

falls upon him he receives mental impressions that will be solemnly treasured through life. Henceforth he is a pilgrim in search of higher degrees of Light—a true and worthy Mason in proportion to the zeal and perseverance with which the search is pursued. In its objective signification the lecturer reminds us of the canopy which in a fully-furnished Lodge covers the seat of the W.M., and which is a symbolical representation of the open firmament, with its starry lights, under which the fathers of Masonry were wont to assemble; and of Heaven, the eternal seat of Deity. On the pedestal lies the open Bible, the great Light of Freemasonry, towards which the face of every brother in the Lodge is turned. From the great Light on the altar comes the whole mystery, every confidential fact and every symbolism of Masonry. The G. A. O. T. U. is the source of Light; and in all the personal communication of the divine will which He has been pleased to make to man He has, in the language of King David, “clothed Himself with Light as with a garment.” It was probably in the form of a bright cloud that God conversed with Adam in Paradise. After man’s degradation, Light guarded the entrance of Eden, that the tree of life might not be invaded by profane hands. Freemasonry constantly reminds us of weary and benighted Jacob, when he saw the vision of that wonderful Ladder, with seraphim ascending and descending, while the G. A. O. T. U. in a flood of Light communicated to him those assurances of prosperity which were so amply realized in his day and generation. Moses at the Burning Bush was favored with the inspiration of Light, and received that Incommunicable Name which constitutes the secret of Speculative Masonry. The homes of the Israelites were filled with the Light of the Divine presence during the three days in which the plague of darkness afflicted the Egyptians; and the cloud of Light was a guide to the Hebrews

in their flight, and a darkness and a terror to their angry pursuers. It was in an awful display of Light shining in darkness that the Divine presence was revealed to our Grand Master Solomon at the dedication of the Temple. “The House,” we read; “was filled with a cloud so that the priests could not stand to minister, by reason of the cloud. Then said Solomon: The Lord hath said He would dwell in the thick darkness.” *And so for ages the solemn darkness of the inner temple was enlightened by the Shekinah—the Light resting between the cherubim and the mercy seat, as a visible proof to mankind of the presence of Deity in their midst.* Recognizing the fundamental principle of the worship of the one true God as the very foundation of Masonic teaching, there is but little danger of this Grand Objective Light being slighted or covered with Atheistic darkness in this country; and we believe with the writer of the little work from which we are quoting when he says that this danger, which so long has loomed upon the Grand Orient of France, will be fatal to the interests and the very existence of the brotherhood in that country if not firmly and bravely overcome. To smother the Light on the altar, to shut out that Supreme Light which is the truest and highest object of a Mason’s pursuit, would be to strike the death-blow upon our Order, and to destroy the deepest bond of union by which our world-wide brotherhood has from time immemorial been cemented. Then the author dilates at some length on the subjective aspect of this Light, which is rather the cultivation of an inner principle than an object to gaze upon. The symbolic darkness in which the candidate is introduced to Masonry is emblematical of the ignorance which precedes the reception of knowledge, and the various stages to which the brother is elevated in his progress in the science are all indications of the dawning of new Light, the result of