

Chapter Seventeen:

Pike And Masonic Search For Truth

Once again, Dr. Leazer's first comment in Section 12 is to address "anti-Masons"; he said:

"While the average Mason knows little or nothing about Albert Pike, his writings have been tremendously influential in Freemasonry during the past 120 years. His writings are generally the first target for Masonry critics." (A Study Of Freemasonry, p. 56)

In Section 4 of A Study Of Freemasonry, Dr. Leazer tries to de-emphasize Pike's influence in the Lodge (see pp. 132ff). Now he says, "(Pike's) writings have been tremendously influential in Freemasonry during the past 120 years." This is fulsome praise for a man whom very few Masons have ever heard of. Did Dr. Leazer do a survey in order to make the statement, "the average Mason knows little or nothing about Albert Pike"? If not, upon what basis does he make this assertion? Is it only upon the word of his Masonic counselors, Jim Tresner and S. Brent Morris?

Dr. Leazer Contradicts Himself

In Section 4 of A Study Of Freemasonry, Dr. Leazer said:

"A Bridge To Light, Rex R. Hutchens, was published in 1988 to replace Morals and Dogma and to encourage Scottish Rite Masons 'to investigate more fully the profound teachings of the Rite and learn how to apply them in their daily lives.' A Bridge To Light is recommended by C. Fred Kleindnecht, Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, and is unanimously approved by the Committee on Rituals and Ceremonial Forms for the Southern Jurisdiction." (A Study Of Freemasonry, pp. 13-14)

In chapter four of this critique (see pp. 50ff), we disproved Dr. Leazer's assertions that A Bridge To Light was to replace Morals and Dogma. But, now in Section 12, Dr. Leazer proves himself that what he said in Section 4 was not true; he states:

"Hutchens laments that Morals and Dogma is read by so few Masons. A Bridge To Light was written to be

a 'bridge between the ceremonies of the degrees and their lectures in Morals and Dogma.' While recommended to Masons, we cannot conclude that Masons are expected to accept every thought in A Bridge To Light." (A Study Of Freemasonry, p. 57, emphasis added)

Which way is it? A Bridge To Light could not have been written both to replace Morals and Dogma and also to "encourage the reading of Morals and Dogma. Why do we find another contradiction in this scholarly study? Why does Leazer strain every fact, and like Cinderella's two ugly sisters, try to make it fit the feet of an imaginary Masonic Lodge, which in reality is not compatible with Christianity?

Masons Not Required To Believe A Bridge To Light

Re-read Dr. Leazer's comment about A Bridge To Light's place in the Masonic Lodge; he said:

"...While recommended to Masons, we cannot conclude that Masons are expected to accept every thought in A Bridge To Light." (A Study Of Freemasonry, p. 57, emphasis added)

What a gratuitous conclusion! The word "recommend" means "to endorse as fit, worthy, or competent; to make acceptable." (Webster's New Collegiate Dictionary) The Scottish Rite recommends A Bridge To Light. The Scottish Rite "endorses" A Bridge To Light as "worthy, competent and acceptable." Yet, Dr. Leazer declares that the Scottish Rite does not expect Masons to believe it? How did Dr. Leazer determine that the Scottish Rite's recommendation of A Bridge To Light was limited? Who told this to him? Would he quote the statement in A Bridge To Light in which the Masonic Lodge disowns a single teaching in A Bridge To Light?

Dr. Leazer has made such statements before. Re-call Dr. Leazer's statements in Section 7 on "The Ritual"; he said:

"A Christian Mason who takes the higher degrees of the Scottish Rite will be exposed to beliefs and practices quite different from his own...There is no requirement or expectation of commitment in these higher degrees. Little of the content of the Scottish Rite ritual is learned or retained, given the rapidity in which the degrees are granted..." (A Study Of Freemasonry, p. 32)

If there is "no expectation of commitment", why is there an oath taken at the end of each degree, why is the candidate in the 26th Degree baptized, and then served a covenant meal? Here is another illustration of Dr. Leazer's adding to a Masonic statement in his attempt to make it seem acceptable to Christians.

This quote is dealt with in chapter twelve, where it is stated:

"...The teaching of the Scottish Rite is incompatible with Christianity, but Dr. Leazer says, that is not a problem, because they don't really mean it. Who told Leazer, 'They don't really mean it?' Why would the faulty memory of Masons excuse the occultism of the Scottish Rite? Are men excused from blasphemy, simply because they cannot remember that they have blasphemed?" (The SBC And Freemasonry, Volume III, p. 179)

In Section 7 (see pp. 178ff), Dr. Leazer said:

"It cannot be denied that some of the religions studied in these degrees are pagan and that their teachings are totally incompatible with Christianity." (A Study Of Freemasonry, p. 32, emphasis in original)

The Lodge would say, "But, we only study these religions to see what other people have thought." Rex Hutchens, Albert Pike, Henry Wilson Coil, Manly Palmer Hall, et al, state otherwise. In A Bridge To Light, Rex Hutchens, the Committee on Rituals and Ceremonial Forms, and the Sovereign Grand Commander of the Southern Jurisdiction of Scottish Rites, USA, declares:

"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. (emphasis added)...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)

The Degrees of the Scottish Rite are not an exercise in the study of comparative religion, as Dr. Leazer would have us believe. The Degrees of the Scottish Rite are a "step-by-step advance toward perfection." That is not compatible with Christianity, and the

most charitable thing which can be said about Dr. Leazer's A Study Of Freemasonry is that it is poorly research, poorly reasoned, and totally unreliable.

Incompatibility Of Freemasonry And Christianity Doesn't Matter For Five Reasons, Dr. Leazer Said

But, now, as in Section 7 so in Section 12, Dr. Leazer tells us that the incompatibility of the teachings of the Masonic Lodge and Christianity doesn't make any difference for five reasons:

1. Masons don't really mean it when they swear the oaths to each of the degrees in the Scottish Rite. (A Study Of Freemasonry, p. 30) They don't really mean it when they submit to Masonic baptism. They don't really mean it when they partake of Masonic communion. It's O.K, because they don't really mean it.
2. Masons don't remember what they did in the Scottish Rite degrees either. (A Study Of Freemasonry, p. 32) They can't be held accountable for the blasphemous teachings and practices, because they can't remember what they did.
3. Masons aren't expected to believe what the Scottish Rite teaches. (A Study Of Freemasonry, pp. 32, 57 and 59) Now the Scottish Rite is one of those general societies which the Lodge tends to follow (A Study Of Freemasonry, p. 5). But, it follows something other than what it teaches, because Masons are not expected to believe what it publishes, or so claims Dr. Leazer.
4. Not all Masons believe the same thing; therefore, no Mason may be held accountable for anything he believes or teaches. (A Study Of Freemasonry, pp. 15, 70)
5. Even if Masons mean and believe what they say, they don't mean it, literally. (A Study Of Freemasonry, p. 70) According to Dr. Leazer, the symbolism of the Masonic Lodge, not only makes it impossible to know what they believe, it also makes it impossible to hold them accountable for what they do.

From a child in Vacation Bible School, and maybe a first year seminary student, these might be believable answers to the occultism of the Lodge. But, from a PhD graduate in an interfaith witness area from a fully-accredited seminary, this answer is unacceptable. Southern Baptists have the right and the responsibility to ask Dr. Larry Lewis why he and the General Administrative Committee did not challenge such ridiculous ideas.

Dr. Leazer Confuses An Educational Institution And The Masonic Lodge

Would Dr. Leazer make the same allowances for Mormons, as he is making for Masons? Would Dr. Leazer say that the Book of Abraham, or Doctrines and Covenants, or Pearl Of Great Price are just books published by Deseret Press, and that Mormons are not expected to believe everything that is in them? Leazer said:

"Books by liberal theologians and writings by non-Christian philosophers are assigned by professors in Baptist colleges and seminaries. Students are not expected to accept the teachings found in these books and writings. Rather, they are assigned to help students understand the thoughts of men of the past and their struggle to understand themselves and their relationship to God. With exposure to these ideas, students can better form and defend their own understanding of these critical issues." (A Study Of Freemasonry, p. 57)

No one could agree more with this statement than this author. But, the problem is that in arguing by analogy, Dr. Leazer confuses his metaphor. There is no similarity between a Christian university and the Masonic Lodge. Once the students study a religion, they take a test. They are not asked to stand and recite an oath pledging themselves to an organization whose teachings and practices are a synthesis of every religion in the world. The professor does not have them immersed, and sit them down to a covenant meal, as a conclusion for his lectures. But, in the Masonic Lodge, when these pagan religions are "studied", the Masonic candidate is tested by his willingness to swear an oath of fidelity to the ideas which are presented in that degree.

Dr. Leazer's Analogies Are Inadequate and Invalid

Why would Dr. Leazer continue to use inadequate and invalid analogies to try and excuse the Masonic Lodge's occultism? Dr. Leazer has used the following analogies in A Study Of Freemasonry:

1. He started with a comparison of the relationship between Caucasian Freemasonry and Black Freemasonry with the relationship between Independent Baptist and Southern Baptist. (A Study Of Freemasonry, p. 4)
2. He then compared the Lodge to the DAR and the VFW. (A Study Of Freemasonry, p. 24) This contrast was first suggested by Jim Tresner in Perspectives, Responses & Reflections on page eighty.
3. He then compared the Lodge to the Boy Scouts and the Girl Scouts. (A Study Of Freemasonry, p. 26) Also, first suggested by Jim Tresner in Perspectives, Responses & Reflections on page fifty-six.
4. He compared Masonry's use of the term "god" to the dollar bill's motto, "In God We Trust". (A Study Of Freemasonry, p. 43)
5. He compares Masonic esoteric symbolism with Christian symbolism. (A Study Of Freemasonry, p. 33) Also, suggested by Jim Tresner in Perspectives, Responses & Reflections pages sixty-eight and following.
6. He compares the rainbow in the Bible to Masonry's use of the "All Seeing Eye". (A Study Of Freemasonry, p. 33)
7. Now he compares the Lodge to a Christian university. (A Study Of Freemasonry, p. 57)

This critique has shown that Dr. Leazer's analogies reflect his prejudice, not insight into the subject he was to study. Why wouldn't Dr. Leazer have sat down and discussed this material with someone who could have shown him the inadequacy of these analogies? Why couldn't Dr. Lewis or Dr. Robinson have shown Leazer how inadequate and how invalid his analogies are? Why didn't the General Administration Committee object to any of these when they went over the study line-by-line?

"Anti-Masons" Make Unsubstantiated Charges

Dr. Leazer continues his attack on "anti-Masons"; he says:

"Texe Marrs' claim that 'the Lodge encourages every Mason to consider [Morals and Dogma] as their basic guide for daily living' is without foundation. Larry Kunk claims Morals and Dogma is 'often called the 'Bible' of Freemasonry.' he does not cite any Masonic sources to support his conclusion." (A Study Of Freemasonry, p. 57)

Both of these statements are conclusions, based on the research of these two men. While not overtly stated by Freemasons, these conclusions have far more validity than many of Dr. Leazer's ingratiating and gratuitous additions to Masonic teaching to make the Lodge appear less incompatible with Christianity.

Masons Adore Pike And They Revere His Writings

In chapter nine (see p. 132), we responded to Dr. Leazer's charge that many "anti-Masons" believe that one man is responsible for Masonry. That discussion will not be repeated here, but Masons adore Albert Pike, and they revere his writings. The Supreme Council, 33rd Degree, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA, The Mother Council of the World, has issued five official publications in the past twenty years to honor the place of Albert Pike in Freemasonry. And, along with Manly P. Hall, Albert Pike is honored as one of the greatest philosophers in Freemasonry's history. (The Scottish Rite Journal, November, 1990)

What Is Truth?

Dr. Leazer attempts to excuse Masons of Pike's occultism with the statement:

"Masons insist there is no requirement to read or accept any of the Philosophical speculations contained in Morals and Dogma." (A Study Of Freemasonry, p. 59)

He then quotes Pike:

"Pike affirmed this idea when he wrote, 'What is truth to me is not truth to another...No man is entitled positively to assert that he is right, where other men,

equally intelligent and equally well-informed, hold directly the opposite opinion." (A Study Of Freemasonry, p. 59, quoted from Morals and Dogma, p. 165, emphasis in original)

It doesn't take a theologian to understand the cynicism of this statement. The Masonic toleration of all faiths is based on the lack of confidence in any faith. If truth cannot be known, then Christianity is as any other faith, which is what Robert Morey tried to tell the HMB that Masons believe.

The context from which Leazer quotes confirms our previous statement that Pike affirms that being a Christian is an accident of biology and of culture. He said:

"Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have condemned Christ as an imposter; in Constantinople, we should have cried 'Allah il Allah, God is great and Mahomet is his prophet!' Birth, place and education give us our faith." (Morals and Dogma, p 165)

Truth is not revealed. The Holy Spirit does not give enlightenment to men. Faith is a mechanical function of "birth, place and education", says Pike and the Masonic Lodge. A Bridge To Light reinforces this statement with its declaration:

"...knowledge alone gives men power; it alone enables a man to be useful, and makes him necessary to the community...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)

Information is power and education is the way to truth. These concepts are not compatible with the concept of biblical revelation!

The Masonic Lodge Teaches Truth

This is consistent with what Pike said elsewhere:

"...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)

If the Masonic Lodge teaches "truth", there must be a Masonic body of "truth" which can be studied.

"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)

Religion is a product of the human mind. Religion is the result of men imposing their ideas upon the original Masonic truths which man learned when the world was very young. Truth, according to the Masonic Lodge, is Masonic teaching.

Standard Of Truth For The Masonic Lodge

Re-read part of Pike's comment as quoted by Leazer:

"...No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion."
(A Study Of Freemasonry, p. 59, quoted from Morals and Dogma, p. 165, emphasis in original)

This same statement is made in A Bridge To Light on page 69.

Here is the pride of the Mason! Here is the pride of man! Here is the reason for the fall of man in the beginning! Here is Albert Pike declaring why he is a child of his father, Adam. Pike said there are two standards for discerning truth: one is to be "equally intelligent", and the other is to be "equally well-informed".

These are the foundations of rationalism, not revelation. The most ignorant and uneducated man in the world can say, "Thus saith the Lord, as he reads the Word of God, the Bible." But, Albert Pike says, no, and Dr. Leazer raises no objection. Albert Pike

says, "If you are not as well educated, and/or, if you are not as smart as me, then you can't discuss the concept of truth with me!" That is incompatible with Christianity.

Peter And John Ignorant And Unlearned Yet They Knew The Truth

The Word of God states:

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them that they had been with Jesus." (Acts 4:13)

Peter and John had not been to seminary. They had not been to university. They were "unlearned" (AGRAMMATOS, unlettered, illiterate, uneducated) and "ignorant" (IDIOTES, an amateur, an unprofessional man, a layman). Yet, these men spoke truth from God. Amos said, "I am neither a prophet nor the son of a prophet." Yet, he spoke truth from God. Jeremiah said, "I am a youth!" And, God said, "Speak My Word!" The basis of truth is revelation, not research! The basis of truth is the Bible, not bibliographies! The basis of truth is, "Thus saith the Lord", not "I have a PhD, and this is what I think." What Dr. Leazer and the Masonic Lodge needs to know is that their opinion and my opinion have equal value, and their opinion is totally, completely, absolutely worthless. The only thing which matters is, "Thus saith the Lord!"

Not only are the teachings and practices of Freemasonry incompatible with Christianity, but the entire spirit and nature of the organization is incompatible with the Spirit of Christ. Why would a Christian apologist, like Dr. Leazer, ignore Pike's statement, "No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion"? One is left to wonder.

Masonic Methodology Of Truth

In chapter five (see pp. 63ff), we discussed Robert Morey's theory that Freemasonry was Christian in its origins. In that discussion, we quoted Mackey's Revised History of Freemasonry's article entitled, "The Theory of Oliver". Mackey stated of Dr. George Oliver:

"No longer could men say that Freemasonry was merely a club of good fellows. Oliver proved that it was a school of inquirers after truth...He showed plainly that Freemasonry was engaged in making known to its initiates the deep and difficult subjects in religion and philosophy in a method by which it surpassed every other human plan for teaching such knowledge." (p. 151, emphasis added)

Comment was made in chapter five that:

"If anyone needs to understand how non-Christian Freemasonry is, they only need to read this statement. This Christian minister admits that the search of Masonry is for truth, which by nature is the quest of a religion. Amazingly, Freemason Oliver discovered a method for teaching the truth which the Apostle Paul had overlooked. Paul, in his unenlightened, non-Masonic way, said that it was by the preaching of the Cross that men would learn the truth. The Bible declares that it is not through esoteric rituals and occultic symbolism, but through the Word of God that men will learn the truth. But, Christian minister Oliver adopts the occultic, initiatory rites of the Greco-Roman mystery religions as a 'new' method of discovering and imparting truth." (The SBC and Freemasonry, Volume III, p. 71)

The revelation of God and the ministry of the Holy Spirit is denied by Masonic teaching and practice. The Masonic method of knowing and learning truth is not compatible with Christianity.

Initiation — Intelligence — Instruction — Information

The first step in the Masonic epistemology is initiation. Read what A Bridge To Light states about initiation:

"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)

If any doubt remains that the Master Mason Degree is a death-burial-resurrection rite, this should settle it. Initiation also unites men with other men, A Bridge To Light declares:

"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)

The second step to truth is intelligence. Without mental ability, a man cannot achieve the understanding of the Masonic light which is presented to him. It is mental ability which enables men to grasp truth, not the revelation of God. Albert Pike said that only men of "equal intelligence" with him can discuss truth. A Bridge To Light states:

"Whether these words of the Sphinx have meaning for you depends altogether upon your own intellect and industry." (A Bridge To Light, p. 159)

Without adequate intellect, one cannot discover Masonic truth. Yet, the Word of God does not place a high premium upon the mind of man in order to discover truth. (See I Corinthians 2)

The third step to truth is instruction which leads to information. Remember the Masonic statement:

"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)

Without initiation, education does not benefit the budding young Mason. But, with initiation, he enters the "new life" in which he can learn the truth. A Bridge To Light further states:

"...knowledge alone gives men power; it alone enables a man to be useful, and makes him necessary to the community...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)

Thus, it is seen that Masonry, in its most fundamental nature, which is how it knows truth, how it discovers truth, is incompatible with Christianity.

The Masonic Ideal Is Acknowledging Another's Faith To Be As Valid As Your Own

Pike declares that tolerating the faith of others is not the Masonic ideal; the Masonic ideal is actually realized when one finds in another's faith as much validity as one does in one's own faith. While that idea may sound good, it essentially emasculates the concept of revelation, making the Masonic Ideal incompatible with Christianity. Pike said:

"No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. ...The Mason's creed goes further than that..." (Morals and Dogma, p. 167, emphasis in original)

The Louisiana Grand Lodge gave ascent to this when it said:

"When is a Man a Mason?....When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, whatever the name of that faith may be." (Your Search For Masonic Light: Master Mason Degree, Prepared by the Committee on Masonic Education of The Grand Lodge of the State of Louisiana F. & A. M., 1978, p. 41)

It is not possible, Pike and the Grand Lodge of Louisiana say, for a man to be a true Mason and at the same time believe that he has a unique faith which excludes the truth of all other faiths. Such a sectarian idea is distinctly, to use Dr. Leazer's words, "not Masonic." Why would Dr. Leazer find comfort for Masons in words which deny the truth of Christ's Words, "I am the way, the truth and the life"? Only he, and perhaps Dr. Lewis, can tell us!

The true Masonic ideal was expressed by Ghandi who said, "I am Christian, and I am Moslem, and I am Hindu." He told his followers, you will not understand the truth until you as a Hindu, can take the child of a Moslem, and raise him as a Moslem. At the root of this tolerance is universalism and the denial of "knowable" truth. Recall the discussion of the "Masonic ideal" in chapter ten (page 145).

A Bridge To Light Declares The Same Message

In chapter fourteen (see p. 218), we discussed A Bridge To Light's addressing of the Masonic Mission:

"The universality of Masonry, its mission to unite all men under virtue, and the truths it teaches demand that each man be accepted for himself and not because of an accident of birth which caused him to be Moslem, Jew or Christian. The truths of Masonry are contained within the religions of the world. Whatever faith a man has, these truths may be embraced by him while he practices his own religion." (A Bridge To Light, p. 232, emphasis added)

Pike, the Louisiana Grand Lodge, and A Bridge To Light are in agreement. Faith is an accident of birth and therefore should not be taken so seriously as to believe that one's faith has unique validity. What Southern Baptist believes that? Why would Dr. Leazer not tell Southern Baptists, that Southern Baptists who are Masons have given ascent to such an idea?

Masons Conceal Incompatibility Of Masonry With Christianity

Dr. Leazer briefly discussed Manly P. Hall's place in Freemasonry; he said:

"Another Masonic philosopher often denounced by Masonry critics is Manley (sic) P. Hall. His 245-page book, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolic Philosophy: The Secret Teachings of All Ages, has been reprinted several times since it was first published in 1928 by The Philosophic Research Society, Inc., Los Angeles, which was founded by Hall. Masonic reviewer Earl D. Harris notes that 'some of it [The Secret Teachings of All Ages] can be considered as controversial, offensive and even repugnant to orthodox Christian and Jewish teachings.' He cautions Masons to 'be careful what, how and to whom you quote this book.'" (A Study Of Freemasonry, p. 59, emphasis added)

This author owns a copy of Hall's Secret Teachings and finds all of it "offensive and even repugnant" to Christian faith. Why

would Dr. Leazer not expose the duplicity of Masons being "careful what, how and to whom you quote this book"?

Why would Dr. Leazer not recognize the same pattern of deceit which has been present throughout this study?

1. The publishers of the book, Look To The East, which Dr. Leazer relied upon for the rituals of the Lodge, admitted that it is incomplete. (See pp. 151ff)
2. A Bridge To Light declared that the "real secrets of the Lodge would only be revealed to "faithful breasts". (See p. 113)
3. Now, Masons readily admit they are cautious as to whom they "tell the truth" about Freemasonry.

How long will Dr. Leazer hold to the delusion that:

"The committee found that Masons were open to providing information requested...In nearly every situation when answers appeared less than complete, it was believed the Mason was not aware of the answer or could not articulate his answer." (A Study Of Freemasonry, p. 19)

Masons have not told Dr. Leazer the truth, and he has not asked them the questions necessary to demonstrate that fact. This is not a scholarly study; it is an apologetic.

Manly Hall and The Masonic Lodge

The original conclusion of Section 12 has been taped over with the following conclusion:

"Even though very few Masons will read Hall's difficult book, its recommendation is one of many reasons that non-Masons question the true nature of Freemasonry. Masons will continue to find themselves hard-pressed to defend their fraternity as long as books such as Hall's, Pike's and others are recommended." (A Study Of Freemasonry, p. 59)

The problem for Dr. Leazer, Dr. Lewis and the trustees of the HMB is that the Lodge cannot disown these men, because the heart of the Lodge is owned by the same spirit that motivated these men. Chapter five of The SBC and Freemasonry, Volume II is given to the examination of Manly P. Hall's life and writing. That

chapter is entitled, "Masonic Philosopher Manly P. Hall". It deals with Hall's being honored by the Scottish Rite and his obituary in The Scottish Rite Journal, with The Lost Keys Of Freemasonry and with The Secret Teachings Of All Ages.

Three quotations from The Lost Keys Of Freemasonry should settle the issue for anyone who loves the Lord Jesus Christ. Hall said:

"...Man can only expect to be entrusted with great power by proving his ability to use it constructively and selflessly. When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands and before he may step onward and upward, he must prove his ability to properly apply energy..." (pp. 47-48, emphasis added)

"The true disciple of ancient Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms and their position in material affairs are of no importance to him compared to the life which is evolving within. Those who allow appearances or worldly expressions to deter them from their self-appointed tasks are failures in Masonry, for Masonry is an abstract science of spiritual unfoldment." (The Lost Keys Of Freemasonry, p. 64, emphasis added)

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that they only are heathen who, having great ideals, do not live up to them. They know that all religions are but one story told in divers ways for peoples whose ideals differ but whose great purpose is in harmony with Masonic ideals." (The Lost Keys Of Freemasonry, p. 65, emphasis added)

Lodge Cannot Disown Hall For They Have Honored Him

The Lodge cannot disown these men for the Lodge has honored them, and owned them publicly. The November, 1990 issue of The Scottish Rite Journal carried Manly P. Hall's obituary; it stated:

"Illustrious Manly Palmer Hall, often called 'Masonry's Greatest Philosopher,' departed his earthly labors peacefully in his sleep on August 7, 1990...He is best known for writing The Lost Keys Of Freemasonry ...and, of course, his monumental encyclopedic outline of Masonic History, philosophy and related subjects...(he) received the Scottish Rite's highest honor, the Grand Cross, in 1985 because of his exceptional contributions to Freemasonry, the Scottish Rite and the public good...Like Grand Commander Albert Pike before him...Hall did not teach a new doctrine but was an ambassador of an ageless tradition of wisdom that enriches us to this day."

In the face of these quotes from Hall's book and this affirmation of Hall, the HMB's statement, "Masons will continue to find themselves hard-pressed to defend their fraternity as long as books such as Hall's, Pike's, and others are recommended", seems disingenuous. Why doesn't Dr. Leazer or Dr. Lewis ever entertain the idea that these things definitively prove the incompatibility of Freemasonry with Christianity? Why would they suggest that we should tolerate such heresy, in the hope, that the Masons might someday disown these men?

Anti-Masonry Movements

Section 13 of A Study Of Freemasonry details several episodes of opposition to the Masonic Lodge. Most of Leazer's information seemed to have come from Alphonse Cerza's Anti-Masonry: Light on the Past and Present Opponents of Freemasonry. It should be remembered that Cerza's credibility was called into question by the Prince Hall Lodge.

Dr. Leazer repeats the Masonic propaganda about the opposition to Masonry by Fascist and Communist regimes. Whatever relevance this has for political history, it has none for the purpose of this study, and is useless to discuss.

Other Denominations' Positions

In Section 14, Dr. Leazer briefly summarizes a mountain of research which was done for him by a non-Southern Baptist physician from Florida. The brevity of his review of this research could suggest Leazer's lack of being impressed by the fact that no Christian denomination which has examined the religious teachings of the Lodge has failed to condemn it, until, now, unfortunately and shamefully, the SBC.

The Southern Baptist Convention and Freemasonry

In Section 15, Dr. Leazer goes through a lengthy list of notable and famous Southern Baptists who have been Freemasons. In a scholarly study, such a list has no place, and, therefore, will not be responded to.

Membership Trends Of Selected Grand Lodges

Section 16 is a brief review of the growth and decline of the Masonic Lodge. Whether the Lodge is growing or not is irrelevant to the question of, "Is Freemasonry compatible with Christianity?"

The conclusion of this chapter brings us almost to the end of our critique of A Study Of Freemasonry. We have only, now, to deal with Dr. Leazer's two-page Section 17 entitled, "Conclusions".