

HATTIESBURG VALLEY COMMUNICATOR

June 2023

Master Calendar

- 1.6.23 — KSA Meeting #1/ Ex. Bd
- 1.24.23 — Degree Team Conferral of MM (See Jason)
- 2.3.23 — Robert Burns Dinner / Meeting of 33rds
- 3.3.23 — 14th Degree
- 4.1.23 — Gulfport Spring Reunion
- 4.7.23 — Cerm. of Rem. and Renewal
- 5.5.23 — Black Hat Ceremony / KSA Meeting #2
- 6.2.23 — Fst. of Consist / Ex. Bd
- 7.7.23 — Gordian Knott Bus. Meeting / KSA Meeting #3
- 8.4.23 — Fst. of Manifesto
- 8.21-23.23 — Biennial Session – Washington DC
- 9.1.23 — Guest Speaker / Proposition Night
- 9.8-9.23 — Honors Weekend - Tupelo
- 10.6.23 — Feast of Tishri / KSA Meeting #4
- 10.7.23 — Gulfport Fall Reunion
- 11.3.23 — Election / Black Hat / Annual Awards
- 12.1.23 — Installation / Christmas

Sickness and Distress

Bro. Freddie Zehner – arthritis and pain
 Bro. Michael Baker's wife - lung transplant
 Unspoken Bro. - undergoing cancer treatment
 Bro. Paul Williams – broken leg

Please contact Chaplain Gerald Griffin with any reports. 601-543-7219



At a Glance

*Feast of Consistory
&
Executive Board
Education: Matthew Clark*

Lost in the Quarry

We have not seen or heard from you and miss you! If you have any information about these Brethren, please contact the Secretary.

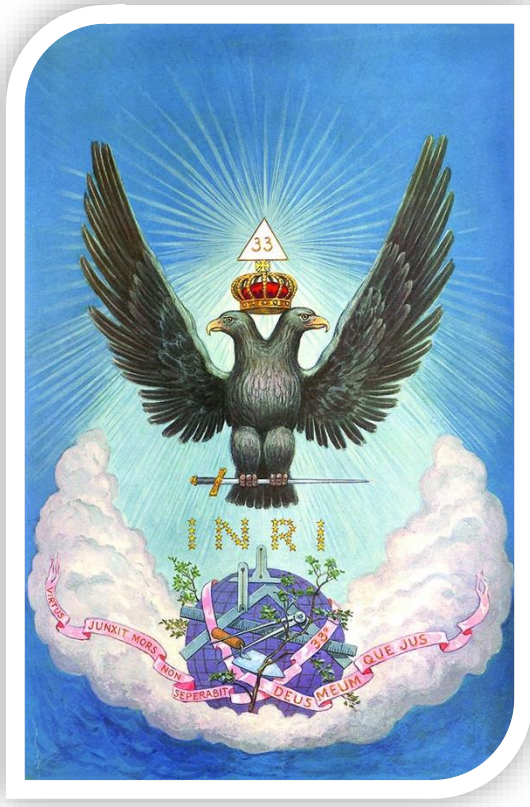
David Bassett	Victor Mann
Ryan Boyd	Joe Parkman
Wayde Byrd	Paul Jones
Brian Childs	David Schwandt
Mark Forte	Tim Schwandt
Joseph Galey	David Earl Stewart
Russell Hembree	Harold Whiteman
Stacey Williams	

Birthdays

Gordon Browning Nanney	2-Jun
Harold Morris Whiteman	5-Jun
Joe Van Parkman	6-Jun
Maurice Lafayette Smith	7-Jun
James Lynn Cartlidge	9-Jun
Ran Hollis	13-Jun
Freddie C Zehner	15-Jun
William A Zehner	15-Jun
Jason Todd Hilbun	19-Jun
Richard L Clinton	19-Jun
James Strong Henderson	23-Jun
Hughlen Jackson Broome	25-Jun
Joseph E Johnston	25-Jun
Phillip Hendricks	25-Jun
Gerry Levon Fallon	28-Jun
Jimmie Elmo Holland	29-Jun
Brian Jason Childs	2-Jul
Malcolm Everett Rouse	6-Jul

Education Presentations

January	Lamar Sullivan
February	Other Activities
March	Substitute
April	Christopher Rounsevell
May	Lester Ivy
June	Matthew Clark
July	Open
August	Arthur Patrick
September	Mike McKenzie
October	Gabe Churchwell
November	Lane Dossett
December	Rex Hasty



Message from the Venerable Master

Brethren,

My Brothers the year is almost 1/2 over. We can take pride in the many things YOU have accomplished so far! We now begin the month of June, which has two important celebrations, Flag Day June 14th and Father's Day June 18th.

Flag Day - June 14th Flags originated on battlefields as a means of identification and hierarchy. Over the years, they have evolved to incorporate symbols significant to the countries, states, businesses and causes they represent. The holiday commemorates the date in 1777 when the United States approved the design for its first national flag. In 1916 President Woodrow Wilson proclaimed June 14 as the official date for Flag Day, and in 1949 the U.S. Congress permanently established the date as National Flag Day. Each year the U.S. president delivers an address that proclaims the week of June 14 as National Flag Week. I ask all members to please show respect for our country, our customs, our cause and our citizenship and proudly display the United States Flag at your home or business June 14th.

Father's Day - June 18th Father's Day is a holiday honoring one's father, or relevant father figure, as well as fatherhood, paternal bonds, and the influence of fathers in society. The single most common date among world countries is the third Sunday of June, which was founded in the state of Washington, United States by Sonora Smart Dodd in 1910. We need to be attentive in honoring those earthly Fathers, but especially more attentive in paying that most hallowed honor to our Heavenly Father. God the Father is a title given to God in various religions, most prominently in Christianity. He is regarded as the first person of the Trinity, followed by God the Son Jesus Christ and God the Holy Spirit. He is the creator of all things and the source of every good and perfect gift. He is also the perfect example of love and faithfulness for all earthly fathers. He chose the Jews as his people and sent his only Son to be the sacrifice for the sin of all humanity. He is the Father of the universe and the Father of believers through grace. Honoring Him every day should be Father's Day.

Thank you my Brothers for all you do!

S&F,
Arthur Patrick
Venerable Master



Educationally Speaking



TRIVIA QUESTION

In early masonic rituals, which symbol was described as “wearing yellow coat and blue britches”?

- A. The Compasses
- B. The Square
- C. The 4 Cardinal Virtues

* * * * *

“Have you seen your Master today?”
“Yes.”
“How was he clothed?”
“In a yellow jacket and blue pair of breeches.”

* * * * *

Brother Truth ... It is called “Knight of the Sun” because the Sun is the source of the material light that reveals nature to us; it is also a symbol of the Divine Light that illuminates the mind. And, it is called “Prince Adept” because those who can read the symbols of the Book of Nature are Princes among Masons, and Adepts among men.

* * * * *

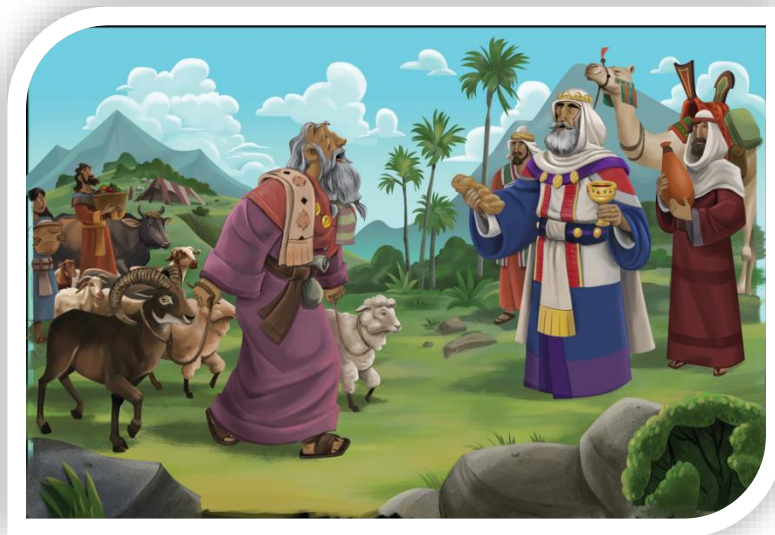
Message from the Personal Representative to the SGIG, Hattiesburg Valley, Lane Dossett, 33°



The elusive priestly king Melchizedek is an interesting figure that holds various levels of significance for different denominations of the Abrahamic religions. As Freemasons, Melchizedek is a central figure of many York Rite related degrees and in the Scottish Rite. Melchizedek is found in the Scottish Rite rituals in the Fourteenth and Nineteenth Degrees.

The name Melchizedek translates in Hebrew as “King of Righteousness” or “my King is Righteousness.” He is identified in Genesis 14:18 as King of Salem and the Priest of עֵלְיוֹן אֱל (El-Elyon), “most high God.”

Melchizedek is shrouded in mystery, beginning with the biblical texts themselves. There is no mention of his descent or country of origin.¹ In Hebrews 7:3, it is recorded that “he is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.” This verse leads some to believe that he is either a theophany of God or representative pre-incarnate Christ figure. Regardless of the level of significance attributed to him, there is a number of parallels between Christ and Melchizedek. For instance, upon meeting Abraham, in Genesis 14:18, “Melchizedek King of Salem brought out bread and wine,” paralleling the last supper, and the marking of God’s covenant with Abraham in Chapter 17.



¹ Chazalic literature unanimously identify Melchizedek as Shem, son of Noah. See Rashi: https://www.sefaria.org/Rashi_on_Genesis.14.18.1?ven=Pentateuch_with_Rashi%27s_commentary_by_M._Rosenbaum_and_A.M._Silbermann,_1929-1934&lang=bi&with=all&lang2=en

Dr. Albert Mackey’s Encyclopedia of Freemasonry has a very detailed article by C.T. McClenachan on an esoteric interpretation of the Entered Apprentice degree that describes Adam, Melchizedek, the Sethites, Mohammedans, and the Lingam (notable to Kabbalists). See the back of this edition for this article.

Melchizedek appears with Abraham in Genesis 14 and then vanishes from sight. He is not mentioned again until he reappears approximately 1,000 years later when King David writes Psalm 110:4. There is no reference to him again for 1,000 years, until the writer of Hebrews 7 picks up his pen.

Many find the tithing event interesting, where, upon the meeting of Abraham and Melchizedek, a tenth is given. While Hebrews clearly denotes it is Abraham, the lesser, who gives to Melchizedek, the greater, the events recorded in Genesis are less clear. Due to an ambiguity in the Hebrew text, it is unclear who gave a tithe to whom: Abraham to Melchizedek or Melchizedek to Abraham. The verse in question states simply, "And [he] gave him tithe from all" (וַיִּתֵּן לוֹ מַעֲשֵׂר מִכֹּל, *v-yiten-lo ma'aser mekol*). Most translations of this verse preserve the ambiguity, "he gave to him,"

וַיִּתֵּן	-	לוֹ	-	מַעֲשֵׂר	מִכֹּל
u·ithn	-	l·u	-	moshr	m·kl
and·he-is-giving		to·him		tenth	from·all

but some modern translations make explicit the mainstream interpretation of Abraham being the giver and Melchizedek the recipient. The view of Melchizedek as the giver makes sense when considering the express rejection by Abraham in verse 23, which would be unnecessary if the tithe flowed in the opposite direction. From a Kabbalistic point of view, the Zohar cites Rabbi Yitzchak as saying that it was God who gave a tithe to Abraham in the form of removing the Hebrew letter ה (he) from his own throne of glory and presenting it to Abraham for his benefit, denoting the name change from Abram to Abra“h”am. See further Zohar Chadash, Lech Lecha 58.² It may also be of interest to note Kabbalistically that, while Melchizedek is a priest of עֵלְיוֹן אֵל (El-Elyon), and he states that Abraham is blessed of El-Elyon, Abraham adds in verse 22 that he has lifted up his hands to עֵלְיוֹן אֵל יְהוָה אֵל (El-YHVH El-Elyon).

Mainguy's Scottish Rite book, *Symbolique des Ultimes Grades de Vaillance et de Sagesse*, calls attention to the importance of Melchizedek and what he should mean to us in our Masonic journey. The book quotes René Guénon: "In the Pistis Sophia of the Alexandrian Gnostics, Melchizedek is described as "Great Receiver of Eternal Light."

Melchizedek represents the perfect initiate who is at the source of the primordial tradition, as described by Jean Tourniac: indeed, the New Testament has its roots in the Old Covenant going back to Moses, this one is linked to the previous Noachite Covenant, with all the "living people of the world." Alliance with Melchizedek is the central principle of the priesthood. It takes up the blessings given by Abraham to the Eternal.

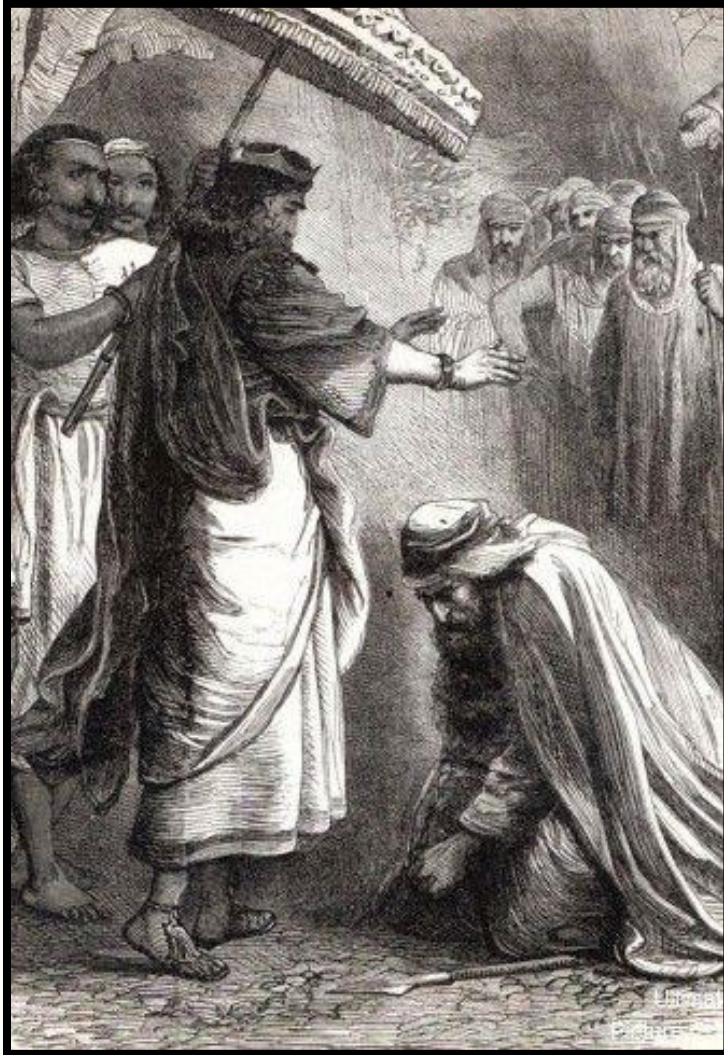
Now its central principle is indeed what unites it to the eternal divine, hence the extra-temporal aspect of Melchizedek ... without beginning, without end, "perpetual"

² https://www.sefaria.org/Zohar_Chadash%2C_Lech_Lecha.58?lang=bi&with=all&lang2=en:

אֵלָא מִפְּנֵי שְׁלֹא בָּאוּ לְהַקְדִּים לָהֶם שְׁלוֹם, הָעֵלָה עֲלֵיהֶם הַכְּתוּב בְּאֵילוֹ חֲסָרוּ מִחֵייתָם. וְכֹל הַמְּקַדִּים שְׁלוֹם לְחַבְרֵירוֹ, וְיֹצֵא לוֹ לְדָרְדֵר, מֵעֵלָה עָלָיו הַכְּתוּב, בְּאֵלוֹ נוֹתֵן לוֹ לְאֶכוּל וְלִשְׁתּוֹת. וְכֵן אָמַר רַבֵּי חֵיָא רַבָּה, מִיכָאֵל וּגְבַרִיאֵל וּמְלָאכִי הַשְּׁרֵת הַשּׁוֹמְרִים שְׁעָרֵי צְדָקָה, יוֹצֵאִין לְקִרְאָתוֹ וּמְקַדְמִין לוֹ שְׁלוֹם.

consciousness ... of "eternity," updating, at any time and in any place, the "divine." He is the very presence of the primordial tradition. As such, he will preside over the birth of all derived traditions and the erection of the secondary centers of the primary tradition. He cannot therefore be "imprisoned" by any of the traditions that he authenticates, justifies and generates: he is a "witness" in each of them.³

Mainguy, quoting Jean-Pierre Berthelon, asks: "A traditional initiatory order, like Freemasonry for example, whose rituals in their totality extend from the old Law of the temple to the new Law of the Word, from Noachism to Johannism, from the mystery of the Grail to the knighthood of



the Holy Empire and that of the Templars, from Gnosis to the Hermetic Tradition, is it not its mission to preserve throughout the present cycle, by reintegration in space by means of the intangible ritual mandala, the sacred deposit of the Tradition, and is not this mission, in essence, the very expression of the timeless supreme order of Melchizedek?"

While details are more obscure than definitive, perhaps it is by design. If the charge of the Nineteenth Degree is to have a practical application in our lives, we must find a way to identify with Melchizedek and his priestly qualities. With the Order of Melchizedek being cited for thousands and thousands of years, we can know with certainty that it is not without reason.

³ Approximate French to English translation. Internal biblical citations omitted.

Valley Ambassadors

Beaumont	Art Patrick	601-508-2978
Bowie	Xerxes Herrington	703-341-9588
Bunker Hill	Larry Robinson	601-603-0139
Carly	Jiles Grice	601-731-2295
Ellisville	Duane Mitchell	601-433-5229
Enon	Shane White	601-689-7784
Fairmont	Lester Ivy	601-466-0678
Hattiesburg	Rex Hasty	601-658-2048
Hub City	Rex Hasty	601-658-2048
JM Bradley	Jason Jefcoat	601-580-4857
Leakesville	Chris Rounsaville	601-525-7697
Liberty	Kenny Willingham	601-600-5122
Lucedale	Dickey Dickerson	601-947-2293
Moses Cook	Joe Vawters	601-798-1501
Mt. Carmal	Jiles Grice	601-731-2295
Mystic Tie	Jay Morris	901-247-8028
Ovett	Jason Jefcoat	601-580-4857
Petal	Lane Dossett	601-543-5273
Richton	Shane White	601-689-7784
Sanford	Bobby Hebert	601-517-3261
Sherrard Byrd	Tom Cumberland	601-463-2485
St. Alban	Jiles Grice	601-731-2295
Summit	Kenny Willingham	601-600-5122

Links

GroupMe Group Texting:

https://groupme.com/join_group/68986319/OI4jIKX2

Valley Facebook

<https://www.facebook.com/groups/hattiesburgsr>

Orient Facebook

<https://www.facebook.com/groups/msscottishrite>

Orient Website

<https://scottishritems.org/>

Online Petition

<https://scottishrite.jotform.com/212843415672961>

Volunteer Help Wanted

Social Media Manager / Content Creators
Articles for Communicator

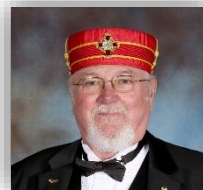
Candidate Proposals

SEC. 7. Any qualified person residing within the territorial jurisdiction of this Supreme Council may be **proposed** at any Stated Meeting of a Body under its jurisdiction by proposition in writing, signed by one member and seconded by another, also in writing. Such proposition may be made without the knowledge of the person proposed. A Body may, by its bylaws, require candidates to apply for Degrees by petition in writing.

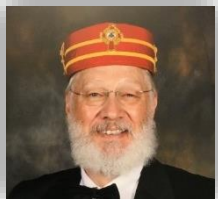
Officers



Art Patrick, 32° KCCH
Venerable Master
601-508-2978



Larry Robinson, 32° KCCH
General Secretary
601-603-0139



Rex Hasty, 32° KCCH
Wise Master
601-658-2048



Lane Dossett, 33°
Personal Representative
601-543-5273

Dickie Dickerson, 32° KCCH
Commander
601-947-2293



Xerxes Herrington, 32° KCCH
Treasurer
703-341-9588



Michael Baker, 32° KCCH
Master of Kadosh
601-323-6303

Upcoming York Rite Activities

- ~~2.11.23 – Festival in Tupelo~~
- ~~2.18.23 – Festival in Laurel (cancelled)~~
- ~~3.16.23 – Grand Lodge~~
- ~~4.29.23 – St. Jude RCC~~
- ~~5.19.23 – Grand York Rite~~
- 6.10.23 – SE YR Conference
- (postponed) – Festival in Meridian
- 7.8.23 – Knight Masons in Gulfport
- 7.15.23 – YR College in Byram
- 7.23.23 – St. Jude RCC
- 8.23.23 – Festival in Gulfport
- 5.19.23 – Grand York Rite
- 6.10.23 – SE YR Conference
- 6.24.23 – Festival in Meridian
- 7.8.23 – Knight Masons in Gulfport
- 7.15.23 – YR College in Byram & St. Leonard RCC
- 8.23.23 – Festival in Gulfport
- 9.30.23 – St. Jude RCC
- 12.2.23 – St. Jude RCC
- 12.16.23 – St. Leonard RCC



A
NEW AND REVISED EDITION

AN ENCYCLOPÆDIA
OF
FREEMASONRY
AND
ITS KINDRED SCIENCES

COMPRISING
THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE
AS CONNECTED WITH THE INSTITUTION

BY
ALBERT G. MACKEY, M.D., 33°
AUTHOR OF "THE HISTORY OF FREEMASONRY," "LEXICON OF FREEMASONRY," "A TEXT-BOOK OF
MASONIC JURISPRUDENCE," "SYMBOLISM OF FREEMASONRY," ETC., ETC.

THIS NEW AND REVISED EDITION

PREPARED UNDER THE DIRECTION, AND WITH
THE ASSISTANCE, OF THE LATE

WILLIAM J. HUGHAN, 32°
PAST GRAND DEACON (ENGLAND), PAST GRAND WARDEN (EGYPT), PAST GRAND WARDEN (IOWA), PAST
ASSISTANT GRAND SOJOURNER (ENGLAND), ONE OF THE FOUNDERS QUATUOR CORONATI
LODGE (LONDON); AUTHOR OF "ENGLISH MASONIC RITE," "OLD CHARGES," ETC.

BY
EDWARD L. HAWKINS, M.A., 30°
PROV. S. G. W. (SUSSEX), P. PROV. S. G. W. (OXFORDSHIRE), MEMBER QUATUOR CORONATI
LODGE (LONDON), AUTHOR OF "CONCISE CYCLOPÆDIA OF FREEMASONRY"

PROFUSELY ILLUSTRATED

VOLUME I

PUBLISHED BY
THE MASONIC HISTORY COMPANY
NEW YORK AND LONDON

1914.

produced. It must, however, be confessed that in the historical portion Thory has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work will require much emendation. (See *Thory*.)

Acting Grand Master. The Duke of Cumberland (grandson of George II., brother of George III.) having in April, 1782, been elected Grand Master of England, it was resolved by the Grand Lodge "that whenever a prince of the blood did the society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the acting Grand Master." (*Constitutions of G. L. of England*, ed. 1784, p. 341.) The officer thus provided to be appointed was subsequently called in the Constitutions of the G. Lodge of England, ed. 1841, and is now called the *Pro Grand Master*.

In the American system, the officer who performs the duties of Grand Master in case of the removal, death, or inability of that officer, is known as the Acting Grand Master. For the regulations which prescribe the proper person to perform these duties see *Grand Master*.

Active Lodge. A Lodge is said to be active when it is neither dormant nor suspended, but regularly meets and is occupied in the labors of Masonry.

Active Member. An active member of a Lodge is one who, in contradistinction to an honorary member, assumes all the burdens of membership, such as contributions, arrears, and participation in its labors, and is invested with all the rights of membership, such as speaking, voting, and holding office.

Actual Past Masters. This term is sometimes applied to those who have actually served as Master of a Craft Lodge in order to distinguish them from those who have been made "Virtual Past Masters," in Chapters of the United States, or "Past Masters of Arts and Sciences," in English Chapters, as a preliminary to receiving the Royal Arch degree. (See *Past Master*.)

Adad. The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius (*Saturnal*, i, 23), an image surrounded by rays. Macrobius, however, is wrong, as Selden has shown (*De Diis Syris*, i, 6), in confounding Adad with the Hebrew *Achad*, or one—a name, from its signification of unity, applied to the Great Architect of the Universe. The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Masonry, who have incorporated Adad, as a name of God, among their significant words.

Adam. The name of the first man. The Hebrew word אָדָם, ADaM, signifies man in a generic sense, the human species collectively, and is said to be derived from אֲדָמָה, ADaMaH, *the ground*, because the first man was made out of the dust of the earth, or from ADaM, to be red, in reference to his ruddy complexion. It is most probably in this collective sense, as the representative of the whole

human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Kabbalists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation. (See *Knight of the Sun*.)

Adam. * The Entered Apprentice degree symbolizes the creation of man and his first perception of light. In the Elohist form of the Creation we read, "Elohim said, 'Let us make man in our image, according to our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over all the earth, and over every reptile that creeps upon the earth!' And Elohim created man in his image; in the image of Elohim he created him; male and female he created them. . . . And Yahveh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man was made a living being." Without giving more than a passing reference to the speculative origin and production of man and to his spontaneous generation (*Principe Generalieur*) as set forth by the Egyptians, when we are told that "the fertilizing mud left by the Nile, and exposed to the vivifying action of heat induced by the sun's rays, brought forth germs which spring up as the bodies of men," accepted cosmogonies only will be hereinafter mentioned; thus in that of Peru, the first man, created by the Divine Omnipotence, is called *Alpa Camasca*, "Animated earth." The Mandans, one of the North American tribes, relate that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, and the other that of Companion. Taeroa, the god of Tahiti, formed man of the red earth, say the inhabitants; and so we might continue. But as François Lenormant remarks in the *Beginnings of History*, let us confine ourselves to the cosmogony offered by the sacred traditions of the great civilized nations of antiquity. "The Chaldeans call Adam the man whom the earth produced. And he lay without movement, without life, and without breath, just like an image of the heavenly Adam, until his soul had been given him by the latter." The cosmogonic account peculiar to Babylon, as given by Berossus, says: "Belos, seeing that the earth was uninhabited, though fertile, cut off his own head, and the other gods, after kneading with earth the blood that flowed from it, formed men, who therefore are endowed with intelligence, and share in the divine thought," etc. The term employed to designate "man," in his connection with his Creator, is *admu*, the Assyrian counterpart of the Hebrew Adam. (G. Smith, *Chaldean Account of Genesis*.)

* This article is by C. T. McClenachan.

Lenormant further says, that the fragments of Berossus give Adorus as the name of the first patriarch, and Adiuru has been discovered on the cuneiform inscriptions.

Zoroaster makes the creation of man the voluntary act of a personal god, distinct from primordial matter, and his theory stands alone among the learned religions of the ancient world.

According to Jewish tradition in the Targumim and the Talmud, as also to Moses Maimonides, Adam was created man and woman at the same time, having two faces, turned in two opposite directions, and that during a stupor the Creator separated Havvah, his feminine half, from him, in order to make of her a distinct person. Thus were separated the primordial androgyn.

With Shemites and Mohammedans Adam was symbolized in the Lingam, whilst with the Jews Seth was their Adam or Lingam, and successively Noah took the place of Seth, and so followed Abraham and Moses. The worship of Adam as the God-like idea, succeeded by Seth, Noah, Abraham, and Moses, through the symbolism of pillars, monoliths, obelisks, or Matsebas (images), gave rise to other symbolic images, as where Noah was adored under the emblems of a man, ark, and serpent, signifying heat, fire, or passion.

Upon the death of Adam, says traditional history, the pious Gregory declared that the "dead body *should be kept above ground*, till a fulness of time should come to commit it to the middle of the earth by a priest of the most high God." This traditional prophecy was fulfilled, it is said, by the body of Adam having been preserved in a chest until about 1800 B.C., when "Melchizedek buried the body in Salem (formerly the name of Jerusalem), which might very well be the middle of the habitable world."

The Sethites used to say their prayers daily in the Ark *before the body of Adam*. J. G. R. Forlong, in his *Rivers of Life*, tells us that "It appears from both the *Sabid Aben Batric* and the Arabic *Catena*, that there existed the following 'short litany, said to have been conceived by Noah.' Then follows the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge:

"O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, the first made man; by the blood of *Abel*, thy holy one; by the righteousness of *Seth*, in whom thou art well pleased; number us not amongst those who have transgressed thy statutes, but take us into thy merciful care, for thou art our *Deliverer*, and thine is the praise for all the works of thy hand for evermore. And the sons of Noah said, *Amen, Lord.*"

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer: "But grant, we beseech thee,

that the ruler of this lodge may be endued with knowledge and wisdom to instruct us and explain his secret mysteries, as our holy brother Moses did (in his lodge) to Aaron, to Eleazar, and to Ithamar (the sons of Aaron), and the several elders of Israel."

Adam Kadmon. In the Kabbalistic doctrine, the name given to the first emanation from the Eternal Fountain. It signifies the first man, or the first production of divine energy, or the son of God, and to it the other and inferior emanations are subordinate.

Adams, John Quincy, the sixth President of the United States, who served from 1825 to 1829. Mr. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, who had an excellent opportunity of seeing intimately the workings of the spirit of anti-Masonry, says of Mr. Adams: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause." (C. W. Moore, *Freemasons' Mag.*, vol. vii., p. 314.) The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of *Letters on the Masonic Institution, by John Quincy Adams*. (Boston, 1847, 8vo, pp. 284.) Some explanation of the cause of the virulence with which Mr. Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an anti-Masonic work written by one Henry Gassett, and affixed to his *Catalogue of Books on the Masonic Institution*. (Boston, 1852.) "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Mason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.' *These few words, undoubtedly, prevented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected.*" Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Mr. Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Adar. Hebrew, אָדָר; the sixth month of