

Christ. On the floor were some little children playing with their dolls, cradles, &c. The execution was good, but the conception of the piece was a failure.

We went through the old fortifications, and around on the battle fields with much interest. We found that military men did not consider the forts at all impregnable in the face of modern artillery, being built entirely too much of stone. Seven miles below the city we visited the Falls of Montmorency, which are higher than Niagara, but possess none of the grandeur of scenery, or volume of water. Having got through with Quebec and its surroundings, we turned our faces homeward via the White Mountains, in New Hampshire. Before leaving, however, allow us to say that travel in Canada is much behind us in the way of comfort, on account of the old foggy style of handling baggage. On the boats they do not seem to have ever heard of a trunk check, and each passenger, (through the many changes,) is expected to look after his baggage and decipher the hundred and one chalk marks of the baggage master, both at night and day time. The clerks are very slow and take as long to give fifteen people their rooms as would be consumed by one of our river clerks to settle a whole steamer load. Their intentions all seem good, and they try to help one along, but for want of competition, or education or something else, they seem to do everything backwards. Having got our tickets in Quebec for White Mountains, with the assurance that we would go through without change, our feelings can be imagined when we say that we had to change four times in seventy-six miles, and two of them in the night time. We had the satisfaction, however, of telling the parties concerned what we thought of such a miserable way of doing business. On the Eastern roads they think they have travelled over the earth if they happen to carry you thirty miles without changing cars and laying over at some small village. They have no more idea of our long Western roads and superb railroad connections than "Spotted Tail" has of the planetary system."

ATHEISM AS A DISQUALIFICATION.

BY ALBERT G. MACKEY.

No atheist can be made a Mason. This is an ancient and undisputed landmark of our Order. The stereotyped explanation for this exclusion is, that one who disbelieves in the existence of a superintending Providence can be bound by no obligation of fidelity. In a legal and practical sense this explanation may do very well; but as Speculative Masonry is eminently a symbolical institution, we should always look to its symbolism for the true interpretation of its ritual, let us by this peculiar system of interpretation seek to discover the true signification and origin of excluding atheists from initiation.

The trestle-board, or tracing-board, of the Master Workman is one of the elementary symbols of the Order. Its monitorial explanation, derived from the operative art, is that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in His Book of Life; or, as Cross expresses it, "in the great books of nature and revelation, which are our spiritual, moral and Masonic trestle-board."

The trestle-board is, then, in Masonry, the symbol of the revelation of God's will to man. But Masonry is ever tolerant, and recognizes no sectarian principle; but concentrates around its altar, without distinctive preference, the worthy professors of every genuine religion. Its symbols, to be universal, must necessarily be equally tolerant. Therefore, while the Christian Mason gratefully and confidentially receives the revelations of both dispensations as the interpretation of the symbolic trestle-board, the Jew may be permitted to seek the same symbol in the Old Testament alone, and the Mohammedan brother in