

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

The copy filmed here has been reproduced thanks to the generosity of:

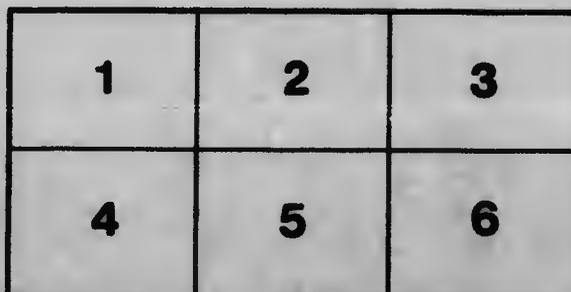
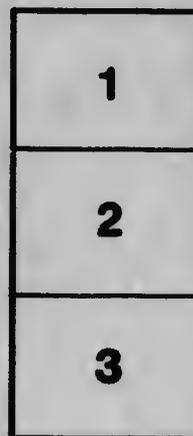
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

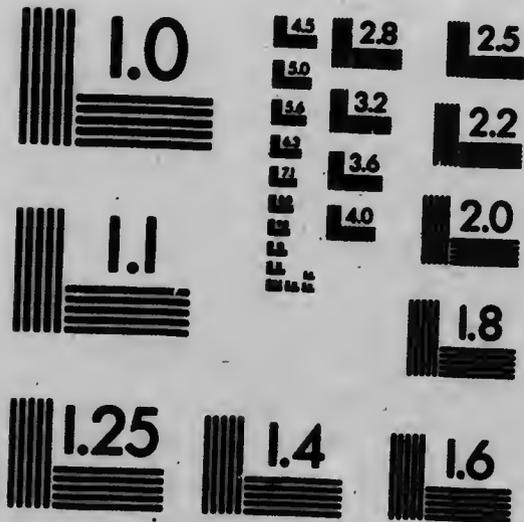
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaît sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax



THE RITUAL.

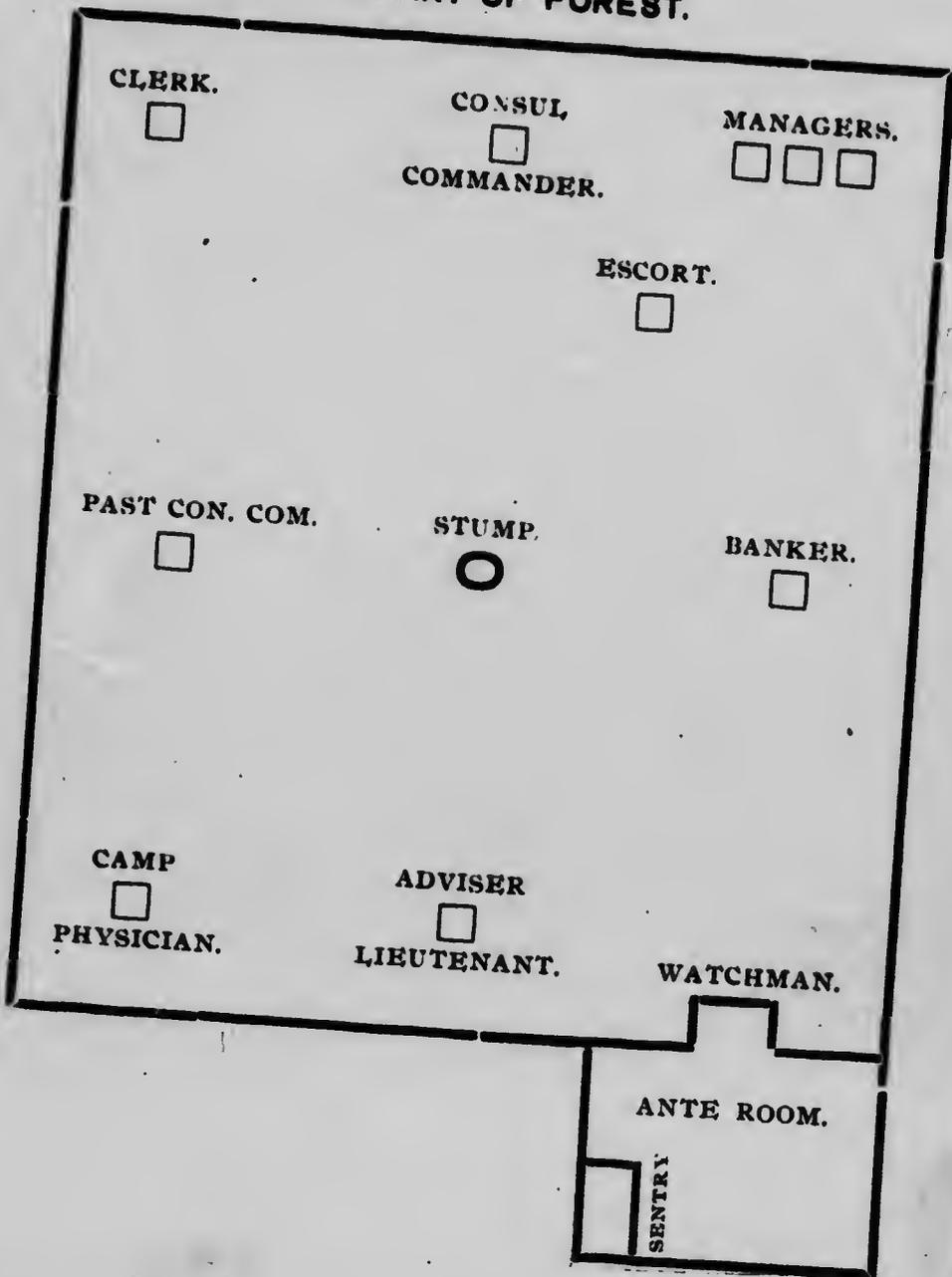
HS1510 "

W662

. 1901

"

CHART OF FOREST.



**Entered according to Act of the Parliament of Canada in the year
1901, by The Canadian Order of the Woodmen of the World,
London, Canada, at the Department of Agriculture.**

THE RITUAL.

OPENING.

[The C. C. gives 1 R.]

C. C.—Officers take your stations. E., you have my authority to receive the grip and exact its words and the annual words from every person present.

E.—C. C., I will search the F. and permit none to remain except he be a qualified S.

[E. shall receive the grip and the words from all present. Visiting Ss. must present a recognition card and the words, or be vouched for by a S.]

E.—C. C., I have obeyed your commands and find all present qualified to sit with us. (*Report any not qualified.*)

C. C.—(*Gives 3 Rs.*)—Ss., arise and give to me the working sign of Wt. Give me the recognition sign. Its answer. Give me the warning sign of silence. Its answer. The sign of safety to advance and speak. Its answer. Give me the salutation sign. Its answer. Give me the sign of distress. Its answer. Repeat the distress words. Now face each other by twos and exemplify the coin test and words. Exemplify the grip and words. All, face, and together give the C. Honors.

A. L.—C. C., the Ss. will silently and reverently bow their heads and in self-communion vow to throw aside the cares and troubles of the outside world and concentrate their thoughts upon the business of the hour, that avarice, selfishness and hatred may be forever banished from the councils of Wt.

[All, with bowed heads, stand silent for a few seconds]

C. C.—Ss. of Wt, by your silent communion, you have signified your intention to exemplify the sentiments and teachings of our order. Let the sincerity of your meditations be proved by harmonious action in all the transactions of this convention. The sighs and the moanings of the

distressed and the groans of the dying, which are never ceasing, impress us with the solemnity and importance of the duty of the hour. There should be no foes lurking in the F. of Wt, but here should be found the well instructed W., ready and willing at all times to demonstrate to the world the excellencies of our chosen fraternity.

No man can be a true S. until he can school himself to control his passions and be generous to his obligated fellows. Let us all determine so to act that peace, harmony and plenty may be assured. If we should be tempted to speak ill of our fellow Ss. or of their families, let us remember that silence is golden; and in our actions this night may we make clear the paths leading out of our F. that we may be able to part with a smile, a word of cheer and good will from each one, to all. We will sing our opening ode.

[Opening Ode No. 1 may be here introduced.]

C. C.—Ss., I drink this water, emblem of purity, of life, of power, of progress. I pour this pure water back to earth in memory of our deceased Ss. to remind us of their sympathy and benevolence freely bestowed, while we cover their shortcomings

with the mantle of sweet charity. E., make proclamation that this C. is opened in form for business.

F. - By request of the C. C. I make proclamation that this C. is now opened in form for business. W., give the signal to the S.

W.—(*Gives 2 Rs.*)

S.—(*Gives 2, Rs.*)

W.—The signal has been given.

C. C.—(*Gives 1 R.*)



ORDER OF BUSINESS.

- 1. Roll Call of Officers.**
- 2. Reading of Minutes.**
- 3. Bills and Communications.**
- 4. New Applications.**
- 5. Report on Applications.**
- 6. Balloting on Applications.**
- 7. Initiation.**
- 8. Reports of Standing and Special
Committees.**
- 9. General Business.**
- 10. Elections and Installations.**
- 11. Social Entertainments.**
- 12. Clerk's Report of Collections.**

CLOSING.

C. C.—(*Gives 1 R.*)—E., announce to the Ss. that I am about to close the C.

E.—(*Rises*)—Ss., take notice that the C. C. is about to close the C. (*Remains standing.*)

C. C.—Ss., I am about to close the C. Are all satisfied, and is there anything left undone that cannot reasonably be deferred until our next convention? (*If nothing is suggested.*)

C. C.—(*Gives 3 Rs*)—Ss., sing the closing ode.

C. C.—(*Advances to the stump ; and standing between stump and station.*)—I now proclaim this convention of the C. duly closed ; but before we go let each S. grasp the helve of this axe and vow to keep silent when asked by other than Ss. to tell them of the transactions of this C. (*All arise and form single line commencing at right hand of C.C. and move to axe, grasp handle and each S. shall say :*)
 “ I do so promise and vow,” (*and exit at pleasure.*)

PROTECTION DEGREE.

(This degree is the business degree of the Fraternity. Only C. Cs., P. C. Cs., Head Camp Officers and duly authorized Deputy Consuls are authorized to exemplify it. Members receiving same are entitled to participate in all meetings of the C. for the transaction of business, and entitled to all benefits and to a monument, if insured. Any number of applicants may receive the Protection Degree at the same time, it being optional with the C. C.)

C. C.—W., report if any be in waiting prepared to receive the Pro. Deg. of this fraternity.

[The E. will place in the centre of the F. a stump, with a practical axe firmly imbedded in the top; red, resembling drops of blood being sprinkled upon the stump. Place thereon a small urn containing salt; a dish containing water, and a towel. Upon the A. L.'s stand a small silver dish containing oil. Upon the B.'s stand a glass of water. Upon the C. C.'s stand a human skull. Each of the Ss. may be furnished with a domino to be worn during the ceremony.]

C. C.—E., prepare the F. for the reception of the stranger who may be in waiting to receive the privileges and mysteries of Wt.

C. C.—Clerk, retire and collect the entrance fee from the can. in waiting.

C.—The entrance fee is paid, C. C.

E.—The F. is in readiness for his reception, C. C.

C. C.—E., I request you to retire and prepare and obligate the can. Then conduct him into the F. and assist the officers in instructing him in the mysteries of the Fraternity.

[E. prepares the can. by placing a hoodwink over his eyes, and places within his hand a human skull, and shall say to him as follows :]

E.—The Ss. of this C., having confidence in your discretion and integrity, and after a careful investigation, have voted to admit you into this Fraternity. This is a preferment of which you may well be proud, but before you can be fully qualified to enjoy the privileges of the Order, it will be necessary for you to submit yourself to the ceremony of introduction, which is intended to impress upon you the importance of this event in your life's history. If you have sought to enter the F. of Wt. from any improper motives, it would be better that you now retire and abandon the undertaking. Before we can enter you are required to make a solemn pledge that you will keep inviolate the knowledge and mysteries which

may be communicated to you. Pause and consider well before deciding the matter and then inform me if you will proceed.

CAN.—I will proceed.

E.—Then repeat after me this, your pledge of honor: "I, upon my honor as a man, do solemnly promise that I will never reveal, except it be to one whom I know to be an obligated S. of the W. of the W., anything that may be this night communicated to me, by which the outside world may obtain any knowledge of the manner or methods of receiving, obligating, or instructing cans. in the mysteries and works of this Fraternity. I promise obedience to the will of the officers of this C., and will not attach to them any blame for the acts or expressions during the ceremony in which I am about to engage."

[E. conducts can. to inner door and gives 2 raps, which will be responded to with 2 raps from the inside by the W. W., opening door, allows both to enter, and then placing both hands upon shoulders of can., stops him suddenly, and says:]

W.—Halt! This man is a stranger. By what right does he claim to be admitted here?

E.—He has been regularly elected, and has taken an obligation not to reveal that which may be communicated to him.

W.—Then let him proceed.

[E. conducts can. entirely around the hall until he reaches the A. L.'s stand.]

A. L.—Halt! Whence came this stranger, and whither is he going?

E.—He came from the outer world, and we are journeying in the F., seeking for the C. of the Ss.

A. L.—By what right has he entered the F.?

E.—By having been duly elected and obligated not to reveal that which he may see, hear, or experience.

A. L.—Then let him proceed with caution, and be silent.

[E. conducts him about the hall to the B.'s stand.]

B.—Halt! This man is a stranger. We know him not. By what right has he entered this F. and penetrated to its inner confines?

E.—This stranger has been regularly elected. He has been obligated and has been permitted to pass by the W. on guard.

B.—Then deliver to me the emblem of mortality, and conduct him to the stump and there let

him, in the presence of these Ss. assembled, take a solemn and binding obligation before he can be permitted to remain. (*B. places skull on the C. C.'s log.*)

[*E. conducts him to stump. Can. must grasp the helve of the axe, and two Ss., one on his right side placing his right hand over the hand of the Can. and his left on the Can.'s right shoulder, the other S. on his left placing his left hand over the hand of the Can. and his right upon the Can.'s left shoulder.*]

E.—C. C., I present this Can. for obligation.

C. C.—Place him in the proper attitude. Let him grasp with his right hand the helve of the axe, and let each of the two Ss. take his proper position. (*Gives S Rs.*) Repeat your name in full and say after me: "In the presence of the Ss. of the W. of the W. in this C. assembled, I do solemnly affirm on my sacred honor, and of my own free will and accord, that I have not been rejected by, nor expelled from, any C. of this Order; that I am in sound bodily health to the best of my knowledge and belief; that I will faithfully obey the constitution, laws, regulations and requirements of this Fraternity; that I will forever keep secret the signs, words, grip and private transactions of this Order, and will not reveal the same to any person except he be a member in good standing. I will not recommend for membership any person

whom I know to be of unsound health, or of bad habits, or of doubtful reputation. I will not slander the good name of any S. of this Order, or that of any member of his family, and should I hear spoken, or see printed or written that which is intended to reflect upon their good name or reputation, I will remain silent and give them the benefit of every doubt, and will defend them as far as I can truthfully and consistently do so. I will faithfully guard the interests of this C. and of the Fraternity, and will pay all just and legal demands which may be made upon me for the payment of its expenses and beneficiary obligations. I will reverence the memory of deceased Ss., and will render such assistance and sympathy to their dependent ones as my circumstances and opportunities may justify, and I do hereby and hereon proclaim this to be my solemn obligation, which I shall keep inviolate."

C. C.—(*Gives 1 R.; Ss. remove their hands and stand at one side of stump.*) Remove the hoodwink and permit the stranger to look upon the stump of this C. This axe, an emblem of modern toil and progress, has replaced the ancient headsman's axe, which brought punishment upon the wrong-doer,

and left its bloodstains to remind us that the present generation is more merciful ; and that the axe, wedge, and the beetle, the implements of peace, and the dove and olive branch, the symbols of peace, more fully represent the sentiment of to-day. Place your hands in this pure water to signify to you that in taking your obligation you have resolved with clean hands to enter upon your engagements in furtherance of the benevolent and excellent objects professed by all disciples of Wt.

[Can. dips hands in the water and dries them on towel.]

C. C.—Place in your mouth a grain of salt, an emblem of hospitality. In Wt, salt, known to be a preservative agency, is given to a Can. as a token by which he may know that his welcome is sincere and his reception cordial. It will be necessary for you to deposit with me a metal coin of any denomination that you may have in your possession, as an emblem of your confidence, the significance of which will be explained to you at the proper time. The E. will now conduct you to the A. L. for further instruction.

E.—By direction of the C. C. I present to you this obligated S. for further instruction and consecration.

A. L.—(*Takes in hand the vessel of oil.*)—I hold in my hand a token sanctified by solemn ceremonies of ancient times. Kneel upon your right knee, your body erect. Receive upon your forehead from the blade of this axe, the anointing oil. This I do to remind you of the sacred ties with which we bind you to this Fraternity. Should discord or trouble ever arise, pour oil, by your kindly words, upon the troubled waters, that the storms of passion may subside, and that peace, serenity, and harmony may prevail. Arise! I will give to you the words which you shall communicate to the B. in a whisper, and which will commend you to his confidence and hospitality.

[A. L. gives the Can. the annual pass word. E. conducts Can. to the stand of the B.]

E.—The Can. will communicate to you in a whisper, the words which he has received from the A. L. If correct, he is commended to your hospitality.

[B. hands Can. glass of water to drink.]

B.—Refresh yourself with this pure water, celebrating thereby the cordial greeting with which you have been received within this F. Drinking in honor of a friend is an ancient custom, a custom

which we still follow ; but we pledge our friends with pure water, an example of moderation which will be well for you to follow. There is no lurking demon in a glass of pure water, nor does its use bring sorrow or premature death. Let me admonish you to be temperate and moderate in all things, and remember that you have been received within this F. with the token of pure water, which fitly symbolizes the teachings and objects of this Fraternity. The E. will now conduct you to the C. C. for final instructions.

E.—I now present to you this Can. for final instruction.

C. C.—(*May take in his hand the skull and recite the following poem ; this is optional.*)

I.

Behold this SKULL ! How striking and how still ;
 Sad emblem of mortality ; No human skill
 Discerns the thoughts that here did dwell :—
 A blissful Heaven, or terrific Hell,
 In startling imagery may here have found a place :
 Love may have found an idol in a woman's face :
 Or, bitter hatred may have reigned supreme ;
 Or, ambition may have been its idle dream.

II.

Here shone EYES, once moist with tears
 Of sympathy, for sad misfortune or decrepit years,
 Which spoke the silent eloquence of love,
 Or bore the message like the carrier dove,
 From heart to heart, in distant lands,
 In sweeter terms than e'er were traced by hands :
 Here were placed the windows of the soul :
 But now, alas ! how dark, how senseless, and how dull.

III.

Here hung LIPS that may have prayed for sinful man ;
 Heralded the Gospel, and Salvation's plan ;
 Rang forth command upon the battle field ;
 Or, with moving eloquence made Senates yield :
 Have whispered in the ear of too confiding maid ;
 Or secrets told they should have ne'er betrayed ;
 Have pressed another pair, in ecstacy of bliss ;
 Or Judas-like, betrayed his best friend with a kiss.

IV.

Within this cavern may have hung
 Unruly member, an unbridled TONGUE ;
 Discretion's instrument perchance it was ;
 Ne'er lent its power to an evil cause ;
 The Ninth Commandment may have kept ;
 Spoke words of praise, while envy slept ;
 Nor foul detraction ever knew ;
 Thus, dear Sovereign, let it be with you.

V.

To this sad state we hasten on ;
 Soon will our days on earth be done ;
 Yet, while we live, let us be just,
 With this our motto : "God our trust ;"
 And, when our weary journey's o'er,
 May we all meet on yonder shore,
 And hear a voice in love proclaim,
 "Enter thou blessed, in My name."

When taking the obligation you gave me this coin, which I now return to you. I received it from your hands as a token of consideration. Every contract must be supported by, or import, a consideration to complete and make it a valid obligation. You have been admitted within this F. by certain ceremonies and obligations, and for the consideration supplied by this coin you are now entitled to be instructed in the secret work, which I will now communicate to you.

INSTRUCTIONS IN SECRET WORK.

C. C.—Desiring to enter a F. you will advance to the outer gate and give an alarm which attracts the attention of the S. You will then give to him in a whisper your name in full, the name and number of your Camp and the first word of the Annual, which for current year is..... These proving correct you will be admitted within the outer confines of the F. Clothe yourself in proper regalia and advance to the inner gate and give two distinct raps; these will be answered by the W. by two distinct raps. The W. will report to the A. L., "An alarm at the gate." The A. L. will instruct the W. to inquire the cause of alarm. The W. will open the wickett and you will give to him your name, rank, name and number of your Camp. The wickett will then be closed and these facts will be reported to the A. L. who will direct that you be admitted to the inner confines of the F. if you are in possession of the second

word of the Annual. The wicket will again be closed and you will give this word to the W. in a whisper.

On entering the F. you will advance to the S., face the A. L., and salute him with the working sign of Woodcraft; on recognizing you he will salute you with the same sign, after which you will be permitted to take your seat in the F. Should you desire to cross or recross the F. while the Sovereigns are in session, you will advance to the S., face the A. L., salute him with the working sign and pass on. Should you desire to retire from the F. while it is in Session you will advance to the S., face the A. L.; salute him with the working sign and pass out. Care should always be taken in crossing the Forest never to pass between the S. and the Station of the C. C.

Should you desire to speak, move or second a motion, you will rise in your place in the F., address the C. C., salute him with the working sign, wait until you are recognized, when you will have permission to speak.

When a vote is to be taken by ballot the C. C. will state to the Ss., "That a vote is to be taken on the application of Mr..... for membership into this C." White balls elect, black balls reject. The C. C. will instruct the E. to prepare the ballot box and present it first to the A. L. and then to the C. C. for inspection.

The C. C. then deposits his ballot and the E. places the box on the S., and casting his ballot retires to his station. The Ss. then vote one at a time beginning on the right of the C. C. When all have voted who desire, the C. C. declares the ballot closed. Then the E. presents the

box, first to the A. L. and then to the C. C. for examination, after which the C. C. will say, "A. L., how did you find the ballot?" The A. L. will answer "favorable" or "unfavorable" as the case may be. The C. C. will then declare to the C. the state of the ballot. (In no case will the A. L. or the C. C. announce the number of black balls cast.)

With his beetle the C. C. governs the Camp, one R. calls the Camp to order, two Rs. call up the Officers, three Rs. call up the entire Camp, and one R. seats all.

SIGNS, WORDS, &c.

1. The Working Sign is given thus.....
2. Recognition Sign is given thus.....
3. Warning Sign of Silence is given thus.....
4. Sign of Safety to Advance and Speak is given thus.....
5. Salutation Sign is given thus.....
6. The Distress Sign is given thus.....
7. The Distress Word should be given.....
8. The Grip is given thus.....
9. Coin Test is exemplified.....
10. Camp Honors—Sub. Camp Honors (3 times).
 Head Camp Honors (6 ").
 Sov. Camp Honors (9 ").

Be mindful that you do not improperly use these signs and grip. Remember your vow never to reveal them. You are fully obligated and instructed in the Protection Degree of the W. of the

of the W. Our emblems, the dove and the olive branch, symbolize peace. Our working tools are the axe, beetle and wedge, characteristic implements and symbols of Wt. The log is also an emblem of Wt. It is a relic of a mighty forest, felled by the hands of sturdy men, that it might serve ten thousand useful purposes and be converted, by our skill, into places of shelter and of comfort for our fellow-men. It also symbolizes a fallen S., who is borne to his last resting-place by loving hands who do not forget his dependent ones. We hope, dear S., for by that term you are entitled to be hailed, that the initiation that you have this night received, and the obligations which you have taken to be a faithful observer of our laws, will be impressed upon your heart.

And now, by authority of my office, I declare you regularly introduced into this C. as a S. of this Fraternity, and entitled to all its privileges. The E. will conduct you to the stump that you may receive the congratulations of the Ss. present (*the C. C. shall give the Can. a formal introduction to the C.*) The C. will have a recess to congratulate the newly-introduced S. (*Gives 3 Rs.*)

INSTALLATION.

[The out-going C. C. shall install the officers-elect, or shall appoint some S. to perform that duty. If either is not present the Ss. should elect an installing officer. No officer can be installed unless he is in good standing and has filed a bond, if required so to do by the by-laws. Every officer must be installed and a record of same must be made in the minutes of the meeting before he shall be qualified lawfully to perform the duties of his station.]

C. C.—Ss. in the F., do any of you know any reason why the officers-elect should not be installed?

[If any objection is raised the matter must be investigated and determined before the officer questioned can be installed.]

C. C.—No objections being offered, the Clerk will call the roll of officers-elect, who will advance to the stump, as their names are called, and, when all are assembled, shall retire to the ante-room.

C. C.—Clerk, are all the officers-elect in good standing upon the books of the C.; are they all free from charges, and have the required bonds been filed and approved?

CLERK.—I find that all the officers-elect are in good standing, free from charges, and their bonds have been approved.

C. C.—I will appoint **S.** ——— to act as **S. E.**; he will now retire to the ante-room, and conduct the officers-elect three times around the **F.**, and then station them in a circle about the stump, the right hand of each to be placed upon the left shoulder of the next officer, thus forming a circle of protection.

S. E.—I will obey your commands.

[**C. C.** stations himself at stump holding beetle in his right hand. **S. E.** shall place in the hands of the officers-elect the following emblems:—In the hands of the **C. C.** a human skull; the **A. L.** a vessel of oil; the **P.** an application blank and constitution; the **B.** a glass of water; the **Clerk** the Camp seal; the **E.** a dish of water and a towel; the **W.** a cup of salt; the **S.** a drawn sword; and the **Mgs.** the jewels of the Camp; to be carried in procession and to be delivered to the Installing Officer. **S. E.** arranges officers in line, according to rank, advances to door and gives 2 raps]

[**W.** responds with 2 raps and opens door.]

W.—Who demands admission to the **F.**?

S. E.—The officers-elect demand admission that they may assume the stations to which they have been elected.

W.—Then let them enter and pass about the **F.** in procession, and journey to the stump, that they may be installed in due form.

S. E.—Forward !

[Pass three times around the **F.**, and form a circle surrounding the stump. Each delivers the article in his hand to the **C. C.**, who places it upon the stump, the officers-elect each places his right hand upon the left shoulder of the next officer, making an unbroken circle. **S. E.** standing in the rear.]

C. C.—Officers-elect, the Ss. of this C. reposing confidence in your zeal and integrity, have been pleased to elect you to serve them during the coming year in an official capacity. When you were made Ss. of this Fraternity you took a solemn pledge to be faithful to your chosen craft; your vow was accepted as a pledge of honor that should be sacred in the eyes of all men. We do not now exact from you any further vows or pledges, but simply remind you of those which you have already taken. The importance of your preferment by your C. is greater than the thoughtless might suppose. You are to be empowered to carry out the wishes of the Ss. of this C., and to enforce its laws and the laws of the Fraternity. When death comes within our ranks, when the loving heart ceases to pulsate, when the strong arm falls helpless by the side, and when the willing mind loses its activity, and nothing remains but the tenement that must be placed away from human sight, then it is that the confidence of a S. in your integrity and sincerity is supreme, for he will go hence confident that his loved ones will receive sympathy and protection at your hands, and that under your direction his last resting place will be marked by the honorable emblems of his chosen craft. The

reputation, credit and standing of this C. will be in your keeping ; harmony within the F. will be a certainty if you act with judgment, moderation and charity. Let oil be poured upon troubled waters, but do not flinch from asserting and enforcing every action which the Ss. in their judgment decide to be for the best interests of the C. And, now, do you each accept the office to which you have been elected, and will you faithfully perform its duties to the best of your ability ?

ALL.—I will.

C. C.—Then each kneel upon his right knee.
(Gives 3 Rs.)

[Tap each one gently on top of his head and on left shoulder with beetle, and say to each one.]

IN MIND AND HEART. In mind and heart you should serve your Camp ; ever on the alert to remember every duty, to be sympathetic to those who need gentle words and advice. Arise, officers of the C., and listen to my words of instruction.
(Gives 1 R.)

Sen., I place upon your breast this jewel of your office ; let me admonish you to guard well the portals of this C., that eavedroppers and

meddlers may get no knowledge of the F. Take this sword of defence, and proceed to your station.

W., I place upon your breast this jewel of your office ; do your duty, be exacting in requiring the word, and admit no S. except he be in good standing. Place in your mouth this grain of salt and go forward to your station.

E., I place upon your breast this jewel of your office ; your duties are such that you can, by careful attention, assist the officers in doing good and faithful work in guiding and introducing strangers into our F.; you should convey communications promptly, care for the badges and regalias, and be ever in readiness to do all in your power to make the meetings pleasant to all who attend. Dip your hands in this pure water and assume your station.

Clerk, I place upon your breast this jewel of your office. Into your hands we deliver the books, documents and seal of this C. Your position is one of great responsibility. One careless act of yours might cause a S. to lapse his membership unwillingly, and, perchance, deprive his dependent ones of their inheritance. Be exact in your transactions, and see that remittances to

the H. C. are made promptly, and thus so commend yourself to the Ss. as to deserve their commendation. Take this seal and assume your station.

B., I place upon your breast this jewel of your office. Guard well the treasury of this C.; be exact, prompt and dignified. The C. gives you its confidence, and you should endeavor to merit it. The wedge, the symbol of your office, is yours; use it as a true W. should. Take this glass of water and assume your station.

Mgrs., I place upon the breast of each of you the jewel of your office. You are the auditors of our treasury; the only standing committee of the C. You are expected to act with conservative interest in advising this C. and in guarding its property and investments. Do your duty fearlessly and well. Take your seats at the left of the C. C.

Phy., I place upon your breast the jewel of your office. Your preferment is an honor of no small consequence, and much depends upon your courage and fidelity to the trust. Do not permit friendship to influence you, but hesitate not to expose weakness and defect wherever you find

them ; act firmly and decisively, and this C. will stand by you. Your presence at all meetings of the C. is desirable. Take your seat by the side of the A. L.

A. L., I place upon your breast the jewel of your office ; the decorum, entrances and exits of the F. are in your charge. The efficient performance of the duties of your station will add much to the pleasure and comfort of the Ss., thus making our meetings pleasant and attractive, a result greatly to be desired. Take this vessel of oil and also this axe, and thus equipped advance to your station and do your duty.

C. C., I place upon your breast this jewel of your office. Highest in authority, you are the last to be clothed with its emblem. Your associate officers have now taken their stations, and it remains for you to assume command, and maintain a general supervision over the affairs of this C. Let me admonish you to use your authority with judgment and hesitate not to act when duty calls ; see that every officer does his duty ; firmly remind Ss. who may be disposed to be wayward or careless, that they tread upon dangerous ground. I deliver to you this emblem of mortality ; place it upon the

log of your station. I deliver to you this beetle ; proceed to the head of the F. and call the Ss. to their feet. (*C. C. gives 3 Rs.*)

INSTALLING OFFICER.—Ss. give to your officers the C. honors. I now declare the officers of this C. duly and regularly installed into their respective stations and I commend them to the confidence and courtesy of the C. Let silence be their watchword when tempted to hasty words and may good will and exact justice be their guiding stars. The officers now clothed with full authority will attend to their respective duties. (*Gives 1 R.*)



INSTITUTING.

[After the H. C. C. or his D. has called the meeting to order, a ballot shall be taken upon each applicant separately. This being done, the Instituting Officer shall proceed with the ceremony of introduction in due form. Then, the officers shall be elected and installed. When the charter is finally declared closed, the C. shall be regularly instituted as follows:]

[Place upon the stump the axe, beetle, wedge, vessel of salt, vessel of oil, cup of water and human skull.]

INSTITUTING OFFICER.—One more C. is now added to the galaxy of Cs. of the C. O. of the W. of the W. C. C., I deliver to you the Pro. Deg. of this Fraternity. I have directed that the Charter shall be forwarded to you speedily. The C. will be enrolled upon the books of the H. C., and the name of every S. will be registered upon the H. records. Your C. will now be in a position to shower benefits upon its Ss. and their loved ones. Let its doors be forever closed to the unworthy, but may they swing wide open to admit the worthy to participate with you in the benefits of our excellent Fraternity. Let your banners wave high above the storms of opposition, and let its staff be well grounded in confidence and hope.

Let every S. be silent rather than speak unjustly of sister Fraternities, but let your voices ring in praise of Wt. And now by the authority vested in me as the representative of the H. C. of the C. O. of the W. of the W., I now proclaim this C. legally instituted and declare its Charter closed. It shall be independent in the exercise of all the functions of a C., subject only to the Constitution and Laws of the Order, and the authority of the H. C. and its officers. (*Scatters salt over the stump.*) By the token of this salt; (*Delivers human skull to C. C.*) by the token of this relic of the grave; (*Dips the beetle, axe and wedge in oil.*) by the consecration with oil of these tools, (*Delivers beetle to the C. C.; axe to the A. L.; wedge to the B.*) and by this libation of pure water (*Drinks water*) I declare this C. now instituted and in the hands of its officers and Ss. (*Gives 1 R.*)



UNVEILING.

When a monument is completed and placed at the grave of a deceased S., it is recommended by the H. C. C. that it be unveiled with imposing ceremonies. The following is prescribed for the purpose.

PREPARATION.

The C. C. should appoint a Mas. of Cer. to make all necessary arrangements in conjunction with the Mga. of the C. The monument should be covered with a canvass or cloth drapery, so as to be entirely concealed, before the hour arrives for the ceremony.

AT THE FOREST.

Due notice having been given by the Clerk to all the members of the C., the Ss. will assemble at the time appointed. The C. C. shall appoint a Cap. to arrange and direct the procession. A band of music is desirable. A quartette should be secured and an orator be invited to deliver an address. The relatives of the deceased S. should be invited to be present at the grave and may be escorted from their home to the cemetery and back again to their home, at the discretion of the C. The procession shall be formed by the Cap. and shall march to the cemetery. The Officers and Ss. should wear the regulation regalia.

THE PROCESSION

Shall be formed as follows :

1. Band of music. To play dirges or sacred music.
2. The Mas. of Cer., to wear a black baldric sash.
3. Ss., with badges or rosettes.
4. E, with the flag or banner of the C. draped with white and black.
5. Quartette.
6. The Reader and the Orator.
7. A. L., having in his hands the axe and silver vessel containing oil, walking between the B., carrying the wedge and silver water jug, containing water, and the Clerk, carrying a silver goblet.

8. C. C., having in his hands the beetle and silver vessel containing salt, walking between the W. and S., each bearing a branch of palm or evergreen.

9. H. C. Officers.

10. Relatives on foot or in carriages.

AT THE CEMETERY.

[The Cap. will form the Ss. about the monument (securely veiled) and grave, forming a wedge with the point beyond the head of the grave. Only the officers, quartette, reader, orator and relatives admitted within the wedge.]

[In no event shall the Ss. remove their hats.]

THE CEREMONY.

1. Band—Selections of sacred music.
2. Quartette - Sing appropriate selection.

3. C. C.—Esteemed Ss. and Friends: It has been the custom for centuries to commemorate great events, and perpetuate grand achievements by the erection of imposing and enduring monuments. We are assembled to-day to dedicate a monument, reared by willing hands and loving hearts, to honor the name and memory of a S. of the W. of the W. It is the fulfilment of an obligation, which all W. have taken, to protect the good name of a S. while living, and mark well his grave when dead. Standing upon this hallowed spot we are sad and sorrowful; think of our

departed S. with tenderness, and while his goodness we would magnify, his shortcomings we have buried in the dark recesses of forgetfulness.

We are here to honor his memory and give expression to our respect for those whom he loved best. We are the humble servants to execute his wishes, as a W., and unto him, and not unto us should be the praise for his wise forethought in conferring upon us the privilege of comforting the bereaved ones for whom he has provided.

This cold stone which marks his last resting place stands like a faithful sentinel to guard his dust, and to indicate to the world his devotion to those he loved and to his chosen craft.

It tells its story, though mute and motionless.

The passer-by will pause and read the name of a good man and a true S.

This will be an inspiration to the thoughtful to emulate his life; that the passer-by may become worthy of such a tribute.

4. [W. and Sen. shall place branches upon the grave.]
5. [Quartette shall sing the following Funeral Anthem.]

(Bold sonorous music.)

I.

Among the dead our Sovereign sleeps,
His life was rounded true and well ;
And love in bitter sorrow weeps,
About the dark and silent cell.

II.

No pain, no anxious, sleepless fear
Invades his house ; no mortal woes,
His narrow resting place come near,
To trouble his serene repose.

III.

His name is graven on the stone,
That Friendship's tears will often well ;
But each true Sovereign's heart, upon
That name, is stamped more deeply yet.

IV.

So let him sleep that dreamless sleep,
Our sorrows clustering 'round his head ;
Be comforted, ye loved, who weep !
He lives with God ; he is not dead.

6. Reader recite the following poem:

I.

Oh ! Why should the spirit of mortal be proud ?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

II.

The leaves of the oak and the willow shall fade,
 Be scattered around and together be laid ;
 And the young and the old, and the low and the high,
 Shall moulder to dust and together shall lie.

III.

The infant and mother, attended and loved ;
 The mother that infant's affection who proved,
 The husband that infant and mother who blest,
 Each, all, are away to their dwellings of rest.

IV.

The maid on whose cheek, on whose brow, in whose
 eye,
 Shone beauty and pleasure, her triumphs are by ;
 And the memory of those who loved her and praised,
 Are alike from the minds of the living erased.

V.

The hand of the king that the sceptre hath borne ;
 The brow of the priest that the mitre hath worn ;
 The eye of the sage and the heart of the brave,
 Are hidden and lost in the depth of the grave.

VI.

The peasant, whose lot was to sow and to reap ;
 The herdsman who climbed with his goats up the steep,
 The beggar who wandered in search of his bread,
 Have faded away like the grass that we tread.

VII.

The saint who enjoyed the communion of Heaven ;
 The sinner who dared to remain unforgiven ;
 The wise and the foolish, the guilty and just,
 Have quietly mingled their bones in the dust.

VIII.

So the multitude goes like the flower or weed
 That withers away to let others succeed ;
 So the multitude comes, even those we behold,
 To repeat every tale that has often been told.

IX.

For we are the same our fathers have been ;
 We see the ~~same sights~~ our fathers have seen ;
 We drink the same stream and view the same sun,
 And run the same course our fathers have run.

X.

The thoughts we are thinking our fathers would think ;
 From the death we are shrinking our fathers would
 shrink ;
 To the life we are clinging they also would cling ;
 But it speeds from us all like a bird on the wing.

XI.

They loved, but the story we cannot unfold ;
 They scorned, but the heart of the haughty is cold ;
 They grieved, but no wail from their slumber will come ;
 They joyed, but the tongue of their gladness is dumb.

XII.

They died, aye, they died ; we things that are now,
 That walk on the turf that lies over their brow,
 And make in their dwellings a transient abode,
 Meet the things that they met on their pilgrimage road.

XIII.

Yea ! hope and despondency, pleasure and pain,
 We mingle together in sunshine and rain ;
 And the smile and the tear, the song and the dirge,
 Still follow each other like surge upon surge.

XIV.

'Tis the wink of the eye ; 'tis the draught of the breath,
 From the blossom of health to the paleness of death ;
 From the gilded saloon to the bier and the shroud—
 Oh ! Why should the spirit of mortal be proud ?

7. C. C.—Remove the veil; and let God's sunlight shine upon this tribute to our fallen S.

8. Mas. of Cer. removes the veil.

9. Band (soft, sweet music; or the

10. Quartette may sing some appropriate selection.)

11. C. C.—(*With beetle and salt vessel advances to monument and reads the inscriptions aloud, then strikes monument with beetle and says :*) Love (*Gives 1 R.*), Honor (*Gives 1 R.*), Remembrance (*Gives 1 R.*). (*Then sprinkle salt upon the monument*). By the token of salt, an element preservative, I dedicate this monument to the memory of S. (*Speaks his name*), as a tribute to his worth, erected by the C. O. of the W. of the W. He speaks though he be silent.

12. A. L.—(*Advances with axe and oil vessel, strikes monument with axe and says :*) Love (*Gives 1 R.*), Honor (*Gives 1 R.*), Remembrance (*Gives 1 R.*). (*Places bit of axe in oil, and upon base of monument and says :*) thou anointed ; we anoint thy monument ; our promises we fulfil. I dedicate this

monument to the memory of S. (*Speaks his name*) as a tribute to his faithfulness to his vows, erected by the C. O. of the W of the W. He speaks though he be silent.

13. B. AND CLERK.—(*Advance with wedge, water jug and goblet ; B. strikes monument with wedge and says :*) Love (*Gives 1 R.*), Honor (*Gives 1 R.*) Remembrance (*Gives 1 R.*). (*Clerk holds goblet, B. pours water into it, both drink, and then Clerk gently pours water on monument.*) B.—Living : our departed S. accepted a libation of pure water to celebrate his acceptance of the principles of Wt. Dead : we recall his virtues by a libation of pure water, and showering his monument, we give it a baptism, and pour back to earth (*Clerk pours water upon ground*) libations in memory of all deceased Ss. I dedicate this monument to the memory of S. (*Speaks his name*). He speaks though he be silent.

14. ORATOR (*if a very pleasant day, a competent person may here deliver a eulogy upon deceased and the Order.*)

15. CAP.—Attention ! Ss., together give the C. honors !

16.—C. C.—May the lessons of this occasion be impressed upon our hearts and may they be reflected in our lives. We shall leave this place

conscious that one more obligation has been honored. We know not how soon others will be called upon to pay the same tribute to our memory. This call from the busy scenes of life to contemplate the certainties of death, should awaken within us a fresh determination to be faithful to our craft, devoted to our loved ones and always ready to answer the summons of the angel of death. Let us weep with those who weep and rejoice with those who rejoice, and let us, as true and sympathetic W., observe the teachings of our craft and be ever ready to defend each other from the shafts of adversity or misfortune, and to revere the memory of the departed S.

17. MAS. OF CER.—Attention! Again give the C. honors to the dependent ones of our honored deceased Ss.!

18. CAP. reforms the procession and all return to the F.



FUNERAL CEREMONIES.

REGALIA.

The regulation regalia, with white gloves, shall be worn, with a badge of white and black, and a buttonhole bouquet of flowers or of evergreen sprigs (if flowers are not obtainable), pinned upon the left breast. The badge should be in the shape of a small bow, combining both colors.

MEETING.

As soon as the time for the funeral of any S. is known, the C. C. and Clerk will cause due notice to be given to every member of the C. of the day and hour they will be required to meet at the F. to attend the obsequies. The A. L. will be expected to see that the necessary arrangements are made, and that a badge of black crape is placed in conspicuous position upon the gate or other appropriate place in the F.

It will be the duty of the E. to see that the badges, flowers and other necessary articles are provided for the use of the Ss. upon every occasion of this character.

The Ss. having congregated at the F., the C. C. will give a rap of the beetle and say:

C. C.—Ss., we have assembled here to-day for the purpose of paying the last solemn acts of respect to a S. of the C. O. of the W. of the W. We are reminded this day more forcibly than ever of the uncertainty of human life, and while we shall sorrowfully place the body of our lamented S. in the tomb, may we all be mindful of the lesson that it may teach us. It has now become my

duty to appoint S. ——— as Mas. of Cer. S. ———, it will be your duty to arrange the procession, and to attend to all the minor details, that no confusion may occur, or the harmony of the ceremonies be disturbed.

I also appoint Ss. ——— as pall bearers. Ss., it will be your duty to bear the casket and guard it upon its last earthly journey.

I also appoint S. ——— as Cap. S. ———, it will be your duty to command the Ss. in the procession, under direction of the Mas. of Cer., and to see that they march with regularity and decorum.

I now surrender my place to the Mas. of Cer. who will take charge of the further arrangements.

[The Mas. of Cer. will see that the Ss. have the appropriate badges, and the Cap. will arrange the procession to proceed to the house of the deceased, in the following order:]

PROCESSION.

1. The Mas. of Cer. with black sash.
2. Ss.
3. Mgrs., carrying flag or banner of the C., draped with white and black crape, and flowers or evergreens.
4. E. with regalia of deceased in his hand.
5. Quartette.
6. A. L., B. and Clerk, bearing respectively axe, beetle and wedge.

7. C. C. between the W. and Sen., both carrying a palm branch or a branch of evergreen. C. C. to carry a basket of flowers.
8. H. C. Officers.

[This order of procession shall be used in marching to the house to the church and to the cemetery.]

FUNERAL SERVICES.

[If it is the request of the family of the deceased that the Fraternity shall officiate, and if no religious services are desired, the following shall be used at the house; but if other religious services are held this ceremony and the one provided to be used at the grave shall both be used at the grave.]

HYMN (A funeral hymn may be used here by the quartette. See Odes and hymns in this book.)

C. C.—(*Standing at the foot of the casket*)—Be-reaved ones, Friends and Ss.: To day we mourn with those who mourn, and weep with those who weep. This hour we contemplate a scene that may be identical with one in which we may ere long be the silent, lifeless object. Our hearts are sad to-day, and every impulse of our soul is that of sympathy for those who loved our silent S. best. They will look for his coming, but he comes not; they will sigh for his voice, but this silence continues forever; and yet, my friends, he should not be forgotten. His kind acts and his pleasant words should be treasured up as priceless gems upon which your mind will love to dwell in the fondest and most sacred of recollections. He has fulfilled his earthly destiny. The stern, hard

battle of life has been bravely fought, and, like a true W., he has never been overcome by any obstacles in the path of duty. He has left a worthy heritage in the hands of his true and trusted Ss., who assemble this day to do his memory reverence. On this solemn and impressive occasion, we should pause and reflect upon the uncertainty of life, and the certainty of death. It is only a few days ago that our deceased S. was no doubt as confidently making his plans for future usefulness as we are doing to day. His heart was glad with the anticipations of the happiness which the fruition of his plans would make certain, but all these anticipations are never to be realized. The mind, thoughtful to design, and the hand willing to execute, are powerless for their task to-day.

[The following poem may be omitted if thought best.]

The poet has expressed this sentiment in glowing words :

Life is the flower that blows,
 Death is the withered leaf ;
 Life is the grain as it grows,
 Death is the garnered sheaf.

Life is the blazing fire,
 Death is the ash grown cold ;
 Life is the glittering spire,
 Death is the ruin old.

Life is the whistling gale,
 Death is the calm repose ;
 Life's the continued tale,
 Death is the story's close.

Life is the flowing stream,
 Death the mysterious deep ;
 Life is the waking dream,
 Death is the long last sleep.

—HARRY J. SHELLMAN.

The philosopher and the scientist find all their calculations and wisdom futile to long delay the end of their earthly pilgrimage. But we have brighter hopes than those of a transitory nature. The only perfect book tells us of our mortal body, that "It is sown in corruption, it is raised in incorruption ; it is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body." So also is it written : "The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural ; then that which is spiritual. The first man is of the earth, earthy ; and, as is the heavenly, such are they also that are heavenly ; and, as we have

borne the image of the earthy, we shall also bear the image of the heavenly."

These promises are sweet to us. They fill our hearts with hopes of the glad future provided by the great Creator for his people, where eternal joy will dispel the ephemeral sorrow of this short and troublesome existence.

To you who sorrow, we can but say, that every heart here to-day beats in sympathy with your grief. Look up and not be downcast, for great good may come from this affliction, and, as we shall soon depart to lay beneath the clods this beloved form, let us forever place the mantle of charity over his misfortunes, and remember his virtues with a loving memory.

HYMN (A funeral hymn may be sung by the quartette.)

A. L. (*Should stand near head of casket*)—Like the trees of the forest, our S. has sprung into life—a prattling babe, a tiny shrub—has grown to be a man, like the vigorous sapling, around which the ivy and the vine have loved to cling and find a safe protection, and now like the tree he is cut down and the ivy and the vine feel the crushing blow. The tree can never on earth be their support again; but in that better life, towards which

we cast our longing eyes, there shall be no parting. Glad thought and sad retrospect—combined this day as we shall, with sorrow, wend our way to the city of the dead.

[If above is used at the house, the Mas. of Cer. will now take charge of the casket, permitting all to view the face of the dead, the Fraternity last before the mourners. The casket will be deposited in the hearse, the mourners escorted to their carriages, and the procession shall then be formed to proceed to the cemetery.]

AT THE GRAVE.

[If used at the grave, the bearers shall at this place slowly and silently lower the casket into the grave, also the box containing the dove, while the C. C. shall read commencing: "Into the silent grave we now consign the mortal remains," etc.]

AT THE CEMETERY.

[The Ss. shall march to the burial lot and form about it in the shape of a wedge, the point meeting at the head of the grave. No person shall be admitted inside the wedge except the officers, mourners and quartettee.]

[The Sa. will not remove their hats, except during religious services, but will remain covered during the ceremonies at the cemetery.]

[The Pall Bearers shall silently lower the casket into the grave; also, shall lower a cage covered with green garniture or flowers, so as to conceal its identity and resemble a large bouquet. In the cage there must be a white dove, and an upright sliding door should be arranged so as to easily raise and allow the dove to escape at the proper moment. A ribbon or tape to raise same should be held by the A. L., during which time the C. C. shall slowly and impressively read:]

C. C.—Into the silent grave we now consign the mortal remains of our beloved S., to sleep in the bosom of his mother earth,, amid the scenes and among the friends he loved so well The sod, green under the smile of returning spring, will lie

lightly on his breast ; and the forest, " dewy with nature's tear-drops," shall moan his requiem and grieve, " if aught inanimate ere grieves," over the untimely death of our beloved S. We are told that all things are created for decay ; how befitting then that man shall return to that element from whence all matter springs. The natural returns to nature.

[Mas. of Cer. shall here cast earth into the grave upon the casket.]

C. C.—But the spirit has gone to him who gave it.

[The A. L. shall here raise the door to the cage, and all shall wait in silence until the white dove escapes from its cage and flies out of the grave.]

HYMN (The quartette will here sing Burial Hymn No. 1.)

C. C.—We shall soon leave our S. in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker. Decay may mark his resting place, but he who placed this vast globe in its orbit to move through space around the sun, has said that man shall live forever. This truth beautifies the sombre tomb ; and as the springtime shall deck the earth with its foliage and its flowers, and, as the oak shall again be robed with its green garb to replace that destroyed by the storms of winter, so mortal shall put on im-

mortality, and that which was of earth shall be transformed and become eternal.

Rest on, rest on, in peaceful rest,
 Eternal life, God gave;
 Here mortals yet unborn will stand,
 Beside his lowly grave;
 Nor shall his goodness be forgot,
 While time its record keeps;
 But Ss. mark the sacred spot,
 Where the S. W. sleeps.

[C. C. scatters cut flowers into the grave.]

May thy name and deeds be ever green in our memory, and thy excellencies as sweet as the fragrance of these flowers unto future generations.

MAS. OF CER.—The Ss. will now deposit the emblems of remembrance.

[Ss. drop upon the casket flowers or sprigs of evergreen, and the W. and Sen. place their branches over the casket last.]

HYMN. (While the above ceremony is being done the quartette will sing a Burial Hymn.)

C. C.—Amen and Amen! Peace be unto thee, sorrowing ones. May the Great Father be thy shield and guide, and may His protecting angels guard thee from all harm, and direct thy ways in the paths of rectitude and honor. S. W., we must now depart again to take our places among the living realities of life, but it is with heavy hearts, for one more friend has been added to that

great majority beyond the vale ; but his face is pictured in our memory, and his loved ones shall not be forgotten.

C. C.—Ss., give the C. honors. Honor the dead by respect for his loved ones living.

MAS. OF CER. AND ALL Ss.—Good-bye and farewell ! Peace ! Peace ! To thee and to thine !

[The procession will return to the F. in the same order as it came. The Pall Bearers returning to the home of the mourners, and giving attendance to their entrance to their homes.]

FUNERAL HYMN.

SELECTED.

Tune—HEBRON.

L. M.

1. The God of mercy will indulge
The flowing tear, the heaving sigh,
When honored Ss. fall around,
When friends beloved and kindred die.
2. Yet not one anxious, murmuring thought,
Should with our mourning passions blend ;
Nor should our bleeding hearts forget
Their mighty, ever-living Friend.
3. Parent, Protector, Guardian, Guide,
Thou art each tender name in one.
On Thee we cast our every care,
And comfort seek from Thee alone.
4. To Thee, our Father, would we look,
Our Rock, our Portion, and our Friend,
And, on Thy gracious love and truth,
With humble, steadfast hope depend.

FUNERAL HYMN.

By H. M. UNDERWOOD.

Tune—C. M.

1. In sorrow now, our broken band
Surrounds the open tomb,
A S. loved hath crossed death's strand,
Our C. is left in gloom.
2. O God, we bow to Thy decree,
We mourn our fallen son ;
Yet, wisdom rules, O God, with Thee ;
Thy will, not ours, be done.
3. Reveal Thy wondrous healing power
To those now left alone ;
Support until that solemn hour
When Thou shalt say "Come home."
4. Now give us strength to here renew
Our pledge of faith and love ;
Help us all evil to eschew,
That all may meet above.

FUNERAL HYMN.

1. As distant lands beyond the sea,
When friends go thence, draw nigh ;
So Heaven, when friends have thither gone,
Draws nearer from the sky.
2. And, as those lands the dearer grow,
When friends are long away,
So Heaven itself, through loved ones dead,
Grows dearer day by day.
3. Heaven is not far from those who see
With the pure spirit's sight,
But near, and in the very hearts
Of those who see aright.

BURIAL HYMN—No. 1.

SELECTED (Adapted.)

Tune—HAMBURG. L. M.

1. Unveil thy bosom, faithful tomb !
Take this new treasure to thy trust !
And give these sacred relics room
To slumber in the silent dust.
2. No pain, no grief, nor anxious fear,
Invade thy bounds ; no mortal woes
Can reach the peaceful sleeper here,
So gentle in thy last repose.

BURIAL HYMN—No. 2.

SELECTED (Adapted.)

Tune—ORTONVILLE or any C. M.

1. Affliction, a stormy deep,
Where waves resounds to wave ;
Though o'er our heads the billows roll
We know there's One to save.
2. When darkness and when sorrows rose
And pressed on every side,
Our hope hath still sustained our steps,
And still has been our guide.

FUNERAL ANTHEM.

(Bold, sonorous music.)

1. Among the dead our S. sleep.
His life was rounded true and well ;
And love in bitter sorrow weeps
About his dark and silent cell.

2. No pain, no anxious, sleepless fear
Invades his house; no mortal woes
His narrow resting-place come near,
To trouble his serene repose.
3. His name is graven on the stone
That Friendship's tears will often wet;
But each true S.'s heart upon
That name is stamped more deeply yet.
4. So let him sleep that dreamless sleep,
Our sorrows clustering 'round his head;
Be comforted, ye loved, who weep,
He lives with God; he is not dead.

FUNERAL CHANT.

Out of the depths I have cried unto Thee, O Lord; Lord
hear my voice!
Let thine ears hearken to the voice of my supplication!
If Thou, O Lord, shalt mark our iniquities, O Lord, who
shalt stand?
For with Thee there is mercy; and by reason of Thy law,
I have waited for Thee, O Lord!
My soul has rested on His Word; my soul hath hoped in
the Lord.
And he shall redeem Israel from all his iniquities.
Give unto him eternal rest, O Lord!
And unto him let shine perpetual light.



AMPLIFIED FORM.

PHARAPHERNALIA.

FIRST DEGREE—

1. Black muslin robes.
2. White muslin robes.
3. Seven pounds of-mercury.
4. One vessel for containing mercury.
5. One alcohol lamp to be placed under vessel containing mercury.
6. One standard to sustain vessel containing mercury.
7. One vessel in which to make an alcohol fire. This vessel may be a large skillet with handle knocked off. It is placed at the stump at the side of standard containing mercury, and is partly filled with excelsior and salt; alcohol is placed upon it and lighted together with the alcohol lamp just before the candidate is brought in to receive the test.
8. One large spoon with which the Escort stirs mercury while the candidate is receiving lecture from C. C.

SECOND DEGREE—

Nothing wanted.

THIRD DEGREE—

The brazen balance. These should be made by a blacksmith of light iron, something like this

These rings should not be over one inch in diameter, nor more than one inch apart, and the handle be nine inches long.



THE TEST.

[Introduced between the First and Second regular Ritualistic Degrees.]

E. enters with stranger, marching to slow music, stopping three paces in front of the S.

W. gradually turns down the lights, during which time the following lines are recited by the C. C.

C. C.—

O thou eternal sun ! O thou everlasting moon !
Cease now to shed thy light,
And let the little stars refuse to shine,
That darkness may reign throughout this our beloved C.

C. C.—Faithful E., you will place the stranger in due position to receive the test. (*E. with candidate advances to the S.*)

E.—C. C., the stranger is in due position and awaits your further commands.

C. C. (*Should speak very slowly and in a deep, bass voice.*)—Stranger, you are about to pass through a trying ordeal, the purposes of which is to test your physical courage, and at the same time impress upon your mind the importance of the solemn obligation which you here take. This ordeal will consist of your being required to thrust your naked R. H. into a vessel of M. L., which you now see before you. Before being subjected to this test,

however, you are to be given an opportunity to decline it, in order that, should you refuse to accept, the final obligation may not be administered to you, for, as you shall keep inviolate these obligations, so shall your flesh cleave to or shrink from your good R. H. In their wisdom the founders of our institution deemed it unlawful that any man should be urged beyond his own inclination to submit to this test, and they have accordingly given it to us strictly in charge that whenever a stranger presents himself for adoption as a S. in our C. to demand of him, in the presence of at least three witnesses, if he does so of his own free will and accord. To the uninitiated these may seem idle words, but let me assure you, stranger, that for every scene through which you pass there is a reason, and for every act a meaning. Should your past life have been such that your blood have become impure so that this test should terminate unhappily or should you have any bodily ailment which you sought to conceal from the Physicians of this Order while undergoing your examination by them, so that this test should result in doing you any bodily harm, by reason of any scratch, scar, bruise, or burn, that may now

or hereafter be upon your person, then the members of this C. could not be responsible. For this same reason the identity of the members of this C. is concealed from your view during this ceremony. I will now ask you if it is your desire to be submitted to the test of the M. L.

Answer—It is.

C. C.—Do you present yourself here without any undue influence on the part of any regularly adopted S. of this C.?

Answer—I do.

C. C.—Do you declare in the presence of these witnesses that it is of your own free will and accord, and that you will hold this C., and every member thereof as well as the Fraternity at large, harmless against any and all damages which may result either directly or indirectly from this test?

Answer—I do.

C. C.—Faithful E., you will bare the stranger's good R. A. to the elbow; and may God have mercy on him who seeks admittance to our Order through false representations.

[E. bares the Candidate's R. A., then takes the Candidate by right wrist and thrusts his hand into the vessel and out quickly.]

C. C.—I now declare this stranger to be of good courage and entitled to receive his central and final obligations.

C. C.—March !

[Five of the men in robes and masks during the entire ceremony face the Stump from the right and five from the left. When the C. C. gives the command of "March" the ten men will face the A. L. and march two abreast (the two lines being not less than five feet apart) to the A. L. station. One line then turns to the right while the other turns to the left, marching to the sides of the hall; each line turns again and marches down the sides of the hall to the other end of it; again turning they march to the C. C.'s station where they again turn and march two abreast (the lines five feet apart) down the centre of the hall and continuing till they reach the ante-room door, where the lines face each other leaving room for the Candidate and E. to pass out between the two lines. The E., when the march commences, places the candidate in the rear of the right line, where he follows around the hall; the E. marches in the rear of the left line, taking the Candidate's arm when they meet at the C. C.'s station. The C. C. remains at the stump perfectly still during the march, but as the Candidate is passing between the lines (going out) repeats the last verse of this poem and the lights appear.]

[If there is a piano or organ in the hall a march should be played and the marchers step to the music which should be played slow. A dirge should be played very softly while the Candidate is entering the hall to receive the test and during the C. C.'s lecture, and should change to a march and louder when the march commences.]

C. C.—

O thou eternal sun ! O thou everlasting moon !
Let the darkness now disappear,
And make the little stars once more to shine,
Throughout our beloved C.

[E. retires with candidate ; slow music, lights turned up gradually.]

EXPLANATORY TO 2ND DEGREE WORK.

[When the candidate returns to the stump, the lights are not turned up again during the remainder of the second degree work. The second degree lecture is given with all the ardor of a good speaker, the members keeping absolute silence during its delivery. If properly carried out this portion of the work is very impressive and solemn.]

SECOND DEGREE LECTURE.

(Following ritualistic lecture, just before the sale.)

C. C. (*Wearing a wig, beard and robe*)—It is my duty at this time to impress upon your mind the nature of an assessment as it is important that a W. should realize fully what an assessment means. To-night a S. of our Fraternity is dying. Do you realize that a few days ago his existence apparently hung by as firm a thread as yours? It is but a slight circumstance that is parting the thread of his existence instead of yours. He has taken the same vows that you are taking to-night. He became a member of our noble Fraternity because he loved some one and had confidence that our beloved Order would not allow those he loved to suffer for the necessaries of life. Were you dying instead of him, how cheerfully he would put his hand in his pocket and pay the paltry assessment that would help to place those you love above the cruel clutch of abject poverty. Now that his hand is fast becoming cold in death, cau

you refuse the duty? Do you realize fully that when an assessment is issued against you from the Head Office of the Order for the pittance of a dollar, more or less, that there has been an assessment issued upon you S. from the Head Office of the Universe, not for a dollar, but for his very life. See him upon that bed, the familiar objects of the room fading from sight, the faces of those he loves growing dimmer and farther away, their broken voices becoming more and more indistinct. Oh, how very, very cold! That is the chill of death. Do you see that broken-hearted wife, those awe-stricken and terrified children? Do you realize what this assessment means to them? Husband, father, going; not for a day, week or year. My God! He is going forever! What a present! What a future! But see, he struggles—(*Short pauses.*)—All is over. Our S. is dead. (*1st verse of "Nearer My God to Thee."*) We may follow his body to its last resting place; we may throw flowers and evergreens upon his coffin; we may listen to the dull thud of the falling clods upon the box. Stranger, this is your final destiny. Man has never yet found the way to stop the hand of death; it may be soon, it may be deferred for a

little while, but come it will. In the proportion that you are true, loyal and prompt in performing your solemn duty to our beloved Fraternity, in just that proportion will it be the shield of those you love when the hand of death is impressed upon your eye, your lip, your cheek, and heart. Do you promise me in the presence of these witnesses and the listening angels that you will do your duty, your whole duty by the W. O. W., if permitted to proceed?

Candidate responds I do.

MARCH—(As in 1st degree.)

PREPARATIONS FOR 3RD DEGREE.

[In the ante-room. While the candidate is in waiting, the sur. shall place a piece of porous plaster, three by four inches, upon the stranger's right arm between the elbow and the shoulder. Four men shall clothe themselves in white robes. The E. shall then conduct the candidate into the hall, followed by the Sur. and four men, two abreast. Passing around the side of the hall the Sur. shall take his place at the right side of the stump, light the alcohol fire and place the iron pot upon it, then stand facing the A. L. The robed men stop at C. C.'s station, facing the stump. The E. and candidate proceed to A. L.'s station for ritualistic work. When the E. is commanded to conduct the candidate to the stump, he shall seat him in the chair midway between the C. C.'s station and the stump. The E. shall take his station immediately behind the candidate and between two of the attendants, the other attendants secure the limbs of the candidate while the right arm is fully extended. When commanded, the Sur. shall place a piece of raw beef, not less than three inches by four inches and one inch thick, upon the plaster and apply the iron until it smokes. At the conclusion of the test the Candidate shall be re-clothed and escorted to the A. L.'s station, followed by the attendants who shall stand two on either side of E. and candidate.]

A. L.—S., it is now my duty to put you in possession of the coin test. The reason for so doing will be obvious, when you remember that when in the hand test of the W. you are asked the question, "C—Y—M—T—?" it is your duty at once promptly to respond, "I A—A—C—." In order, therefore, that you may respond truthfully, "I A—A—C—," it must be put in your possession. Not only this, but it must be in such form that you can never lose it, and it must be kept in such position upon your person that should you be rendered unconscious either by accident or by the hand of an enemy, or by any other circumstances, and unable by look or word or sign to say "I A—A—C—," an examination of your person would reveal the fact that you are in possession of the coin test and therefore entitled to the care and protection of the Order, or should your lifeless body be found in the streets of a city, or on the bleak desert, or wherever it may be found, one glance would reveal the possession of the coin test and demand, therefore, that your body should receive a W. burial. For these and other reasons, it is necessary that we brand upon your good R. A. the coin test. Faithful E., conduct the stranger to the stump. Surgeon, is the iron ready?

SUR.—Not quite ready ?

A. L.—Sur., is the iron now ready ?

SUR.—It is.

A. L.—E., bare the stranger's good R. A. Attendants, secure the stranger's limbs. E., let the stranger's eyes be blinded. Sur., let the instrument be applied.

A. L.—My friend, I greet you on your way to the possession of the arcana of the W. of the W. in this C. The work you have just received was not intended to mark your flesh, but to impress your mind. Before you pass on to the closing ceremonies of your adoption, I desire to impress upon your mind some very important lessons, and as upon your clear understanding of these lessons depends your loyalty to the principles of the Order, I therefore urge your careful attention. The most priceless thing known to mortal thought or desire,—that which we most prize,—is uncommunicable. The young mother looking down upon her sleeping child as she holds it upon her breast loves it as no mortal tongue can tell. True friendship moves in such secret depths that no mortal tongue can express it. So there are some things that

cannot be told. You love, but you cannot tell why. You think, but no human tongue can tell how. That we see in earth and sky, that which we feel of love or hope, that which we seek of need or good, is as secret as the beginning of life and cannot be expressed. But, notwithstanding these things may not be expressed, yet do they move in matchless and unerring revelation of their existence. Mountains leap up from their dark depths below; the waves of the ocean lash and dash each other until their white lips kiss the cheek of the rosy sky; suns march out on their lonely beats like sentinels, while worlds whirl into mysterious harmony with their movements; singing birds and babbling brooks and nodding fields and cooing babes and blushing maidens are but the revelation of a life that is real and true. And yet, there is a life beyond and above all these. Mountains do not pity, suns do not love, the ocean does not weep tears of sympathy, the babbling brook knows not friendship. No; pity and love and sympathy exist only in him who has a human soul and a human heart. He only who sees and understands, who wills and then nobly performs, who knows and does the right. What, then, is

right? It is right to give every man a chance to be right. It is right to pity the poor wretch that is not right. It is right to watch yourself constantly that you are always right. Stranger, have you the coin test? (*Gives candidate the hand test.*)

Stranger answers, "I A—A—C—."

A. L.—It is well; never forget it. Keep your ear ever open to the distress cry of the W. Keep your right arm ever ready to defend a needy S. Keep your hand open to a S.'s want, and may your heart bow in the sublimest submission to the principles of that Order of which you are to become an honored and, I trust, a faithful member.

[Camp Officers may distribute fruit to the candidate and members as a token of hospitality.]



nce to
a that
con-
have
test.:)

Keep
W.
eedy
may
the
ome
bers

