

The River Shannon.

The river that in silence windeth
Through the meadows bright and free,
Till at length thy rest thou findeth
In the bosom of the sea

I've been bourne o'er thy billows—
Heard the music of thy wave,
Low and plaintive as the wailing
Of some spirit o'er a grave.

Though I've gazed on lovely landscapes,
Bright and beautiful to see,
Yet the world contains none fresher,
Fairer than I've viewed from thee.

Scenes of beauty deck thy margin,
Varied as each changing breeze;
Lofty rocks frown o'er thy waters,
Covered by green sheltering trees.

Many a ruin old and hoary,
In its stern decay sublime,
Whispers to our heart the greatness
Of that sure destroyer time,

Ships with snowy sails, so lately
Proudly swept thy glittering breast,
In true poetry of motion,
Dancing o'er each wavelet's crest.

Oh, the tide of happy feeling
As our vessels toiled along,
Joy like sunlight o'er me stealing,
Listening to the wild wave's song.

Many tints from heaven descending,
Now and then fell on the deep,
Like some sparkling diamonds blending
With the tears that sea-birds weep—

Hallowing each wood and bill-top,
Changing pink, and gold and blue,
Till the spell of distance deepened
Each into a dusky hue,

Still, bold river, thou wert dancing
Onward, onward bright and free—
Nearer step by step advancing
To the bosom of the sea.

Ah! if we would but consider
That like thee our course must end,
Daily, hourly, plodding onward
To that bourne where there's no friend—

None but Him who is to judge us
With a judgement just and true,
Where He cannot show His mercy
But unto the "chosen few."

Drones and Impostors.

The number of impostors and drones that are now traveling over the country seeking Masonic aid and charity is almost alarming. They come in all guises and under all circumstances, each one having a peculiar tale suited to his or her taste or disposition. The order is so numerous that a willing ear can be found in most any locality, and the brightness of the applicants is almost as proverbial as they are numerous. No situation is too high or too lowly for them to assume, no disaster or misfortune so great but they have experienced it. Many are too proud to beg; they simply desire a loan. Many are away from home, helpless, starving and destitute. Help must be given at once; the case is too desperate for consultation or investigation—the telegraph and mails are too slow for their pressing needs. "Now is the accepted time—now is the hour of their salvation." To require any proof but an examination is an absurdity with them. Lodge receipt for dues, Lodge certificate of membership or diplomas are useless or have been misplaced, lost, or left behind as valueless. The proof of all their claims is in their heads, and their tongues are rapid on a preliminary obligation and ritual. "Bright" is the word for nearly all of them.

Our present number of the JEWEL "shows up" many of these impostors who are traveling over the country. Not any of these, perhaps, but others, will come upon us "like a thief in the night,"

and before we know it, will have BIT and gone, seeking other victims and other charities.

All this shows that our system of examination is defective, and our system of charity still more so. Masons, while they must at all times act the gentleman and the Mason, must also turn *detective*, and take but little for granted; proof should be demanded. Receipts for dues and Lodge certificates go a long way as circumstantial evidence, and ignorant and stupid is the Mason of this enlightened day who expects to obtain relief among strangers without a reasonable explanation of their absence, or an expectation to await the action of mail or telegraph.

Dimitted Masons have not yet learned that most of them should be considered drones—useless to the Masonic fraternity and "unworthy of our protection as Masons;" and impostors are astonished or indignant at requiring proof outside of their assertion and the ritual. With them it is generally the first time they have applied for help, and when in prosperity they had given *coins* of money away to relieve their brethren; now, in their need, who could be a Mason and refuse? Blessed to them are the ignorant and the "rusty" when they apply.

We have said that our system of examining strangers was defective. A test by the ritual of our order is the last step for a brother examining to resort to; let him satisfy himself on all other points: documentary evidence first—the test oath next—and then let the stranger be thrown upon his own resources as to what he knows. Aid him where aid is necessary for a proper understanding of words, but let that be the last test. He is the person to be benefitted, not you; he is the person seeking to tell what he knows about Masonry, not you; he is the party "challenged," not you. Where grave doubt arises let the telegraph or mails settle the question. Many of them are so fortunate, however, as to hail from "obscure corners" where mails seldom or telegraph never reaches.

Charity is the ground-work of Freemasonry. "Charity is twice blessed—it blesses him that gives and him that receives." But it is *wicked* to give to the unworthy. It is aiding vice and crime and wrong and *laziness*. It is stealing from the mouths of the hungry, the distressed, and the worthy. Masonry as yet cannot take in the whole human family "for charity's sake." Her substance is limited, and her family is too large to seek those who have gone out from among them and those who have never entered her fold. Masonry is a reality, and poor is he, and poor and worthless the Lodge that does not strive to take care of its own household.

It is only by intelligence that we may expect to ward off impostors and drones. "Light" is needed in very many of our Lodges, and it is hard to tell which is entitled to the most sympathy or rebuke: the Lodge that is too listless, worthless and cold to give anything for charity or intelligence—or the Lodge that is so stupid and ignorant as to be the prey of impostors and drones. The latter, however, has a right to some consideration, while the former has not even a ghost of an apology.—*Masonic Jewel*.

Profanity.

The extent to which the vulgar and vile practice of cursing and swearing is carried is truly appalling, and I am pained to say that the practice prevails to a fearful and alarming extent even amongst the members of the Masonic fraternity. This is a practice alike shameful and dis-

graceful. As Masons, we are taught never to mention the name of Deity, but with that reverential awe which is due from the creature to the Creator, and at the mention of whose name we should with reverence most humbly bow. The Holy Bible, that great light of Masonry, proclaims in tones of thunder, and says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." That great light, we are taught, will guide us into all truth; if so, then its mandates must be obeyed.

Swearing, or the use of profane language in any manner, is not genteel; it is not manly; it is not Masonic. Swearing is low; it is vile; it is degrading. It has never been received as a recommendation from any one; it is harsh to the ear of the refined; it is repugnant and shocking to the ear of the pious and godly. Cursing and swearing never made a man wiser; it never made a man richer; it never made a man happier; it never made a man better, or brought him any honors. Cursing and swearing is a high offense against the institution of Freemasonry, and no Mason can indulge in its practice with impunity; whenever he does so, he lays himself liable to Masonic discipline, and should be dealt with accordingly. The Freemason who curses and swears is a blight and a curse to the institution; and as the dignity and honor of the institution depends upon the morality and good reputation of its members, I entreat and exhort you as a friend and brother, one who has your interest and the interest and good reputation of the institution at heart, to refrain from the vulgar and horrid practice of cursing and swearing. Live and act according to the sublime teachings of our ancient and honorable institution, then you will be pure and upright, as God has designed you should be. Finally, my brethren, be ever guarded, and "swear not at all."—C. W. HAMISFAR, in *Masonic Review*.

Sound Doctrine.

With questions of State, or the administrations of governments, and with religious sects, or their peculiar creeds, our institution, in its sphere of duty has no part or lot. Tolerance toward all and bias toward none are, its cardinal principles of belief and action—leaving every brother free to act according to the dictates of his own conscience, only requiring him to be loyal to his country, true to his fellow men, and obedient to his God. But we are deeply concerned in that which affects character and stability of governments, and the peace and purity of churches in their effects upon the happiness of mankind. The advocates of peace, we have avowed before Heaven that the sword shall not devour forever; that toleration shall be the practice, as it is the rule in this free land; and that art and science shall receive that protection and encouragement which they so eminently require in their struggles with a worldly spirit. But these, and a myriad of other moral ends, are by us advanced only by moral means and the power of associated effort, directed through the proper and legitimate channel. For other ends and other objects, connected with the tenderest offices of humanity and the better feelings of our nature, we point not boastfully, but truthfully, to our past history. When did the storm and the tempest devastate—when did conflagration rage fiercely and wildly—when did famine and pestilence send forth their sad wails upon the laden breeze—that they did not meet with a response as ready as the need was imminent, and as great as was the extent of the want, from the large, warm heart of Masonry, which paused not to inquire into questions of crime or social condition, of religious or political belief?—[John L. Lewis.

Indiana.

Masonry was first introduced in Indiana while it was yet a Territory, and when there were but few settlements in the wilderness. The first Lodges in the State were organized at the old towns of Vincennes, Lawrenceburg, Switzerland, Rising Sun, Madison, Charleston, Brookville, Salem and Corydon. In 1817, delegates from the various Lodges met at Corydon, and organized the first Grand Lodge of the Territory of Indiana. They there laid the foundation for the present Grand Lodge of the State, and prepared rules and regulations for its government. Many of the pioneers of Indiana, and those whose names are most prominent in its early history, are found in the records of the Grand Lodge. Among these are General Johnson, S. C. Stevens, Abel C. Pepper, and Christopher Harrison. At this time there were not more than three or four hundred Masons in the State. The city of Indianapolis has now more than three times that number. Among those most prominently connected with the early history and work of Masonry in that State were John Tipton, who represented the State in the Senate of the United States; Caleb B. Smith, who was a member of President Lincoln's cabinet; Jonathan Jennings, at one time Governor of the State; A. C. Downie, now one of the Judges at our Supreme Court; William Hacker of Shelbyville, an historian of the order, and still an earnest worker in the fraternity; General Grover, who died at Logansport last summer, and Charles Fisher, of this city, who has been for more than twenty years Grand Treasurer of the Grand Lodge. The first Grand Lodge meeting in Indianapolis was on the 28th day of December, 1828. But thirty feeble Lodges were represented. The old Grand Lodge hall was commenced in 1848, and was completed and dedicated in 1851 to the purposes for which it was erected. The building was 66 feet on Washington street by 110 on Tennessee, and three stories high. At the time it was erected it was considered one of the finest buildings in the city, and a fit representative of the fraternity. During the last summer this building was demolished, and the new massive Temple erected in its place.—*N. Y. Courier*.

Bro. Rob. Morris, LL.D., we learn is now in California, engaged in visiting the Lodges of the Golden State, before a number of which he has recited his inimitable Masonic poems and delivered Masonic addresses. Bro. Morris was made a Mason in 1841, and the thirty years that have elapsed since then have been with him exceedingly busy ones. He has composed 350 odes and poems, written and edited some sixty volumes of sterling Masonic literature, edited ever so many Masonic magazines and newspapers (some of which too soon came to an untimely end) and delivered some 10,000 orations, addresses and lectures. He has visited Europe, Asia and Africa as a Mason, and is now engaged on a tour of the world. True, he originated the Eastern Star degree, but we forgive him for that, and other discretions, in view of the general benefit to Freemasonry that has attended the most of his efforts. We cordially wish him health and happiness, and a fraternal welcome wherever he may visit the Craft.—*Key-stone*.

A soldier came to Gen. Thomas and told him that a position of the enemy might be won with the loss of some few men; on which the General said: "But will you be one of them?" The soldier was silent.