

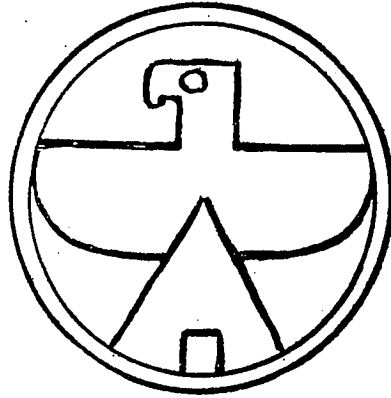
One hundred of these scrolls  
of the law have been printed  
and no more.

This is No. 34

To Steven M. Jessup -  
with kind regards of  
Emmett H. Eaton

6<sup>th</sup> Dec  
Haverhill Mass  
1930

# The Red Lodge



Published in 1912

# **THE RED LODGE**

This is the purpose of the Red Lodge:-

That we who enter it may, for the helping of our spirits and our bodies, preserve such of the Redman's ways, his sayings, and his picture writings, and his thoughts about the world, and the God of blue air and power, and such secrets of the Medicine Lodge as have proven wise, and will help us to know our own natures, and to profit while we live the life that knows neither roof nor doorway.

And further, to realize, as did the Redman, that this body is the sacred temple of the spirit, that the body must be held in subjection for the spirit's clearer insight; that all things in our lives may be made beautiful, and that there is no crime more shameful than being afraid.

For this is a Lodge of Masters and of Powers for the helping of mankind, and the Gateway to power is mastery of one's self.

## **SIGNS**

The TOTEM and symbol of the Red Lodge is the Thunder Bird, which is purple on turquoise, with red eyes, and against it below a red lodge.

The TOKEN of the Brethren who meet in strange places is the sign of "lightning" to which they may add the sign of "lodge" if it should seem needful.

And also in the HAND-CLASP, a sign which is not committed to paper, or spoken of, except in secret council of the Lodge.

## **THE BRETHERN OF THE LODGE**

In this Lodge are seats for 24 men.

## **OF THE MIKANA**

And he who would enter must be a man of the full age of 21 snows.

He must desire greatly and with the force of a strong will that this high honor may be bestowed upon him.

Then for proof of his fitness he must have slept out for ONE HUNDRED NIGHTS without roof over his head. A blanket, or maybe a tent, is allowed him, or such shelter as he can hastily make for himself of wild stuff, but no lasting roof or builded house such as is abhorred of the spirit of night. Thus hath he shown that he hath been near to Mother Earth, which giveth rest, and hath won mastery over the night, also that he hath stood at the gateway where he might glimpse and desire the things beyond. Now he is counselled to sit very patiently in the shade outside until perchance there be an empty place in the Lodge.

Then having two friends in the Council, who shall speak for him, they may bring up his name and commit it to the Tally-Keeper who shall have him posted as "MIKANA" or "One on the Trail" to the Lodge. After which he must take the two degrees before he can become a full member. These are DIBANDO and MINISINO.

## OF THE DIBANDO

This is the first and lowest degree for him who would enter. In four trials must he show his fitness, for four is the sacred number:—

**THE SACRED FIRE.** He must have lighted the SACRED FIRE with the rubbing sticks of his own making; showing thereby that he hath won mastery over his hands.

**SUNDANCE.** He must be SUNBURNT TO THE WAIST for this is our Sundance, and is proof that he hath fortified his body so that the elements no longer hold him in the subjection of fear.

**VIGIL.** He must have kept lone and silent VIGIL, sitting and watching without working, eating, smoking or speaking, for one night even from sunset around to sunrise, by a camp-fire in the wilderness, showing that he hath mastery over his body, in denying it needed sleep while alone on watch.

**WRITINGS.** He must have read the writing of the FOUR MYSTIC ROLLS which are to be named only in secret council.

He must have comprehended them so that he can briefly render them again in substance. By this he shall know the source of all power. And in the next test he shall discover the measure of his own attainments.

He must now be APPROVED BY SECRET VOTE of the whole Lodge. (One dissenting voice to close the Lodge flap against him.) In this sort shall we know that he hath won the hearts of his fellows.

Now shall his name be set on the door-post by the gateway, as a DIBANDO, who is under vow, but not fully proven; a brave of low degree who hath entered the great Lodge, but whose place is near by the door-way where he must abide in patience for the space of four Moons. Nevertheless he may wear the Thunderbird of the Order.

Yet if it so fall out, that he fail in this first ordeal, he may be given another trial at the will of the Council; or they may strike his name from the outer door-post so it be forgotten; and forbid that he set foot even on the pathway that leads to the Lodge.

## OF THE MINISINO

Then if so be that he hath reflected and wavered not, shall he be ready, after four moons, for the ordeal of the second degree.

This also is in four trials.. He shall prove himself in these things:—

That he hath attained to excellence in silence and in Woodcraft: that he can control his body and deny it in its natural appetites, for the purging of his brain; and hath won mastery over himself.

These things shall he do for proof:—

**SILENCE.** He must know the secret and silent language of the Lodge WHICH IS THE SIGN LANGUAGE; in 500 signs must show his mastery and for FOUR DAYS in camp among his fellows must he keep silence UNBROKEN; with signs and writing may he make himself known but by no word of speech.

**WOODCRAFT.** He must have built with his own hands, of wildwood material or of some fabric, a lodge in which he can dwell comfortably, and he must have furnished it with a stone fire place, a stone broiling slab, a stone boiler, and a stick bed with grass rugs and a grass mat; and pro-

vided also a wooden bowl or noggin for drinking, and a stone hatchet, a bow and arrows that will shoot 150 yards, and a pail of bark or else a bowl of burnt clay or stone that will hold water; also a kneading trough and a basket of roots, bark, splints or grass, that will hold 20 handfulls or 1000 acorns. The basket to be of two or more colors, and all of these to be of such stuff as he can find in the woods, except that because of the law of the land he may bring cord or string from the markets. Furthermore in these baskets or vessels, shall be at least four kinds of good wild food, not flesh, one in each of the four seasons, such as may be found in the woods to save a man's life from starvation, and which he himself hath found, taken, prepared, and afterwards proven in his own person to be good.

**CONTROL.** He must have abstained from his BESETTING SIN, wholly, honestly and completely, for the space of four months, and in this matter there is no judge but himself, nor testimony demanded but his word of honor.

**FASTING.** He must have fasted for not less than two suns, making the full space of 48 hours, sitting alone in some high place, silent but for prayer and without the solace of tobacco or any food, drink, or material sustenance save water.

Now, when he hath passed this ordeal, is he installed as a MINISINO OR PROVEN ONE. His name is entered on the Roll of Record and on the Totem-pole. His shield with his totem is hung in the Council Lodge, and his seat is apportioned.

And this shall continue as a tradition of the Lodge: that no man is secure in his strength, but must in some sort continue the proofs of his control from year to year, even as already set forth in the trials of the Minisino.

### **THE VOW OF THE RED LODGE**

**THIS DO I SOLEMNLY PROMISE:**

- (1) That I will aim at perfect Manhood, which means the just development of every part and power that goes to make a man.
- (2) That, aiming at true power, I will take this step, I will first control myself.

(3) That so far as in me lies, I will never let Fear be my Guide, but will ask only what is the way of Wisdom, and follow that without being afraid.

(4) That I will hold my word of Honor sacred.

(5) That I will follow after Courage, Wisdom, Kindness, and Truth.

(6) That I will strive against the four evils that can harm me:—

Against Fear that crumbles the will.

Against Anger that poisons the blood.

Against Lust that makes wreck of the body.

Against Falsehood that blinds and betrays us.

(7) That I will not let any sun go down without serving mankind that day in at least one act of kindness.

(8) That I will lend the weight of my power as a citizen to whatever will secure justice for the much wronged American Indian.

(9) That I will keep inviolate such things as are held to be secrets of the Red Lodge. Even if I should leave it I will not betray what I have learned in confidence.

(10) That in matters pertaining to the Red Lodge I will obey the Chief and Council of the Lodge, and if at any time I fail in my duty, I will appear before them when ordered and submit without murmuring to their decision.

All this do I solemnly promise on my sacred honor as a man, than which no pledge more binding can be given.

Name \_\_\_\_\_

Home Camp \_\_\_\_\_

Time \_\_\_\_\_

## OFFICERS

The Lodge shall be ruled by eight Wise Councillors, chosen by vote of the whole Lodge. The Dibando or Brave of low degree hath a vote but he cannot be a Councillor.

The time of choosing of the Wise Councillors shall be upon the earliest convenient Sun of the Moon of Falling Leaves or soon after, and the names of those who are to be voted upon must be posted on the Totem Pole for at least thirty suns before the day of choice.

These eight shall choose one of their own number to be the Head Chief and to lead the Council for the space of two winters, also a second Chief. And of this Council four shall be a competent gathering if duly heralded.

The Councillors are to be chosen of two orders, each to sit for two winters, so that each winter there shall be but half of them give place to the others. Thus, the wisdom and the ways of the old men shall continue and not be forgotten.

The Head Chief shall hold the high seat at each Council, and speak from the Council Rock.

The Second Chief shall take the high seat in Council when the Head Chief is absent. In the absence of both, a Councillor approved by those present shall preside.

There shall be a Wampum-Keeper, appointed by the Head Chief, for the term of the Chief, approved by the Council, and himself a Councillor. Unto him are to be paid all dues, fines, levies and contributions; these he shall keep for the Lodge and shall render an accounting at each Council.

In like manner there shall be also a Keeper of the Winter Count or Tally Roll. A Councillor whose office it is to keep record of the doings and to have custody of the same and of the Painted Robe of Record. Yet these two offices may be invested in one person if it seemeth good.

And in like manner, shall be appointed a Keeper of the Lodge who shall have charge of the Feasts and of the goods, among which are numbered a Red Teepee of 12-cubit span with its poles and its lining, a coffer of things



precious and such things as are of common use, even boats, cooking and other tools with their appurtenances.

## THE LAWS OF THE FOUNDATION

This is the established order of the Lodge, and no change shall be made in it, except at a great Council Fire of the Whole Lodge, duly warned of the purpose for thirty suns before; and such change must be first approved by the most of the whole Lodge, set forth in their own mouths, or by their hand Token, if absent.

And if it be a matter that concerns all other Lodges, then shall no change be made except by the Great Council of the Lodges & s hereinafter provided.

Each member of the Lodge, shall, on or before the last day of the Leaf-falling Moon (White Man's October), send to the Wampum Keeper the sum of 80 arrow-heads, or 2 beaver skins, which is equal to two dollars of the White Man, for the maintenance of the Lodge; but the Brethren-from-afar are guests only; they shall not be charged with maintenance, even as they have no voice in the ruling.

Any member of whatsoever rank who shall absent himself from all Meetings, Feasts and Councils from snow around to snow without reasonable excuse shall thereby cease to be a member of the Lodge.

In all lesser matters the Wise Council shall bear rule.

## MEMBERS

There shall be four kinds in the Brotherhood, according to their deeds and fame:—

MIKANA, or men on the trail.

DIBANDOS, or men of Low Degree who have but been admitted and can vote but cannot be Councillors.

MINISINOS, or Proven Men who have taken their full membership.

THE-BRETHREN-FROM-AFAR, as hereinafter set forth.

## **INSIGNIA**

In full war-paint, as is becoming in Grand Council, the Mikana hath neither eagle feathers nor headband, nor Thunderbird, for he hath not yet the right of entrance.

The Dibando hath a headband but no feathers.

The Minisino hath a headband and one feather.

And if so be that they wish it, they wear around their spear-arms bands of shining wampum, one for each honor.

All who have been admitted may wear the emblem of the Thunder-bird on dress or weapon, at their pleasure. For that is the sign of the Order, and may be used by all in the Order as they see fit, to signify that they are of the Brethren, and the nations may know it. And it shall be counted dishonorable and a shameful thing for any who shall wear any of these symbols who hath not won them according to the law of the Lodge.

## **BRETHREN-FROM-AFAR**

For the hospitable treatment of those from Far Tribes, be it known, we will receive as Brethren not more than 24 of such as are entered by name, after due deliberation in Council, and who have qualified as Minisinos. And that we may not thereby unduly increase the membership of our tribe, be it made clear that all must live at least two suns away, by moccasin or canoe, the same being fifty miles, after the manner of the white man.

These shall be called the Brethren-from-afar. They shall not be charged for the maintenance of the Lodge, nor shall they have a voice in its ruling.

## **FOR THE ESTABLISHMENT OF NEW LODGES**

When it so come about that the mother Lodge is full and there be those who would form a new Lodge in another place. This shall be the usage: Three or more of their men who have qualified as DIBANDOS

must approach the Great Central or Mother Lodge, and having made clear their honorable intention, a member of the Mother Lodge shall go to them in their own land and deliver unto them a Charter from the Mother Lodge empowering them to form another Lodge of 24 from which they may send one of their number to the Great Annual Council of the Lodges. Nevertheless the charter may be withdrawn for cause, if it seem necessary to the Mother Lodge, and being without a charter the Lodge exists no more.

It is not forbidden that a man be, in some sort, a member of more than one of these Lodges.

### **THE GREAT COUNCIL OF THE LODGES**

There shall also be a Great Council of the Lodges in which all the members of the Mother Lodge shall sit, and also one from each of the Red Lodges founded elsewhere: and in their hands shall be the changing of the laws or the beginnings of new ways.

### **FEASTS AND COUNCILS**

The Council shall appoint feasts from time to time, as seems convenient, one day each Moon, except during the fierce heat, when men do not feast if they be wise.

And there shall also be Councils of the Old Men of the Lodge, called the Wise Council, whenever it may so fall out that business makes it needful. In these none but eight Councillors take part.

At the Feasts, each member provides meat and drink for himself and his guest, if so be he have any. Each man is allowed but four guests in the whole circle of Moons, which reaches from snow round to snow: and if it so be that the Council rule against it for a given feast, there are then to be no guests, but a feast with the Lodge flap closed.

The Feast of the New Moon in which all the Lodge take part.

The Great Feast of the Strangers, the Brethren-from-Afar, and the Lesser Brethren, in which all the Lodge and strangers may come, if in-

deed, the strangers be friendly guests and come as Brothers, well-known and approved, and invited by some Brave of the Red Lodge.

These shall be our pleasures at the Feasts:—

The meeting together to make Medicine, which is Good-fellowship, the hearing of the wisdom of the Old Men, the spreading of our doctrines, the bestowal of feathers and wampum beads, and of honorable names on those proven worthy hearing the adventures of those from Afar; with the gladness of music, singing and the ceremony of dancing; and the kindly greeting of strangers; the formal rites for the inbringing of new Braves, and their trials, when we put them to proof; and such things as make merry, and so much food as is necessary for the sustenance of the body and lawful for those under vow.

But it shall be counted a shame and a crime of all unworthiness unto him, if any shall bring fire-water, and so let it subdue his manhood and his dignity that it get the mastery over him.

So shall our reasonable Feast give only joy, and being Brethren, we all shall set a watch on our lips, lest by strife or evil words we should in any manner work mischief for the undoing of the Good Medicine that we have made by our coming together. Also by being frank with each other when there may seem to be cause for offence we shall be able, it may be, to remove all offence, so no man shall needlessly harbor a grudge in his heart.

And, behold! the smoke of the Calumet shall sanctify the Feast, even as the ten day's smoking of Manabozho, after summer was ended, gave to us the Indian Summer, the days of calm and rest, with the blue film of the Sun-god's peace-pipe on all the pleasant valleys and the red shining trees.