

teach the candidate to obey both the civil and the moral law, then set the example and never disobey them yourself. You teach charity, then be sure that you practice it "and weave the broad mantle of charity" over the foibles of suffering humanity. In fact for you to be a model Master you must be a model man, and there can be no half-way work about it, either.

The presiding officer of any of our bodies, whether grand or subordinate, has a vast amount of responsibility resting upon his shoulders. I care not who or what he may be, if he would build up the body over which he is appointed to preside he must work, and work hard, too; he must study, read, think, and act,—he cannot sit quietly down, puffed up in his own vanity, and think that because he is a presiding officer that he has no work to do,—he must be up and doing,—greeting all with a pleasant word,—he must watch the financial part,—he must see that the sick and needy are provided for,—he must be ready, willing and capable of "posting" those that want to learn,—he must have the ritualistic work to that degree of perfection that there will be no mumbling, slipshod work, but above all, he must cause his daily life to conform to the lessons that our ritual teaches, and then, and not until then, can his brethren with truth point to him and say, "There is a model Master."—*Masonic Chronicle*.

MASONRY AMONG THE INDIANS.

That Freemasonry, or an institution so akin to it, existed among the American aborigines before the arrival of Europeans on this continent, is the opinion both of archaeologists who have made a study of the manners and customs of the Indians, and of Freemasons who have had peculiar opportunities for familiarizing themselves with the natives by intimate relations with them. That not a few prominent Indian chiefs have, from time to time, received the degrees of

Masonry in English and American lodges is a matter that has been positively proved by lodge minutes. We shall refer to some of the more famous of these before we conclude; but the more important consideration is, had the Indians Masonry among them prior to the advent of the whites? We believe it can be established that they had. Dr. Daniel G. Brinton, of Philadelphia, an archaeological authority, in his "Myths of the New World," states that the Algonquins had a secret fraternity of three grades or degrees, styled severally the *wau-bena*, the *meda* and the *jossakeel*, the last being the highest. To this, it is said, no white man was ever admitted. The Chippewas had a kindred fraternity, which they called the "Meda Craft." Four was its sacred number. Its members were invited to a lodge of four poles, to four stones that lay before its fire, there to remain four days, and participate in four feasts. The Creeks had a similar institution. The Chippewas worshipped "Michabo, the Great Hare," who created the earth. His home was in the sunrise, and their medicine lodge always faced the East.

A Mohawk chieftain, the Rev. J. J. Kelly, who lately visited this city, on August 2, 1883, delivered an address in the course of which he said that "Masonry had been known among the Indians long before the arrival of the whites."

The late Bro. Cornelius Moore, who had a very wide experience among men, and had been familiar with bodies of our western Indians, said that he once met a party of Wisconsin Indians who admitted having a Masonic society among them, which was, so far as they knew, of native origin, and on examining them with regard to it he found a number of their ceremonies and emblems were similar to our own, so that he could distinguish positive features of legitimate Masonry up to the Royal Arch. In their ceremonies they used a peculiar "white stone," which sup-