

Secretary's report showed that in October, 1887, there were 355 Master Masons on the roll, while in October, 1888, there were 417—quite a respectable increase in a sparsely-settled territory. The initiations for the year were 34; rejections, 10; deaths, 7, and suspensions for unmasonic conduct, 2. It is pleasing to note that there were no suspensions for non-payment of dues.

Bro. Morris Goldwater, of Prescott, was elected Grand Master, and Bro. M. P. Freeman, of Tucson, Grand Secretary. The next annual session will be held in Globe city.

MASONRY AND RELIGION.

BY J. A. CURRIE.

Is Masonry a religion? This is a question often asked and to the vast majority of Masons shrouded in uncertainty. We are simply told in our charges that Masonry is a system of morality; then if this is true Masonry, morality and religion to a certain extent are synonymous. Investigations go to show that while Masonry may not be a religion yet its system of morality and symbolisms have been the basis upon which religions have been founded. Our craft Masonry goes back to the days of Solomon. We are not told that Solomon was the founder of Masonry, so we must infer that it existed before his time and no doubt it did. Then it must have been derived from Egypt. Philologists point out our Aryan origin in the English language. They can show undisputable evidences of the Roman and the Norman invasion in a like manner. Then, cannot the same rule be applied to the language and symbolism of Masonry? I think it can, and in this brief paper I shall endeavor to show the analogies between the religion of Ancient Egypt, the Mosaic faith, the Platonic school

of Philosophy, the Christian Trinity and Craft Masonry, rather a gigantic undertaking in a brief paper, and only the outlines can be touched. Masonry is conservative as far as the "landmarks" and symbolisms are concerned, so these must have been handed down to us with very slight modifications from the days of ancient Egypt. Let us take one of the leading symbolisms, the triad or trinity. We have the three great and the three lesser lights of Masonry. If we retain our belief in our antiquity we must confess to some modification in the three greater lights, because Masonry must date back to a period anterior to the compilation of the sacred law, at least to the Bible in its present form. Let us then take the lesser lights, and here we have less uncertainty, less signs of innovation. Ancient Egypt was a theocracy, ruled and governed by a priesthood. Astrology, religious speculation, and architecture were the forms of learning peculiar to the priesthood. Their form of belief was principally a trinity, *Plah*, the great first cause, the father or architect of the universe, as symbolized in the rising sun; *Khnum*, mankind, symbolical of midday, and *Tum*, the setting sun, symbolical of the soul existences or beings. They believed in the immortality of the soul, and taught that after death it passed to the Great Hall of Truth where it was judged by Osiris. If found wanting it returned to earth again and passed through another mundane existence, but if the good done in life more than counterbalanced the evil the soul went direct to the sun, the great first cause. The priests were initiated in the mysteries of the faith much after the form of initiation into Masonry. Moses was a priest in Egypt, and this gives an explanation of how the sublime mysteries of the Craft were carried to Palestine. The Egyptian priesthood were a brotherhood of architects, and the magnificent temples and pyramids still extant bear silent testimony of the splendour of the achievements of these fathers of Masonry. The Hebrews once