

MASONRY AND THE CHURCH.

It is said that Masonry is a rival of the church in its aims and teaching, but this is true only as it is true of the family, the school, the college, the State, and every other organization that has for its object the welfare and comfort of mankind.

It is also claimed that our Lodge meetings detain men from church attendance by occupying time which would otherwise be given to the church. But the Masonic Order carefully abstains from intrenchment upon times and seasons claimed by the church, and offers nothing as a substitute for sacraments, ordinances or doctrines. Nor is it true that Masonry deprives the church of money. On the contrary, there are but few Masons who do not contribute, to some extent, money for the sustenance of the church.

And Masonry declares that he who is false to his religious conviction is thereby false to himself and Masonry.

There may be pragmatic Masons who are willing to make the Order a stumbling block to other organizations, but Masonry is no more responsible for their disloyal conduct than the church for the misconduct of her unworthy members.

But we are not content with negations, for Masonry is related to other organizations in a kindlier and more affectionate manner. We do not mean that the Order professes to go out of its way with unctuous promises of fellowship, for Masonry promises the world but one thing; that it will mind its own business.

But the make up of Masonry, the principles and practical work of the Order, are pre eminently co-operative with all organizations that have the welfare of man at heart. The Order, especially in all new countries, is the efficient forerunner of all organizations, as is proved by the facts of history and the nature of Masonic principles.
—*Columbia Pen. Courant.*

A KANSAS RED BIRD.

THE following is taken from *Camp's Emigrant's Guide*, published at Fort Scott, Kansas: Dr. J. M. Taylor, of Lawrence, Kansas, recently sent a red bird to a friend at Routhabington, Massachusetts, by Express. The bird was on the road six days, but reached its destination in fine condition, having received on the journey excellent care, due to the following stanza, inscribed on the box by the sender:

I consign this bird to the expressman's hands,
To "travel" now in "foreign lands;"
A Master sends him "on the square,"
Please guard him with assiduous care.

Nor from your presence let him go
Beyond the length of "cable tow."
And when your charge you shall resign,
Your wages claim, "corn, oil and wine."

At the Albany Express Office some one added the following:

Before you left the West, good bird,
Two things you learned, at least;
How to obey the Master's word;
How to "approach the East."

And so we bid you welcome here,
Upon our "checkered floor,
To gain refreshments and good cheer,
You pass our "outer door."

For this no "wages" we can claim,
This is no "foreign land."
And should we in a foreign land,
Be ever destitute,
Oh, may some friendly, kindly hand,
To our relief contribute.