

Grand Lodge of Georgia, and delivered an address that was not only interesting and eloquent, but gave evidence of the fact that he fully comprehended the great principles of our fraternity. In 1857 he visited the lodge at Alexandria, Va., over which Washington once presided as W. M., and on the same evening P. G. M. Bro. Rob Morris, of Kentucky, and Grand Secretary Bro. A. T. V. Pierson, of Minnesota, were also present as visitors. Charles Dickens, in his "American Notes," makes mention of this famous Indian.

A correspondent of the *Cincinnati Masonic Review*, some years ago, gave a very touching account of the relief of an Indian brother who was in distress, in one of the Western States. His white brethren knew no north, no south, no east, no west, no nationality, no color—they only knew Masonry, and they relieved the distress of "Lo, the poor Indian," with the same kind of fraternal pleasure that they did that of their own most valued member under similar circumstances.

In 1851, in Valley Lodge, No. 109, of Rochester, N. Y., two worthy Ojibbeways were initiated, and in 1852, another was made a Mason in Harmony Lodge, No. 52, Philadelphia, receiving all three degrees on the same evening. Red Jacket's grandson, General Parker, who was a member of General Grant's staff during the war, was a Master Mason, a Royal Arch Mason, and a Knight Templar. These are a few of the many examples on record of aborigines of America who have illustrated the Masonic profession, and proved their worthiness as brethren of our universal craft. When the history of the American Indians comes to be fitly written, their own Masonry, and the individual examples of Indians who have been made Masons in our lodges, will both tend to elevate their character for probity and fidelity, and cause sympathetic tears to be dropped to their memory.—*Keystone*.

## FRACTICAL MASONRY.

It is when the public heart is deeply touched by some great calamity, or moved by some extraordinary blessing, that Masonry finds a meet and opportune occasion in which to apply its practical precepts and enforce its wholesome lessons.

We are also taught to restrain our passions, to put a bridle upon our tongues, and to be circumspect in our demeanor, to the end that we may never needlessly offend a brother by the undue exhibition of any feeling in which he cannot wholly participate.

It is not to be expected of Masonry that it can change the conditions of human nature and divest the heart wholly of its evil passions and tendencies; but what it can do and ought to do is to so cultivate the higher attributes and better instincts of our nature, that we may learn to be tolerant of each other's opinions, forbearing of each other's faults, forgiving of each other's wrongs, and, above all things, to practice the great Masonic virtues of charity.

Of all institutions, human or divine, Masonry is the most tolerant of freedom of opinion in all matters not involving articles of fundamental faith and opinion. In religion we exact only a belief in Deity; in politics, only allegiance and loyalty to government; in all other matters, absolute freedom to think and act as one's own judgment and convictions may dictate.

It matters little, however, how eloquently we may preach up the doctrines of Masonry, and expatiate upon the beauty of its precepts, as, unless we carry them into practice in the business transactions and social relations of our every-day life, they become, as St. Paul says of faith without works, mere sounding brass or tinkling cymbals.—*M. W. John J. Sumpter*.