

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

FALL 1993 (4th Quarter)

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c/o Robert A. Barnett—Editor

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To All Contributors

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges and Districtsto the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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...NOTICE...
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BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there-all we have done is to separate the four programs so that YOU may now choose in which order you wish to complete them. You may choose to complete only one-or you may choose to complete two of the four offered-or all four-you may take as many, or as few, of the programs as you wish and in the order you wish.

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A supply of the new Application Forms is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck

OBSERVATIONS (FREEMASONRY)

by Ralph Herbold

Editor - Southern California Research Lodge

FREEMASONRY

Editor Leon Zeldis in his editorial "Freemasonry, Yes, now more than ever" in the 1-2 1993 Haboneh Hahofshi, The Israel Freemason, commented on two principles, the first equality, well presented, but the second really struck me. The second fundamental premise of Freemasonry is that the world is difficult to change. Improving the world or the society in which we live, is a task beyond the capacity of most men. However, improving himself, correcting his own defects and consciously practicing those habits that the mind and strengthen the positive sentiments of love, charity and tolerance, all these lie within the powers of every man. Our own development and perfection is our own responsibility and nobody else can prevent us from improving our own character.

"This message, of self-responsibility, of improving the individual so that he, in turn, by deed and example, may slowly but surely bring about the evolution of the society that surrounds him in the direction that he himself has taken, this message of Freemasonry, is just as needed and actual today as it was hundreds of years ago, when slavery was still rampant and ignorance must vaster than knowledge"

OPPORTUNITIES FOR THE FUTURE (PART 2)

Keynote address to the Southern Masonic Conference Aug. 6th 1993

by Gary Leazer, P.H.D. Center for Interfaith Studies

(Continued from Vol. 13 No.1)

What the SBC Report Claims Is “Incompatible”

(from the SBC Book of Reports for 1993)

1. The prevalent use of offensive concepts, titles and terms such as” Worshipful Master”, “Mosques”, “shrines”, or “temples” and the use of words such as “Abaddon” and “ Jah-Bul-On” the so called secret name of God. To many the words are not only offensive but sacrilegious.
2. The use of archaic, offensive rituals and so-called “bloody-oaths’ or “obligations”.
3. The recommended readings, in pursuance of advantaged degrees, of religious and philosophies, which are undeniably pagan and/or occult, such as much of the writings of Albert Pike, Albert MacKey, Manly Hall, Rex Hutchens, W.L. Wilmhurst, and other such authors.
4. The reference to the Bible placed on the alter of the Lodges as the “furniture of the Lodge” comparing it to the square and compass rather than giving it the supreme place in the Lodge.
5. The prevalent use of the term “light” which some may understand as a reference to salvation rather than knowledge or truth.
6. The implication that salvation may be obtained by one’s own good works. Even though many Masons understand that the “purity of life and conduct” can only be achieved through faith in Jesus Christ, other may be led to believe that, they can earn salvation by living a pure life with good conduct.
7. The heresy of universalism (the belief all people will eventually be saved) which permeates the writings of many Masonic authors
8. The refusal of most Lodges (although not all) to admit for membership African-Americans.

Literally thousands of Southern Baptists and others have read these points and believe them to be an accurate summary of Masonic teachings. You simply cannot afford to ignore this report. An article in this month's issue of the Scottish Rite Journal (August 1993) quoted J. Walter Carpenter, a trustee of the Home Mission Board and editor of the Southern Baptist Watchman, an independent newspaper, who cautioned that Masons, must be aware of the criticism of the Home Mission Board report, giving them close attention and action, if Freemasonry is to avoid attacks from religious groups, including Southern Baptists, in the future. My study does not agree with the conclusions in the Home Mission Board report, but the report, not my study, is the official position of the Southern Baptist Convention.

I found that the criticisms of Freemasonry in the Home Mission Board report are widely believed by Southern Baptists, primarily because of the continued widespread availability of anti-Mason books in Baptist bookstores and other Christian bookstores across the nation. For example, the Baptist Bookstore at our denomination assembly at Ridgecrest, North Carolina, is carrying an anti-Mason book by John Ankerberg, but not the study I wrote. For years, the books have been believed to reflect Masonic teachings accurately, partly because anything written in a book is believed true by many, and secondly, and more importantly, Masons have been silent. Silence has been interpreted to mean agreement.

Anti-Masons will use the first part of the summary adopted in Houston, "in light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptists doctrine", to their advantage. Surely, you cannot be pleased with that statement. It does not reflect my conclusions as a non-Mason and I feel certain it does not reflect yours.

They also refer to a non binding resolution by messengers at the 1992 Southern Baptist Convention "On Christian Witness and Voluntary Associations" Resolutions represent the opinions of the messengers present and voting, but in recent years resolutions have been used as if they were binding on SBC agencies, institutions, churches, and employees of SBC agencies and institutions. The resolution urges "all Southern Baptists to refrain from participation or membership in organizations with teachings, oaths, or mystical knowledge which are contrary to the Bible and to the public expression of our faith in the gospel of Jesus Christ". Although the resolution does not mention Freemasonry, many observers believe it was directed at Freemasonry.

The Anti-Masonic movement lost a major battle to secure an outright condemnation of Freemasonry in Houston in June, but it has not given up the fight. Anti-Masons, do not consider the war lost; no treaty has been signed. I believe this issue will surface again in three to five years. The Home Mission Board hopes this issue will never come up again as there is no doubt it will hurt income to some degree. The Board hopes the issue will die a quick death. I have been told that I will have no input in any future restudy of Freemasonry. Some Anti-Masons want to bring it up at the Southern Baptist Convention next year. You must begin preparing now for that eventuality. Remember that this issue came up in 1985 and then again in 1991. I appreciate the call in this month's issue (August 1993) of the Scottish Rite Journal calling for a renewed effort on the part of all Freemasons today to reenergize our Fraternity" The ball is in your court; you have the momentum, if you take advantage of it.

An editorial entitled "Freemasonry and Religion" Often misunderstood by Masons and Non-Masons" in the Nov.-Dec. 1992 issue of the Washington Masonic Tribune stated that Masons must " be better informed about ways in which we can answer the questions and comments made to us by uninformed citizens. You can no longer afford to be passive and not respond to accusations that are false. Masonic membership is a true privilege and there are so many positive elements of Freemasonry to be proud of that we must be willing to speak out and inform our friends and neighbors. I would recommend that each issue of your Grand Lodge periodicals include an article discussing a specific Masonic teaching. Anti-Masons have raised a number of questions about Freemasonry. Whether these anti-masons are correct or not - and my research suggests they are not- Masons must respond.

Edmund Burke said, " All that is necessary for the triumph of evil is for good men to do nothing" As abhorrent to Masons as it may be, it is my measured opinion that if Masons don't take advantage of this window of opportunity, Freemasonry will be a subject, your great-grandchildren will read about in obscure history books. I hope you do not think I am exaggerating when I say that you have a Herculean task ahead of you.

Membership trends in the Grand Lodges I have examined during my research show a significant decline for the past 30 years. The average age of Masons in Oklahoma for instance is 64 years. I believe, even if it were not for the Anti-Mason movement, that Freemasonry will find it difficult to attract new

members in the future. Young people today are known for not wanting to make long-term commitments. Simply put, they are not joiners. You,, of course are not alone in this trend of a declining and an aging membership. Even the Southern Baptist Convention is currently experiencing a growth rate less than the population growth; 1.9 percent to 2.6 percent for the years 1990 to 1992. As one looks out across the worshippers in many Southern Baptist Churches, he sees a sea of white hair. Both churches and your fraternity compete with a smorgasbord of exciting activities that are offered to people. Time becomes of supreme value as they add more activities, with more pizzazz. Church and the Lodge can't be squeezed into their limited free time. As potential Masons are considering the Lodge, one of the questions they are asking themselves is, "What will I get out of Freemasonry?" Their priorities are different, and the Church and the Lodge are far down the list. I doubt that you will do much to change the priorities of the men you seek to interest in membership unless you find where their interests are and can change to meet some of those needs.

Southern Baptists cannot find 35 to 40 percent of our members. They have disappeared completely. They never attend a church service and we cannot locate them. I would guess Masons have a significant number of members who are completely inactive or who you cannot locate. Getting these numbers involved again should be a priority. They, at one time, expressed enough of an interest in Freemasonry to become members. Rekindle that interest.

There are a number of positive steps you can take immediately. I would recommend that you lay everything on the table. Nothing,- no ritual, no teachings, no practice- should be off limits. Look at literally everything. Your very survival as a fraternity depends upon it. You may decide that many or most of your ritual, teachings and practices cannot or should not be changed, but I would implore you to take a close look at them. Any organization has to change to survive. When I interviewed inactive Masons as to why they no longer attended Lodge meetings, I received a number of answers. But they generally centered around their lack of time to attend meetings and the meaningless of the rituals One inactive Mason told me, hopefully facetiously, that after the opening ritual and the reading of the list of recent deceased Masons. It was time to go home.

I find that the Masonic Renewal Committee of North America is on target in their Blueprint for the Future" when they state that "Freemasonry will be member driven". "Time and Quality will be our member's prerequisites. The ordinary will

not cut it”, and that “thoughtful Masons” will be an eye to the future and an ear to the past” I disagree with the statement that “the ritual need not change”.

Change is always a difficult decision. Rather than thinking about needed changes, you could think of restructuring for the 21st century. Big corporations like IBM regularly restructure to meet the changing business climate. The Home Mission Board continually looks at how it can restructure to meet the changing needs of our churches and society. Jack Brymer, editor of the Florida Baptist Witness, said in his editorial on July 29th, “ Change is an inexorable fact of life. Our only option is to choose whether we will endure it by default or lead it by design”.

I believe Freemasonry needs to change to meet the changing climate of society and the needs of the men who are members, or who may become candidates. Could you, for example, create a shortened ritual for regular meetings, and use the longer ritual for special occasions? The Scottish Rite of Freemasonry has shortened some of it’s rituals and “communicates” some rituals to those taking the degrees.

Organizations that have strong traditions tend to deemphasize, whether, intentionally or not, the practical teachings of those organizations. Freemasonry is no different from other organizations. The meanings of your rituals are obscure to many of your most faithful members who go through them without digesting the real meaning of them, much like eating a meal without the benefit of taste buds.

A good public relations program is essential. Develop positive relationships with clergy, newspaper editors, and other media personnel. Repeatedly, I was told by pastors that the Masonic graveside service was objectionable. Part of the negative feeling could arise because pastors see the funeral service as a worship service of which they should be in charge. Part of the feeling is probably due to a misunderstanding of the service. Some of the feeling is due to a genuine theological problem with the Masonic service. I know the service is an important Masonic ritual. I have seen my father who is a Master Mason participate in them, but I believe you could eliminate much of the anti-mason sentiment if you could discontinue the public Masonic funeral service. Could you find some other way to honor your deceased brother?

Booklets explaining Freemasonry such as the excellent “ Conscience and the Craft” by Jim Tresner, would be helpful to give the pastors and other church

leaders. In my opinion, Jim Tresner, is the most knowledgeable and articulate Masonic writer today.

It is my opinion that testimonies are of little value in convincing skeptical individuals. Although they probably did no harm, the testimonies by Masons at the Southern Baptist Convention took time from Masons wanting to make amendments to the report. Three Masons were at microphones seeking to amend the report to add the words, "some believe" to the opening statement "many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine" Your approach must be, to quote Dagnet's Sgt. Friday, "Just the fact's Ma'am".

I would caution you about accepting invitations to debate anti-masons. Remembering, if they videotape the debate, they could edit. Years ago, the founder of the Jehovah's Witness, Charles Taze Russell, called for debates with the Pope of the Roman Catholic Church and many Protestant church leaders. When they didn't or wouldn't, he said they were afraid. In one sense, it may seem like a defeat in itself, but little or no good can come of debating these individuals, and much negative can. Small insignificant individuals and groups can and will boast of debating the whole fraternity rather than just individual Masons. Clips of videos can change what the speaker said. I found myself asking. Did I really say that? During my research with Holley and others twisted my words to suit their desire. Choose your method of response well. You must attempt to understand the mind set of the anti-mason. They tend to see everything as black and white, right or wrong, us and them. For example, I saw this with anti-mason insistence that the opinion of one Mason had to be the opinion of all Masons. This argument was directed at a number of books, such as Manly Hall's, The Secret Teachings of All Ages. I understand the Masonic position that each writer speaks only for himself, but I think you are sometimes your own worst enemy, when you recommend certain books to your readers. I support the right of every Mason to write any book he wishes, but I question the wisdom of these books being recommended to fellow Masons. Every Mason has a right to write books, but not all such books are profitable to read. I saw it in a charge that Masonic "light" refers to salvation since Jesus Christ is spoken of as "the light" in the New Testament. One anti-mason expressed surprise when I told him the word refers to understanding or knowledge rather than salvation. Tolerance of diverse beliefs, a Masonic virtue, is rejected by anti-masons and fundamentalist Christians as simple and unacceptable compromise with false or pagan beliefs.

Masons will never be able to satisfy every anti-mason. Some depend on the sale of their books, videos, and speaking invitations for their livelihood. Other strongly disagree with the Masonic Mission, which transcends all religious, ethnic, cultural, social and educational differences”, Many anti-masons, who are usually from fundamentalist denominations, define, “being right” very narrowly and find it impossible to accept even persons within their own denominations who do not measure up to their own definitions. Some are unacceptable simply because they do not vote for the right candidate or issue, whether secular or religious. In my study, I referred to the 1921 decision by the Supreme Court of Nebraska that Freemasonry was not a religion. Ankerberg responded by arguing that courts are often wrong and this is one case. The thought that he might be wrong probably never crossed his mind. That is the mind set common to anti-masons. A number of Masons and your supporters hold that religious persuasion. Perhaps, it would be more appropriate to speak of an aberrant form of fundamentalism, what psychologists call “toxic faith”

There is another issue rapidly approaching which will most likely adversely affect Freemasonry. That issue is the conspiracy theories revolving around the new millennium. One of the most popular conspiracists today is Texe Marrs. He is the author of over 25 books including *Dark Majesty*; *The Secret Brotherhood*; and *The Magic of a Thousand Points of Light*. Marrs claim that there is a world wide conspiracy of well-known men whose goal “is to accumulate most of the planet’s wealth and power under their wings. They intend to become our master’s our benefactors and our God’s” With the illuminato in this alleged conspiracy are Freemasons, the United Nations, CIA FBI KGB, the World Council of Churches, the Vatican, the World Bank, multinational corporations, and some T.V. evangelists” Among the politicians involved in this conspiracy are Ronald Reagan, George Bush, Bill Clinton Dan Quayle Henry Kissinger, Gerald Colin Powell Gerald Ford Jimmy Carter,” and just about every other major political and social leader, in America”. In spite of the absurdity of Marr’s theory, his books are sold in reputable Christian bookstores and purchased by thousands of naive readers. Gary H. Kahl, A. Ralph Epperson, William T. Still and Pat Robertson are other well known conspiracists who see Freemasonry as part of a world wide conspiracy. A section of these conspiracy theories was removed from my study after it was submitted to the Home Mission Board president. These conspiracy theories are rooted in premillennialism, which holds that the Anti-Christ will arise to rule the entire world before Jesus Christ returns to usher in the Millennium. According to conservative biblical theology, human history will end after 6000 years. Those 6000 years are believed to include at the end of this decade, I see the

church as an ally in helping people understand the biblical teachings about eschatology.

Herschel H. Hobbs, one of the few statesmen in the Southern Baptist Convention, summarized this issue by saying, “amazingly, many otherwise sensible people are led astray, or else disturbed, in their faith by such (false teachers). By the time they get through, people who listen to them are so mixed up they do not know what to believe”.

As a non-mason, I believe there are Masonic teachings that should be changed or eliminated. I remember in graduate school when I approached the academic dean about changing my major from philosophy to ethics. He refused to allow me to change my major because of the “20 hour rule” I had completed more than 20 hours of study towards my degree. When I complained, he admitted he did not know why the “20 hour rule” was in the book, but that it had to be followed even if we didn’t know why. I have little use for that kind of logic. When something loses its meaning, it should be changed. I have no problem with the phrase, Great Architect of the Universe, because I understand its origin. (John Calvin, Institutes of the Christian Religion, published 1536 Book 1 page 141)

The penalties of the first three degrees of Freemasonry are offensive to many Christians, including some Christian Masons. I believe the oaths and penalties could be revised without loss of meaning, Worshipful Master is an archaic title. Can some other title be used?

Education is one of the keys in responding to charges leveled by the anti-mason. This education can never end. It is the life blood for the giant sequoias which I walked under last week in California. I saw some of these giant trees which had been killed when fire burned the heart out of the tree all the way to the very top. I saw some giant trees lying on the ground, victims of wind and snow and a shallow root system. Once found over hundreds of thousands of acres, sequoias are now found in a few hundred acres on the western slopes of the Sierras. Thousands of tourists come to see them annually. It would be awful if someday tourists visited the remaining Masonic Lodge halls and Scottish Rite Temples to be told about a great fraternity of men who once met in those buildings. Without continuing education, without leadership, without vision, it could happen.

I hope you will consider the criticisms in the study which I wrote. I wrote it out of no malice towards Freemasonry, but with a genuine desire that the

controversy surrounding your fraternity can be stopped once and for all. During my research I received over 2000 letters, over 95 percent of them were from Masons or Eastern Star Ladies. Almost without exception, the writers of those letters, as well as individual Masons I talked with, were the finest men and women anyone could want to know. I wish I could say the same thing about the other four or five percent of the letters which were from anti-masons. I sincerely believe that it is possible for you to take advantage of this window of opportunity. If you do, the future will indeed be bright for Freemasonry.

Gary Leazer served over 14 years on the staff of the Interfaith Witness Department of the Southern Baptist Home Mission Board before his involuntary resignation in October 1993. His primary responsibilities included research, writing and conferencing in 40 states and 4 foreign countries on interfaith issues. Leazer conducted the primary research and wrote the original study on Freemasonry for the Southern Baptist Convention.

Editor's Note: One cannot help but admire the courage and convictions of a man who would not compromise himself by researching in a manner that could by omission or misstatements affect the integrity of his report. And, again, refusing to have his name attached to the report after it had been so severely edited. All this he did knowing the reaction that was sure to follow from the very powerful and growing extremists in his organization. The lessons of our Hiram legend could not be more perfectly portrayed. Leazer did not let himself be compromised by elements about him even in the face of dire consequences of demotion and loss of job. Indeed what in like circumstances of trial and difficulty would be our own response? I for one, will include Leazer and his wife and two children in a quiet prayer for happiness, health and full and rewarding employment.

R.A.B.

SOUTHERN BAPTIST CONVENTION NEWS RELEASE

(The following remarks are from the S.B.C. news release after the vote on “Freemasonry” on June 16, 1993)

Houston, June 16- Southern Baptist Convention messengers overwhelmingly approved a Home Mission Board recommendation that Masonic lodge membership be a matter of private choice.

The recommendation, approved June 16th by the SBC, in Houston is part of a four page report, requested during last year’s SBC in Indianapolis. The report states, “may tenets and teachings” of Freemasonry are not compatible with Christianity and Southern Baptist doctrine while others are compatible.

We, therefore recommend that, consistent with our denominations deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience”.

Messengers rejected an amendment, proposed by M.G. “Dan” Daniels of Cottage Hill Baptist Church in Mobile Al. The amendment would have moved the recommendation and called Masonic teachings a “mixture of paganism and Christianity”

Brad Allen, chairman of the directors of the Home Mission Board, opposed the amendment , saying it would “strike two of the dearest things to the Baptist heart” the priesthood of the believer and the autonomy of the local church.

If we cannot trust the soul competence of the believer in Jesus Christ to do the right thing, we’re sunk” said pastor Allen of the First Baptist church of Duncan Okla.

Home Mission Board President Larry L. Lewis thanked messengers for their support of what he called an “accurate, fair report and recommendation that I believe most Baptists would want to live with”

I don’t think most Baptists wants us to condemn Freemasonry” he said, adding that he estimated SBC messengers support for the HMB report to be 75 - 80 percent on the vote. “We don’t win people to Christ by condemning them.”

In a press conference after the vote, Lewis said he recognizes the importance of the issue among some Southern Baptists. He questioned however, whether the matter warranted the \$111,000 price tag for the study by the board's interfaith witness department.

With the world all around us lost and going to hell, I'm not sure that the large expenditure of time and resources on this issue were justified" he said, "it did cost more than any other study we've done"

Noticeably absent from the debate was Larry Holly, the Beaumont Texas physician who last year requested a study of the compatibility of Freemasonry with Christian and Southern Baptist teachings. The author of two books on the subject, Holly also appeared before the HMB study committee during its research on the matter.

Lewis said he hopes the study and report will satisfy most messengers so Southern Baptists can focus on planting churches and evangelism.

MASONIC HISTORY: PRE-GRAND LODGE AND ENGLISH TO THE UNION.

by Fred Lamar Pearson Jn. F.P.S.

The Fraternity of Freemason, a venerable institution indeed, has a historical development that is at once exciting and profound to contemplate. This moral society of friends and brothers, indeed rooted in the sublimest expression of truth, has an origin clouded by the mist of antiquity. Its beginnings are to say the least ancient. The moral principles that at once the warp and woof of the fraternity date backwards into time immemorial.

That our fraternity has developed and changed over time is increasingly evident to the student who dares to delve beneath the peripheral edges of the ritual. And the ritual itself has seen much change. This is evidenced alone by the wide variety of usage's and customs prevalent in continental to say nothing of American Freemasonry. This situation alone gives the fraternity a unique characteristic and allows for the individual expression of the several Grand

Jurisdictions. Efforts to establish uniformity in form and practice have enjoyed little success.

All Freemasons perhaps have wondered or even asked the question, "Where did we have our origin, how old are we? And there is no satisfactory answer to this mystery. Morally the fraternity is as old as human decency. But realistically, the form of Masonry we enjoy today is considerably less ancient.

We like to say our ancient brethren worked both as operative and speculative or philosophical Masonry. There is a measure of truth in this statement. But, probably a more accurate assessment is that our beginnings started in operative or practical Masonry alone. That is, our ancient brethren worked as stone-masons - only at first.

As such they began their gradual rise to prominence in the middle ages an historical era, which began in Western Europe with the fall of the western part of the Roman Empire in the 490's A.D. Of critical importance in the development of operative Masonry was the influence of the church and the institution of feudalism.

Stonemasons gained positions of power and privilege in the middle ages, especially as Europe and England in particular, approached the year 1000 A.D.. The fall of the western Roman Empire had led initially to considerable unrest and real hardships. Commerce had declined; roads fell into despair; bands of robbers and pirates harassed caravans; lawlessness increased. There was an atmosphere of fear and mistrust, for the law and order imposed by the Roman Legions no longer existed.

In the face of this situation urban life declined and a rural society emerged increasingly. The trade that there was consisted frequently of barter types of exchange. Fear caused many men and their families to exchange a freer style of life they had enjoyed, for serfdom, where they had the protection of Lords. These lords provided security of a sort in exchange for the labor of the serfs and sometimes their land. Life on the medieval manor was harsh. Ignorance was virtually ubiquitous; disease was rampant; the average life span was short. A man was fortunate who reached age 40. The only education there was taught by churchmen, and there was precious little of that for the great mass of humanity. Plagues were frequent, life was tedious, and a great feeling of fatalism permeated the society. Yet, in the very midst of this the fraternity of Freemasonry began to emerge and to exercise an influence that has not abated to this day.

For it was the middle ages that stonemasons, operative masons if you will, had their greatest influence. It was then that they began to erect those magnificent edifices that gives such grandeur to the European landscape today. These structures, some of which took more than a century to complete and which reflected several types of architectural influence, are monuments to the creative genius of man.

The development of the guild system, especially as Europeans neared the year 1000 A.D. gave a unique stamp to Europe. This system exercised a highly powerful and pervasive influence. It was designed for two purposes; to ensure the quality of product and to secure a good wage for its members.

There was a large variety of guilds encompassing almost all phases of economic activity in European society. Baker, cobblers, stonemasons and a host of others had their guild. And the guild provided a number of services for its members. There were banquets for the membership, dowries for girls whose families could not provide them, and funeral benefits. But none of the guilds enjoyed more prestige than that of the stonemasons.

Guilds exercised rigorous requirements on its members and demanded quality performance. Members had to serve many years before they could enjoy full benefits. Once permitted to join a guild a young man had to pursue a course of study that lasted usually for seven years. He started as an apprentice, and he lived in the house of his master who provided him with food, clothing, shelter and more importantly taught him the skills of the trade. After a considerable apprenticeship the young man, depending on the level of his skill, advanced to the level of a journeyman. At this point, he received more compensation for his service. Now, he was in sight of his important career goal--designation as a Master Craftsman of the guild. Then, and only then, could the young man go out and work for Master's wages. Possession of Master Craftsman status was a treasured item and the guild Masters guarded their craft secrets zealously. Products produced by the Masters bore the stamp of the guild, and the members worked hard to determine that the mark of the guild ensured quality.

The stonemasons, in particular, have left profound examples of the builders art. Gothic cathedrals dot the European landscape particularly in England and majestic castles abound as further testimony of the workers skill. Initially the masons constructed castles so that the feudal lord had a place of refuge for himself

and his subjects from the ravages of enemies. Castle walls, replete with towers rose high above the land. Built in areas of difficult access, these fortifications did their job well. In regions of easy access, wide and deep moats thwarted the advances of the enemy. These defensive structures were massive, requiring thousand of stones which necessitated two or more apprentices to place them under the careful eye of the Master. Journeymen, worked diligently in the quarries giving an initial shape to the formless stone.

Once at the building site the Master Craftsman made certain the cut of the stone fitted itself for the builders use, This was hard work and very skilled work, and progress though steady was slow. Centuries could and did pass before completion of some edifices. Because of the skill required, craftsmen often traveled from distant location to erect a building.

The craft erected lodges near the structure they intended to build. Here, the stonemason slept, took their meals, enjoyed recreation and had periods of instruction when the builders art was taught and learned. No doubt the best of the Master Craftsmen enjoyed a position of preeminence in these lodges. The most highly skilled of the craft, they had trade secrets to teach. The stonemasons took security measures to prevent those, not members of the guild, from learning the secrets of the trade. They posted sentinels, guards, tilers, if you will at strategic points to insure the sanctity of the lodge. They did their job well. Operative Master Craftsmen or Master stonemasons commanded very good wages indeed and over time they developed special modes of recognition. They also usually had usually a special mark which distinguished and set apart their work.

The beauty, the strength, the solemnity of the cathedrals gave the most eloquent of testimony to the skill of the builders. They build for the future, and plenty of their monuments stand today. Men everywhere admired their work and held the men who constructed the building in esteem. They knew that their was a special bond in the society of those craftsmen. Eventually resources to construct costly cathedrals and other edifices dwindled and the number of operative stonemasons declined. At the same time there were increasing numbers of influential men who wanted to join the fellowship and camaraderie's of this elite department of builders. Consequently, we have the beginning of speculative or philosophical Masonry.

Now the builders skills and the tools utilized by them found increased utilization in creating a new type of edifice or cathedral-- a moral one. The

classification of the guild system provided here a particular usefulness. Speculative Craftsmen enjoyed the ranks of Entered Apprentices and Fellow Craft, at first. The Master Mason degree was not to appear for sometime. And to this day lodge work in England occurs on the Entered Apprentice degree except when higher craft degrees are conferred.

All over England, speculative lodges sprang up leading in time to the creation of Premier Grand Lodge. In 1717. There development rivalries among some lodges and these contests soon resulted in what we know as ancient and modern lodges. These lodge rivalries were of course perpetrated on the Grand Lodge level as well. The wise men of the craft recognized in England the inherent dangers in this rivalry and took steps to preserve the fraternity. Through their leadership and the good will historically extended amongst good men, the craftsmen merged the ancient and modern rivalries into one Grand Lodge in 1813. There was necessitated certain changes in the ritual, which means that ancient lodges in Georgia such as Solomon's No 1 at Savannah have a ritual today older than the one in England. This act of union however ended a schism that could have resulted in a dangerous factionalism. Symbolic lodges in England and America have profited enormously because creative courageous men demonstrated brotherly love and recognized that great axiom that much can be done when brothers do not care who gets the credit. (Philalethes)

FREEMASONRY IN VERMONT: THE EARLY YEARS.

This 200th Anniversary year is the first in a series of three articles by Brother James H. Douglas, Worshipful Grand Historian, on the early history of Freemasonry in Vermont, leading up to the founding of the Grand Lodge (Vermont) in 1794.

No one really knows when Masonry first came to the New World, perhaps at Jamestown, or Plymouth, but, there is evidence of Masonry in North America as early as 1606, the date of a stone with the Masonic emblem discovered in Nova Scotia in 1829. Certainly our fraternity was present on this continent in the late 17th century.

Daniel Coxe was appointed Grand Master of the North American Colonies in 1730 by the Grand Master of England, the Duke of Norfolk. His Grand Jurisdiction consisted of New York, New Jersey and Pennsylvania. In 1733, Henry Pryce was appointed Provincial Grand Master of New England and the Grand Lodge was constituted in Boston on July 30th of that year.

The territory we now call Vermont was still wilderness in those days, with only a few forts, but, there is evidence that there were a number of military lodges here after the surrender of Quebec in 1759. Throughout the French and Indian War, British troops camped near the Vermont border and moved around the Green Mountains. Two months after the surrender, representatives of the military lodges met in Quebec City on November 28th 1759. Most were operating under Irish Warrants, because the British troops sent to North America had first spent two years in Ireland, where their officers had secured Masonic Warrants.

In his address to Grand Lodge in 1846 Grand Master Nathan Haswell said; "When Vermont came into political existence, she found Masonic lodges on her highest hills and her deepest valleys, peacefully pursuing their Christian and Masonic Work". We don't know exactly what he meant, but, his father had been a member of Vermont's second chartered lodge. North Star Lodge in Manchester, so he may have known what he was talking about. American prisoners fraternized with British Masons in Quebec City during the Revolutionary War, and there were regimental lodge in Albany and Crown Point, New York. We have no complete list, but, it is clear that Masonry came to Vermont through these early military lodges.

One of the most important and exciting chapters in the early history of Vermont, is the formation of the Green Mountain Boys in 1771. Three of the four captains of the organization, Seth Warner, Robert Cochran, and Joseph Wait were Masons, but to this day there is an uncertainty about the Masonic affiliation of the most famous of the department Ethan Allen. There are no records of his having received the degrees of Masonry, but, as late as 1924 the Grand Secretary had possession of an apron which had allegedly belonged to Allen.

His brother Ira was a Mason, having received the entered apprentice Degree in 1782 in Vermont Lodge in Springfield, our first chartered lodge, along with Governor Thomas Chittenden, Joseph Wait was raised in 1761 in Trinity Lodge in New York. After he died in battle in 1776 he was buried in North Clarendon in what is believed to be the oldest Masonic grave in Vermont.

Seth Warner was a member of St. John's Lodge in Connecticut. He was elected Commander of The Green Mountain Boy's in 1775 and served at Ticonderoga, Bennington and Hubbardton.

Brother Jonas Fay is generally regarded as having contributed more to Vermont's independence than any one else. He wrote our Declaration of Independence in 1777, served as Secretary of the Constitutional Convention, Secretary of the Council of Safety, Vermont's agent to the Continental Congress from 1777 to 1782, Probate Judge of the Supreme Court and incorporator of the Vermont Medical Society in 1784 Fay's father, Stephen, was the owner of the Catamount Tavern in Bennington, where the Green Mountain Boy's frequently met. A period of 21 years elapsed between his Entered apprentice degree in Masters Lodge in Albany, New York and his Master Mason degree in Temple Lodge in Bennington, our fourth chartered lodge.

The future of early Vermont was extremely uncertain, and sentiment sharply divided. Some felt we should remain independent, others favored joining the United States. And one department of Vermonters embarked upon what are known as the Haldimand negotiations, named after the chief negotiator, Quebec governor Fredrick Haldimand, which were designed to join our state with Canada and retain our loyalty to the British Crown. These discussions occurred from 1780 to 1783 and at least four of the five negotiators were Masons; Ira Allen, Thomas Chittenden, Joseph Fay and Nathaniel Chipman. The fifth was Ethan Allen.

On the Canadian side, one of the negotiators was the Provincial Grand Master Sir. John Johnson. Some believe that Grand Master Johnson's issuance of the charter to Dorchester lodge in Vergennes was a move toward a political alliance. It probably wasn't, coming eight years after the Haldiman negotiations; it was more likely a gesture to heal the wounds of war and to restore good will by reaching across the International Border in the spirit of Brotherly love.

It was while Haldiman negotiations were underway and when the political future of Vermont was uncertain that the first Masonic Lodge was chartered here. The petition to the Grand Lodge of Massachusetts was signed on November 8th 1781 in Cornish Vermont. That's right: Cornish, Vermont.

In 1778, sixteen towns along the east bank of the Connecticut River petitioned the Vermont legislature for affiliation, which was approved, with the

towns on the eastern side of the state voting to admit them and the towns in western Vermont opposed. The president of Dartmouth College, Eleazar Wheelock hoped that his institution would become the state university for Vermont and the cultural center of the state. New Hampshire governor, Meshek Weare objected strenuously to this development and governor Chittenden sent Ethan Allen to Philadelphia to determine the view of the Congress toward the annexation.

Brother Allen told the New Hampshire delegation that he would try and persuade Vermont to return the towns to the Granite state in exchange for New Hampshire's support for admitting Vermont to the Union. Allen told Chittenden and the Vermont assembly that Congress was angry about the "theft" of the sixteen towns and that failure to return them to New Hampshire could have severe consequences. His advice was heeded, and the following year the "Eastern Union" was dissolved. Instead of backing our bid for statehood, however, New Hampshire demanded Congressional approval to annex all of Vermont. New York reasserted its claim to the land, and Massachusetts insisted that it was entitled to a portion. Congress was preoccupied by the War for Independence, however, and refused to intervene.

Vermont renewed its request for admission to the Union and again was ignored, so in July of 1780 Chittenden wrote that Vermont no longer had any interest in prosecuting the War against Great Britain. The British saw an opportunity for a separate peace treaty with Vermont and initiated the Haldiman negotiations.

In 1781, thirty-five New Hampshire towns were accepted by Vermont, and fourteen New York towns joined as well. The following year, however, after Chittenden received some brotherly advice from General George Washington, Vermont gave up its claim to the towns in our two neighboring states. Although it would be nearly a decade before the Congress finally agreed to permit Vermont to become the fourteenth state, these early annexations and the discussions between Vermonters and agents of the Crown no doubt paved the way for admission as a sovereign state, rather than as a part of either New Hampshire or New York.

Our early Masonic Brothers played a major role in the history of Vermont, during its period of independence and as it entered the Union. At the same time the inhabitants of the Green Mountains were seeking their own political identity, the

seeds of Freemasonry were being planted here, seeds that would eventually grow into the Grand Lodge of Vermont.

BOOK REVIEW:

THE CLOUD OF PREJUDICE: A STUDY IN ANTI-MASONRY

by Earl D. Harris, P.G.M.

The cloud of Prejudice: A study in Anti-Masonry, by Art deHoyos, Paperbound, 188 pp., Kessinger Publishing Company P.O. Box 160, Kila, MT 59920, Telephone (406) 756-0167. \$14.95 plus shipping and handling of \$ 4.50 (U.S.funds)

Kessinger is noted for publishing “rare and out-of-print books” however they have published a work that is not only contemporary but one that should be anything but out-of-print. “Chalk up one” for Art deHoyos, a Brother for only four years before he produced this excellent analysis of many of the anti-Masonic arguments.

A little background; One Ron Carlson, who claims the title of “Pastor” and who is President of Christian Ministries International” (Eden Prairie, Minnesota) professes to have spent over eighteen months engaged in “full time investigation” of the Masonic Fraternity. He has, like a number of others, been capitalizing on a standard anti-Masonic sermon both in personal appearances and by marketing it on audio cassettes entitled “ Freemasonry and the Masonic Lodge” Carlson maintains that his research, discloses that Freemasonry is not only not compatible with Christianity but it is in fact anti-Christian.

Brother deHoyos has appropriately dissected this “Preacher for-Profit’s” sermon using a methodical line-by-line analysis. First, he shows that Carlson’s work is neither unique nor original, but rather just a repeat of what other “Preachers fir-Profit” have themselves been regurgitating for years, and his arguments show little or no research on Carlson’s part. Carlson apparently, bases much of his contentions on “quotations” of Albert Pike, referring to Pike’s Morals and Dogma as the Bible of the Masons”

Brother deHoyos shows that Carlson is either an inept, incompetent, and inefficient researcher, an outright perjurer (liar) about doing (or being able to do)

any substantial research, one completely lacking in the mental ability to understand what he reads, a person totally void of any intellect or moral integrity, or all of the foregoing. He exposes Carlson's words as a series of misrepresentations, out of context statements, misstatements, and outright lies. Taking each of the statements in Carlson's so-called "sermons", deHoyos meticulously researched each "quotation" source and presents verbatim comparisons to show that what this "Preach for-Profit" has presented is far from the truth of the original passage itself.

Purely, as an example (for we don't have room to comment on all of the deceptions deHoyos exposes) Carlson attributes to Pike a statement that Lucifer is God, when it was admitted in 1897 by the original report of this statement, French hoaxer "Leo Taxil" that he forged the documents from which this was taken and that he, Taxil, alone fabricated the entire Masonic-Luciferian theory which he attributes to Pike at the expense of The Roman Catholic Church. Was Carlson's research so inept that he missed this confession or did he simply ignore it because what Taxil had said was that Carlson wanted to hear and tell other's.

Again quoting *Morals and Dogma*, Carlson attributes to Pike the statement that, "it is a sin to divulge the truth", when as deHoyos points out by quoting the entire paragraph from *Morals and Dogma*, Pike was himself quoting St. Ambrose, Archbishop of Milan, who lived in the 4th century. Is Carlson just an idiot or did he not even read the original of the passage he quoted or was he purposely trying to deceive his listeners?

Brother deHoyos points out that Carlson's primary strategy is the use of a "straw man" approach, "accomplished by creating an easily refutable non-representative argument while claiming that it accurately represents the Masonic position, and than destroying it". With no one prepared, available, or permitted to refute what he asserts while he speaks, (much less the "authority" from which he is quoting) Carlson simply hoodwinks his audience with distorted truths, half truths, and simple untruths.

As deHoyos points out, many "Preachers for-Profit" who are making a living, if not a fortune, off of the ability to conjure up fears and negative emotions in their audiences by attacking and degrading others, are using the same techniques and arguments as Carlson. Personalities like John Ankerberg, John Weldon, Pat Robertson and even James Holly (M.D.) are spreading a gospel of intolerance and hatred by using methods that demonstrate a total disregard or

disdain for intellectual and moral honesty, and making money off of their endeavors. Whether they give their material away (and ask for a donation) or are a little more truthful and just outright sell it, they have made a business of saying “no one is right unless he believes and does as I say he should , including giving his money to me, and he is going to be lost if he doesn’t” Their works are for their own profit, and should insult the intelligence of those of us who are both Christians and Masons. If they are so ignorant or intentionally deceptive with this subject, how can one believe anything they say?

Works such as Brother deHoyos’ along with published studies by objective researchers such as John Robinson, and Dr. Gary Leazer, have publicly come to our defense, and even can educate us to the beauty and faults of our fraternity and its philosophy. And we, especially those of us who are Christian Masons, should become familiar with its contents--it can help us in not only understanding for ourselves but in assisting others to understand when they too have been hoodwinked.

Art deHoyos, for all his youth in our fraternity is to be congratulated on a scholarly piece of work, well organized, excellently endnoted with 94 specific notes, superbly researched with over 500 bibliographical references, and with a detailed index. Yet for all of the scholarly work, the 80+ pages of actual text are surprisingly easy reading and very logical. The work is commended for everyone’s reading and study.

QUESTIONS & ANSWERS

The Question and answers section includes excerpts from a list of over 100 Q. & A. Compiled and prepared by R.W.Bro. Frank J.Bruce. These questions were collected by the Education Committee of Toronto District # 3 from 1976 to 1978. The answers were supplied by W.Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076 U.K.) Our thanks to R.W.Bro. Frank Bruce for making them available for use in the Newsletter.

Question 60; Can you explain in modern terms, the word “Succoth” and “Zeradatha”?

Answer 60: Our Masonic version of the casting of the Pillars of King Solomon's Temple follows the Bible story precisely. We say they were "cast" in the clay ground between Succoth and Zeradatha and these are the exact words, perfectly translated from the original Hebrew, 2. Chron. 1V. V. 17. The corresponding version in King's V11 v.46 uses the same words, but gives the second place name as Zarthan.

"Succoth" means "booths" or "tents" This was the place where Jacob built "booths" for his cattle on his return to Canaan after wrestling with the angel. The river Jordan flows due north and south, and the river Jabbok flows into it from the N.E. "Succoth" was a village or town about four miles east of the River Jordan, in the V between the two rivers.

"Zeradatha",Zarthan, Zereda. The name appears to be derived from an Arabic root meaning "to cool" or cooling (Gesenius, Lexicond) it probable marked a ford of the Jordan in the same area.

The key to the choice of this territory for the work of casting the Pillars, is the clay ground in this part of the Jordan Valley. The use of a clay core was one of the earliest methods of casting in bronze. If there really was something in the geographical situation of Zeradatha which helped in the cooling process, the area chosen for the casting was wholly suitable for the work.

Question 61; We are told that the Fellowcrafts were paid there wages in specie. Could you provide some background as to what this entailed.?

Answer 61; Specie. The word has several meanings, but in the passage to which your question refers, it means "Coin or money" in the actual form of minted pieces of metal" (O.E.D.) You will recall that our Lecture says;... The E.A.'s received a weekly allowance of corn, wine and oil; the F.C.'s were paid their wages in specie.... William Preston in his lecture on the Second Degree, Section 1, Clause 11 said, " The wages of a F.C. consisted of a certain allowance of corn, wine, and oil, to each lodge and a sum of money to each F.C." (A.Q.C. 83 p. 203)

The earliest probable date for this text would be c. 1800, but I have been unable to trace the earliest appearance of this idea of the F.C.'s wages in cash. Pritchard, in his Fellowcraft's Degree in Masonry Dissected, 1730 had a question on wages;

Q; Where did you receive your wages?

A. In the middle chamber.

It seems likely that the word “Wages” may have been the source of the later emphasis on “Specie”

The Bible says that King Solomon sent “wheat, barley, wine and oil to Hiram King of Tyre for his servants who prepared the stone and timber for the temple, There is no mention, however of E.A.’s or F.C.’s I can find no record, in the Old Testament story of K.S.T., of Solomon’s or Hiram’s workmen being paid in specie.

Those two grades E.A.’s and F.C.’s are a piece of typical embroidery added by later Masonic enthusiasts, to the original story. Our ritual has suffered considerably from these men, who, whenever they saw a gap believed that a detail had been omitted, hastened to fill it with pure invention, often with dreadful results.

P.S. In the story of the Temple of Zerubabel, built with the help of Cyrus, King of Persia, there is a record of the masons being paid in money:

They gave money also unto the masons and to the carpenters and meat and drink and oil unto them of Zidon and to them of Tyre (Ezra. 111, v. 7)