

Chapter Eight: Scottish Rite Freemasonry

Leazer's careless examination of Freemasonry continued, as he stated:

"A Master Mason joins Scottish Rite Masonry at meetings called reunions, where the degrees are presented in one-act plays, each exploring a different area of philosophy or human thought." (A Study Of Freemasonry, p. 6)

As revealed in The SBC and Freemasonry, Volume One, as confirmed by numerous men who have gone through the degree, including Mr. Ron Sutherland, who was a Thirty-second degree Scottish Rite Mason, and as never refuted by the Scottish Rite, the "one-act play" of the thirtieth degree shows a man drinking a covenant oath from a human skull, after a sword is inserted through the eye socket of another skull with a tiara on it, symbolic of the Roman Catholic Church. In the Knights Templar degree of the York Rite, the human skull has a snake crawling out of it. While in their origins Masons believe these symbols opposed the Roman Catholic Church, we shall demonstrate that they actually represent Masonic opposition to all revealed religion. Men can choose either to watch the play and receive their degree, or actually participate in the play. Masonic enthusiasts often request the right to act out the play themselves.

Why did Dr. Leazer not examine any of the ceremonies of the degrees which a Scottish Rite Mason goes through? Why didn't he ask any questions about the "philosophy or human thought" which is behind these degrees? Why did he simply dismiss them as plays, as meaningless acts, which must be therefore insignificant? Why didn't Dr. Leazer ask to see these plays? Surely as cooperative as the Masons were with him, they would have invited him to the Scottish Rite temple as their guest to observe these performances. With "nothing to hide" and as "Christian" as the Lodge is, surely they would open the doors of the Lodge to Dr. Leazer and other witnesses to prove that what they are saying is true. A brief review of Tresner's Perspective, Responses & Reflections will reveal that Leazer's attitude toward the Scottish Rite, as well as the majority of the material which he quotes from the Scottish Rite Rituals, came directly from Tresner.

Scottish Rite Freemasonry From A Bridge To Light

Dr. Leazer has already established A Bridge To Light as an official Masonic publication, which "presents passages from Morals and Dogma which best reinforce the teachings of the rituals of the degrees." Why didn't Leazer examine and review any of these degrees for Southern Baptists? The reason is obvious; they are offensive to the Spirit of God, and are an embarrassment to this defender of the Lodge. Listen to the statement from the Introduction to A Bridge To Light:

"These teachings are not a random collection of moral precepts but are rather an organized and coherent system of doctrine relating to the perfectibility of human conduct....Pike expresses this idea in Morals and Dogma: 'Step-by-step men must advance toward Perfection and each Masonic Degree is meant to be one of those steps' (p. 136) and '...to that state and realm of...Perfection...all good men on earth are tending...'" (A Bridge To Light, p. 3, emphasis added)

A Bridge To Light claims that Morals and Dogma is "an organized and coherent system of doctrine relating to the perfectibility of human conduct." Elsewhere, Dr. Leazer (A Study Of Freemasonry, p. 32) will argue that the content of each Masonic degree is just an exercise in the study of comparative religion. Pike says that is not the case. Each degree is a step toward Masonic perfection. How Christian is this concept? The Bible knows nothing of the perfectibility of human conduct, and the teachings of Jesus would not suggest that He believed that "all good men on earth are tending" toward perfection.

Knight Kadosh Degree: The Thirtieth

The SBC and Freemasonry, Volume I dealt in detail with the Knight Kadosh degree which is the thirtieth degree of Scottish Rite Freemasonry. A Bridge To Light describes the ceremony of Knight Kadosh:

"In preparation for these arduous duties, the candidate is taken through four apartments. In the first apartment, hung with black, the candidate encounters a tomb with three skulls. Viewing the skulls, he is reminded of what he was taught as he became a

Perfect Master, the uncertainty of life and the inevitability of death. He receives his sober instruction." (A Bridge To Light, p. 283)

On page twenty-five of The SBC and Freemasonry, Volume I the first apartment of the 30th Degree was described. It is essentially the same as this description from A Bridge To Light. The information for that description came from Scotch Rite Masonry Illustrated: The Complete Ritual of the Ancient and Accepted Scottish Rite, Profusely Illustrated by a Sovereign Grand Commander, 33rd Degree. The two-volume edition which I possess, also contains, a commentary by President Jonathan Blanchard. The Sovereign Grand Commander chose not to identify himself.

The name "Kadosh" is roughly the English transliteration of the Hebrew word for "holy". The thirty-first degree is entitled "Inspector Inquisitor", and the thirty-second is "Master of the Royal Secret". Scotch Rite Masonry Illustrated gives the exact same titles for these degrees as A Bridge To Light and Morals and Dogma.

Scotch Rite Masonry Illustrated **and A Bridge To Light**

Dr. Leazer attempted to discredit Scotch Rite Masonry Illustrated (A Study Of Freemasonry, p. 15), quoting a single Masonic source, and accepting its dictate as true without examination. Leazer quotes The Cloud of Prejudice: A Study in Anti-Masonry by Art DeHoyos. He stated:

"...For information on the Scottish Rite rituals, for example, (Ankerberg and Weldon) relied on a reprint of Jonathan Blanchard's outdated Scotch Rite Freemasonry Illustrated, which was actually an exposure of the Cerneauism, a 'clandestine' (illegitimate) pseudo-Masonic organization of the 1800's. Most non-Masons would be unfamiliar with this fact and would likely accept its rituals as those of genuine Freemasonry..." (A Study Of Freemasonry, p. 15, from DeHoyos, p. 4)

Dr. Leazer accepts DeHoyos' testimony without question. Again, it appears, all that a Mason has to do to convince Dr. Leazer of their opinion is to state it. The following facts clarify the usefulness of Scotch Rite Masonry Illustrated:

1. The names of the fourth through the thirty-second degrees given in Scotch Rite Masonry Illustrated, A Bridge To Light and Morals and Dogma are identical. There are twenty-nine degrees, and every one of them — absolutely every one of them — has the same name. Two books written over one-hundred years ago, having the exact same names for each degree as a book written four years ago, is beyond the explanation of accident. Also, this fact makes DeHoyos' testimony suspect! If Scotch Rite Masonry Illustrated "was actually an exposure of the Cerneauism, a 'clandestine' (illegitimate) pseudo-Masonic organization of the 1800's", why are the names of the degrees identical?
2. With only minor and insignificant differences, Scotch Rite Masonry Illustrated, first published in the late 1800s, agrees in major detail with A Bridge To Light, published in 1988. What is remarkable is their similarity, not their differences.
3. The affirmation of the present publisher of Scotch Rite Masonry Illustrated, the Charles T. Powner Co., that it publishes this book as a service to the Lodge. The Powner Co. states: "Order with confidence from a firm which has continuously served the Craft since 1867." (emphasis added) In a publisher's announcement, the Powner Co. states:

"Ezra A. Cook, who founded this publishing business in 1867, was unalterably opposed to secret orders. While many of our publications reflect his spirit, our books have been extensively adopted as text books in conferring the secret work of all standard orders, and the publishers, in continuing their sale, believe they are filling a much felt want." The publisher then quotes Albert Mackey's Encyclopedia of Freemasonry, 1887 edition, as justification for publishing the secret degree work of the Scottish Rite.

The truth is that the books published against Freemasonry by Jonathan Blanchard and Ezra Cook were so accurate, they are now sold to Masons so that they can study the rituals of the Lodge. To order materials from the Powner Co. today, the buyer must supply

the name and number of the Masonic Lodge to which he belongs. While non-Masons can still readily obtain materials, since 1986 an attempt has been made to restrict sales only to Masons.

Why would Dr. Leazer so readily accept a Mason's testimony about Scotch Rite Masonry Illustrated, and reject its use? Why would a book written by a Mason about "anti-Masons" receive so much credit by the director of the HMB's IFW? Throughout his study, Dr. Leazer demonstrated that all Masons had to do in order to discredit any negative materials or information about the Lodge was to deny their validity. Dr. Leazer instantly accepted their denial, and attacked "anti-Masons" for not accepting the word of Masons. One can only assume that this is another evidence of the thorough prejudice and bias of Leazer.

One is left to wonder about Dr. Lewis' endorsement of such an obviously flawed document. Why would Dr. Lewis continue to recommend a study which is so totally inadequate, biased and non-scholarly? One can only hope that it is because he is ignorant of the truth about Freemasonry. Why does he remain ignorant? One can only ask him.

Dr. Leazer attempts to discredit Ezra A. Cook, because he has committed the seemingly unpardonable sin; he is "anti-Masonic". He said:

"With his son-in-law, Ezra A. Cook, (Jonathan Blanchard) incorporated the National Christian Association to continue his attempt to destroy all secret societies, especially Freemasonry." (A Study Of Freemasonry, p. 15)

Yet, on page 30 of A Study Of Freemasonry, Dr. Leazer quotes a book published by Ezra A. Cook Publishers in support of his arguments. Dr. Leazer, by his use, suggests that he believed this book to be accurate and authoritative. Why? Why try to discredit Ezra A. Cook in one place, and then quote a publication of the company which bears his name in another?

Free From The Notions of Childhood

A Bridge To Light continues its description of the Thirtieth Degree of Scottish Rite Freemasonry; it states:

"The candidate is referred to as a man, upon whom one can depend and also one whose mind and intellect

have attained their manhood. He is free from the notions of childhood." (A Bridge To Light, p. 284, emphasis added)

"Free from the notions of childhood"? What does that mean? In Scotch Rite Masonry Illustrated more detail on this concept is given. In Volume II, p. 264, the Grand Pontiff reads a long statement to the candidate. It is worthwhile to reflect upon the name, "Grand Pontiff". An organization which has been anti-Roman Catholic from its founding, has adopted in many of its rituals and titles patterns which reflect a "love-hate" relationship with Catholicism. One is left to wonder why. In part, the Grand Pontiff declares:

"And whatever may be the religious forms imposed upon you by superstition at a period of your life when you were incapable of discerning truth from falsehood, we do not even require you to relinquish them. Time and study alone can enlighten you. But remember that you will never be a true Mason unless you repudiate forever all superstitions and prejudices." (Scotch Rite Masonry Illustrated, Volume II, p. 264, emphasis added)

In The SBC and Freemasonry, Volume I, I commented:

"How magnanimous! The toleration of the Masonic brotherhood extends to all errors of sectarianism, even those imposed upon (the Mason) in his youth. The Masonic Lodge will 'tolerate' a man that has been duped by his parents, pastor and Sunday School teacher, until education and enlightenment enable him to repudiate all of the 'superstitions and prejudices' which he learned from the Word of God." (The SBC and Freemasonry, Volume I, p. 42, emphasis in original)

The SBC and Freemasonry, Volume I concluded comment on the thirtieth degree with:

"...Who could, in good conscience, allow this statement to be made of their childhood conversion and confession of Jesus Christ as Lord and Savior? Who desires to stand before God and answer the question, 'Why did you allow them to trample under their swine's feet the Name and Blood of My Precious Son?' What a

price to pay to become a 'true Mason', either to actually deny or functionally renounce the doctrines of blood atonement, the depravity of man and the narrow, exclusive doctrine of Christ as Saviour, Alone." (The SBC and Freemasonry, Volume I, p. 42)

Why would Dr. Leazer ignore the Masonic attack on the Christian faith? He would argue, "But, that's only what you say Masons mean!" I argue, "Words, context and practice mean something; this is an accurate understanding of the spirit of Masonry, which is the spirit of anti-Christ." Only someone with a mind-set to ignore the truth about Freemasonry would allow himself to be "hoodwinked" by the Lodge, like Dr. Leazer has been "hoodwinked". Why would Dr. Leazer ignore the virtual identity of the ceremonies in Scotch Rite Masonry Illustrated and A Bridge To Light? Could it be because it did not support his argument? Or, perhaps he never researched the point, but simply accepted a Mason's word for it.

Faithful Breasts And The Kaballa

A Bridge To Life continues to comment on the Knight Kadosh degree:

"Corresponding to the rounds representing the seven Liberal Arts and Sciences, the Mystic Ladder has seven rounds of a more esoteric or mystical significance. Pike approximately corresponds some of them to parts of the Sephirothic Tree of Life from the Kabalah...The esoteric significance must remain as part of our ritual, confided only to faithful breasts." (A Bridge To Light, pp. 286-287, emphasis added)

Remember, this is A Bridge To Light, the book which Leazer said was to replace Morals and Dogma. This is the book which supposedly is to show how compatible Freemasonry is with Christianity. A Bridge To Light brazenly declares that Masons are not about to tell their secrets to Dr. Leazer or anyone else who has not entered into a blood covenant with the Lodge. Later, we will see that the publisher of one of Dr. Leazer's sources admits that the book from which Dr. Leazer quotes is incomplete, and that it does not reveal "the secrets of Freemasonry." (see chapter ten, pp. 151ff)

Faithful Breasts

Who are these "faithful breasts"? It is imperative that we understand what this means. If a born-again Christian enters into covenant with the Scottish Rite, he will be in covenant with other men who deny the Deity of Jesus Christ, who deny the blood atonement of Jesus Christ, and who treat the Bible as a sentimental object, rather than as the inerrant Word of God. Also, the born-again Christian will, by entering into covenant with Masons, be required to say to other members of the Body of Christ, "You are not a 'faithful breast'; therefore, I cannot reveal to you these wonderful, life-changing truths which I have been taught at the feet of my Worshipful Master, the head of my Lodge." That, dear Christian brother and sister, that Dr. Lewis, my dear Christian brother, is an abomination before God!!

Perfection Is By Knowledge

A Bridge To Light continues to describe the 30th Degree:

"...knowledge alone gives men power; it alone enables a man to be useful, and makes him necessary to the community. Little can be expected from an ignorant man. ...Prejudice and error always hold him in bonds. The well-informed man only is really free. He sees, he understands, he knows. Upon his eyelids shines the True Light, the light of Knowledge, Truth, Philosophy." (A Bridge To Light, p. 289, quoted from Albert Pike's Legenda, p. 142, emphasis added)

In chapter seventeen (see pp. 256ff), we will deal with the issue of "what is truth" to the Masonic Lodge. Here, A Bridge To Light introduces the Masonic concept that truth is knowledge, i.e., information, not revelation. "True Light" is the "light of Knowledge, Truth, (and) Philosophy." That is not a biblical concept, and no Christian should be part of an organization which teaches such.

The idea that a man's value is in direct proportion to his knowledge, i.e., to his education, is antithetical to Christian doctrine, which teaches that every man has value as a result of his being created in the image of God. Men are not "necessary to the community" because they have power through knowledge; they are "necessary to the community" because Jesus Christ said, "For God so loved the world..." . A Bridge To Light continues:

"The Great Order [Templars] naturally revolted against a Church which demanded of its members an absolute surrender of the reason as well as of the will." (A Bridge To Light, p. 289)

"Propaganda replaces education and freedom of the press becomes a conspiracy against a well-ordered society." (A Bridge To Light, p. 289, emphasis added)

"...The heart of man craves only justice and love. Men are good. Evil institutions alone have made them bad; and it is the duty of Masonry and of every Knight to aid in leading them back to the truth." (A Bridge To Light, p. 292, quoted from Albert Pike's Legenda, pp. 168-169, emphasis added)

The "freedom of the press becomes a conspiracy against a well-ordered society"? Masons are fond of citing the objection of despots to Freemasonry, but this statement in A Bridge To Light causes one to wonder why a dictator would object to an organization which objects to the "freedom of the press." For an organization which says that it officially "knows nothing", and therefore cannot be held accountable for what it believes, it puts a great stock in knowledge.

The Bible does not teach that "men are good". The Bible declares that the heart of man is desperately wicked. But, then, the church's teaching of the Bible's revelation about the nature of man is one of the "evil institutions", which has "made men bad", declares the Lodge. Masonry claims that it is set upon "making good men better." But, the Christian would declare that "there are none good, no not one."

The Apostle Paul taught that knowledge puffs up, and that power only comes from the indwelling Person of God, the Holy Spirit. Why would a Christian minister, indeed, a minister who is professionally employed as a Christian apologist such as Dr. Leazer, "look the other way", and not expose the anti-Christian spirit and message of Freemasonry?

Sectarianism Hated By Masons

More importantly, "What are the 'evil institutions' that have made 'good men' bad?" For Freemasonry, it is the belief on the part of some that their faith is unique and true, to the exclusion of all other religions being valid. Such is the religion of Jesus Christ, and such is the religion of the SBC. What is "the truth" which

Masonry is "to aid in leading (men) back to"? It is obviously the "truth" of the Ancient Mystery religions, symbolized in the Lodge's ritual. It is not the Truth that Jesus is the Christ, the Son of the Living God.

Recall the lecture in the 24th Degree of Scottish Rite Freemasonry:

"Teaches how arduous is the task of a true Mason, who endeavors to oppose sectarianism, for the sectarian will always obstinately maintain his own, narrow and exclusive creed, as the absolute and only truth, and such creeds will long continue to hold a large portion of mankind in bondage." (Scotch Rite Masonry Illustrated, Volume II, p. 409)

Jesus Christ's claim to being "The way, The truth and The life" contradicts Freemasonry from the Entered Apprentice Degree of the Blue Lodge to the Thirty-second degree of the Scottish Rite. The Masonic Lodge declares Jesus Christ is a way, a truth, a life, or that He is one way, one truth, one life, or that He is another way, another truth, another life. Jesus' exclusive claim to being "The Truth" is what Masons call sectarian religion, and it is sectarian religion which the spirit of Masonry hates.

In History and Evolution of Freemasonry, 33rd Degree Mason, Delmar Duane Darrah, for thirty years Editor of the Illinois Freemason, said:

"When Stephen Girard, a distinguished Mason of Philadelphia, founded Girard College he made it one of the provisions that no minister should ever be permitted to enter its walls. His intentions have been misunderstood and his school charged with infidelity. Such, however, is not the case, for instruction in Girard College is as thoroughly religious as that of any other school of Liberal Arts in the country. It was not religion that Mr. Girard sought to exclude but sectarianism. His desire was to restore the old methods of instruction, which were eminently religious but not partisan." (History and Evolution of Freemasonry, The Charles T. Pownier Co., 1979, p. 294)

Sectarianism is for the Mason the ultimate evil. Sectarianism is one of those "evil institutions" which have made "men bad". It is revealed religion that the rationalism and mysticism of the Masonic Lodge rejects. Masonry loves religion, as long as man is in

charge of that religion. Masonry hates submission, revelation, and the biblical concept of unique Truth. No dissertation is required for a Christian to reject this as false teaching. Each degree of the Scottish Rite is equally as offensive to Christians and A Bridge To Life clearly reveals that offense. Why didn't Dr. Leazer examine any of the degrees explained in A Bridge To Light?

Initiation Is The Way To Salvation

Lest Dr. Leazer continue to reject Scotch Rite Masonry Illustrated, listen to the comments on the 24th Degree from A Bridge To Light:

"Finally, the new Prince of the Tabernacle is presented to the brethren to be further instructed and prepared to fulfill all his duties in the frail tabernacle of life. The phrase 'to be' infers that with additional instruction provided by the lecture in Morals and Dogma, (the Mason) will be better fitted to perform the duty of a Prince of the Tabernacle: to labor incessantly for the glory of God, the honor of his country and the happiness of his brethren so that he may be raised on the day of account to the Tabernacle of Eternity." (A Bridge To Light, p. 206, emphasis added)

How is the Knight Kadosh to be "saved"? By performing his duty and by incessant labor! This is works righteousness and this is not Christian.

"Initiation was considered to be a mystical death; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life were purged away." (A Bridge To Light, p. 207, emphasis added)

How is the Knight Kadosh to be saved? By initiation ceremonies in the Lodge! This is not Christian.

"By initiation, those who before were fellow-citizens only, became brothers, connected by a closer bond than before, by means of a religious fraternity, which, bringing men nearer together, united them more strongly..." (A Bridge To Light, p. 208, emphasis added)

Christians, who are Masons, are joining a religious fraternity which binds them closer than the blood of Christ, claims the Lodge.

No comment is needed to expose the incompatibility of these ideas with Christian doctrine. The only question is, "Why didn't Dr. Leazer examine these degrees?" Why doesn't the SBC have in A Study Of Freemasonry any of this information?

The Thirtieth Degree Concluded in A Bridge To Light

One last quote from A Bridge To Light settles any question about whether Scottish Rite Freemasonry is compatible with Christianity, and further indicts A Study Of Freemasonry as biased, inadequate, and embarrassing to the SBC and the HMB:

"We also find in the ritual a recitation of the beliefs of the Hindus of India...Hinduism seems at first to be an unremitting polytheism but the deities of the Hindu pantheon spring from a single source: the indescribable and unutterable Brahma. This conception of Deity is as profound and elevated as any to be found in the world." (A Bridge To Light, p. 312, emphasis in original)

"**The Royal Secret:** It is the secret of the Universal Equilibrium..." (A Bridge To Light, p. 323, emphasis in the original)

"...there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good..."

And this Equilibrium teaches us, above all, to reverence ourselves as immortal souls...capable...of progress upward toward perfection...

Such, my Brother, is the True Word of a Master Mason; such is the true Royal Secret, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood." (A Bridge To Light, pp. 324-325, emphasis added)

A careful analysis of the "royal secret", such as that done by Larry Kunk in What Is The Secret Doctrine Of The Masonic Lodge and How Does It Relate To Their Plan of Salvation?, reveals that it

is the way to the Celestial Lodge in the sky, the Masonic heaven. A Bridge To Light declares "there is no rebellious demon"; there is no devil. Such a doctrine is not compatible with biblical Christianity.

There is no compatibility between Hinduism and Christianity. Southern Baptists cannot bow their knee to an altar that honors Brahma, Vishnu, and Shiva. The pantheon of the Hindu is compatible with the god of the Lodge, which clearly demonstrates that the god of the Lodge is not the God of the Bible. (For the nature of the god of the Lodge see, The SBC and Freemasonry, Volume II, pp. 95ff) Why does Dr. Leazer choose to ignore this reality? What motivates him to bring an incomplete, compromising study to the HMB?

Remember, Scotch Rite Masonry Illustrated, which Dr. Leazer attempted to discredit in A Study Of Freemasonry (p. 15) has the very same degrees and titles as A Bridge to Light, which Leazer and his Masonic friends embrace. Other degrees of the Scottish Rite equally demonstrate the anti-Christian spirit of Freemasonry, but in that The SBC and Freemasonry, Volumes I and II deal with them, they will not be examined here. Why would a Christian apologist, such as Dr. Leazer, become an apologist for a group which denies the exclusiveness of the Gospel of Christ?

At this point, Dr. Leazer's lack of scholarship, objectivity and truth are evident. One is left to wonder what Dr. Lewis refers to when he associates A Study Of Freemasonry with excellence, and one is left to wonder what the Administrative Committee did when they went over this study "line-by-line" in the "larger part of a day."

Shriners

On page 7 of A Study Of Freemasonry, Leazer addresses the Ancient Arabic Order of the Nobles of the Mystic Shrine. He rejects the idea that the "red fez and black tassel and logo of a sword, crescent moon, and star" make this an Islamic order. Leazer argues rather:

"...Fascinated with the colorful surroundings at (a party in Marseilles, France which was hosted by an Arabian diplomat), Florence is said to have created the rituals associated with the Shrine." (A Study Of Freemasonry, p. 7)

If this is true, why is the Koran quoted on the certificate of membership of every member of the Shrine? Why is every Southern Baptist minister, deacon and Sunday School teacher who is a

Shriner, in allegiance with the Islamic faith through the Koran? Why does every Shriner swear his oath to the Shrine with his hand on the Koran? The Masonic idea that the Bible is "one of the Great Lights of the Lodge" is a sentimental rejection of the truth of "thus saith the Lord." Masons' willingness to place their hand upon the Koran further underscores the belief that the Bible is only a symbol of the truth. (For a detailed discussion of the place of the Bible in the Lodge, see The SBC and Freemasonry, Volume II, chapter nine, "Questions About Freemasonry Part III: What Does the Masonic Lodge Say About The Word Of God?", and The SBC and Freemasonry, Volume III, chapter fifteen, p. 223ff)

In my September 21, 1992 letter to Dr. Lewis following the September 17, 1992 meeting with the IFW, I related passages from the publication entitled, The George Washington Masonic National Memorial. That pamphlet describes "The Shrine Exhibit" in the Washington Memorial; on page twelve it is stated: "A large mural by Allyn Cox depicting a 'Pilgrimage to mecca' covers one wall of this room." I asked Dr. Lewis:

"Can you imagine the Masonic Lodge boasting of its promotion of the religion of Islam in this overt way?"

History tells us that George Washington confessed Christ as his Lord and Savior. He did not confess Islam. A picture appears on this same page which is entitled: "The Children's Room statue and mural show children restored to health, through the Shriner's charitable program of Hospital care." The picture depicts the statue of two children standing under the mural of the Egyptian Sun God, Isis, with surrounding symbols of the Moslem faith. I said to Dr. Lewis:

"Before God in Heaven, Larry, this is blasphemous. How can we even think of bringing a report which does not thoroughly, completely and finally condemn the Masonic Lodge and the Shrine Temple?"

If the Shrine is compatible with Christianity, then the Bible is not the source of truth about Christianity.

Charity Creates Compatibility For Leazer

On pages 7-9 of A Study Of Freemasonry, Leazer also gives great detail about the charities of Masons. One is left to wonder why — before establishing the facts about Freemasonry's teachings and practices, about what a man must do to become a Mason,

about what Masons understand Masonic membership to mean, and about how this relates to the Christian faith — Leazer focuses upon the good works of Masons?

One wonders if the head of the IFW of the HMB of the SBC would begin a tract on Mormonism with a recitation of their economic clout and charitable activities. If he would not do that with Mormonism — if the Mormons' charities do not change the nature of their teachings, doctrines and practices — why are they pertinent, as an introduction, to the Masonic Lodge? One wonders if it does not represent a bias in favor of Masonry, a bias which focuses upon religiously acceptable charities of Masons, while ignoring their anti-Christian teachings and practices.

Negative Comment About Masons Quickly Amended

Leazer correctly stated: "Shriners have earned a negative reputation for their rowdy, sometimes drunken, meetings." (A Study Of Freemasonry, p. 7) Yet, Leazer seems uncomfortable with any negative statements about Masons, and added: "It would be, however, untrue to conclude that all, or even most, Shriners are drunken revelers."

If this is a scholarly study, as Drs. Leazer and Lewis maintain, where is the data supportive of either of these statements? If all "anti-Masons" are biased, and if Dr. Leazer has not just "made this report up in his own mind", where are the facts? Why does Dr. Leazer confuse the issue of the relationship of Freemasonry to the Kaballa and to the Ancient Mysteries? If this were a scholarly study, it should clarify, not confuse.