

Chapter Eleven:

Critique of Sections 5 and 6

Section 5 of A Study Of Freemasonry is entitled "Theories On The Origin of Freemasonry". Dr. Leazer concluded this section with the comment:

"Freemasons, especially earlier writers such as Albert Pike and Albert Mackey, have hurt Freemasonry by their zeal to link Freemasonry with antiquity. There is, of course, no historical connection with these early religions — Jewish, Christian or pagan." (p. 22)

A phrase such as "of course" does not belong in a scholarly study. Webster's New Collegiate Dictionary gives the following definition of the phrase, "following the ordinary way or procedure; as might be expected." It is in the latter meaning that Dr. Leazer uses the phrase. This is a scholarly study in which the conclusions are to be proved, not assumed, based on what the investigator expected. The object of a scholarly study is to examine and evaluate the investigator's beliefs with facts, not reinforce his own prejudice. A scholar might say, "It is not possible to demonstrate a historical connection," or "A historical connection has not been proved," but a scholarly study would not say, "There is, of course, no historical connection with these early religions...". There are no "of courses" in scholarship, only facts and evidence, then, conclusions based on them.

Leazer Counsels How Masons Can Stop Criticism

Leazer's conclusion to Section 5 states:

"Masons would stop much of the criticism of their fraternity if they admitted that there is no connection with early religions, if they rejected such ideas found in some of their writings, and if they taught their members that there is no connection." (p. 22)

Is stopping criticism of the Masonic Lodge Dr. Leazer's goal? It certainly was not his assignment! Throughout A Study Of Freemasonry, the rehabilitation of the Masonic Order does seem to be Leazer's goal. The truth and the fact is, that while there is no linear connection between Freemasonry and pagan religions, there is a spiritual and doctrinal relationship. Simply denying

the historical connection may satisfy the secular academic, but it does not deal with the spiritual problems which Freemasonry poses for the Christian. Dr. Leazer's failure to realize this is obvious throughout the study. Dr. Leazer was not commissioned by the Masonic Lodge to recommend means of making the Lodge more acceptable to the SBC; Dr. Leazer was commissioned by the SBC to determine if the Lodge is compatible with Christianity.

We have already discussed in chapter two (see p. 19) how confused A Study Of Freemasonry is in regard to the connection between Freemasonry and the ancient Mystery religions. Here, Leazer says Mackey has hurt Freemasonry by insisting upon a link between antiquity and the modern Lodge. In another place (See A Study Of Freemasonry, p. 45), Leazer quotes a faulty Masonic writer to argue that Mackey denied there is a relationship between the ancient mysteries and Freemasonry. It can't be both ways.

Connection Between Masonry and Mysteries Cannot Be Denied

The fact is there is a historical connection between the ancient mysteries and Freemasonry. There certainly is a spiritual connection through the anti-Christ spirit, which has been in the world since the fall of Lucifer, but there is also an observable historical connection. Albert Mackey understood this. In Mackey's Revised Encyclopedia Of Freemasonry (published by Macoy Publishing and Masonic Supply Company, Inc. P. O. Box 9825, Richmond, Virginia 23228, ninth printing 1966), an article entitled, "Resurrection", states:

"We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac Legend, for instance, and the Hiramic cannot have been purely accidental. The chain that

connects them is easily found in the fact that the Pagan Mysteries lasted into the fourth century of the Christian era, and, as the Fathers of the Church lamented, exercised an influence over the secret societies of the Middle Ages." (Volume 2, p. 851, emphasis added)

Here is the "missing link". It was available to Dr. Leazer if he had wished to find it, and it is affirmed by Dr. Mackey. The pagan mysteries influenced the secret societies of the Middle Ages, which then gave birth to the modern Masonic movement. It is not necessary to prove this relationship in order to determine that Freemasonry is not compatible with Christianity, but neither is it possible to prove that the two are not related. Recall the discussion of this issue in chapter eight.

Leazer's Faulty Design Demonstrated

Dr. Leazer begins Section 6, entitled, "Is Freemasonry A Religion Or A Fraternity?", with the statement:

"The most fundamental question in this study is whether Freemasonry is a religion." (p. 23)

Dr. Leazer's problem throughout this study is not only his prejudice, but also his refusal to pursue the subject which he was assigned. The Convention instructed the HMB to study Freemasonry to determine if Freemasonry is compatible with Christianity. That does not require that Freemasonry be a religion to be answered in the negative, and it does not even require that the question be asked, as to whether Freemasonry is a religion or not.

Dr. Leazer's seeming bias for the Lodge and his unscientific methodology is further evidence by his statement:

"If most Masons are Christians, as they are in this country, it would be out of character to expect them to leave their faith on the doorstep when they enter the Lodge hall." (A Study Of Freemasonry, p. 23)

There are several assumptions made in this statement, assumptions which are offered, in a scholarly study, without supporting data or facts; they are:

1. **Most Masons in this country are Christians.** What is Dr. Leazer's authority for making this statement? What definition of "Christian" is he using?

Does he mean by this that most Masons in this country would identify the Christian religion as theirs culturally? Or, does he mean that most Masons are born-again believers in the Lord Jesus Christ? Without a definition of terms, his statement is meaningless, as well as being not founded on fact.

2. **Christians in this country are typically vocal witnesses to their faith.** Even Southern Baptists find it difficult to motivate its membership to "witness" — to bear verbal testimony to the truth of Christ. Yet, Dr. Leazer determines that it would be "out of character" to expect Masonic Christians not to witness in the Lodge. Upon what basis does Dr. Leazer establish that the "character of Christianity" in America is that of active witnessing on the part of members of churches? And, upon what documentary basis does he determine that "Christian" Masons are characterized by being active witnesses for Christ? (See discussion of this issue in chapter eighteen, pp. 281ff)
3. **Is Dr. Leazer also suggesting that worldwide "most Masons are Christians?"** If he does; what is his authority?

1992 Resolution On Free Associations

Dr. Leazer's defense of the Masonic Lodge, and his irritation at anything which seems to affront the Lodge is boundless. In Section 6, he quotes part of the 1992, SBC resolution entitled, "On Christian Witness and Voluntary Associations":

"Be it further RESOLVED, We affirm that biblical doctrine is to be open and public knowledge and that the Christian faith is to be a clear and public expression of the truth that Jesus Christ is the only means of salvation, that the Bible is our infallible guide, and that salvation comes by the Gospel [sic] of grace and not by works." (pp. 23-24)

This resolution was overwhelmingly approved by the 1992 SBC. Why would a SBC agency employee take it upon himself

officially and publicly to reject this statement? Why would his supervisors not reject ridicule of the actions of the SBC? For indeed, rather than evaluate this resolution, Dr. Leazer ridicules it. He states:

"If Freemasonry is exclusive and elitists, then the Daughters of the American Revolution (DAR), the Veterans of Foreign Wars (VFW), and other groups are also exclusive and elitist because each limits membership to selected individuals." (A Study Of Freemasonry, p. 24)

Here, as elsewhere, Dr. Leazer begs the question. The DAR and the VFW make no claims to having "special knowledge" or unique insights into truth. Neither organization is on a quasi-religious quest for truth. Furthermore, neither the DAR nor the VFW have any stipulations as to when a Christian may or may not discuss his faith. The Masonic Lodge does! Even Dr. Leazer admits that Freemasonry restricts discussion of the Christian faith in the Lodge. (A Study Of Freemasonry, p. 30) Leazer's own source, Dr. Robert Morey in The Origins and Teachings Of Freemasonry has determined that the only faith which is uniformly excluded from the Masonic Lodge is the Christian faith. Morey stated:

"For every masonic writer who says that Freemasonry is not a religion, there are five masonic writers who claim that it is a pagan religion. While they may disagree as to which pagan religion, they all agree that Christianity is wrong and its teachings must not be allowed in the Lodge.

If Freemasonry was (sic) truly neutral when it came to religion like the Boy's (sic) Scouts, A.A. or the YMCA, then why has it allowed Albert Pike to teach his Aryan religion, Manly P. Hall to teach his Mystery Religion, Perkins to teach New Age Religion, etc..

If Christianity cannot be openly taught in the lodge, than (sic) neither should any other religion. But the fact that pagan religions are being openly taught in lodge meetings reveals that Pike's anti-Christian bigotry...has won the day so far as modern Masonry is concerned." (pp. 115-116)

Dr. Leazer's analogy between Masonry and the VFW and DAR is preposterous. It causes us to question how seriously and

objectively Dr. Leazer undertook his responsibilities in this study. Dr. Leazer concludes that the 1992 SBC Resolution would apply to Freemasonry "only if Freemasonry were defined as a religion or a church." (A Study Of Freemasonry, p. 24) There is nothing in that resolution which requires such. That resolution identified four characteristics which define an organization as being unacceptable for a Christian. The resolution indicates that all four must be present for an organization to be unacceptable for membership by Southern Baptist Christians.

Those characteristics are: Taking Of Oaths; Secrecy of Activities; Mystical Knowledge; Racial Discrimination. The Masonic Lodge is guilty of all four. The DAR and the VFW may be guilty of one; they are not guilty of all four. Dr. Leazer attempts to excuse the Masonic Lodge by confusing the issues in the SBC Resolution. Leazer attempts to excuse the Masonic Lodge's hostility to Christianity by establishing a superficial analogy of the Lodge with innocent organizations like the DAR, VFW, and soon the Boy Scouts. Why? It is instructive to discover that the DAR and VFW analogies were first made by Dr. Leazer's friend, Jim Tresner in Perspectives, Responses & Reflections.

The Design Is Flawed Therefore The Study Is A Failure

Dr. Leazer also said:

"Several critics have said that some masons give more attention to their Lodge membership than their church membership. This is a serious charge." (A Study Of Freemasonry, p. 24)

Once again, Dr. Leazer's defective design controls his attention. What "several critics" have said is irrelevant to the study, until and unless Dr. Leazer has defined what the Masonic Lodge believes and practices. Dr. Leazer's preoccupation with what "anti-Masons" have charged, keeps him from undertaking a serious study of the Lodge. At the center of the problem with A Study Of Freemasonry, is the absence of a scholarly and objective data base about the beliefs and practices of the Masonic Lodge. Until that is established all other comment is premature. Yet, even when Masons gave Dr. Leazer the materials which they said were authoritative, he resisted providing Southern Baptists with the one thing they commissioned. (A Study Of Freemasonry, p. 14) Why?

Leazer's Selective Quotation From Masonic Sources

In Section 6, Dr. Leazer quotes from A Bridge To Light:

"Hutchens, in A Bridge To Light, wrote, 'Masonry does not seek to take the place of religion but, like religion, acknowledges a higher law than that of man.' (A Study Of Freemasonry, p. 24)

Why does Dr. Leazer quote from A Bridge To Light, when it is seemingly supportive of his argument, and ignore it when it reveals the true nature of Freemasonry? This quote is from the Seventh Degree of the Scottish Rite ceremonies; its title is "Provost and Judge." This is exactly the same title as that found in Scotch Rite Masonry Illustrated, the book which Dr. Leazer tried to discredit. (A Study Of Freemasonry, p. 15)

Why would Dr. Leazer not quote from the 25th Degree called the Knight of the Brazen Serpent? It states:

"This degree...teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, (the 25th Degree) is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with the ancient and universal legend, of which that of Khir-Om Abi [Hiram Abif] is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus,...and many other representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that of Light and Good will be eternal." (A Bridge To Light, p. 220, emphasis added)

Here A Bridge To Light affirms the death, burial and resurrection motif of the Master Mason ritual. To deal with the compatibility of Freemasonry with Christianity, Dr. Leazer will have to deal with this motif, unless of course he simply denies it. This question will be addressed in detail in chapter twelve.

Further Illumination From A Bridge To Light

Why did Dr. Leazer not quote the Introduction to the Council of Kadosh from A Bridge To Light, which states:

"...you heard the mythic utterances of the Kabalistic philosophy of the Hebrews, and were thus put in possession of the keys by which the true Initiate unlocks the secrets of the Universe. Whether these words of the Sphinx have meaning for you depends altogether upon your own intellect and industry. Like symbols, they conceal the truth, of which every Initiate must be a new discoverer." (A Bridge To Light, p. 159)

In chapter seventeen (see pp. 260ff), we will discuss the fact that truth for a Mason comes by initiation, intelligence, instruction and information. Why didn't Dr. Leazer quote the paragraph which follows that which is just quoted:

"Finally, these summaries are not intended to be exhaustive; much of the symbolism of the council degrees cannot be explained in the space available here. Again the importance of attending the Reunions and reading the lectures in Morals and Dogma must be stressed." (A Bridge To Light, p. 159, emphasis added)

Remember, Dr. Leazer said that A Bridge To Light was to replace Morals and Dogma (A Study Of Freemasonry, p. 15). Someone forgot to tell A Bridge To Light's author, for he here states "the importance of...reading the lectures in Morals and Dogma must be stressed." Why didn't Dr. Leazer give Southern Baptists a thorough survey of A Bridge To Light? Why does he only selectively quote those parts of A Bridge To Light which seem to support his favorable opinion of Masonry?

Dr. Leazer's Partial Quotation Of Morals and Dogma

Dr. Leazer continues in Section 6 addressing, what he says is, "the single most quoted passage from Masonic sources found in anti-Masonic sources." (A Study Of Freemasonry, p. 25) That quote is:

"Albert Pike's statement that 'every Masonic Lodge is a temple of religion; and its teachings are instruction in religion...' (A Study Of Freemasonry, p. 25)

Leazer quickly states:

"However, Pike, elsewhere in Morals and Dogma, wrote, 'Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it.'" (A Study Of Freemasonry, p. 25, quoted from Morals and Dogma, p. 161)

Surely this satisfies any reasonable person about the nature of Freemasonry and Mr. Albert Pike? But, once again, we find Dr. Leazer selectively and partially quoting from his Masonic sources. Read the continuation of the same paragraph in Morals and Dogma:

"Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it, and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men." (Morals and Dogma, p. 161, emphasis added)

What does it mean to "denaturalize" Masonry? It means that Pike believes that Masonry is the original revelation of god through nature, and that any attempt to add man's religious edifice to it, corrupts it. That is what Pike's next statement means. Don't miss what Pike, Leazer's authority, is stating: "the...sacred laws...of particular countries, are the work of men." The Christian faith is "the work of men" of the particular country in which it arose, so says Pike. Dr. Leazer leaves such an idea unchallenged.

Read the paragraph following the one from which Dr. Leazer quoted the first sentence:

"But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors....Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed...." (Morals and Dogma, p. 161, emphasis added)

The truths which Masonry teaches are the foundational truths which gave birth to all religions, Pike said. Yet, "All have overlaid that truth with errors..."? Pike contends that Judaism, and then Christianity, took "the truth" and "overlaid it with error." Why wouldn't Dr. Leazer quote this part of Morals and Dogma? Is this compatible with biblical revelation? To use Dr. Leazer's phrase, "Of course not!" Why would a Christian apologist, charged with doing a scholarly study of Freemasonry, quote from Albert Pike in support of the Masonic Lodge, and not give Southern Baptists this decidedly anti-Christian statement which is contiguous with the quote given?

The True Mason Is One Who Grows Beyond His Present Religion

Witness the testimony of the next paragraph of the same section of Morals and Dogma:

"Mankind outgrows the sacrifices and the mythologies of the childhood of the world. Yet it is easy for human indolence to linger near these helps, and refuse to pass further on. So the un-adventurous Nomad in the Tartarian wild keeps his flock in the same close-cropped circle where they first learned to browse, while the progressive man goes ever forth 'to fresh fields and pastures new.' The latter is the true Mason." (Morals and Dogma, pp. 161-162)

The true Mason — the progressive man — is the one who is constantly moving from one truth to another, from one system to another. This passage directly ridicules pastors who keep their sheep in the familiar pastures of the Word of God, rather than taking them off into the strange fields of esoteric philosophy and occultic symbolism.

This is the emanations and the aeons in philosophical and religious garb. This is Masonry; this is not compatible with the Christian faith! If Dr. Leazer is going to quote Morals and Dogma, he must be prepared to examine the context of his quotations, and to have Pike and the Masonic Lodge held accountable for all of its statements and not just those favorable few pointed out by Masons.

Leazer Continues To Try To Discredit Anti-Masons

Dr. Leazer said: "William Schnoebelen, who acknowledges that he is an ex-witch, ex-Mormon, and ex-Mason....". (A Study Of Freemasonry, p. 25) Why, in only this instance and in one other (See A Study Of Freemasonry, p. 16), which also involves an "anti-Mason", does Dr. Leazer address personal characteristics of the authors of material he quotes. Without knowing him, one might assume that a man who had been through such varied religious experiences as Mr. Schnoebelen is unstable or unreliable. Certainly, Dr. Leazer's characterization of him is not meant to encourage confidence in his credibility as a witness. Why is this never done for a Masonic witness?

Dr. Leazer's Analogy With The Boy Scouts

On page 26 of A Study Of Freemasonry, Dr. Leazer makes an extensive argument concerning the religious elements of Scouting activities. (see footnote 85, p. 26) Once again, Dr. Leazer, in his haste to defend the Lodge, begs the question. The main organizations of Boy Scouts and Girl Scouts have no secrets. There are elements of Scouting, such as the Order of the Arrow, which involve secret rituals in which no Christian should be involved. But, the principle organizations do not have secrets. They are not racists. They teach no mystical knowledge. The signs and handshakes of Boy Scouts and Girl Scouts are universally known, and are not jealously guarded secrets. Even Dr. Robert Morey in The Origins and Teachings of Freemasonry specifically addressed the appropriate neutrality of the Boy Scouts toward specific religions. (The Origins and Teachings Of Freemasonry, p. 116) Dr. Leazer's discussion about an analogy between Masonry and the Boy Scouts is silly to say the least, and it is solicitous of Masonry to say the most. The analogy was also first made by Jim Tresner in Perspectives, Responses & Reflections.

Most Masons Are Christians But Bad Masons Are Not

Earlier Leazer said, "If most Masons are Christians, as they are in this country...". (A Study Of Freemasonry, p. 23) He then assumed all of those "Christian" Masons are "good" Christians, giving active witness to the faith of Jesus Christ. Leazer quotes "Southern Baptist Mason James P. Westberry", who said:

"...A good Mason keeps his priorities in order...For any person to allow Masonry to become his religion or to take the place of his church is a mistake and not due to Masonic teaching but to someone's misinterpretation or misunderstanding.'" (A Study Of Freemasonry, p. 26, quoted from, "It Is No Secret!", Freemasonry and Religion, Washington, D.C.: Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA, 1990, n.p.)

Leazer accepts Westberry's definition of a good Mason and adds:

"Many men make the Lodge their religion. While a survey was not conducted, these men most likely have been non-Christians searching for spiritual answers in the wrong place." (A Study Of Freemasonry, p. 26)

"Most Masons are Christians", Dr. Leazer said, but "Many men make the Lodge their religion." Men who make the Lodge their religion are bad Masons, according to Westberry's definition of a good Mason. Because good Masons are Christians who have their priorities in order, bad Masons must therefore not be Christians, Dr. Leazer deduces. Dr. Leazer accepts this Masonic logic without question. This is not scholarship; this is an apologetic for Masons and a polemic against "anti- Masons". Leazer offers no evidence for his assertion that men, who make the Lodge their religion, do not claim to be Christians.

In chapter sixteen (see pp. 245ff), we will discuss Dr. Leazer's contention that men who leave Freemasonry after becoming Christians, did so only because they had become Masons for the wrong reason. Consistently, Dr. Leazer interprets events, without supporting evidence, in a light favorable to the Lodge.

Leazer Judges That Bad Masons Are Non-Christian

How many are "many men" who accept the Lodge as their religion? What percentage of Lodge members make the Lodge their religion? How can men make something "their religion", which Dr. Leazer and the Lodge says is not a religion, i.e., the Masonic Lodge? How can Dr. Leazer casually dismiss the serious admission that "many Masons make the Lodge their religion", with the statement, "...these men most likely have been non-Christians"?

Why is it "most likely" that such men are non-Christians? Just as Leazer speculates that "most Masons in this country are Christian", he now speculates that Masons who act contrary to his positive view of Mason, must not be Christians. This is a scholarly study, or so, Dr. Lewis says. Why are such anecdotal and obviously biased statements as this made without any support other than Dr. Leazer's speculation? Why wasn't a survey taken? And, if facts were not gathered, why was Dr. Leazer's uninformed speculation included as a part of a "scholarly study"? Why doesn't Dr. Leazer's A Study Of Freemasonry ask any of these important questions? Why didn't Dr. Lewis, Dr. Robinson and the General Administration Committee of the HMB ask any of these questions?

Creed: A Confession of Faith

A Study Of Freemasonry further states:

"The Scottish Rite Creed was printed on the back cover of The New Age Magazine for years. Its statements are not religious in nature. Pike used the term in a different, more religious, way when he spoke of 'the Masonic Creed....' But Pike seems to distinguish between this Masonic Creed and creed in the sense of a confession of faith." (A Study Of Freemasonry, p. 27)

If this doesn't sound like sophistry, I don't know what does. What makes Pike's statement, "seem to distinguish between this Masonic Creed and creed in the sense of a confession of faith"? Is that distinction real in Pike's philosophy, or is that distinction only necessary for Dr. Leazer to pursue his apologetic for the Lodge? We will never know from A Study Of Freemasonry, because Dr. Leazer draws a conclusion and presents no evidence.

Naturalism and Rationalism

Dr. Leazer quotes Morals and Dogma:

"Elsewhere, Pike states that 'Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason.' (A Study Of Freemasonry, p. 27, quoted from Morals and Dogma, p. 718)

The question of the compatibility of Christianity and of Freemasonry is seldom in Dr. Leazer's view. Do not miss the point!

Pike embraces a religion which is naturalistic and rationalistic; such a religion excludes revelation. In chapter seventeen (see pp. 256ff), Pike's religion of rationalism is further discussed. Leazer's quote from Morals and Dogma might be less attractive if he had continued in the same section, where it is stated:

"Divine or human, inspired or only a reforming Essene, it must be agreed that (the Nazarene's) teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet...(Morals and Dogma, p. 719, emphasis added)

Are supposedly Christian Masons comforted by this statement? Is the truth of God, the Lord Jesus Christ, properly portrayed by language which says that His teachings are "far less alloyed with error and imperfection", than those of others? The "Baptist Faith and Message" says that the Word of God is truth without any mixture of error. Pike says that the teachings of Jesus Christ simply have fewer errors than the teachings of others.

The same section of Morals and Dogma from which Dr. Leazer quoted above continues:

"Such are, we think, the Philosophy and the Morality, such the True Word of a Master Mason. The world, the ancients believed, was governed by Seven Secondary Causes; and these were the universal forces, known to the Hebrews by the plural name ELOHIM...So, in the Kabala, the last Seven Sephiroth constituted ATIK YOMIN, the ancient of Days; and these, as well as the Seven planets, correspond with the Seven colors separated by the prism, and the Seven notes of the musical octave... (Morals and Dogma, p. 727)

"The Kabalistic book of the Apocalypse is represented as closed with Seven Seals. In it we find the Seven genii of the Ancient pure Kabala, already lost by the Pharisees at the advent of the Saviour... (Morals and Dogma, p. 727)

The Kabala and the En Soph raises its Masonic head again. But, this time with the blasphemy of attributing to an occultic origin the Revelation of Jesus Christ as given to the Apostle John. These quotes accurately portray the occultism of the Masonic Lodge.

These quotes come from the 28th Degree of the Scottish Rite, entitled "Knight of the Sun, or Prince Adept".

This is the same title of the 28th Degree as in Scotch Rite Masonry Illustrated; the book which Dr. Leazer attempted to discredit. (See A Study Of Freemasonry, p. 15) A Bridge To Light, which Dr. Leazer affirms as an authoritative Masonic publication, states of the 28th Degree:

"Pike believed that certain ancient cultures possessed the Truth that God had originally given to man; as such, they had a more accurate and comprehensive knowledge of the Deity and His relationship to the universe and man than modern philosophies and religions...The Kabalist tradition is developed in Morals and Dogma from a single doctrine — the visible is the proportional measure of the invisible. To the Kabalist there were ten emanations which revealed the attributes of Deity manifested in the world. These they called Sephiroth... (A Bridge To Light, pp. 248-249, emphasis added)

"Albert Mackey in his Masonic Encyclopedia noted that... some acquaintance with [the Sephiroth of the Kabalah] therefore, seems to be necessary to the Freemason..." (A Bridge To Light, p. 250, emphasis added)

"...The Ancient and Accepted Scottish Rite fulfills the functions of both King and Priest for its duty is to teach truth in all its varied aspects — moral, political, philosophical and religious..." (A Bridge to Light, p. 260, emphasis added)

"The 28th Degree lecture in Morals and Dogma is the most lengthy of all, encompassing nearly one-fourth of the book." (A Bridge To Light, p. 261)

"Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned ... The history of religion is the history of the human

mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments ..." (A Bridge To Light, p. 261, emphasis added)

This is totally in agreement with Pike's statements about the nature of truth which are discussed in chapter seventeen of this study. The question is, "Are these statements of modern Masons, in a book which is to modernize Morals and Dogma, compatible with Christian doctrine?"

What Does It Mean To "Denaturalize" Masonry?

The passage from Morals and Dogma which Dr. Leazer quoted earlier stated:

"Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it." (A Study Of Freemasonry, p. 25, quoted from Morals and Dogma, p. 161, emphasis added)

What does it mean to "denaturalize" Masonry? It means that, to Pike, Masonry is the original understanding of God which came through nature, and that any attempt to add man's religious edifice to it, corrupts the "nature faith". Man's religions — Hindu, Jewish, Moslem, Catholic or Protestant Christian — "adapt...social and sacred laws...to the usages, manners and prejudices of (their) particular countries." (Morals and Dogma, p. 161) Is this not saying that all of the world's religions are a "denaturalization" — a removing from the original and accurate natural form — of the Masonic ideals? While those original ideals have been lost to the world's religions — all of which are creations of men — Masonry has preserved those doctrines for mankind; Pike said:

"But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions..." (Morals and Dogma, p. 161, emphasis added)

The Masonic Lodge, Albert Pike argues, is the stem from which all religions blossomed. Masonry alone has retained the accuracy of the original truth given by God to man. That is blasphemy; that is the Masonic teaching.

Masons Are Religious

Finally, Dr. Leazer asks a question, but the question is rhetorical, and its implied answer is supportive of the dogma of the Masonic Lodge. Leazer asked:

"Would Freemasons place such a restriction on the use of a Lodge if it were an anti-Christian religion?" (A Study Of Freemasonry, p. 29)

This statement is based on two things: first, the Grand Lodge of Alabama gives Lodges the option of not charging dues to "Ministers of the Gospel"; second, the Grand Lodge of Alabama prohibits the renting of the Lodge hall on Sundays for non-church activities. Anyone who has seen the Godfather trilogy has had illustrated how religion is used for a cover of decency while evil activities are carried out. It is easy to imagine the Lodge ingratiating itself to the religious community by such cost-less gestures to the Christian faith. Yet, it may also mean that some Masons have a genuine affection for religion. The prohibition from using the Lodge hall for a non-church activity on Sunday, certainly does not provide the basis to assume that Freemasonry is not an "anti-Christian religion." Once again, this is not a scholarly conception of the issues posed by the Convention's commission.

Coil's Masonic Encyclopedia, extensively quoted by Leazer in A Study Of Freemasonry states:

"The attitude of the Fraternity toward holy days has been odd. Since its basic doctrine and tradition is Judaic monotheism, logic would seem to require that the Jewish Sabbath be observed, yet there has never been any restriction against lodge meetings on Saturday. Nor was there in the 18th century any against meetings on Sunday, indeed, the latter day seemed to be the favorite one for the meeting of Master's Lodges and the conferring of the Third Degree." (Coil's Masonic Encyclopedia, Macoy Publishing and Masonic Supply Company, New York, 1961, p. 512)

The prohibition of Lodge meetings on Sunday is not a support of the Christian sympathies of the Lodge, because it has not always been so.

History and Evolution Of Freemasonry

Delmar Duane Darrah, 33rd Degree Mason, and "active member of the Supreme Council Ancient Accept Scottish Rite, N. M. J. U.S.A. and for Thirty years Editor of the Illinois Freemason" wrote History and Evolution of Freemasonry. This book originally copyrighted in 1954, but was re-published by Charles T. Powner Co. in 1979. Chapter XXV is entitled, "The Religious Element." It in part states:

"That the present system of Freemasonry should be spoken of as religious or even imparting religious instruction will perhaps be shocking to many who hold the idea that religion is confined to a particular set of theological dogmas or in others words is sectarian....it cannot be said that it is not religious, for the religious element enters so largely into it, as to be its most distinguishing characteristic ...

It was not religion that Mr. Girard sought to exclude but sectarianism....The religion of Masonry knows neither creed nor dogma nor sectarianism...Masonry discards as nonessential much of the formality which envelops the old religious ideas ...

Through a remarkable system of allegory and symbol the fathers of Masonry sought to picture truth and error....this method of teaching morality....is simply the result of a long, tedious process of evolution, during which man has advanced from a mere brute to the highest product of modern civilization. Those early founders of Masonry conceived a system of moral religion at whose shrine all men might worship, the Christian, the Catholic, the Protestant, the Confucian, The Buddhist, the Mohammedan, as well as all others who are willing to acknowledge a supreme being and live a life of moral rectitude." (pp. 290-300, emphasis added)

This is the religion of Freemasonry; it is not compatible with biblical Christianity. And, the SBC ought to be willing to declare it.