

INITIATION PROGRAM - *historical*

(From the archives of Manzanita Chapter No. 85, as exemplified during the Colorado Grand Chapter 1992 "Centennial" Session. The program was prepared, many years ago, by a Charter Member of Manzanita Chapter, using the 1869 "Covenant of Adoption" as a guide. Barbara Johnson (#85), WGM, James Oldson (#23), WGP.)

The applicant having been elected and in waiting in the anteroom, the fact is made known to the Worthy Matron by an alarm made by the Sentinel who says, "There is a lady on the outside who wishes to be initiated," and if the Worthy Matron is ready for that part of the work, she tells him to inform the lady that her wish shall be granted. The Worthy Matron informs the Worthy Patron that there is a candidate in waiting, and asks that he preside during the ceremony of initiation. She gives him the gavel and they exchange stations. Turning to the Secretary the Worthy Patron says--

W.P.: Sister Secretary, has the petition of this candidate been received in open Chapter, and has she been regularly elected to receive the degrees of the Order?

Sec.: She has.

W.P.: Then, Sister Associate Conductor, you will retire and propound to the candidate the necessary questions, and, if satisfactorily answered, prepare her for the ceremonies of initiation, and, when so prepared, make the usual alarm at the door. (She goes to Secretary's desk and gets petition. Proceeds to door of Chapter room where candidate and Sentinel are waiting; the three come inside the Chapter room so all may see and hear this part of the work. Assoc. Cond. turns to candidate and introduces herself as an official of the Chapter, and addresses to her the following questions, to which unequivocal answers must be given. Studying the opened petition she says--)

A.C.: Are you the lady whose name is appended to this petition?

Cand: I am.

A.C.: Do you still entertain the desire expressed in this petition to receive the light of the Eastern Star?

Cand: I do.

A.C.: Who will be responsible to the Chapter for the integrity and fidelity of this lady?

Sent.(or relative): I will be responsible for the integrity of this lady.

(It is requisite that the candidate have one or two of her female friends, members of the Order, with her in the anteroom, or if no lady of sufficient acquaintance be present, her husband, father or brother--being a Mason--should be present to respond for her.)

A.C.: It is well. I will immediately make report to the Worthy Patron and the Chapter, and if there be no objections, you will be received as a Worthy Sister within the bosom of our chapter, and be thereby entitled to the rights, privileges and immunities of the Order.

(A.C. leaves candidate, returns to the Chapter room, and announces to the Patron and Chapter the facts stated, when, if no objections are made, she returns to the candidate and informs her that her application has been confirmed. She then prepares her for initiation, by removing her hat, shawl, or coat, jewelry, etc. so that the candidate may be plainly dressed. A thin white veil will be thrown over her head and face. When thus prepared, Associate Conductor will say--

A.C.: Human life is a labyrinth, through which we all wander blindly, and too often, alas, in ignorance. It is good to have a friend by our side, and a friendly hand that can guide us with infallible certainty and safety through its intricate mazes. Permit me, therefore, for a time to act as your guide, and conduct you to the presence of our chief officer and within the body of our Chapter.

(This preparation should also be made in Chapter room, so all may see and hear. The Associate Conductor will give five (5) distinct knocks, answered by the same number from the Warder.)

First Cond: Worthy Patron, there is an alarm at the door.

W.P.: Sister Conductor, ascertain the cause of the alarm, and ask the necessary questions.

(Cond. goes to the door, gives five knocks, opens door and says:)

Cond.: What is your desire?

A.C.: In behalf of this lady I ask that she may be received by this Chapter, participate in the Covenant of Adoption, and enjoy the privileges of the Eastern Star.

Cond.: Has the candidate made satisfactory answers to the necessary question?

A.C.: She has.

Cond.: Is she properly prepared?

A.C.: She is.

Cond.: (To candidate.) My friend, have you well considered the request you make?

Cand.: I have.

Cond.: Are you prepared to undergo the necessary trials and assume our Obligation of secrecy?

Cand.: I am.

Cond.: Are you also prepared faithfully to perform the duties and to accept the responsibilities of a Sister of the Eastern Star?

Cand.: I am.

Cond.: Learn then the first lesson of a Petitioner. Be patient and wait. (Turns to the Patron, and says:) Worthy Patron, the alarm was caused by the Associate Conductor with the candidate, who desires to be initiated into our Order.

W.P.: Has she made satisfactory answers to the necessary questions?

Cond.: She has.

W.P.: Then you will admit her.

Cond.: (To candidate) It is well. Orders have been transmitted to me by our Worthy Patron that this lady be admitted into our Chapter. We have entire confidence in her integrity and fidelity. Enter, dear friend, for we are prepared to give you a hearty welcome.

(The Cond. takes the candidate by the left arm and conducts her around the room, outside the star, slow soft music being played, the Cond. will recite the following slowly, and distinctly.)

Cond.: You have, doubtless, well considered the step you have taken in entering this Order.--It is dedicated to Charity, Truth, and Loving Kindness.--You came here of your own free choice. Complain not, therefore, at any trial.--A seal is set upon your lips.--Let it warn you to be ever silent and secret as to all that may befall you or be made known to you here.--Be not weary in well doing.--Woe unto those who seek to take upon themselves burdens which they are unable to bear.--Woe unto the faithless and insincere, who assume their obligations lightly, and forth-with forget them.--Trust in the Lord with all your heart, and lean not unto your own understanding.--In all your ways acknowledge Him, and He will direct your paths.

(The Cond. and candidate having made the circuit, and reached the West will turn and face the East in front of the Assoc. Matron, who will rise and say:)

A.M.: Worthy Patron, I have the honor to introduce to you (naming candidate and the particular relation to which she stands to the Masonic Fraternity, giving lodge of Mason through whom she petitions,) whose petition has been approved by this Chapter and who now declares herself ready to enter upon the good work in which we are engaged, and to pledge her honor in our Covenant of Adoption for the faithful discharge of all its duties.

W.P. (rises and addresses candidate):

It is with great pleasure that I welcome you into this Chapter. The recommendations you bring have convinced us that you are a proper subject for the light of the Order of the Eastern Star. We trust that the lessons taught here will both please and instruct you. The objects for which we are associated together are to comfort, protect and aid each other in our journey through the labyrinth of human life, and to make its various hardships lighter by means of cheerful companionship

and social pleasures. We are willing you should join us in this pleasing work. We are in possession of certain signs, passes, ceremonies and lectures, by means of which we recognize each other wherever we may meet. We are willing to make you acquainted with these secrets, that you too may be recognized as a member of this Society. We are governed by a Supreme Grand Chapter, which makes our laws and regulations uniform with those of all other subordinate Chapters of the Order, and by a form of by-laws framed by ourselves. We are bound to obey these laws, regulations and by-laws while we remain members of this Society. In this obedience we shall expect you to share.

It becomes then, my pleasing duty as the representative of the highest responsible officer of this Chapter to explain to you the nature of the Covenant of Adoption. It is a solemn pledge which you must give to this assembly before you can participate in the labors, or enjoy the privileges, of the Order. But we do not wish, nor would we permit you to assume this pledge, save with your own consent, and with a full understanding of what is implied by it. If after the Covenant is rehearsed, you should be unwilling to bind yourself thus solemnly, you may without impediment or offense, retire from this place. It is as follows, and to all its parts we require your decided and unequivocal assent.

(Conductor takes candidate to Altar) A small Bible is placed in the hands of the candidate in the following manner; the hands are tightly clasped around it, the back of the book presented forward and as high as the counter of the breast, the fingers interlacing each other over the title, the thumbs pressing each other across the breast and upon the edges of the cover, and the eyes fixed upon the Bible. (This sign when made without the Book is as nearly the same as the Salutation Sign as practicable, leaving a vacancy between the hands to represent it.) Being thus prepared, the Patron will repeat the Covenant of Adoption. (NOTE: This takes the place of our Obligation; candidate does not repeat nor kneel.)

W.P.: You will carefully preserve in sacred and inviolable secrecy and under no circumstances improperly divulge any of the ceremonies, signs or passes belonging to the Order of the Eastern Star. You will cheerfully obey the Constitution and all the rules and regulations of the Supreme Grand Chapter, and the by-laws of the Chapter of which you may be a member. You will, so far as in your power, dispense to your Sisters advice in their troubles, sympathy in their sorrows, and aid in any acts of injustice or unkindness toward them. Do you, to all these pledges, covenant your honor as a woman?

Cand.: I do.

W.P.: It is well. We accept the pledge you make us. We share with you in this Covenant, and do now accept you into our band. You will now be conducted through the Labyrinth of the Eastern Star. At the various Points you will receive instructions in the characteristics of the Order. Sister Conductor, you will now remove the veil from the eyes of our newly adopted Sister, and conduct her through the intricate mazes of the Labyrinth to the several Points of the Star for further enlightenment. You will carefully observe whatever passes under your notice, and let the impressive lessons taught in

the degrees through which you are now to be inducted, sink deeply into your heart.

(NOTE: Cond. removes veil and takes the Bible from the candidate, and either carries it with her, or hands it to someone conveniently close by.)

Cond.: In removing the veil from your eyes, my Sister, we bring you into the full light of the beauty of our Chapter room. In the ancient ceremonies of initiation, the veil was used as a symbol, to teach the candidate that as he advanced in knowledge, he was enlightened by the spirit of education. Tonight, as you are led from the darkness of ignorance into the marvelous light of truth, we desire that the glory of the bright Eastern Star shall be clearly seen by you, with no veil to dim its luster.

After the veil lecture, the candidate is then conducted, making a circuit around the Altar, to the first point of the star, where will be found Adah, who represents the devoted daughter of Jephthah.

Cond.: Sister Adah, at the request of the Worthy Patron, I introduce to you our Worthy Sister, who having been inducted into the Order by the Covenant of Adoption, is to be by you instructed in the binding force of a vow, as illustrated in the history of Jephthah's Daughter.

ADAH: His request shall be complied with.

(When Cond. introduces the candidate, Star Point rises, makes a curtsy, says "Please be seated", and motions candidate to be seated. Candidate takes vacant chair which has been placed at the side of Star Point station, outside the labyrinth. Cond. takes Adah's chair. Adah stands in front of candidate, not too close, to give lecture. The above procedure is followed at each of the other stations.)

(NOTE: Adah wears a black veil, which she uses as she give the lecture.)

Jephthah was the ninth Judge and one of the mightiest men of Israel. Being called upon in the extremity of his country's trials to go at the head of its armies and resist the fierce attacks of the Ammonites, its enemies, he prepared his household for a campaign that would perhaps cost him his life, and then committed himself to the care of God in solemn prayer. And Jephthah vowed a vow unto the Lord, and said: "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth from the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I shall offer it up for a burnt offering." Jephthah went forth to battle, the victory was gained, and the warrior returned to Mizpah exulting in his success. God had redeemed His people. The thanks and praises of a grateful nation were showered upon his track. The warrior father hastened home to enjoy the congratulations of his neighbors, and still more, of his daughter, his only child. Arrived upon the hill which overlooked his dwelling, he halted. The Lord had without fail "delivered the children of Ammon into his hands." He had returned in peace to his home, and "whatsoever came forth of the doors of his house to meet him must be the Lord's, to be offered up for a burnt offering." The door of his house opened, and

"behold, his daughter came out to meet him, with timbrels and with dances." Jephthah, when he saw her, rent his clothes, and in the anguish of his heart cried aloud: "Alas, my daughter, thou hast brought me very low, for I have opened my mouth unto the Lord and I cannot go back." Adah, casting aside the instruments of rejoicing and with due solemnity, answered; "My Father, if thou has opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." She had but one request to make, and then she was ready for the sacrifice. She asked that she might go among the mountains for two months, and there with her young friends prepare her mind to meet in calmness and resignation her impending doom. The request was granted, and during two revolving moons the heroic woman joined in the lamentations and devotions of her friends. When the two months had expired and the day arrived which was to bring this sad affair to a close, a vast multitude gathered together to witness the event. Precisely as the sun came on the meridian, she was seen, followed by a long train of her friends, winding their way down the mountainside, to the fatal spot where the Altar was erected, and her father with an almost broken heart was standing prepared to fulfill his vow.

She approached him, and with one long kiss of affection, bade him farewell. Taking hold of the thick mourning veil which she wore, he drew it gently over her face and drew his sword. But she rapidly unveiled herself and said that she needed not to have her face covered, for she was not afraid to die. Her father replied that he could not strike the blow while she looked upon him, and again cast it over her. She threw it off the second time, and turning from him, said she would look up to the Heavens so that his hands would not be unnerved by the sight of her face, but that she would not consent to die in the dark. A third time, however, he insisted, and a third time she as resolutely cast it off, this time holding the ends of it firmly in her hands and in the hearing of the multitude she solemnly declared that if this ceremony was insisted upon, she would claim the protection of the law and refuse the fate that otherwise she was willing to endure. She said it was the practice to cover the faces of murderers and criminals when they were about to be put to death, but she was no criminal and died only to redeem her father's honor. Again, she averred that she would cast her eyes upward upon the source of light, and in that position she invited the fatal blow. It fell. Her gentle spirit mounted to the Heavens upon which her last gaze had been fixed. And so the deed was consummated which has rendered the name of Jephthah's Daughter forever famous in the annals of Scripture.

The sign of the degree is - - - - -

The pass is - - - -

The color appropriate to the degree is Blue, which we symbolize by the azure and hazy atmosphere that envelopes the mountains of Judea, in whose caves and solitude Jephthah's Daughter dwelt with her companions two months while preparing for death. It also symbolized Fidelity and teaches us to be faithful to all our obligations. The emblems are the Sword and Veil. By the Sword in the hands of the father was the daughter slain. The Veil alludes to the firmness with which Adah adhered to her determination to die in the light, suffering no stain to rest upon her memory after death. You will now conduct our Sister to

the second Point of the Star for further instructions.

Cond. proceeds with the candidate to the second Point of the Star by passing to the left of the altar, where will be found Ruth.

Cond: Sister Ruth, at the request of the Worthy Patron, I introduce to you our Worthy Sister, to be instructed in the devotional respect due to religious principles as illustrated in the history of Ruth.

RUTH: His request shall be complied with. Be seated.

Ruth was of the nation of Moab, an idolatrous people. She married a man named Mahlon, a native of Bethlehem, who had taken up his residence in the land of Moab, where he died. He was a worshiper of God and by his pious example and teachings she was converted to the true religion. A few happy years followed, and then the calamity of widowhood came upon her. Upon his deathbed he solemnly exhorted her for her soul's sake to leave the dangerous company in which she would be thrown, and go to the city of Bethlehem where dwelt the people of God.

Immediately after his death, leaving her home and friends, she journeyed, in company with her aged mother-in-law, to Bethlehem, where she arrived in due time way-worn, and so poor that she was compelled for her own support and that of her friend, to seek some means of securing a livelihood. There was nothing, however, that she could do, save go into the barley fields, for it was the time of harvest, and glean among the poorest and lowest classes of people for a support. The very first attempt she made at this labor exhausted her strength. She had been reared in luxury and the toil was too great for her. The sharp stubble wounded her feet, the blazing sun oppressed her brain, the jeers and insults of her companions alarmed and discouraged her, and just before the hour of noon, with only two little handfuls of barley as the fruit of her labor, she sought the shade of a tree to rest herself for a few moments before retiring from the field.

At this moment Boaz, the owner of the field, entered. He was a pious and charitable man, none in Bethlehem was so rich, none more beloved and honored than he. As he entered the field, he observed near the gleaners the form of one differing in garb and manners from the rest, and asked the overseer who she was. In reply he learned that she was a woman from Moab, who had asked leave to glean among the sheaves, but that evidently she was unaccustomed to such labor, for she had been there since the sunrise and had gathered but two little handfuls of barley. This excited the kindly feelings of Boaz, and he went to her to say a word of sympathy and to offer her relief.

As she saw him approach, she supposed him to be the owner of the field coming to order her away. Ever since the morning she had not nothing but scorn and reproach, and she looked for it now. Raising her hands therefore, to show him how small were her gleanings, and that she had taken nothing from the sheaves, she placed them meekly upon her breast, as showing her willingness to submit to whatever lot she might be called upon to endure, and cast her eyes upward as appealing to God as against the inhumanity of man. It was for God she had forsaken home, wealth and friends, and the disconsolate widow, alone in the world, had none other to whom she could look for protection. This mute appeal was not lost upon the kind heart of Boaz. He spoke words of sympathy and tenderness

to her. He encouraged her to persevere. From the provisions brought for his reapers he bade her eat and drink. He directed that handful of barley should be dropped on purpose in her way by the reapers, so that she might gather an ample supply, and when she returned home to her mother-in-law she bore with her enough for her immediate necessities.

The sign of the degree is - - -

The pass is - - -

The color appropriate to the degree is Yellow, which symbolizes the ripened grain in the field of Boaz in which Ruth was a humble gleaner. The Sheaf is an emblem of plenty, which from its distinct and minute parts teaches us that by patient industry, gleaning here a little and there a little, we may accumulate a competency, to support us when the infirmities of age unfit us for the fatigues of labor. You will now conduct our Sister to the third Point of the Star for further instruction.

Cond. proceeds with candidate, as before, around the Altar to the third Point of the Star, where will be found Esther.

Cond.: Sister Esther, at the request of the Worthy Patron, I introduce to you our Worthy Sister, to be instructed in that truly beautiful virtue - fidelity to kindred and friends, as exemplified in the history of Esther.

ESTHER: His request shall be complied with. Be seated.

Esther was a Jewish damsel. Her family had not returned to Judea after the permission given by Cyrus, and she was born beyond the Tigris about five hundred years before the Christian era. Her parents being dead, Mordecai, her uncle, took charge of her education. After Ahasuerus had divorced Queen Vashti, a search was made throughout Persia for the most beautiful woman, and Esther was the one selected. She found favor in the eyes of the King, who married her, with royal magnificence, bestowing largess and remissions of tribute on his people. Her matchless beauty having attracted the attention of the King, her virtues secured his love, but her wonderful genius gained her permanent admiration and respect. No woman has ever left behind her such a record of wisdom as Esther.

It is a standing tradition among her people that as Solomon was to man, so was Esther to woman - the wisest of her sex. The more intimately the King became acquainted with her mental powers, the more he respected them. There was no problem of state so intricate that she was not able to solve. In time she became his confidant, and shared with him in the greatness of his kingdom. These circumstances enabled her, in a season of peril, to save her nation from destruction.

The enemies of the Jews who were numerous and powerful had brought false accusations before the King, and persuaded him to promulgate an edict, that upon a fixed day the entire race throughout all Persia should be exterminated. The chosen people of God were doomed to be extricated from the face of the country. The instrument to avert so great a calamity was the heroic Esther. No sooner did she learn of this cruel edict than she promptly resolved to save her people or perish in the

same destruction. The King had often admitted his indebtedness to her counsels, and pledged his royal word to grant her any request that she might make of him, even "to the half of the kingdom", and Esther now resolved to test his sincerity and attired herself in her white silken robes, placed a brilliant crown upon her head, gathered her maidens around her and went boldly in state to the palace of the King. It was a day of grand counsel, a gathering of the governors, princes and officers of Persia. The dependent nations had sent in their deputations to pay homage and tribute, and the royal guards thronged the ante chambers of the palace. It was a standing law of that place that none should enter the King's presence without summons, under penalty of death, and the sentinels as the Queen passed, reminded her of this and warned her of her danger. But she bade them stand aside, and so, - pale but firm, she passed, and amidst the deathly silence of the observers, stood up before the King.

Pale with fasting and sleeplessness, but not with fear, her cheeks emulated the whiteness of her silken robes. She fastened her eyes fearlessly upon the King, who, angry at the violation of the law, frowned sternly upon her. It was the crisis of her life. The wise woman felt it to be so and at once reminded him of his former pledges by a method understood between them. She saw his golden scepter bent toward her, and hastened to secure her pardon by coming forward, kneeling and laying her hand upon it. Graciously, said the King! "What wilt thou, Queen Esther, and what is thy request? It shall be even given thee to the half of the kingdom." The admiring crowd applauded the generosity of their monarch, and as he placed her beside him on the throne gave utterance to their foolings in loud expressions of admiration at her beauty, discretion and favor with the King. The sacred narrative informs us of the consummate tact with which Esther pursued the advantage she had gained. She achieved a complete success, and saved the nation, which to this day keeps an annual festival in her honor.

The sign of the degree is - - -

The pass is - - -

The color appropriate to the degree is White, and alludes to the white silken robes in which Esther was dressed when she appeared before the King in the court of Persia. It is emblematical of the spotless purity of her character, and teaches us to be ever mindful of our rectitude of conduct, in the affairs of life, so as to be above the tongue of reproach. The Crown and Scepter united is an emblem of royalty and power. It reminds us of the dignity of the King and the meek submission of the Queenly petitioner. You will now conduct our Sister to the fourth Point of the Star for further instruction.

Cond. proceeds as before, round the Altar to the fourth Point of the Star, where will be found Martha.

Cond.: Sister Martha, at the request of the Worthy Patron, I introduce to you our Worthy Sister, to be instructed in the sublime virtue whereby we may display proper respect to undeviating faith in the hour of trial, as exemplified in the history of Martha.

(NOTE: Martha kneels and makes sign at the lines "fell on her knees," and rises after "God wilt give Thee.")

MARTHA: His request shall be complied with. Be seated.

The history of Martha is that of a young woman oppressed with grief at the loss of an only brother, yet keeping, amidst death and every discouragement, an unshaken faith in the promises of Christ. Martha and Mary were sisters who dwelt with their brother, Lazarus. The three lived together in great harmony, and were favored, above all the citizens of Bethany, by being the friends of Jesus Christ, who, in his frequent visits to the village, made their dwelling His abiding place. They were known by their neighbors as disciples of Him, to whom they showed so many marks of affections.

On one occasion when Christ was absent from Bethany, Lazarus was taken suddenly and violently ill. The case admitted of no delay, the afflicted sisters dispatched a messenger to the place where Christ was, with their wishes expressed in these words, "Lord, behold; he whom thou lovest is sick." They might well have thought that such an appeal would have brought their Divine Friend to their aid in the greatest haste and that the life of Lazarus might thus be saved. But though the messenger returned, Jesus did not come. Lazarus grew worse, - and died. He was taken immediately to the sepulcher, according to the custom of the country, and those mourning sisters felt they were alone. Their brother dead. Their Friend, upon whose miraculous power they had relied so greatly, a deserter in their greatest time of need. What had they to live for now?

But Christ, though apparently negligent to their call, knew better than they, what was best for them. He was but trying their faith and that dead man, sleeping in his gloomy sepulcher, was a part of the trial. At the end of the fourth day, Martha, who had never ceased to look towards Jerusalem, with a hope that He would yet come and bring peace to their wounded hearts, heard the message, "the Master is coming", ran eagerly to the edge of the village to greet Him. She fell on her knees before Him, and with her hands raised in an attitude of supplication, said, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again;" Martha saith unto Him, "I know that he shall rise again in the resurrection, at the last day." Jesus saith unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Thus the Savior tried the faith of Martha. Did she believe that He had the power, then and there, to raise her brother from the dead? That was the moaning of His question. It would have proved a hard one to others, but not to her. She answered at once, in the tone and spirit of perfect faith, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come unto the world."

The reward of such faith was soon rendered. Taking her by the hand and passing by their dwelling, where they were joined by Mary, they went to the sepulcher, and as every scripture reader knows, Jesus raised the dead man to life.

The sign of the degree is - - -

The pass is - - -

The color appropriate to the degree is green, emblematical of the immutable nature of truth and its victory. The evergreen is a symbol of our faith in the immortality of the soul and the realization of an everlasting happiness beyond the grave. The broken column is an expressive emblem of the uncertainty of human existence and the outward evidence of the decease of a young man cut down in the vigor of life. You will now conduct our Sister to the Fifth Point of the Star for further instruction.

Cond. proceeds as before, to the Fifth Point, where is found Electa.

Cond: Sister Electa, at the request of the Worthy Patron, I introduce to you our Worthy Sister, to be instructed in the ever commendable virtue of patience and submission under wrongs as exemplified in the history of Electa.

ELECTA: His request shall be complied with. Be seated.

Electa was a lady of high repute in the land of Judea, of noble family, wealthy and accomplished, who lived in the days of St. John the Evangelist, and was remarkable for her profuse benevolence to the poor. Electa had been educated in accordance with the time and customs of the people, who ruled the affairs of the country in which she lived. The ideals of Rome were the only God she had been taught to worship. Like Ruth, however, she had been rescued from the disgraceful influence of heathenism, and from the abomination of that sinful system. Soon after the conversion of many people to the doctrine of Christ, she became converted to the belief of His power to save those who repented of their sins. She professed before the world her faith in the despised Nazarene, though she well knew that to do so was to expose herself to reproaches, to persecution and probable death.

Her splendid mansion became a house of abode to weary and persecuted pilgrims. Her immense wealth was devoted to their relief. The poorest of the flock, the poverty-stricken and footsore beggar coming up the great avenue to the door was met as the father met his prodigal son. She ran out hastily to meet him, took him warmly by the hand and welcomed him. She led him to the best apartment, refreshed him with the choicest wines, supplied him with wholesome food, cheered and clothed her guest, nor suffered him to depart until he was strengthened for his perilous journey. Throughout all the country her home was famous as the philanthropic, the benevolent and the affectionate Electa. During this time and while she was preparing for a better world, and for a faith which though protracted was eventually to come upon her, a fearful persecution began, and anyone who confessed the name of Jesus was required to recant and deny his faith or suffer the penalty of the law then promulgated through the country. Electa was visited by a band of Roman soldiers, whose chief officer proposed the test of "casting a Cross on the ground and putting her foot upon it." Whereupon he would report her incantation and she be saved from a painful and ignominious death. She refused and her family were cast into a dungeon and kept there one year. Then the Roman judge, who had often partaken of her hospitality and who was anxious to befriend her, came and offered her another opportunity to recant, promising that if she would do so she should be protected. Again she refused, and this brought the drama to

a speedy close. The whole family, with thousands of others, were put to a cruel death. While she was expiring and about to pass "to a better land," she prayed with her dying breath, "Father, forgive them, for they know not what they do."

The sign of the degree is - - -

The pass is - - -

The color appropriate to the degree is red, which symbolized fervency, and alludes to the noble generosity of Electa displayed toward the poor and persecuted of her faith. The emblem is the cup, which reminds us of the generous hospitality of Electa, excited by the view of poverty and distress.

(NOTE: Electa does not instruct Cond. to go to Worthy Patron.)

Cond. leads the candidate to the East, making a circuit of the Altar.

Cond: Worthy Patron, again I introduce to you Sister _____, who has according to your request passed through the labyrinth and to the several points of our bright Star, where she has been taught those truly sublime virtues exemplified in the lives of Jephthah's Daughter, Ruth, Esther, Martha and Electa. You will please further enlighten her by portraying a more complete knowledge of the ceremonies and beauties of our Order.

W.P.: We hail with true pleasure your coming among us. The great work in which we are engaged is amply sufficient for us all, and we shall rejoice to find you excelling in your zeal that of the most devoted members of our Society. You will now give attention to the address of our Worthy Matron.

W.M.: My dear Sister, for by that endearing title you will hereafter be known among us, - in behalf of **Ancient Chapter No. 1**, I cordially welcome you to a participation of our privileges. We are laboring to increase our own happiness and promote that of others. Our experience and wisdom we gain from the Scripture alike teach us that this world is a harsh, unfriendly scene, poorly adapted to impart felicity, and that it is chiefly by combining the efforts of the good and true in the work of morality and religion, that happiness is to be acquired and extended. The greater our ability to do good, the more pleasure we shall enjoy.

We meet in private, that we may arrange our plans for a good work in which we are engaged, without interruption from those who cannot understand or sympathize with us. In our meetings, we strive to learn our duty as beings who possess an immortal part, and when we return to our homes and before the world, it shall be our earnest care to perform it. We cultivate a spirit of harmony, that the enemy of souls may acquire no advantage over us, and as a large portion of our work lies in acquiring knowledge as to how best to practice the great moral principles of brotherly love, relief and truth, and in endeavoring to find the true path that leads to everlasting life, - we often unite to address the Heavenly Throne to plead with God that the very spirit of faith and wisdom may descend upon us and make our meeting place a place like Heaven. In such prayer, let us now, with our Worthy Patron,

cheerfully join.

W.P. gives two raps with gavel, all members rise, and he gives the following prayer. (NOTE: W.P. does not go to Altar.)

W.P.: Source of all wisdom, truth and love, grant to us that in the reception of this person we may add strength to our strength and grace to our grace. Oh, may the golden chain thus lengthened become the brighter for this link, and be strengthened for the great work we strive to do. Enlarge our powers to benefit mankind and to honor God. And when one by one, each link shall fall away in death, may the parting be temporary and the meeting eternal. In the world where Death comes not, may we realize the full happiness of loving and serving Thee forever. Amen. (NOTE: No response is given after either prayer; officers do not form chain around the Altar as we now do; Cond. and candidate just stand before the W. P. as he give the prayer from his station.)

W.P. seats the Chapter, and continues with the initiation.

W.P.: My Sister, in taking upon yourself the solemn vows of our Order, you enter upon a new phase of life; you will henceforth be numbered among this beautiful Sisterhood, who have for their inspiration the Star of Bethlehem, which will guide all the faithful to the New Jerusalem - that city not made with hands. I must remind you that with the privileges come the responsibilities. You have been informed that we are associated together, that we may comfort, aid, and protect each other, in this our earthly pilgrimage; that our duties to each other are simply labors of love. The Covenant of Adoption has been rehearsed for you, which you have promised faithfully to keep.

The responsibilities of the Order, therefore, do not rest lightly upon the faithful, and we trust that you will bear them with that meekness and grace which is found only with the good and true.

You were informed when you first entered this Chapter room that we were in possession of certain secrets, by means of which we were enabled to recognize each other wherever we might meet, and that we propose to put you in possession of those secrets, that you too might be recognized as a member of the Order.

You have already been conducted to the several points of the Star, where you have received instructions as promised. The signs and passes spoken of were then explained, which, if properly understood, will enable you to make yourself known as a member. There are five degrees in this Order, which all Sisters receive: the first, that of Adah, the Daughter's; second, that of Ruth, the Widow's; third, that of Esther, the Wife's; fourth, that of Martha, the Sister's; fifth, that of Electa, the Mother's. On undergoing an examination, you will be required to give certain answers to particular questions, and these questions will be asked in the order the degrees were received by you. That you may comprehend the whole work of examination, I will, with the assistance of our Conductor, now rehearse it. You will carefully observe my questions and her answers, as they would be your answers were you undergoing an examination.

W.P.: Sister Conductor, are you a member of the Order of the Eastern Star?

Cond.: I have seen His Star in the East.

W.P.: What do you here?

Cond.: I have come to worship Him.

W.P.: What evidence can you give to prove yourself a member of the Order of the Eastern Star?

Cond.: I have six signs, five passes, and two mottoes, one of them a general, the other a special motto, a word, and a grip.

W.P.: Please give me the sign and pass of each degree.

Cond.: The first is that of Adah, the daughter.

It is made by three motions; cover the face with a veil, take it in the hands at the lower corners, raising it as high as the forehead; drop and raise it again as before; drop and raise it as before, then throw it over the head to the back of the neck, holding the ends firmly in the hands; cast the eyes upward. The pass is - - - (Note: the pass for each degree is the same as we use now.)

The second is that of Ruth, the widow.

It is made by three motions; raise the hands and extend forward as though each hand holds a parcel of barley straw; cross the hands on the breast; cast the eyes upward. (Note: cross the hands on the breast, - is really crossing the wrists just above the waist line; the illustrations in several old rituals and O.E.S. histories show how these old signs were made, with the wording below each picture.) The pass is - - -

The third is that of Esther, the wife.

It is made by three motions; raise the right hand, the palm downward, a little over the head, as if touching a crown there; throw the hand forward, as if touching a scepter held by opposite person, the hand on a level with the eyes. (Note: the hand is raised and held on a level with the shoulder, as we do when we take an oath.) The pass is - - -

The fourth is that of Martha, the sister.

It is made by three motions; join the hands together at the tips of the thumbs and fingers, forming the figure of a triangle; raise the triangle thus formed, directly above the eyes; raise the eyes, looking through the triangle. The pass is - - -

The fifth is that of Electa, the mother;

It is made by three motions; cross the arms over the breast, the left arm over the right, the ends of the fingers on the shoulders, cast the eyes upward. The pass is - - -

W.P.: What is the sixth sign?

Cond.: The sixth is the sign of salutation, and is given by a member entering or retiring from a Chapter while at work. Members giving this sign should advance between the Altar and Associate Matron,

and interlacing the fingers of the right and left hands, make a slight bow, retire, or take their seats, as the case may require.

W.P.: What is the general Motto?

Cond.: "I have seen His Star in the East, and have come to worship Him."

W.P.: Do you have the Cabalistic word?

Cond.: I do.

W.P.: Will you give it to me?

Cond.: I will, with your assistance.

W.P.: Begin

Cond.: Begin you.

W.P.: Nay, you begin.

Cond.: F

W.P.: A

Cond.: T

W.P.: A

Cond.: L

W.P.: Whence did this word take its rise?

Cond.: From the five heroines of the Order, and forms the special of Cabalistic motto.

W.P.: Do you have the special or Cabalistic motto?

Cond.: I do.

W.P.: Will you give it to me?

Cond.: I will, with your assistance.

W.P.: Begin.

Cond.: Begin you.

W.P.: Nay, you begin.

Cond.: Fairest

W.P.: Among

Cond.: Ten-thousand

W.P.: And altogether

Cond.: Lovely. This, Worthy Patron, is all I have to offer, except the grip.

W.P.: Which you will now give to the candidate.

Cond.: Give it. (the grip is given in the same manner it is given now.)

W.P., addressing the candidate, will say: (omitting all explanation of the signet.)

This, my Sister, completes the ceremonies of initiation. You will now be conducted to the Secretary's desk, where you will sign the by-laws, and then be re-conducted to your present position. (When the Cond. and candidate return, the Worthy Matron steps down from dais, ties five sided apron on candidate and says)

W.M.: My Sister, may your apron caution you to keep your garments unspotted from the world. (Note: W.M. now gives the candidate the 'certificate' - which has been, or will be duly signed by the Worthy Matron, Worthy Patron, and Sec'y.)

The Chapter is called up by the Worthy Patron, who says:

W.P.: The candidate will face the West. Sisters and Brethren, of **Ancient Chapter No. 1**, our Worthy Sister has passed through the several degrees of our Order, we hope with some pleasure to herself, we know with great satisfaction to us. You will, therefore, give her a hearty welcome.

(The Patron resumes his station and places the Chapter in charge of the Worthy Matron, who will say)

W.M.: Sister Associate Matron.

A.M.: Worthy Matron?

W.M.: You will call the Chapter to recreation, to resume at the sound of the gavel in the East.

A.M.: Sisters and Brethren, by order of the Worthy Matron, you will now be at recreation, to resume at the sound of the gavel in the East.

(The Cond. or the W.M. will introduce the candidate to the members, who should receive her kindly, with words of welcome; after which, the W.M. will call the Chapter to order, proceed with the ordinary business, and finally close the Chapter in form.)