonic Discourses of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his *Freemasons' Library*; and about the same time Jeremy Cross, the well-known lecturer, introduced it into his teachings, and used it in his hieroglyphic Chart, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called the Sublime Degree of a Master Mason.

The word sublime was the password of the Master's Degree in the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his *Recueil Précieux*, or *Choice Collection* (i, page 91), makes the following singular remarks:

"For a long time a great number of Masons were unacquainted with this worth and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's Password the Latin word *Sublimis*, which the French, as soon as they received Masonry, pronounced *Sublime*, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it *sublime*, which they said signified excellence. Others, who followed, surpassed the error of the first by printing it *Giblos*, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a Significant word of the Third Degree, and its modern employment as an epithet of the same Degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the expression. Source: Mackey's *Encyclopedia of Freemasonry*



Masonic men of influence

Goethe

Johann Wolfgang Goethe was born in Frankfurt-on-Maine on August 29, 1749. He joined Amalia Lodge in March of 1780, ten years after Lessing. Goethe had a great respect for Lessing and this could be the reason he became a Mason. Goethe is considered to be the greatest of German poets, and is often compared to Shakespeare. So much of Goethe's writings are inspired by Masonic teachings. His novel *The Society of the Tower* "is evidently based on the many Freemasons' lodge which grew up in eighteenth-century Germany, and which played a not unimportant part in its social and cultural life." - Goethe also wrote several Masonic poems. His most popular is *Mason Lodge*:

The Masons's ways are A Type of Existence
And his persistence Is as the days are
Of men in this world. The future hides it

Gladness and Sorrow, We press still thorow,
Naught that abides in it Daunting us - onward.
And Solemn before us Veiled, the dark portal,

Goal of all mortal; Stars are silent o'er us
Graves under us silent. While earnest thou gazest
Comes boding of terror, Comes phantasm and error

Perplexes the bravest With doubt and misgiving.
But heard are the voices - Heard are the Sages,
The Worlds and the Ages; "Choose well; your choice
is

"Brief and yet endless; "Here eyes do regard you
"In eternity's stillness; "Here is all fullness,
"Ye have to reward you, "Work, and despair not."

This is a beautiful poem about the Masons' immortality, journey through life, and his freedom to choose a good life.

His most important Masonic work is his drama *Faust*. "It is a magnificent work that is probably the finest of the romantic plays." -14- *Faust* is about Goethe's life, and is written at different periods of his life. Throughout the tragedy there is a struggle between good and evil just as there is in the Masonic initiatory drama. "It is here that the keen student of Freemasonry and the lover of Goethe find so many contacts between mind of the poet and teachings of the Fraternity. As in the *Legend of Hiram Abif*, *Faust* at last finds that evil may not forever strive successfully with good; his final and greatest satisfaction is not in selfish pleasure, which means death for the soul, but in work for humanity. -15- *Faust* and Lessing's son's in the "Parable of the three Rings" learn that true satisfaction comes from helping humanity, and not from selfish pleasure. *Faust* and *Hiram* are not unlike either. Both overcome evil and learn that the "divine is always within humanity do we but seek far enough." -16- *Faust* also learns that good will triumph over evil in the end.

Soon after Mozart's (also a Freemason) operatic stage success of the *Magic Flute* Goethe also brings Masonic effects to his play *Gross-Kaphta* by combining "the subject of the 'Grand-Master' of an 'Egyptian' society on the lines of the freemasons." -17- Goethe died on March 22, 1832. His last words are perhaps most telling about Goethe as a Freemason and as a writer. His last words were "More light!" - 18-

Source: Matthew M. Ryder, *Goethe, Lessing, and Schiller: German Dramatists, Freemasons, Poets, and Romanticists*, October 14, 1999.



Johann Wolfgang von Goethe; 28 August 1749 – 22 March 1832)

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