

# The Pentagram.

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The Official Gazette of the  
District Grand Lodge of the  
Eastern Archipelago and  
Masonic Magazine of the E. A.

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## MASONIC DIARY.

The following is a list of stated meetings only. When the day of a regular meeting falls on a Sunday, or a holiday, the meetings are entered a day earlier, but it should be understood that such meetings may, optionally, be held a day later. Names in heavy type indicate installation meetings.

DATE.	FEBRUARY.	MARCH.	APRIL.	DATE.
1	Edaljee Khory, M.M.M.	Klang	St. George R.A. Chapter	1
2	Klang Kinta Negri Sembilan Makepeace	..... Kinta Negri Sembilan Makepeace	..... Prince of Wales ..... .....	2
3	.....	.....	Klang	3
4	.....	.....	Edaljee Khory, M.M.M.	4
5	<b>St. George Chapter</b>	.....	<b>Kinta</b>	5
6	Royal Prince of Wales	Royal Prince of Wales	Negri Sembilan Makepeace	6
7	.....	Dalhousie	.....	7
8	Napier	<b>Napier</b>	.....	8
9	Elliot	Elliot	.....	9
10	.....	.....	Perak Jubilee	10
11	.....	.....	.....	11
12	Zetland	Zetland	Zetland	12
13	Perak Jubilee	Perak Jubilee	Napier	13
14	.....	.....	.....	14
15	.....	.....	.....	15
16	Read	Read	.....	16
17	.....	.....	.....	17
18	.....	.....	.....	18
19	.....	.....	Eastern Gate	19
20	.....	Victoria Jubilee	.....	20
21	Eastern Gate	Eastern Gate	Read	21
22	.....	.....	.....	22
23	St. George	St. George	.....	23
24	.....	.....	<b>St. George</b>	24
25	.....	.....	.....	25
26	.....	.....	.....	26
27	.....	.....	.....	27
28	.....	.....	Selangor R.A. Chapter	28
29	.....	.....	.....	29
30	.....	.....	.....	30
31	.....	.....	.....	31

## LODGES AND BODIES MEETING IN THE DISTRICT.

### UNDER GRAND LODGE OF ENGLAND.

#### DISTRICT GRAND LODGE OF THE EASTERN ARCHIPELAGO.

<i>Dist. G.M.</i> —F. M. Elliot	<i>Secretary</i> —H. Carpmael
<i>Deputy Dist. G.M.</i> —W. F. Nutt	
<i>P.D.B.G.P.</i> —A. W. Bean	<i>P.D.B. of B.</i> —F. Apps
ZETLAND, No. 508, Singapore	
<i>Master</i> —W. J. Garcia	<i>Secretary</i> —T. O. Mayhew
ST. GEORGE, No. 1152, Singapore	
<i>Master</i> —H. R. W. Lobb	„ H. G. Wightwick
ROYAL PRINCE OF WALES, No. 1555, Penang	
<i>Master</i> —A. J. Plumb	„ A. S. Wilson
PERAK JUBILEE, No. 2225, Taiping	
<i>Master</i> —A. J. King	„ C. Ross McLeod
READ, No. 2337, Kuala Lumpur	
<i>Master</i> —S. Morgan	„ A. C. Hayton
ST. MICHAEL, No. 2933, Singapore	
<i>Master</i> —A. W. Still	„ W. Craig
EASTERN GATE, No. 2970, Singapore	
<i>Master</i> —G. Coombes	„ J. G. Barrett
KINTA, No. 3212, Ipoh	
<i>Master</i> —H. L. Armstrong	„ H. J. Markes
KLANG, No. 3369, Klang	
<i>Master</i> —C. Hammond Smith	„ W. Ansley-Young
NAPIER, No. 3418, Teluk Anson	
<i>Master</i> —H. M. Hodges	„ R. Hodgson
NEGRI SEMBILAN, No. 3552, Seremban	
<i>Master</i> —G. H. Harrop	„ J. R. Delmege
ELLIOT, No. 3557, Malacca	
<i>Master</i> —T. W. Main	„ C. V. Beilby.
MAKEPEACE LODGE, No. 3674	
<i>Master</i> —F. A. Punter	„ A. W. Maxwell

### SUPREME GRAND CHAPTER OF ENGLAND.

#### DISTRICT GRAND CHAPTER OF THE EASTERN ARCHIPELAGO.

<i>G. Superintendent</i> —F. M. Elliot	<i>Scribe E.</i> —H. Carpmael
DALHOUSIE, No. 508, Singapore	
<i>Principal Z.</i> —A. J. Amery	„ W. S. Elmslie
ST. GEORGE, No. 1152, Singapore	
<i>Principal Z.</i> —B. Ball	„ W. C. Phipps
VICTORIA, JUBILEE, No. 1555, Penang	
<i>Principal Z.</i> —A. S. Wilson	„ J. C. Pattison

## Supreme Grand Chapter of England—(Contd.)

PERAK, No. 2225, Taiping

*Principal Z.*—R. Cox*Scribe E.*—E. Wallace

SELANGOR, No. 2337, Kuala Lumpur

*Principal Z.*—H. Redfearn Shaw

,, F. A. Punter

KINTA, No. 3212, Ipoh

*Principal Z.*—W. Frew

,, F. U. Corbett

## GRAND LODGE OF MARK MASTER MASONS OF ENGLAND.

EDALJEE KHORY LODGE, Singapore

*W.M.M.*—F. G. Bourne*Secretary*—H. Carpmael

BATU BERTANDA, Kuala Lumpur

*W.M.M.*—

,, J. Graham

GOTTLIEB LODGE, Penang

*W.M.M.*—J. C. Pattison

,, A. S. Wilson

PERAK LODGE, Taiping

*W.M.M.*—E. Wallace

,, W. Stuart

## SUPREME COUNCIL OF THE A. &amp; A. R. FOR ENGLAND.

MOUNT CALVARY IN THE EAST ROSE CROIX CHAPTER, Singapore

*M.W.S.*—C. Henly*Recorder*—B. Ball

## DISTRICT GRAND LODGE.

Minutes of the Half Yearly Communication of District Grand Lodge held at Freemasons' Hall, Penang, under the banner of Lodge Royal Prince of Wales No. 1555, E.C., on Friday, November 9th, 1917, and opened in due form at 7-30 p.m., the following Brethren being present:—

### Officers.

Rt. Wor. Bro. F. M. Elliot	- <i>D.G. Master.</i>
Wor. Bro. W. F. Nutt	- <i>D.D.G. Master.</i>
,, R. Owen	- <i>as D.S.G. Warden.</i>
,, J. C. Pattison	- <i>as D.J.G. Warden.</i>
Bro. Keppel Garnier	- <i>D.G. Junior Chaplain.</i>
Wor. Bro. A. J. King	- <i>as D.G. Registrar.</i>
,, A. S. Wilson	- <i>as D.G. Treasurer.</i>
,, J. G. Allen	- <i>as Pres. Bd. of G.P.</i>
Bro. A. F. M. Price	- <i>as D.G. Secretary.</i>
Wor. Bro. F. A. Punter	- <i>as D.G.S. Deacon.</i>
,, E. Wallace	- <i>D.G.J. Deacon.</i>
,, F. Fletcher	- <i>D.G. Supdt. of Works.</i>
,, H. R. Shaw	- <i>D.G.D. of C.</i>
Bro. G. H. Harrop	- <i>as D.A.G. D. of C.</i>
,, A. J. Plumb	- <i>as D.G. Sword Bearer.</i>
,, E. J. Brownings	- <i>as Standard Bearer.</i>
Wor. Bro. D. C. van Leeuwen Boomkamp	- <i>D.G. Organist.</i>
Bro. A. Stewart	- <i>as D.A.G. Secretary.</i>
Wor. Bro. R. W. Meredith	- <i>as Pursuivant.</i>
Bro. F. U. Corbett	- <i>as Assist. Pursuivant.</i>
,, J. M. Daly	- <i>as D.G. Steward.</i>
,, W. Stuart	- <i>as D.G. Steward.</i>
,, C. H. Nicol	- <i>as D.G. Steward.</i>
,, G. Low	- <i>as D.G. Steward.</i>
,, P. H. le Sueur	- <i>as D.G. Steward.</i>
,, C. Baugh	- <i>D.G. Tyler.</i>

### Members.

Wor. Bros. R. H. Pinhorn, Ben. Mitchell and A. S. Wilson  
No. 1555; Wor. Bro. W. Frew, No. 3212.

### Visitors.

Bros. A. West, P. Pedley, C. G. Butcher, H. J. Bonge, E. J. McLernon, W. H. Marshall, J. N. Hunt, D. A. Alexander, A. Sarkies, R. Alexander, No. 1555; Bro. J. Pitt, No. 2970; Bro. A. Stewart, No. 3369; Bro. W. Low, No. 486; Bro. E. P. Smith, No. 229; Bro. B. Cornelious, No. 2527; Bros. J. G. Rees, R. G. Andrews, W. A. Ward, No. 1003, S.C.

The Summons and Agenda were read.

The minutes of the Regular Meeting held in Singapore on May 10th, 1917, having been circulated, were taken as read and confirmed.

The call of the Roll of the Lodges in the District was responded to as follows:—

Lodge Zetland in the East, No. 508—2 members.  
 Lodge St. George, No. 1152—1 member.  
 Lodge Royal Prince of Wales, No. 1555—20 members.  
 Lodge Perak Jubilee, No. 2225—4 members.  
 Lodge Read, No. 2337—5 members.  
 Lodge St. Michael, No. 2933—1 member.  
 Lodge Eastern Gate, No. 2970—4 members.  
 Lodge Kinta, No. 3212—2 members.  
 Lodge Klang, No. 3369—1 member.  
 Lodge Napier No. 3418—1 member.  
 Lodge Negri Sembilan, No. 3352—1 member.  
 Lodge Elliot, No. 3557—1 member.  
 Lodge Makepeace, No. 3674—1 member.

The following Reports were laid before District Grand Lodge

United Grand Lodge, 6th December, 1916, 7th March, 25th April, 6th June and 5th September, 1917.

District Grand Lodge of Queensland, 7th March, 6th June and 5th September, 1917.  
 „ „ Bengal, 24th June and 2nd July, 1917.  
 „ „ Ceylon, 30th May, 1917.  
 „ „ Central South Africa, 28th March and 27th September, 1917.  
 „ „ Nigeria, 25th November, 1916 and 31st March, 1917.

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District Grand Lodge of Transvaal,	14th October, 1916 and 30th April, 1917.
„	„ Auckland, 6th March, 1917.
„	„ Malta, 1917.
„	„ Jamaica, 25th January, 27th July and 27th September, 1916.
„	„ Japan, 8th and 23rd June and 3rd March, 1917.
„	„ Newfoundland, 1916 and 1917.
„	„ Wellington, 12th July, 1917.
„	„ Madras, 11th August, 1917.
„	„ South America, 23rd July, 1917.

Letters of Apology and Telegrams were read from Members unable to attend.

The report of the Vice-President of the District Board of General Purposes (Wor. Bro. A. W. Still) was read (Appendix B).

On the proposal of Wor. Bro. R. W. Meredith, seconded by Wor. Bro. A. S. Wilson, the report was received, accepted and ordered to be entered in the Minutes.

The R. W. the District Grand Master addressed the Brethren on the progress of Freemasonry in the District, and expressed satisfaction that every Lodge in the District was represented at that meeting.

He referred sympathetically to the death of R.W. Bro. Samuel Dunlop, c.m.g., second D.G. Master of the D.G. Lodge of the Eastern Archipelago.

He stated that he had been asked by the D.G. Treasurer to impress upon Lodge Treasurers the desirability of prompt payment of dues and of allowing for exchange, etc., in making such payment.

He announced that a petition had gone home for sanction to open a Lodge at Sungei Patani, in Kedah. He expressed the hope that the ceremony of consecration would take place at an early date, and that as many Brethren as possible would attend.

He mentioned a grant of £50 to the relatives of the late Bro. Botteler.

District Grand Lodge was closed in due form at 8 p.m.

APPENDIX A.  

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DISTRICT GRAND LODGE OF THE EASTERN  
ARCHIPELAGO.RT. WOR. BRO. FREDERICK MITCHELL ELLIOT,  
DISTRICT GRAND MASTER.

DISTRICT GRAND SECRETARY'S OFFICE,

FREEMASONS' HALL,

*Singapore, 9th October, 1917.*

DEAR SIR AND BROTHER,

You are requested to attend the Regular Half-yearly Communication of the District Grand Lodge of the Eastern Archipelago, to be held at Freemasons' Hall, Penang, under the banner of Lodge Royal Prince of Wales, No. 1555, E.C., on Friday, 9th November, 1917, at 9 p.m.

I am, Dear Sir and Brother,

Yours faithfully and fraternally,

HAROLD CARPMAEL,

*P.D.G. Treasurer,**District Grand Secretary.*

*All master Masons who are Subscribing Members of a Lodge in the District are invited to be present.*

**Agenda.**

1. To read and, if approved, confirm the Minutes of the last Regular Meeting, held on 10th May, 1917.
  2. To call over the Roll of the Lodges of the District.
  3. To receive the report of the President of the District Board of General Purposes.
  4. General.
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**APPENDIX B.**

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FREEMASONS' HALL,

COLEMAN STREET, SINGAPORE,

7th November, 1917.

*To the Right Worshipful*

*District Grand Master of the Eastern Archipelago.*

DEAR SIR AND RIGHT WORSHIPFUL BROTHER,

I have the honour to present the report of the District Board of General Purposes for the half-year, May to December, 1917.

The customary meetings were held in accordance with the Bye-laws, the business being of a routine character.

At the meeting in November reference was made to the alleged action of a Lodge in the District canvassing Sister Lodges on behalf of the dependents of a deceased Brother.

The Board were strongly of opinion that such action should be discouraged, and that all applications for relief should be made to the District Board of Benevolence, although there was no objection to any Lodge making a special effort on behalf of the dependents of one of its own members.

The Minute Book is forwarded herewith.

I have the honour to be,

Yours faithfully and fraternally,

A. W. STILL,

*Vice-President of the District Board of General Purposes.*

## DISTRICT GRAND CHAPTER.

Minutes of the Half-yearly Convocation of District Grand Chapter held at Freemasons' Hall, Penang under the banner of Victoria Jubilee Chapter No. 1555, E.C., on Friday, 9th November, 1917, at 6-30 p.m.

### Officers.

M. E. Comp.	F. M. Elliot	-	<i>D.G. Superintendent.</i>
,,	W. F. Nutt	-	<i>D.G. 2nd Principal.</i>
,,	A. S. Wilson	(acting) -	<i>D.G. 3rd Principal.</i>
Ex. Comp.	C. H. Nicol	,,	<i>D.G. Scribe E.</i>
,,	J. C. Pattison	,,	<i>D.G. Scribe N.</i>
,,	B. E. Mitchell	,,	<i>D.G. Treasurer.</i>
M. E. Comp.	E. Wallace	,,	<i>D.G. Registrar.</i>
Ex. Comp.	F. Fletcher	,,	<i>D.G. Prin. Sourn.</i>
,,	R. W. Meredith	,,	<i>D.G. 1st Assist.</i>
Comp.	G. H. Harrop	,,	<i>D.G. 2nd Assist.</i>
,,	F. A. Punter	,,	<i>D.G. Sword Bearer.</i>
,,	A. F. M. Price	,,	<i>Standard Bearer.</i>
M. E. Comp.	H. Redfern Shaw	,,	<i>Dir. of Cer.</i>
,,	R. Owen	,,	<i>Assist. Dir. of Cer.</i>
Comp.	C. Baugh	-	<i>D.G. Janitor.</i>

### Members.

M. E. Comps. J. G. Allen, and W. A. Ward, No. 1555; M. E. Comp. W. Frew, No. 3212.

### Visitors.

Comps. J. M. Daly and E. J. Brownings, No. 508; Comps. R. G. Andrews, R. Alexander, J. N. Hunt, E. J. McLernon, A. J. Plumb, A. West, W. H. Marshall, No. 1555; Comp. A. Stewart, No. 2337; Comp. F. U. Corbett, No. 3212; Comp. E. P. Smith, No. 218, S.C.

The Roll of the Chapters in the District were then called, the following being represented.

- Dalhousie Chapter—No. 508.
- St. George Chapter—No. 1152.
- Victoria Jubilee Chapter—No. 1555.
- Perak Chapter—No. 2225.
- Selangor Chapter—No. 2337.
- Kinta Chapter—No. 3212.

The Minutes of the Regular Convocation held at Singapore, on 10th May, 1917, having been printed and circulated were taken as read and confirmed.

Letters were received from several Companions expressing their apologies and regret at being unable to be present.

Comp. Corbett on behalf of Kinta Chapter apologised for the delay in sending in the returns, for which they had received censure from District Grand Chapter, and stated that in future the returns would be sent in without delay. The District Grand Superintendent replied that it was of the utmost importance that these returns should be rendered at the proper time, and strongly drew the attention of Principals and Scribes E. to this point.

The District Grand Superintendent gave notice of motion that it would be proposed at the next Regular Convocation that the sum of \$700 be voted to the Board of Benevolence.

There being no further business the Chapter was closed in due form.

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## IS FREEMASONRY A RELIGION?

At the Regular Meeting of Lodge St. Michael, No. 2933, E.C., held at the Masonic Hall, Singapore, on July 28th, 1917, Wor Bro. A. W. Still, Senior Warden, being in the Chair, the following paper was read by Wor. Bro. F. G. Bourne, P. M., D. Assist. G. S., on the question "Is Freemasonry a Religion?":—

Brethren, the answer to the question which I have chosen as the title of my paper this evening is assuredly No. Yet there are those who conceive that after their profession of a belief in the Great Architect of the Universe, Freemasonry provides them with all that their moral outfit needs. "A good Freemason," say those of our Brethren who argue thus, "is as good a man as you will find anywhere,"—in other words Freemasonry is their religion and the precepts of Freemasonry their rule of life. Needless to say neither charges nor authoritative statements

about Freemasonry make any such claim as this; and the object of my paper this evening is to try and set out briefly, but plainly, that Freemasonry although distinctly religious is not a religion.

Let us first consider what we mean by a religion. The word "religion" is derived from the Latin "religio," a word whose first meaning is scrupulousness and secondary meaning conscientiousness and fidelity. Seeing that these qualities are chiefly exhibited in connection with those things of which—only imperfectly understood—we stand in awe, a further meaning, which has become almost universal, has been derived, namely that religion is a faith in, and reverence for, the Unseen.

Speaking in general terms, a religion is the possession of a rule of life, not necessarily the rule itself; and a religious man is he who founds his moral conduct upon rules derived from some source (usually supernatural) in whose authority he has faith.

It is, therefore, the essence of all religion that there should be faith in that which is neither seen nor understood; and it is the essence of all religious life that its conduct should travel along certain indicated lines, in other words faith and principle.

This definition includes the superstition of the savage, the fatalism of the Mohammedan, the resignation of the Buddhist and the "other worldliness" of the Christian. Outside these there are the Agnostic, who admits reasonable lines of conduct, but says he cannot distinguish them, in spite of much anxious search; and the atheist, who denies the existence of any supreme being at all, and whom our antient charges describe as the "stupid atheist."

While admitting the goodness of many men who do not profess any known form of religion, it is a fairly stiff assumption to say that they owe it to Freemasonry. Freemasonry requires that all candidates for initiation must be just, upright and free men of mature age, sound judgment and strict morals; and they must declare their belief in an unseen and intelligent Supreme Being before they are even allowed to see what a Freemasons' Lodge is like.

But how was their life governed up to that point? Possibly the precepts of their youth—instilled into them by fear—become instinctive; but that assumption does not help us, because we ask who instilled those precepts and whence did they get them? One thing is certain, that

admission into Freemasonry did not bring with it a moral sense that was previously absent. Freemasonry is a light, and a light may serve to illumine what was previously an indistinct, possibly a dark path, but the possession of a light will not create the path—it only reveals it. Nor will it show us what is not there. And so we do not claim for Freemasonry that it will make a bad man good. It will assist a good man in becoming better, it will make his path easier. It surrounds him with healthy companionship, it invests the old precepts with new points of interest.

It is quite true that our obligations comprise injunctions as to moral conduct, and our Ritual invites us to certain beliefs, but these are not put before the Freemason as containing anything new—they simply affirm what is supposed to be familiar to him. For what say our Antient Charges:—Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth and practises the sacred duties of morality. Again, before the candidate takes his first obligation he is assured that in his obligation there is nothing incompatible with his moral, civil or religious duties.

Further, at every point of moral injunction, Freemasonry appeals to a higher authority. Even if we speak of the light of Freemasonry, does not Freemasonry itself appeal to other lights, one great Light in particular? Why should our Brother prefer to illumine his path with the feeble rays of a reflected light when the Craft itself directs his attention to the Light whence it derives its own rays?

Every religion of any worth as a moral force and direction must have a living basis. So far is this admitted that all the recognised religious systems of the world bear the names of their respective founders. And, more than that, the sub-divisions of religions which bring us into the region of what is called "denominationalism" display similar features—Wesley, Calvin, Luther, are examples, as far as the divisions of Christianity are concerned. The religious beliefs of Greek, Roman and Egyptian had no such basis, nor had the beliefs of the savage; and that is why, when confronted by, and brought into competition with, the faith that once palpitated in a human breast, they crumbled away. And this brings us to a further point. Such religions as those of Mohammed, Buddha and Confucius—once very much alive—are now sterile, and, on their merits, make no progress. These faiths are sterile because they are founded on the memory of dead men. The Christian religion is strengthening its hold on the human race because it is founded on a living Redeemer.

Now, Freemasonry has no such living germ, nor ever had. It is a peculiar system of morality, veiled in allegory and illustrated by symbols. It is a system, not a faith; and it is a peculiar system, because it assists our preception of its teaching by means of certain concrete symbolism. Or as one of our lectures say "Freemasonry having a noble object in view, namely, the cultivation and improvement of the human mind, may justifiably be called a science, although its lessons for the most part are veiled in allegory and illustrated by symbols, inasmuch as veiling itself under the terms of the former, it inculcates principles of the purest morality.

So far we have been concerned to prove that Freemasonry is neither a religion nor an adequate substitute for one; but we are quite prepared to admit, even to claim, that it is a valuable help, and that the Freemason may find it easier to practise every moral and social virtue than he who has not yet seen the light. In other words, the Craft is distinctly religious although not a religion.

In support of this claim we may, first of all, refer to the Ritual. The very first condition of admission to the Order is the candidate's unqualified declaration of belief in the efficacy of prayer to an Almighty God, whose beneficence and omnipotence are then and there inferred. He is charged to regard the Bible as the unerring standard of truth and justice, and to regulate his life by the Divine precepts which it contains; that in it he will learn the duties he owes to God, to his neighbour and to himself. We are all familiar with what the Ritual goes on to say about those duties. How near it is to the Christian faith! "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbour as thyself. He is told of the undeviating line of conduct laid down for his pursuit in the Volume of the Sacred Law; that all his words and actions are observed and recorded by the Almighty Architect to whom he must give an account of his conduct through life, and who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands. He accepts the Christian doctrine of the Resurrection presented in a form not to be found in any other religion, for what says one of our lectures. In the first degree we are taught the duties we owe to God, to our neighbour and to ourselves. In the second degree, we are admitted to participate in the mysteries of human science, and to trace the goodness and majesty of the Creator by minutely analysing His works. But the third degree is the cement of the whole, it is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love; it points to the darkness of death and to the obscurity

of the grave as the forerunner of a more brilliant light, which shall follow at the resurrection of the just, when these mortal bodies, which have long been slumbering in the dust, shall be awakened reunited to their kindred spirit, and clothed with immortality.

The regard paid to the Volume of the Sacred Law is remarkable. We adopt this somewhat cumbersome designation in order to emphasize the fact that it is more than a moral code. It is a divine and supernatural revelation. All our legends, our ethical teaching, our symbolic phraseology are Biblical, even the very words in which we enshrine our modes of communication. We take Biblical stories and legends and invest them with new interest and present them in new forms, and we accept the Bible as an unalterable landmark of the Order.

Even the Constitutions help us. Coming in order of precedence before the Guardian of the Purse and the Guardian of the Records are the Chaplains.

From time to time the Grand Master, with the approval of Grand Lodge, has withdrawn his countenance from and withheld recognition of certain Masonic bodies which have repudiated religious obligations, regarding them as spurious and, therefore, excommunicate. And whilst Masonic bodies have been thus ostracized because, shall we say, of their too great latitude and tolerance, no such action has ever been taken in respect of Masonic bodies on account of their intolerance. There are Grand Lodges, for instance, which demand a Christian profession, and will admit none who are not of that faith. Our Grand Lodge makes no protest on that account, she herself admits Jews and other theists.

May we now ask what religion it is that the Craft illustrates and, in effect, teaches? Whilst religion in the abstract defines the relation between the human and the supernatural, communication between the two has demanded the intervention of one who partook of both natures. Most writers who have put forth their views on the subject hold that Freemasonry is an essentially Christian institution. It is founded on the Book of Divine Revelation on which the Christian bases his faith; it enforces the Christian doctrine of the Resurrection. The references to the Holy and Undivided Trinity are so unmistakable that it requires considerable mental effort and a singularly biased mind to conceive that they mean anything else. One reference in particular is the explanation of certain characters in the Royal Arch, Father Lord, Word Lord, Spirit Lord. The Order begins with the exposition of moral precepts and assumes a belief in one God; but it very quickly proceeds, and its develop-

ment is entirely in a Christian direction, until we arrive at the so-called higher degrees which are of an exclusively Christian nature, and which claim to be Christian. Thus the Jew, the Parsi, the Mohammedan or the Brahmin may be admitted without scruple or difference to the first and, possibly, to the second degree. The third degree demands from him a mental attitude not quite consistent with his loyalty to his own faith; but, still, that is between himself and his own conscience. There is, perhaps, sufficient latitude of interpretation to make it safe to admit him to the Sublime degree. His request for admission to the completion of that degree—the Holy Royal Arch—ought, in view of statements in the Ritual, to give us pause.

Further, the persistent connection of the Craft with the two St. Johns—St. John the Evangelist and St. John the Baptist—cannot be overlooked.

So far we have discussed and dismissed the claim of Freemasonry to be called a religion. Freemasonry did not invent morality. It is only, to quote the Craft expression: "A peculiar system of morality." The three great principles of Brotherly Love, Relief and Truth, were not discovered by Craftsmen—they only appropriated them. The practice of every moral and social virtue must necessarily have existed long before the Craft was ever heard of, and must, with equal necessity have been regarded as the ideal of life, for the Craft utilized it as a foundation. The principles which make for the highest life cannot have been of human invention. The principles of right and wrong are eternal, that is, there never was a time when they were not, and they will endure when time with us shall be no more.

In order to find some point of contact with human nature, even on its lowest plane, the prophets have ever resorted to the aid of symbolism. The Tabernacle and, later, the Temple were vast storehouses of symbols. The most illustrious of teachers never disdained to find traces of Divine attributes in the simplest of natural forms—the lily of the field, the sower of the seed, the sparrow on the housetop, the housewife at her kneading trough, the fisherman at his task—they were all made channels for the conveyance of the loftiest truths. And how the great religions of the world have centered around symbols! The Cross of the Christian, the Shekinah of the Hebrew, the Crescent of the Moslem, who can tell to what extent contemplation of these has served to direct thought into high and noble channels!

Recognizing the value of symbolic teaching, and at the same time recognising the fugitive character of most symbols, the Craft has appropriated as a means for the conveyance of moral teaching the whole outfit of a handicraft that is perhaps the oldest in the world, that of the worker in stone. And a certain inspiration is visible in the way in which one implement of the craft after another, whether tool or plan or standard of measurement, has been made to minister to the work of moral education. Scarce any moral or social virtue but is symbolically taught by the Freemason. Freemasonry, therefore, is not a religion, but presents the moral precepts and truths of all those religions which possess moral precepts and truths in such wise that they gain added force; and the moral precepts of the Christian religion in particular, because much that Freemasonry puts forth is not to be found in any other; and, further, the Christian religion contains all of worth and beauty claimed by any other religion and much more besides.

Before concluding, I must acknowledge my indebtedness to the writings of Wor. Bro. Lawrence and Wor. Bro. Wymper, particularly the former.

Wor. Bro. Still opened the discussion. He would endeavour, he said, to present a point of view different from that expressed by Wor. Bro. Bourne in his paper. What was a religion? There were many attempts at definition. If they said: "It is a rule of life based upon faith in the existence of a Supreme Being," could they deny that Freemasonry fell under the description? Wor. Bro. Bourne had argued that it could not be a religion because it did not come into men's lives until they were of the full age of 21 years. But was that conclusive? A man might be born a Presbyterian, and at the full age of 21 years he might become an Episcopalian. Could it be said that Episcopalianism was not a religion to him under these circumstances? Or he might become a Freemason: he might have lost faith in the specific dogmas of Presbyterianism, and his religion might be all embraced in the fundamentals of Freemasonry—belief in a Great Architect of the Universe, to whom was due reverence and humility, and who required from His children straight dealing with all their fellow men, and strict preservation of their mental and corporeal faculties in order that they might worthily serve Him. It was difficult to argue that a man holding simply to what Masonry taught was a man without a religion, even if he rejected the special dogmas, creeds and tenets of all other religions. Masonry did not set itself against other religions; it respected all. Christianity included many sects; so did Hinduism; so did Mohammedanism. To belong to one sect in particular did not exclude one from

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broad classification as Christian, Hindu or Mohammedan, and so it might be held that to be simply a Freemason, did not exclude one from the claim to have a religion. What appealed to many men was its breadth. The " Sacred Volume " might be any of several sacred books. If a sacred volume recognised the Supreme Head of the Universe and taught reverence, truthfulness, brotherly love and charity, Masonry asked no more. It was not a religion in the sense of being a rival to other religions. Its charity was large enough to enable it to live in harmony with any of them. But surely it was a religion in the sense of laying down clearly and firmly the principles by which a man's life should be guided in relation to his Maker and to his fellow men.

Wor. Bro. Makepeace referred to the difficulty of finding a definition of religion, a subjective spiritual state; the perception of the infinite, as Max Muller put it. He traced the evolution of religions through nature worship, animism (the growth of a soul), spiritism, polytheism to monotheism. The insistence in the Craft in a belief in the G.A.O.T.U. shut out the earlier and lower forms of belief. The character of a national religion depended upon the characteristics of the people. Egypt mysterious and occult; Greece where the beautiful was the divine; Rome which had a worship of law and duty not based on love; Christianity the law of love, its members part of a family who are all brothers, having one work, one hope and one all-Father. Religion is a craving in man for something higher than himself, and one had to ask whether the craving could be satisfied with ritual? organisation? exclusiveness? well-doing in material things? That was the test to apply to Freemasonry, which Whympster holds was originally purely Christian, basing his arguments on the present and past constitution, lectures, ritual, V.S.L., Masonic writers, etc.

The reader of the Paper replied, and brought a thoughtful evening to a conclusion.

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**READ LODGE No. 2337.**

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**Installation of Bro. Sidney Morgan.**

This annual function, looked forward to with so much pleasure each year by the Brethren of Selangor, was celebrated in the Masonic Hall, Kuala Lumpur, on the 20th October.

The Wor. Master, Wor. Bro. Jarvis, opened his Lodge at 6-15 p.m., and after the routine business of the Lodge was completed, and the visitors official and private had been admitted and welcomed in proper form, Wor. Bro. D. D. Ince, Substitute District Grand Master of Scottish Freemasonry in the Middle East, was received by the Director of Ceremonies, Wor. Bro. A. N. Alston, introduced to the Worshipful Master and welcomed by the Lodge in form, after which the Hon. Wor. Bro. W. F. Nutt, Deputy District Grand Master, attended by various Officers of District Grand Lodge demanded admittance. The Director of Ceremonies presented the Deputy District Grand Master, who was received in due form, and took his seat on the right of the Worshipful Master. Wor. Bro. H. Redfearn Shaw at this stage took charge of the proceedings as Installing Master and installed Bro. Sidney Morgan with all the solemn observances of the Order as Worshipful Master for the ensuing year, after which the Officers for the year were invested by the Worshipful Master. The Address from the Centre was delivered by Wor. Bro. Nutt, and the concluding address by Wor. Bro. Cadman, the Lodge being closed in peace and harmony at 8-30 p.m.

Later about 80 Brethren sat down to an excellent banquet, admirably arranged in the Hall below, the usual loyal and Masonic toasts being duly honoured, and many interesting and instructive after dinner speeches were delivered in the proposing of the toasts. Wor. Bro. Jarvis, in proposing the health of the Worshipful Master, expressed on behalf of the assembled Brethren every good wish towards Wor. Bro. Morgan on the occasion of his approaching marriage, and on behalf of Read Lodge presented Wor. Bro. Morgan with a handsome piece of plate suitably inscribed. The Worshipful Master in his reply acknowledged both the good wishes and the presentation.

An enjoyable Band and Concert programme was rendered during and after dinner, a very pleasing evening being brought to a close by a speech delivered by the Hon. Wor. Bro. J. R. O. Aldworth on Charity

and its application to the Masonic Benevolent Institutions and the Masonic War Hospital, a collection on behalf of the latter Institution resulting in £80 being subscribed.

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### LODGE KINTA No. 3212.

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The Hon. Wor. Bro. W. F. Nutt, Deputy District Grand Master, on November 1st, paid an official visit to Lodge Kinta, Ipoh, attended by Wor Bro. H. Redfearn Shaw, District Grand Director of Ceremonies, and Wor. Bro. C. G. Cadman, Past District Grand Warden, also Wor. Bro. Punter, Wor. Master of Lodge Makepeace.

Under the direction of Wor. Bro. Shaw as Director of Ceremonies the Wor. Master, Wor. Bro. Armstrong, received and welcomed the Deputy District Grand Master in due form, after which the Ceremony of Initiation was admirably conducted by the Wor. Master, Wor. Bro. Nutt explaining the secrets of the Degree, Wor. Bro. Shaw giving the Charity address and Wor Bro. Cadman delivering the Charge. At the conclusion of the Ceremony some 35 Brethren sat down to dinner, after which the usual loyal and Masonic toasts were honoured. Wor. Bro. Nutt, in replying to the toast of the District Grand Lodge, congratulated Lodge Kinta on the quality of the work upstairs, and expressed himself as most gratified at his reception and upon the evidence of a quickening interest noticeable amongst the Ipoh Brethren in Lodge Kinta. Wor. Bro. Punter, replying to the toast of the visitors, suggested that to commemorate Wor. Bro. Nutt's visit Lodge Kinta commence subscribing for votes in the Masonic Benevolent Institutions, and a direct appeal being made by the Wor. Master 15 votes were subscribed for at once. Thus Lodge Kinta and the children who will benefit thereby will have just cause to remember with gratitude the first official visit paid to the Lodge by Wor. Bro. Nutt in his capacity of Deputy District Grand Master.

A happy and instructive evening was brought to a close by a few well-timed remarks from Wor. Bro. C. Darby upon the necessity of all Brethren rendering themselves proficient in the working of the Ritual and so enabling the work of the Lodge to progress in the absence of regular officers.

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**LODGE MAKEPEACE No. 3674.**

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The Hon. Wor. Bro. W. F. Nutt, Deputy District Grand Master, paid an official visit to Lodge Makepeace on the 1st September, accompanied by Wor. Bro. H. Redfearn Shaw, District Grand Director of Ceremonies. Wor. Bro. Nutt was received by the Director of Ceremonies, Wor. Bro. Cadman, and introduced to the Worshipful Master, Wor. Bro. Punter, who directed the Brethren present to salute the Deputy District Grand Master in due form, after which the ceremony of Raising was efficiently conducted by the Worshipful Master.

Wor. Bro. Nutt, in presenting the greetings of the District Grand Lodge, remarked how gratified he felt at his reception, and congratulated the Worshipful Master and Brethren of the Lodge upon the standard of efficiency which had been attained and upon the evident progress Makepeace Lodge was making in Masonic directions.

At the conclusion of the work upstairs about 30 Brethren met together at dinner and spent an enjoyable hour, during which the customary loyal and Masonic toasts were honoured.

The Wor. Master made a powerful appeal on behalf of Charity, which resulted in \$600 being subscribed towards the Masonic Institute for Girls, thus placing Makepeace Lodge in the happy position of possessing ten votes each in the Institute for Boys and Girls.

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**LODGE ZETLAND IN THE EAST No. 508.**

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**Installation of Wor. Bro. W. J. Garcia.**

The Rt. Wor. the District Grand Master, accompanied by his Board of Installing Masters and several District Grand Officers, presided at the Installation Meeting of Lodge Zetland in the East on St. John's Day, the 27th December, and impressively installed into the Eastern Chair Bro. W. J. Garcia. The Wor. Master then installed his Officers as follows:—

Wor. Bro. R. W. Meredith, I.P.M.; Bro. W. S. Elmslie, S.W.; Bro. C. Rathborn, J.W.; Wor. Bro. A. J. Amery, Chaplain; Wor. Bro.

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F. G. Bourne, Treasurer; Wor. Bro. T. O. Mayhew, Secretary; Bro. W. R. Smedley, S.D.; Bro. E. D. Kemp, J.D.; Bro. P. S. A. Georgeson, I.G.; Wor. Bro. C. J. W. Burt, Dir of Cer.; Bro. W. M. Butchart, Organist; Bro. G. H. Triance and Bro. W. Mellor, Stewards; Bro. F. L. Okell, Asst. Dir. of Cer.; Bro. H. Rickard, Asst. Secretary; Bro. W. C. McCall, Almoner; and Bro. J. Taylor, Tyler.

During the proceedings a cheque for \$1,140 was handed to the Rt. Wor. The District Grand Master, being the proceeds of a collection made by the Brethren during Wor. Bro. R. W. Meredith's year as Master, for the purchase of additional votes in the Royal Masonic Institution for Boys.

The Brethren then adjourned to the Hotel de Europe, where the Installation Banquet was held, the usual Masonic Toasts being enthusiastically honoured.

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### "LODGE KEDAH."

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A cable has been received by the District Grand Master, from the Grand Secretary, advising that the most Worshipful the Grand Master has granted the petition for the New Lodge. The Consecration will take place as soon after the arrival of the warrant as possible.

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### Wor. Bro. GEORGE INGLEFIELD LIGHT, L. R.

The District will be the poorer by the departure of Wor. Bro. Light, who leaves for home in a few days time.

During his short stay of eighteen months in Singapore, Bro. Light has made many friends, who will deplore his departure. On the 23rd June the District Grand Master attended the meeting of Lodge St. George and invested him with the rank of Past District Grand Senior Deacon in recognition of the many services he has rendered to the Craft both in Singapore and in the outlying stations.

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**OBITUARY.**

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**The late Bro. Charles Egerton Donaldson called to the  
Grand Lodge above, 14th December, 1917.**

Freemasonry in this District has sustained a loss which will be greatly felt throughout Malaya by the death of Wor. Bro. C. E. Donaldson. At the time of his death our lamented Brother was Worshipful Master of Batu Bertanda. The Brethren of that Lodge met together on the 22nd December, 1917, and a Lodge of Sorrow was held in his memory. Worshipful Brother C. G. Cadman, who was in the Chair, delivered the following address, giving particulars of Bro. Donaldson's Masonic career.

Brethren, the sudden though not altogether unexpected call to the Grand Lodge above of Wor. Bro. Charles Egerton Donaldson, who was the eighth Worshipful Mark Master of this Lodge, is the sad occasion which has called us together this evening to render in this truly Masonic and impressive service our tribute of respect to the memory of our late respected Worshipful Mark Master.

Wor. Bro. Donaldson was born in 1873 and educated at Haileybury. He came out to this country in 1891, with his father, who was in his day the Leader of the Singapore Bar. Bro. Donaldson joined the F.M.S. Service in 1893, and thus rendered 24 years' service, the majority of which service was given in a Magisterial capacity with marked success, ably testified to by the Chief Judicial Commissioner when paying a tribute to Bro. Donaldson recently in the Supreme Court. Bro. Donaldson resided and worked in all parts of the F.M.S., and in 1903, whilst stationed at Matang in Perak, I had the pleasure of proposing him as a Candidate for Freemasonry and of assisting at his Initiation in Perak Jubilee Lodge. Bro. Donaldson filled various offices in Perak Jubilee Lodge and Royal Arch Chapter, being Junior Warden during my year of Mastership. The exigencies of the service, however, necessitated his transfer to Kinta, and it was only this fact that prevented his being elected Worshipful Master in Perak Jubilee Lodge years ago. During his stay in the Kinta District he helped towards the founding of Lodge Kinta and Lodge Napier. After his transfer to Kuala Lumpur he was for some time an active member of Read Lodge, and in 1912, when transferred to Seremban, was the prime mover in the formation of Lodge

Negri Sembilan, and became its second Worshipful Master. Unfortunately his health broke down early in his year of office, and to his sorrow he was not able to do as he wished. After his return to Kuala Lumpur he gave valuable assistance towards founding Lodge Makepeace and Lodge Tullibardine-in-the-East (being first Depute Master of Tullibardine Lodge), and to the best of my knowledge he was a subscribing member of all the Lodges I have named until the day of his death. He was appointed a District Grand Steward years ago, and Assistant District Grand Director of Ceremonies last Masonic year. Wor. Bro. Donaldson joined Mark Masonry in this Lodge on the 23rd April, 1910, and has served the Lodge well and truly in practically every office available, being Secretary during my year of office as Worshipful Mark Master, and his service has culminated in his being permitted to practically complete his year as its Worshipful Mark Master. He was also a Founder Member of Perak Mark Lodge. The District Grand Lodge has lost a valuable and reliable supporter in Wor. Bro. Donaldson, and this Mark Lodge has to support the loss of one of its earliest and most loyal members. Bro. Donaldson's poor health for the past four years, resulting in his necessarily restricting his Masonic labours, has to my personal knowledge been a constant trouble to him.

Bro. Donaldson was a gifted man in many ways. His work as a Magistrate has been testified to by those better qualified to judge than I. As a non-professional Engineer, either mechanical or electrical, Bro. Donaldson was out-standing, and had the exigencies of life permitted him to be a professional Engineer he would most assuredly have acquired great distinction. In his private and official life Bro. Donaldson was ever a man of upright character and of a kindly and sympathetic nature, ever willing to assist a distressed Brother if in his power. In his home life I can perhaps be permitted to say he was ever a devoted husband and father, and our deepest sympathy goes out to his widow and four little boys, and I will ask the Secretary to write a letter of condolence to Mrs. Donaldson conveying our sympathy and offer of practical assistance if and when required.

Bro. Donaldson was called in the midst of his labours more or less suddenly to the Grand Lodge above, and whilst our sorrow for his loss is profound we leave him with confidence finally at peace in the keeping of The Grand Overseer of the Universe.

C. G. CADMAN.

### The late Rt. Wor. Bro. Col. Samuel Dunlop, C.M.G.

The writer of the note on the late Right Worshipful Brother Samuel Dunlop, in the issue of *The Pentagram* dated 30th September, 1917, has I think made a mistake as regards the years during which our late lamented brother was District Grand Master of the Eastern Archipelago.

When I was initiated in Read Lodge in 1889, Rt. Wor. Bro. Colonel Samuel Dunlop was District Grand Master. I regret I am unable to say in what year he succeeded Rt. Wor. Bro. W. H. Read.

In 1891, Rt. Wor. Bro. Major General Sir Charles Warren became District Grand Master, and he was succeeded in that position in 1895 by Lieut.-Colonel Sir Charles Mitchell, the Governor of the Straits Settlements.

Might I suggest that a list of the Past District Grand Masters should be compiled from the records of District Grand Lodge and published once a year in *The Pentagram*.

### " MASONIC VETERAN."

Our correspondent is correct. Rt. Wor. Bro. Samuel Dunlop was appointed District Grand Master in the year 1885.

For the benefit of our readers we give below the list of our District Grand Masters:—

W. H. Read, c.m.g.	...	...	...	...	1858—1885
Col. S. Dunlop	...	...	...	...	1885—1891
Lieut.-Gen. Sir Charles Warren, k.c.b.	...	...	...	...	1891—1895
Lieut.-Colonel Sir Charles Mitchell, g.c.m.g.	...	...	...	...	1895—1899
The Hon. W. J. Napier, d.c.l.	...	...	...	...	1903—1910
The Hon. F. M. Elliot	...	...	...	...	1910—

*Editor.*