

15th General Assembly, 1987, p. 464, Appendix R and 15-75, p. 162.

THE REPORT OF THE AD-INTERIM
COMMITTEE TO STUDY FREEMASONRY

This study committee was formed to carry out the instructions of Overture 36 to the 13th General Assembly. The Overture is as follows:

OVERTURE 36: From Westminster Presbytery

Whereas, several denominations such as the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Christian Reformed Church, and the Lutheran Church Missouri Synod have all officially declared Freemasonry as completely incompatible with Christianity and,

Whereas, these denominations have noted that Freemasonry denies many historic Christian doctrines such as the inerrancy and sole sufficiency of the Bible, the Biblical view of God's attributes, the existence of the Christian Trinity, salvation by grace through Jesus Christ, the deity of Jesus Christ, the Biblical teaching of a man's sinful nature, the personal existence of Satan, and

Whereas, Masonry teaches the universal brotherhood of Man and that all mankind will be saved eventually, that a man is saved by his own works, and that it (Masonry) also is the one immutable religion upon which all of mankind's religions are built, including Christianity, and

Whereas, it has been noted that Masonry's secrecy and destructive oaths are contrary to Scripture;

Therefore be it resolved that Westminster Presbytery strongly urges and overtures the 13th General Assembly of the Presbyterian Church in America, meeting in St. Louis, Missouri, to appoint a study committee to bring back its recommendations to the Fourteenth General Assembly.

We have studied the following in carrying out our assignment:

1. The Scriptures
2. The Westminster Standards and *PCA Book of Church Order*
3. The documents of other denominations referred to in the overture
4. The writings of members of Freemasonry
5. The changes made against Freemasonry by other writers, some former members of the order
6. The writings in defense of Freemasonry by members and non-members of the order
7. Letters from members of the PCA both in favor of and opposed to Freemasonry
8. Personal interviews with PCA members active in Freemasonry and members who are opposed to it
9. Various current news items, television presentations and periodical articles relating to Freemasonry and the matters we are dealing with.

We find that:

1. A study of the historical documents of the RPC/ES and the findings of other denominations studied (The British Methodist Church; The Christian Reformed Church: The Lutheran Church, Missouri Synod; The Orthodox Presbyterian Church) raise many concerns regarding Freemasonry. Some of these denominations conclude that it is totally incompatible with church membership; some stop short of this conclusion. (See our *Topical Summary of Document Sources*: section 2 "Charges against Freemasonry" and section 5, "Recommendations regarding Freemasonry").

A brief summary of the conclusions and recommendations of these denominations follows:

a. The Reformed Presbyterian Church, Evangelical Synod

Based on 2 Corinthians 6:14-18 and other Scriptures dealing with separation of believers from unbelievers, all RPC/ES members were advised to separate from any unholy alliance with oath-bound societies. The Publication Committee was to make available materials on this subject, ruling and teaching elders were to study the whole matter, ministers were to inform their congregations about such societies, and the matter was to come before the Synod as an appeal from lower judicatories.

b. The British Methodist Church

The report listed twenty-four points for its members to consider. Within these points it noted that complaints directed against Freemasonry could be directed against other societies as well. It raised serious questions for Christians about Freemasonry's syncretism and replacement of Christian essentials. It rejected Freemasonry's claim not to be a religion and saw it as a strong competitor against Christianity. It spoke of compromise as a danger for any Christian involved in Freemasonry. It advised its members not to become Freemasons and urged those who are to study the report and reconsider their alliance with that organization.

c. The Christian Reformed Church

This church, since its inception, has taken a clear position concerning lodge membership. It claims in its reports that the Masonic lodge denies the Trinity and deity of Christ and is universalistic in its view of salvation. It further claims that Freemasonry denies the vicarious atonement by Christ and teaches salvation by good works, and that Freemasonry sees the Bible as only one of many sources of truth about God and religion.

The CRC sees the roots of Freemasonry in the philosophy of Plato and the theology of Gnosticism, borrowing its rituals from the pagan mystery religions. It calls for commitment to a religion which is un- and anti-Christian.

From all this, the CRC concludes that one cannot be a member of the Freemasons and at the same time a member of the church of Jesus Christ. All Freemasons are to be refused membership in the church and all who join Freemasonry while members of the CRC are to be excommunicated if they do not withdraw from that society.

d. The Lutheran Church. Missouri Synod

This denomination, after study of Freemasonry, called on pastors and laymen alike to avoid membership or participation in any organization that is inimical to the Gospel of Jesus Christ or the faith and life of the Christian church by its objectives, ceremonies or practices.

Pastors are to instruct their people concerning the sinfulness of such organizations (including Freemasonry) which deny the holy Trinity, deity of Christ or vicarious atonement, promise spiritual light apart from the Holy Scriptures, attach salvation to the works or virtues of men or embrace teachings that clearly violate the teaching of the Holy Scriptures.

Neither Holy Communion nor membership in the church is to be offered to any who, after instruction, refuse to sever their affiliations with such organizations, based on Matthew 10:33; 1 Corinthians 10:16,17; 11:25.

e. The Orthodox Presbyterian Church

The OPC summarized its perspective of the Masonic lodge in the pamphlet entitled "Christ Or The Lodge," published by Great Commission Publications. Its findings were not different from the CRC and Lutheran Church, Missouri Synod. It declared incompatibility between Christianity and the Masonic lodge but did not discuss what implications this should have for simultaneous membership in both.

2. Some writers seeking to speak for Freemasonry make statements which are totally incompatible with Christianity (See *Topical Summary of Document Sources*: section 3, "Defense of Freemasonry" and section 4, "Evidences against Freemasonry").

Our committee studied many primary sources (books, pamphlets and magazines) written by Freemasons. We conclude that several writers who claim to speak for Freemasonry make statements totally incompatible with Christianity. Many Freemasons dismiss the writings of prominent figures in the history of Freemasonry as expressing personal opinions which are not to be construed as authoritative in any sense. Though the committee was very sensitive to this contention by Masonic advocates, we are convinced that accurate information is available in print and that certain men and books are considered authoritative. Such writers and their works are frequently quoted in Masonic publications.

There are two major Masonic publishing houses which make available books to interested persons. Ezra A. Cook Publications, 7056 W. Giggins Rd. Chicago, IL 60656 and Macoy Publishing and Masonic Supply Co, Inc., P.O. Box 9759 3011 Dumbarton Rd. Richmond, VA 23228.

Any individual can order books explaining the rituals in the lodge. Many are considered "authoritative." John Ankerberg (A Christian T.V. talk show host who deals primarily with cults) sent a letter to the Grand Masters of all of the 50 Grand Lodges in America. He asked the question: "As an official Masonic leader, which books and authors do you recommend as being authoritative on the subject of Freemasonry?"

Twenty-five lodges responded as follows: Coil's *Masonic Encyclopedia*, 44%, Newton's *The Builders* 36% and Mackey's *Encyclopedia of Freemasonry*, 32%. Other books mentioned were *Introduction to Freemasonry*, by Carl Claudy, *The Newly-Made*

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Mason, by H.L. Haywood, *A Masonic Readers Guide*, by Alphonse Cerza, *A History of Freemasonry*, by Robert Gould and *Morals and Dogma*, by Albert Pike.

Your study committee concludes that there are authoritative writers in Freemasonry. We found remarkable similarities of ideas expressed from various sources. There is a pattern of consistency in what we read in books written by Masons and the ideas expressed by those presently in the lodge which we interviewed and by those who once were in the lodge and left.

The authors and works which we cite to demonstrate the apparent incompatibility of Freemasonry with Christianity are some of the most prolific authoritative writers in the history of Freemasonry.

We will point to a few primary sources in each pertinent area. For a fuller treatment of the issue, consult our *Topical Summary of Document Sources*. The CRC report contains many more such quotations and we recommend that you obtain a copy or refer to our copy.

In the first place, *their statements are incompatible with Christianity because they hold that Freemasonry is another religion.*

Scripture teaches that there is no other true religion and no other way than through Jesus Christ: "Jesus says to him, I am the way, and the truth, and the life: no one comes unto the Father, but by me." (John 14:6) "In none other [than Jesus Christ] is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12)

In our study of Freemasonry's promotional literature, through personal interviews with Masons, and by letters received from Masons, we were told that Freemasonry is not a religion. However, a close scrutiny of the ritual of the lodge and books written by authoritative Masons points to the contrary.

Some Masons have stated that Freemasonry has no creed, no confession of faith in a doctrinal statement, no theology, no ritual of worship, etc. It is interesting that the prominent writers in Masonic books, however, clearly affirm the religious nature of Freemasonry.

Masons meet in "temples" where "prayers" to a "deity" are made. They kneel at their "sacred altar" to make their "sacred oaths." They are to be in subjection to the leader of the lodge who is called a "Worshipful Master" who has hanging over his head a large letter "G" which symbolizes the Masonic concept of deity. On the "sacred altar" is placed a "Bible," a "Koran," or other sacred book depending on the particular religious faith of the candidate. One cannot join the lodge without swearing belief in "a Supreme Being." Moreover, the candidate in the rituals is "taught" the immortality of his soul.

Some Masons have contended that there is no theology in the lodge. This statement is not borne out by the evidence. Theology means "a study of God." Freemasonry clearly speaks of a god, demands a belief in God, instructs the candidate how to pray and informs the candidate of God's true name. The theology of Freemasonry is acted out in various ceremonies of its degrees. An examination of the meanings of the ceremonies and the symbols demonstrates the particular theology of the lodge.

We quote Albert G. Mackey, "... We contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution - that it is indebted solely to the

religious element it contains . . . it would scarcely be worthy of cultivation by the wise and good (Mackey, *Encyclopedia of Freemasonry*, Vol. 2, p. 847)

In his *Masonic Encyclopedia*, Henry Wilson Coil says under the topic of religion, "Some attempt to avoid the issue by saying that Freemasonry is not a religion but is religious ... It would be as sensible to say that man had no intellect but was intellectual or that he had no honor but was honorable . . . Freemasonry certainly requires a belief in the existence of, and man's dependence upon, a Supreme Being to whom he is responsible. What can a church add to that, except to bring into one fellowship those who have like feelings? That is exactly what the lodge does."

In his book, *The Builder*, Joseph Fort Newton said, "Masonry ... is religion, a worship in which all good men may unite, that each may share the faith of all."

When some Masonic authorities say Freemasonry is not a religion they mean it is not a particular faith, creed, denomination, or sect. One of the basic tenets of Freemasonry is its universalism where all religious faiths are equal. Pike says that Masonry is not a religion, meaning in the sense of the religion of the Brahmin, Jew, Mohammedan, Catholic or Protestant, but still affirms, "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 ... Masonry is a worship, but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect (Pike, *Morals and Dogma*, pp. 161,526).

Thus, its most renown writers declare it to be a religion. But what kind of religion is it?

Pike calls it that universal religion taught by Nature and by Reason. It reiterates the precepts of morality of all religion.

Freemasonry clearly appears to be a religious institution. It has all the ingredients of a religion. But what are the roots of Freemasonry's religion? Some of its strongest advocates declare that it is based on the ancient pagan mystery religions of antiquity.

Mackey has said, "These mysteries existed in every country of heathendom, in each under a different name, and to some extent under a different form, but always and everywhere with the same design of inculcating, by allegorical and symbolical teachings, the great Masonic doctrines of the unity of God and the immortality of the soul" (Mackey, *Symbolism of Freemasonry*, p. 15).

As we look at the ritual of Freemasonry we see that in that ritual the Masonic relationship to the mysteries is taught. For example:

The Ceremony of the Purging of the Lodge--In this ceremony, the Worshipful Master declares that any person who cannot be vouched for by some well known brother in the Lodge must depart. Mackey explains that this is because the ancient mysteries forbade any profane person from being in their ceremonies (*Manual of the Lodge*, p.12).

The Ceremony of the Tying of the Lodge--The Lodge having been purged in the manner described, places the Tyler outside the door to keep out cowans and eaves-droppers. Why?

A.T. Pierson said it was because the mysteries performed in caves were guarded by a Janitor armed with a drawn sword to prevent unlawful intrusion (Pierson, *Traditions of Freemasonry*, p. 31)

The Preparation of the Candidates--He must be initiated in darkness. Mackey explains this is because in the Ancient Mysteries the candidate was always kept for a certain period in a condition of darkness. Darkness became the symbol of initiation (*Manual of the Lodge*, p. 38)

In a similar way, all of the other ceremonies in the Masonic Lodge have been explained by Mackey, Pierson, Oliver, Sickles and other spokesmen for Freemasonry. Such comments from Masonic authorities would indicate that Freemasonry does have a relationship with the ancient pagan mystery religions.

In the second place, *their statements are incompatible with Christianity because their concept of God is degrading to the God of Scripture.*

God's Word teaches that the Lord (Yahveh) is God and that he will not share that name nor allow his glory to another: "I am the Lord, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isaiah 42:8).

The term that is used in Freemasonry for God is "The Great Architect Of the Universe" which is often abbreviated G.A.O.T.U. Many of Masonry's symbols are representative of God, but the important question is: is the God of Masonry the same as the God of the Bible and of the Christian?

Freemasonry affirms the existence of one God, but Masonry's concept of the unity of God is not Christian. Masonry's one God is a syncretizing of the names of deities of several monotheistic religions in the world. Albert Pike has said, "God is free because we are; but he is not free as we are. He is at once everything that we are, and nothing that we are. He possesses the same attributes as we, but extended to infinity. As we assign to God that liberty which is the basis of our existence, so also we transfer to his character, from our own, justice and charity. In man they are virtues; in God, His attributes . . . and if man, a limited being, has the power to go out of himself, to forget his own person, to love another like himself, and devote himself to his happiness, dignity, and perfection, the perfect Being must have in an infinite degree, that disinterested tenderness, that charity, the Supreme Virtue of the human person (Pike, *Morals and Dogma*, p. 704).

We see that Masonry's approach is essentially Humanistic. It begins with man and projects God. God is simply one who possesses the eternal qualities that man has.

Albert Mackey has said, "The religion of Freemasonry is cosmopolitan, universal, but the required belief in God is not incompatible with this universality for it is the belief of all peoples. 'Be assured,' says Godfrey Higgins, 'that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque and the Christian in the church.' There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system (*Encyclopedia of Freemasonry*, pp. 409,410)

Some Masons identify God with His creation. Masonic authority J.D. Buck has said, "God never manifested himself to be seen of men. Creation is his manifestation . . . The whole manifestation of nature is the uttered word of divinity." (Buck, *Mystic Masonry*, p.113).

In the third place, their *statements are incompatible with Christianity because their concept of the Bible is contrary to what Scripture teaches about itself.*

The Scriptures teach us that there is but one Word: God's written word which he has taught. All Scripture and only the Scriptures of the Old and New Testaments are therefore allowable as the basis for all we believe and teach: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." (Isaiah 8:19,20) "But you abide in the things which you have learned and have been assured of, knowing of whom you have learned them; and that from a babe you have known the sacred writings which are able to make you wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." (2 Timothy 3:14-17)

Freemasonry does not see the Bible as the sole written revelation of God to man. The Bible contains only parts of the Truth. In the lodge the Bible is one of three great lights on the altar. The other two being the square and the compass. The Bible is only seen as a symbol of God's will to man. Albert Mackey has said, "The Bible is properly called a greater light of Freemasonry, from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Freemasonry as a symbol of the will of God however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge." (i.e. The Koran, Old Testament, the Vedas) (Mackey's *Encyclopedia of Freemasonry*, Vol. I, p. 133).

H.W. Coil says, "The prevailing Masonic opinion is that the Bible is only a symbol of divine will, law, or revelation, and not that its contents are divine law, inspired, or revealed. So far, no responsible authority has held that a Freemason must believe the Bible or any part of it (Coil, *Masonic Encyclopedia*, p. 520).

When the Bible is used and quoted it is often seriously altered to leave out any reference to Jesus Christ so as not to offend non-Christians in the lodge. For example, in some Masonic ritual which uses 1 Peter 2:3-5, the words "Jesus Christ" are deliberately deleted.

In 2 Corinthians 5:1, where it says, "a house not made with hands, eternal in the heavens," Masonic ritual uses this to refer to the perfected character that the Mason builds for himself as he diligently subscribes to the teachings of the lodge; thereby, he earns entrance into the Celestial lodge.

In the fourth place, *their statements are incompatible with Christianity because their concept of Jesus Christ is blasphemous.*

The Bible teaches that only Jesus is the redeemer of men and that he is the same one who created the world and is the heir of all things: "On the morrow he [John the Baptist] sees Jesus coming to him, and says, Behold the Lamb of God, that takes away the sin of the world!" (John 1:29) "God ... has at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Hebrews 1:1,2)

Masonic authority Albert Pike has said, "It (Masonry) reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more, and allows every brother of the order to assign to each such higher and even Divine Character as his Creed and truth require . . . It is not the providence of Masonry to determine how the ultimate triumph of light and truth and good, over darkness and error and evil, is to be achieved: nor whether the Redeemer looked and longed for by all nations, hath appeared in Judea, or is yet to come." (*Morals and Dogma*, p. 525).

Either Jesus Christ is divine and the only means of salvation for mankind (John 14:6; Acts 4:12) or he is a liar and a fraud. One can never leave it to individual choice as to whether Jesus was more than a good moral teacher. In essence, Freemasonry says that Jesus' divinity and his death on the cross for redemption is up for grabs, depending on one's own inclinations. The Bible never relegates Jesus Christ and his atoning work as an option for one to choose. All other so called ways to God are false (John 10:1-3; 14:6). In the Blue Lodge (the first three degrees, the essence of Freemasonry) Jesus Christ is not mentioned in the ritual whatsoever. The Lordship of Christ is thereby denied.

In the fifth place, *their statements are incompatible with Christianity because their concept of salvation is opposed to what the Bible teaches and our standards affirm.*

Scripture teaches that we are not saved by our works nor can we be, all our works being evil, none good. We are saved solely by God's grace, through faith in Jesus Christ: "As it is written, There is none righteous, no, not one; there is none that understands, there is none that seeks after God. They have all turned aside, they are together become unprofitable; there is none that does good, no, not so much as one." (Romans 3:10-12) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Ephesians 2:8-10).

Freemasonry clearly insinuates a salvation by works. This is seen in the rituals of the lodge. Masonry denies the biblical concept of "original sin." Man is not totally depraved—incapable by his own ability to reach God. This does not mean that Masonry believes man to be free of sin; it believes that he is polluted. The purpose of Masonry is to enable man to rid his nature of sin's pollution . . . but without Jesus Christ!

We are told by Masons that Masonry's purpose is to enable "good men to be better." Masonry, in the meaning of its symbols and in the performance of its ceremonies, denies the Bible's concept of original sin. Masonry emphatically declares that men can, by their own good works, achieve eternal salvation. Masonic authority J.S.M. Ward has said, "Freemasonry has taught that each man can, by himself, work out his own conception of God and thereby achieve salvation" (Ward, *Freemasonry: Its Aims and Ideals*, p. 187).

The *Louisiana Masonic Monitor* has the Worshipful Master reciting to the candidate for the Master Mason Degree these words: "And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready" (p.132).

Freemasonry teaches the doctrine of Universalism. T.S. Webb says: "So broad is the religion of Masonry, and so carefully are all the sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form" (*Masonic Monitor*, p. 285).

Concerning Masonry's universalism, Mackey has said, "If Masonry were simply a Christian institution, the Jew and Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altars men of all religions may kneel to its creed, disciples of every faith may subscribe (*Mackey's Symbolism of Freemasonry*, pp. 237,238).

One past Grand Chaplain of the lodge in Virginia, in the fall of 1983, wrote in the *Virginia Masonic Herald*, "Freemasonry and my faith have been the strength of my life! . . . There is no place in my religious faith for a narrow sectarianism that excludes those who do not happen to see God as I see Him nor for the kind of religious bigotry that blinds me to the good and precious in other people's faiths. I am grateful for a faith that enables me to embrace all men who believe in God regardless of their clime, creed, or color." (September 1983, p.6).

The Masonic burial service conveys the hope of eternal salvation for the departed brother regardless of his religious belief. From Macoy's *Masonic Burial Services*: "As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May thy peace abide with us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor" (p. 12).

Practically all Masonic promotional literature affirms what it calls the great truths of the Fatherhood of God and the Brotherhood of Man. These two doctrines as understood by Masons are not the Scriptural view. From *Freemasonry—a Simple Religious Faith, Royal Arch Mason*, we quote: "God is reverently spoken of as the Great Architect of the Universe . . . Upon this foundation stone we construct a simple religious faith—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul—simple, but all-efficient. By reason of this simple creed, Freemasonry has been able to attract and accept as members of the Fraternity adherents of every religious faith in the world—Christians, Jews, Hindoos, Mohammedans, Pharisees, Buddhists, and others—atheists alone being excluded" (Vol. V, No. 9, March 1957).

They propose that God is the spiritual Father of good men regardless of their religious faith. But in the Bible, spiritual brotherhood is restricted to those who confess Jesus Christ as Lord and Savior (Matt. 12:48,49; Phil. 2:25; Col. 1:1; Philemon 16; Rom. 8:29; Heb. 3:1; Jas. 2:1). It is unthinkable in the light of Scripture, that a man of another religious faith is a spiritual brother with a Christian; however this is what Freemasonry declares.

Your committee wishes to make it clear that we do not impute the above teachings to all members of Freemasonry or suggest that they all hold to such teachings. But we do feel that some members of the PCA, who, of their own volition, are associated with Freemasonry, by their membership in Freemasonry are involuntarily endorsing such doctrines.

POSITION PAPERS

3. The writings of most who oppose Freemasonry (former members and others) largely support the findings of the above mentioned denominations (See *Topical Summary of Document Sources*, section 2).

Anti-Masonry books and literature have been published for over a century and a half in the United States alone. One of the first books concerning the lodge was written by a former Mason, Captain William Morgan in 1827. His book was entitled *Freemasonry Exposed*, which revealed the signs, grips, emblems and ritual of the lodge.

Dr. John R. Rice published a book against Masonry entitled *Lodges Examined By The Bible*. Other notable books against Masonry are: Martin L. Wagner's *Freemasonry—An Interpretation*, published in 1912; *Should A Christian Be A Mason*, by E.M. Storms, with a foreword by a former 33rd degree Mason named James Shaw (who has corresponded with the committee); *The Masonic Report*, by C.F. McQuaig; *Blue Lodge and Chapter Masonry* and *The Master's Carpet*, both by Edmond Ronayne, at the turn of the century.

Recently (1985,86) "The John Ankerberg Show," based in Chattanooga, Tennessee, aired two six-part series on the subject of Freemasonry. The first series featured a debate between Walter Martin, renown authority and author on the cults and William Mankin, a 32nd degree Mason from Idaho. The second series featured former Worshipful Master, Jack Harris, who demonstrated and explained the ritual of Freemasonry and pointed out its anti-Christian characteristics.

Numerous letters from those both inside and outside the PCA expressed to the committee views in opposition to Freemasonry, similar to those in the books mentioned above. Many of those who wrote us were writing from years of experience in Freemasonry before leaving it. These letters are also on file with the study committee.

4. The writings of some interpreting and defending Freemasonry actually support the evidence that Freemasonry is incompatible with Christianity. (See *Topical Summary of Document Sources*. # 4). The following examples are representative:

- a. A tract, *Freemasonry: What Is It?*, authorized by the Grand Lodge of Virginia states: "It is religious in character, but is not a religion. It is founded upon the basic principle of the Brotherhood of Man under the Fatherhood of God, and everyone who comes into its Lodges must express a belief in God. No one is asked to express a particular belief about God, for this is the privilege of each individual and is not infringed by our Fraternity."
- b. A tract, *This Is Masonry: Builder of Society*, published by the International Headquarters, Imperial Council, in Chicago, IL.: "Masonry strives to make good men better—to teach its members to be better than themselves. It accepts only men of high moral character."
- c. A tract, *Masonic Etiquette and Conduct*, published by the Grand Lodge of Tennessee: "Freemasonry requires only that a Mason believe in the existence of a Supreme Being or God, and this makes it possible for Christians, Hebrews, and others to join in prayer acceptable to all and disliked by none."
- d. Another tract by the same publisher, *What is Freemasonry*: "The second charge, that of being a religion, is equally ridiculous. It is true, however

that we often call our buildings 'Temples' or 'Masonic Temples.' It is true that all regular lodges have altars upon which the Holy Bible is displayed. It is also a fact that Masonic meetings are always opened and closed with prayer ... The importance of the apron may be shown by quoting from the funeral or Memorial Service for a deceased brother in good standing—the lambskin is an emblem of innocence, and is esteemed the peculiar badge of a Mason."

- e. A tract titled, *Masonry: An Explanation to the Non-Member*: "In fact, religion and politics are two subjects which are strictly prohibited from being discussed in a Lodge meeting. The reason is that these subjects are so divisive by nature. A man, however, must profess a belief in the Deity, and in the immortality of the soul. In other words, a Mason must be religious; whether he be Jewish, Christian, Mohammedan, or whatever is strictly up to him."
- f. An excerpt from a magazine called *The High Twelvian*, written by a Chaplain of Freemasonry, Phil W. Barrett, D.D.:

"As we took our degrees, we acknowledged that we put our trust in God. In all references to the deity, we use the designation of God, or 'Supreme Grand Master of the Universe' or 'Great Architect of the Universe.' Thus, when we close our prayers, it would seem appropriate that we continue such designations. As a Christian Minister I do not find these suggestions in any way compromising my own faith or belief or religion. In the true spirit of ecumenicity (and Masonry is a good example of this) we need to have respect as to how our Masonic brethren may feel. Suggestions: Do not use an ending at all, simply say 'Amen' when you have finished the prayer . . ." Note that the problem he was dealing with was that of avoiding the use of Jesus' name in closing prayer.
- g. An article from the *New Age* magazine, December, 1985: "Masonry is tolerant and universal, embracing all men and all religions with a belief in God. We therefore welcome a Christian, a Jew, a Buddhist, or a Mohammedan. Our members are free to deify their great spiritual leaders . . . Many a member of the clergy who graced a pulpit has felt he was a better man and a better minister or priest because of his Masonry."

The committee wonders why those who sent us such materials to defend Freemasonry were not aware of the problems with the literature they sent.

5. Letters received by this committee from members of the PCA in support of and opposed to Freemasonry are about evenly divided. The arguments of those opposed generally support the findings of the denominations noted earlier (see *Topical Summary of Document Sources*, section 2). The arguments of those in support of Freemasonry reject the denominations' findings and contend that there is no authoritative spokesman for Freemasonry or its teachings. They affirm both their faith in Jesus Christ and their right to membership in Freemasonry, citing positive things done in and through their membership there (see *Topical Summary of Document Sources*, section 3). They insist that they have freedom to express their faith both inside and outside the Masonic Lodge.

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6. Personal interviews with Freemasons and with those formerly members but who have withdrawn (all of whom are members--and many officers in PCA churches) fall along the same lines as the findings in point 5 above. Some who left Freemasonry among those interviewed did so not for doctrinal reasons but for convenience or because of no interest in Freemasonry today.

7. Current news in the media regarding Freemasonry reflects both the findings of many denominations, including those mentioned above, and the defenses by member of Freemasonry. Recently, the Roman Catholics have reaffirmed their historic opposition to Freemasonry as being a naturalistic religion. The British Methodist Church recently encouraged its members not to join the lodge. There have been attempts in the Southern Baptist Convention to discuss the issue, but these have failed to get serious attention.

8. The Westminster Standards are not compatible with many teachings from self-appointed spokesmen for Freemasonry. The conflict of Freemasonry with the Confession is seen in chapter 21 of the Confession:

- a. "But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He many not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture" (21:1).
- b. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone ... nor in the mediation of any other but of Christ alone." (21:2)
- c. Prayer ... that it may be accepted, is to be made in the name of the Son ... " (21:3)

In the *Larger Catechism*, the answer to question 108: "The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; particularly prayer and thanksgiving in the name of Christ . . . as also the disapproving, detesting, opposing, all false worship, and according to each one's place and calling, removing it and all monuments of idolatry.

"*Larger Catechism* answer to question 109 reads: "The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself . . . all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by traditions from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever . . ."

9. The *Book of Church Order* says: "Communing members are those who have made a profession of faith in Christ, have been baptized, and have been admitted by the Session to the Lord's Table." (*BCO* 6-2)

When our *BCO* requires a profession of faith much is assumed. The assumption is that the profession of faith does not contradict Scriptural evidence of saving faith. Membership in other organizations is not restricted by our *BCO* unless involvement in

them is incompatible with one's Christian witness. Dual membership in the PCA and the Masonic lodge must be examined in light of Freemasonry's doctrine and practices.

One of the most important duties of the church session is to safeguard the purity of the church: "The church session is charged with maintaining the spiritual government of the church, for which purpose it has power to inquire into the knowledge, principles and Christian conduct of the church members under its care; to censure those found delinquent . . ." (BCO 12-5).

10. The Scriptures describe a Christian as one who confesses with his mouth Jesus is Lord (God) and believes in his heart that God raised him from the dead (Rom. 10:9-11). A church member is one who repents and believes in Jesus Christ, is baptized in the name of Christ, responds to the call to be saved and continues steadfastly in the apostles' teaching, fellowship, breaking of bread, and prayers (Acts 2:38-42). The question is: Can one be a member of Freemasonry and remain in the apostles' teaching (the written Word of God), the sacraments declaring the redemptive work of Jesus Christ and prayers that are always to be lifted in the name of Christ only?

11. Secrecy in segments of society is not prohibited by Scripture; secrecy in the church and its message is. Perhaps a better word for secrecy in some situation is the term "confidential." Our committee sees no problem with organizations who choose not to divulge some information under certain circumstances. This is often done by the practice of executive session. Some information, because of its sensitive nature, should be kept confidential. Matthew 18 would indicate that in dealing with sin situations, information should be restricted to the parties involved and to those needed to help rectify the problem to God's glory.

The use of secrecy in the military for national defense and material in the area of crime prevention can be legitimately classified as confidential.

But the pertinent issue for our purposes is whether "secrecy" is legitimate in dealing with truth about God and man's spiritual need. Truth is never to be hidden (Matt. 5:14-16). The Gospel of Christ is the good news to be preached to all persons. Jesus insisted that his teaching was not in secret, but it was open for all to see (John 18:19-21)

Freemasonry, while claiming that its secrets contain truth good for all men, are to be in secret so that the profane not be privileged to it. The stationing of the Tyler outside the door of the lodge symbolizes the restriction of Masonry's mysteries to its initiates only. Pike has declared: "Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice." (*Morals and Dogma*, p. 109).

If Freemasonry is the basis of all religion, as some of its spokesmen affirm, if it is in constant search for the truth, and if those who are not initiated into its mysteries are considered profane and have walked in darkness (including non-Masonic Christians!) prior to being enlightened with Masonic truth, then why should Freemasonry conceal such important truth from the world? Is such a message to be hid from the world?

12. Oaths such as those required in Freemasonry are not approved by Scripture or the Westminster Standards and ought not to be taken by Christians.

All Masons are required to take sacred oaths never to reveal Masonic secrets, and they bind themselves under blood curdling penalties if they dishonor this oath. It

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should be noted that one cannot participate in the lodge in any way apart from taking these oaths; they are mandatory. The oath taken by one in the first degree, Entered, Apprentice, is:

"I _____ of my own free will and accord in presence of Almighty God and this right worshipful Lodge erected to Him and dedicated to the Holy Saints John, do hereby and here on, solemnly and sincerely promise and swear I will always hail, forever conceal and never reveal any of the secret arts, parts or points of the mysteries of Freemasonry which have been, may now or shall hereafter be communicated to me in Charge as such, to any person in the world, except it be to a true and lawful brother free Mason . . . To all of which I solemnly and sincerely promise and swear to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and with my body buried in the rough sands of the sea, a cable's length from shore, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this, my most solemn obligation as an entered apprentice, so help me God and keep me steadfast in the due performance of the same."

Some Masonic authorities argue that the penalties sworn to are not to be understood literally. Even if this is the case, is it not folly and sinful to use the name of God to swear to such things? This is clearly in direct opposition to the Westminster Standards as is seen in the Confession of Faith, 22:1-4.

Moreover, the Masonic oath brings one into fraternal unity with all members of the lodge, world wide. Since the lodge boasts of its universality (men of all religious faiths are in such a brotherhood) the oath yokes a professing Christian with non-believers. This is in direct violation of 2 Corinthians 6:14-18 and other passage regarding separation from sinful associations. The fact that a Christian swears an oath to such a communion with unbelievers is a serious matter.

Furthermore, the Masonic oath is taken before one even receives the secrets that he is swearing never to reveal. We must be fully aware what we are swearing to, lest we be guilty of rashness. The Masonic oath violates Scripture in this regard too (Gen. 25:33; Josh. 9:19; Mark 6:23; Acts 23:21; Lev. 5:4,5).

Finally, one cannot separate the oath from implicit involvement in the religious teaching of the lodge. If an oath means anything it is full identification of a person with the group to which the oath has bound him. Masonic authorities and the ritual do not take oaths lightly; the Bible doesn't either. Christians who take Masonic oaths cannot be excused due to ignorance or with the excuse, "I didn't mean it."

In conclusion, Your committee finds that much connected with membership in Freemasonry is a cause of great concern:

- a) In our view, joining the Masons requires actions and vows out of accord with Scripture.
- b) In our view, participation in Masonry seriously compromises the Christian faith and testimony.
- c) In our view membership in Masonry and activity in its ritual lead to a diluting of commitment to Christ and His Kingdom. The Scripture is emphatic that a Christian cannot have two masters (Matt. 6:24; Jas. 1:8; 1 Cor. 10:21; Zeph. 1:4,5; 2 Kings 17:33; 1 Kings 18:21; 1 Sam. 7:3)

We are deeply concerned for our brethren, members and officers in the PCA, who also members of Freemasonry. As we have pursued the assignment given us by the General Assembly and learned more about Freemasonry, one Scripture passage has come to the fore: 2 Timothy 2:24-26 "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will." (N.I.V.)

We therefore recommend the following:

- (1) that the 15th General Assembly exhort all members of Freemasonry and those considering membership in Freemasonry, who are also members of the PCA, to reconsider their relationship with that organization in the light of the evidence given in this report and the Topical Summary of Document Sources and particularly in the light of such passages as 1 Thessalonians 5:21,22 and Matthew 6:22-24. *Adopted*
- (2) that the report presented to this assembly (and the accompanying documents) be received as evidence and for study and education of the entire membership of the PCA, throughout the coming year. Copies of pertinent portions of the evidence sources to be provided upon request by the CE&P staff, at a cost to be determined by them. *Adopted*
- (3) that members of Freemasonry who are members of the PCA, and others desiring to respond to the report be given, individually and/or corporately, opportunity to respond in writing to the study committee by January 1, 1988. *Adopted*
- (4) that the committee then bring final recommendations to the 16th General Assembly. At the time of the committee's report, adequate time beyond the usual restrictions for debate would be docketed for discussion pro and con of the committee's final recommendations. *Adopted*

The committee would further express its opinion that the desire of some Christians to be members of Freemasonry is symptomatic of a deeper problem in the church:

- The problem of lack of commitment to Jesus Christ alone
- The problem of lack of commitment to his church, to serve him
- The problem of the church's failure to adequately challenge members to this commitment and to show the full-orbed Christian life within the church's life and ministry.

This is a problem not only in Freemasonry but with Christians in all walks of life. There is a lack of commitment to Christ and his church on the part of many and a

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consequent seeking of other ways to have meaningful lives. The church must address this issue and its own failure to challenge and guide its people rightly in this matter.

Respectfully submitted,

RE John T. Clark
TE John M. Otis

RE John Spencer
TE Jack B. Scott, Chairman

16th General Assembly, 1988, p. 506, Appendix R and 16-66, p. 148

REPORT OF THE AD-INTERIM
COMMITTEE TO STUDY FREEMASONRY

To the 16th General Assembly of the Presbyterian Church in America, meeting on June 6, 1988, in Knoxville, Tennessee:

This Committee reported its findings to the 15th General Assembly meeting in Grand Rapids, Michigan, in June of 1987, in accord with the Assembly's decision at the 13th General Assembly to answer Overture 36, from Westminster Presbytery, in the affirmative.

Your committee went to a variety of sources both supportive of and in opposition to Freemasonry. A compilation of the documents and information gained was made, summarized and reproduced as part of our evidence.

We then sought to examine all we found in the light of God's written Word, The Westminster Standards and our *Book of Church Order*.

The Committee reported, with documentation, its findings, including the following:

1. Some writers seeking to speak for Freemasonry make statements which are totally incompatible with Christianity.
2. The writings of most who oppose Freemasonry (former members and others) largely support the findings of the denominations which have reported or Freemasonry.
3. The writings of some, interpreting and defending Freemasonry, actually appear to support the evidence that Freemasonry is not in accord with Christianity.
4. Current news in the media regarding Freemasonry reflects both the findings of the denominations and the defenses of Freemasons.
5. The Bible, the Westminster Standards and the *Book of Church Order* all raise serious questions about the compatibility of the teachings and practices of Freemasonry with the teachings and position of the PCA.

In the light of these findings, the Committee expressed serious concerns connected with membership in Freemasonry: Joining Freemasonry requires actions and vows out of accord with Scripture; participation in Masonry seriously compromises the

Christian faith and testimony and may lead to a diluting of commitment to Christ and His Kingdom.

The committee felt that its findings ought to be distributed to the church and studied by its members, allowing an opportunity for any individual, church or Presbytery to express its own opinion about the findings of the Committee and any support of or opposition to those findings.

The General Assembly adopted the recommendations of the Committee including an exhortation to members in Freemasonry to reconsider their relationship with Freemasonry.

In the time that has elapsed since the last General Assembly, your committee, together with the Committee for Christian Education and Publications, has sought to distribute all study materials requested by any individual, church or Presbytery. We have received and compiled the varied responses and summarized them below. Most responses have come from members of the PCA who are presently active in Freemasonry.

Some responses were very general, calling the study a waste of time, divisive, biased, picking on one organization among many, none of the church's business, and calling on the committee and the denomination to drop the whole matter and apologize to all Freemasons.

Others were more specific:

- We failed to mention the good works of Freemasonry
- The quotes used from writers on Freemasonry were not representative of the views of all members of Freemasonry
- We are seeking to bind the consciences of church members
- Masonry is not a religion
- The failure to use the name of Jesus is of no real consequence
- The committee report hurts many people and will lead some to leave the church

One other common complaint was that the committee itself had no Freemason in its membership.

We sincerely regret we left the impression with anyone that we are biased, divisive or picking on one organization. This committee was made up of men appointed either directly by the court or by the moderator of the General Assembly. Our study was specifically directed, by the overture, to do certain things and then bring in our conclusions and recommendations. All was done in accord with that directive.

Regarding the matter of whether the study was a waste of time, the Book of Church Order clearly states that such matters are the business of the church: "Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the church." (*BCO*, ch. 11, sect. 11-4).

In regard to the more specific objections to the report we respond as follows:

1. We did not mention the good works of Freemasonry but we do recognize their many charitable and philanthropic accomplishments, such as building and

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operating hospitals and other deeds of charity. We recognize the common grace of God by which he causes, through many means, provision to be made for the needy. All praise is therefore due the Lord alone.

Jesus makes very clear, however, that he will not tolerate a careless use of the term "good" (Matt. 19:16,17). Scripture teaches that only works done through the power of and in the name of Jesus Christ can properly be called good. Doing good works is the result of our being created in Christ Jesus (Eph. 2:8-10).

2. Regarding the quotations from Masonic writers used in our report, we specifically stated in our report that we do not maintain that all members of the PCA, who are Freemasons, hold these views.
3. We are aware that the church is not to bind the conscience of its members: "The jurisdiction of the Church courts ... can make no laws binding the conscience; but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the Church, and decide cases of conscience" (BCO, Sect. 11-2).

Our report did not seek to present any new law for the church's adoption. We sought, in accord with our assignment, to study the actual teachings of Freemasonry in the light of God's Word and our denomination's existing standards and then make certain observations and express certain concerns.

4. Our stance on the question of whether or not Freemasonry is a religion is that the literature of Freemasonry and some of its spokesmen have taught that Freemasonry is a way of life and that a way of life is essentially a religion. There are, of course, other views of what constitutes a religion.
5. In regard to the use of the name of Jesus or its omission, Scripture teaches that we should pray in the name of Jesus and that at the name of Jesus every knee should bow. The question is not whether this or that statement from Freemasonry contains or omits the name of Jesus, but whether there is a deliberate effort in Freemasonry to omit the name of Jesus. We believe that the evidence presented shows that there is clearly an effort in Freemasonry to omit the name of Jesus.
6. Finally, the committee grieves for any sorrow it has caused members of Freemasonry, however, we recall the words of Paul to the church in Corinth: "For though I made you sorry with my epistle, I do not regret it. .. I now rejoice, not that you were made sorry ... for you were made sorry after a godly sort .. . For godly sorrow works repentance unto salvation, which brings no regret; but the sorrow of the world works death." (2 Cor. 7:8-10).

Our underlying motivation and concern from the start, in all that we have done as a committee, has been to ascertain what the Scriptures say about this subject and to present accurate information as to where enlightenment is needed to bring about understanding and where repentance is needed. We pray that the Holy Spirit will use this report to bring about such change of heart and mind as His Word requires.

One thing has become increasingly evident as we have progressed with our study and moved toward our conclusions and recommendations. Whatever decisions are made in this matter will affect many members, families and churches of the PCA. It is no small matter. We must remember that these members and their families began with

us in the PCA with their membership in Freemasonry not being a factor at all. Many of them have served the church well over the years.

Another thing equally clear is that among PCA members who are also in Freemasonry, as well as among members of the PCA in general, a period of education regarding Freemasonry is needed. It is far from clear, to many, that membership in Freemasonry constitutes serious compromise or endangers the testimony of those who belong to the Masons.

Your committee believes that our denomination should adopt a policy of correcting those who are involved in such organizations, with gentleness, that God may grant them repentance leading to the knowledge of the truth (2 Tim. 2:24-25; Gal. 6:1; Matt. 13:28-30; Jude 22,23)

At the same time, we believe that the denomination, now that it has considered the matter, cannot ignore its responsibility to warn those who have ventured into Freemasonry and exhort them to examine their lives and commitments anew in the light of God's Word (2 Cor. 4:2; Heb. 13:8,9; John 14:6; Acts 4:12; 1 Thess. 5:21-22; Matt. 6:22-24; Jas. 1:8).

In this instruction, such books of the Bible as Galatians and 1 John afford a good basis for warnings of dangers or pitfalls that lurk in membership in such organizations.

In addition, the Westminster Standards afford ample bases for such instruction, stating clearly the way of proper worship taught in Scripture (*WCF*, ch. XXI), the use of the name of God in swearing and in oaths (*WCF*, ch. XXII), and the nature of idolatry (*LC Q*. 105, 108, 109, 112; *SC Q* 47, 50, 51, 54).

We further believe that the *Book of Church Order* clearly determines that the local session is the court of original jurisdiction and has the responsibility for examining prospects for membership and for disciplining members who may err in doctrine and life, and that it is to make such determinations on the basis of what is already written in the Word of God and the standards of our church (*BCO* section 12-5). We do not think that the denomination as a whole should take any kind of action against all Masons among its membership or establish new or different criteria for church membership. If anyone is found in error in doctrine or life, adequate means are already in place in God's word and in our standards to deal with such problems.

We therefore recommend the following:

1. That the 16th General Assembly of the Presbyterian Church in America call on all of its members and courts to study this and the former report, in the light of God's Word and the other standards of the church. *Adopted*
2. That the individuals, churches and courts of the denomination institute programs of education and instruction regarding Freemasonry and what we consider to be its perils for Christians who belong to it. *Adopted*
3. That any action of any court of the church that might proceed from this matter be taken only after thorough study and continued exhortation and instruction in the local churches. Let the session or Presbytery be, as it is authorized to be, the court of original jurisdiction. Let it proceed with gentleness and compassion, recognizing the gravity of the matter and the counsel of Scripture in dealing

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with problems in the church – it is better to teach, instruct, exhort and plead than to threaten –: "The Lord's servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged. With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth." (2 Timothy 2:24-25). *Adopted*

4. That all the papers and reports of this committee together with its original sources be deposited with the Committee for Christian Education and Publications of the PCA and copies of these materials be made available to any who desire them, at a cost to be determined by the CE/P Committee. That the Committee prepare a summary of its paper from the position paper and that the General Assembly instruct the *PCA Messenger* to publish this summary, together with the recommendations of the Committee and the resolution of the Committee of Commissioners on Bills and Overtures (16-103, III, 4, p. 226) approved by the Sixteenth General Assembly. *Adopted*
5. That this report be adopted by the General Assembly and distributed, together with the former report, as a pastoral letter to all sessions and presbyteries of the PCA and made available for any others who may desire it. *Adopted*
6. That after the summary referred to in recommendation #4 is completed, this ad interim study committee be dismissed with thanks. *Adopted*

The report as a whole was then adopted.

Respectfully Submitted:

RE John T. Clark
TE John M. Otis

RE John Spencer
TE Jack B. Scott, Chairman