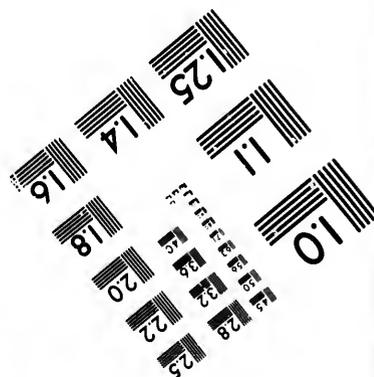
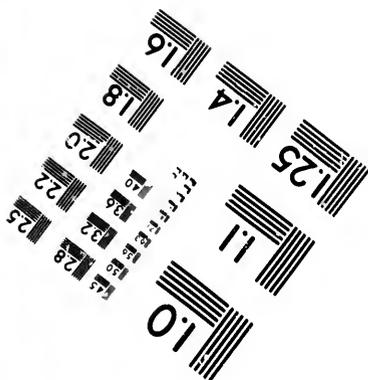
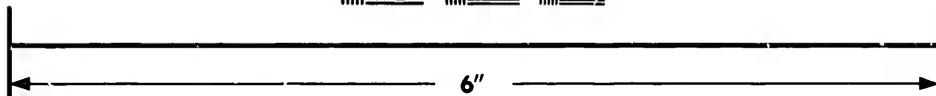
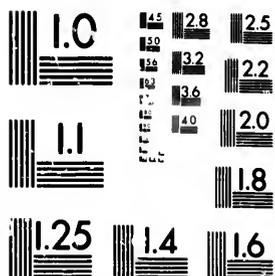


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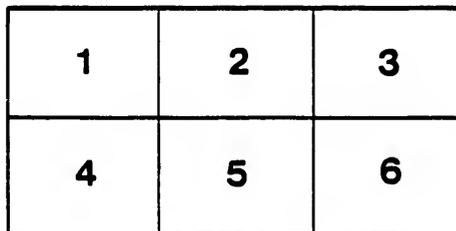
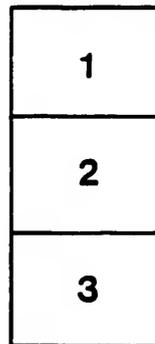
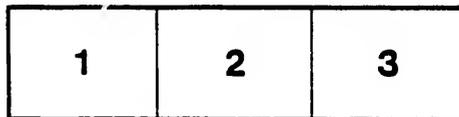
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"FIRST QUARTERLY MEETING, REMEMBER ALL!"

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EXPOSÉ

3

OF

ODD FELLOWSHIP

CONTAINING

ALL THE LECTURES COMPLETE, WITH REGULATIONS FOR OPENING  
CONDUCTING AND CLOSING A LODGE; TOGETHER WITH FORMS  
OF INITIATION, CHARGES OF THE VARIOUS OFFICERS, ETC.,

GIVING ALL THE WORKS IN THE FOLLOWING DEGREES:

1ST, OR WHITE DEGREE; 2ND, OR COVENANT  
DEGREE; 3RD, OR ROYAL BLUE DEGREE;  
4TH, OR REMEMBRANCE DEGREE; 5TH,  
OR SCARLET DEGREE.

*By EDWIN F. LANDER.*

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THE TORONTO NEWS COMPANY,  
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## PREFACE.

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This work has not been compiled to gratify the idle curiosity of the uninitiated, but is designed to serve as a guide to Candidates for initiation into the Independent Order of Odd Fellows, and to enable them to obtain a more rapid advancement to the full participation of the rights and benefits of the Order ; all Passwords, Signs, Grips, etc., together with such matters as concern the initiated only, have therefore been carefully omitted as foreign to the purpose in view.

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# EXPOSÉ OF ODD FELLOWSHIP.

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## REGULATIONS FOR OPENING, CONDUCTING AND CLOSING A LODGE.

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### OPENING.

*N. G.* Officers, take your respective stations. Guardian, secure the door. Warden, examine the Brethren in the Lodge-room. [Should there be no one suspected the Warden replies,] All is right, Noble Grand. [Should he not be satisfied he must inform the *N. G.*]

*N. G.* Vice Grand what is your duty in the Lodge?

*V. G.* To act in conjunction with you in maintaining order; to require Brethren to be decorous during lodge hours; to enforce, in your absence, a due observance of the Laws, and to assist you in the performance of your duties.

*N. G.* Vice Grand, examine your supporters.

*V. G.* Right Supporter, what is your duty?

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6      OPENING, CONDUCTING AND CLOSING A LODGE.

*R. Sup.* To observe that Brothers give the signs correctly, and behave properly; to report to you the names of such Brothers as do not conduct themselves according to the regulations of the Order, and to occupy your chair temporarily when vacated by you during Lodge hours.

*V. G. L. S.*, what is your duty?

*L. S.* To act in conjunction with your *R. S.* and to officiate for him in his absence.

*V. G.* My officers are correct, *N. G.*

*N. G. Secretary*, what is your duty?

*Sec.* It is to keep accurate minutes of the transactions of this Lodge; [when the duties are divided between a quarterly and permanent Secretary, the answer of the quarterly ends here, and the permanent gives the remainder] to keep correctly the accounts between this Lodge and its members without prejudice or partiality; to receive all monies and pay the same to the Treasurer.

*N. G. Warden*, what is your duty?

*Warden.* To examine the Brethren with circumspection before the Lodge is opened; to give the charge of my office on the initiation of a Brother; to place and replace the regalia in a careful way, and report to you any damage it may have received.

*N. G. R. Sup.*, what is your duty?

*R. Sup.* To support you in keeping order; to execute your command; to assist at the initiation of a Brother; to open and close the Lodge in due form, and to see that the signs are given correctly.

*N. G. L. Sup.*, what is your duty?

*L. Sup.* To see that Brothers who enter the room are in proper regalia and give the signs correctly, to officiate for your R. Sup. in his absence, and to assist at the initiation of a Brother.

*N. G. O. G.*, what is your duty?

*O. G.* When Candidates are to be initiated, or Brothers admitted, to see that they are orderly and qualified according to Lodge rules; to examine and reject any one I suspect, until your opinion is taken; to receive the password previous to admission, and to guard the Lodge from any improper intrusion; to prevent the admittance of any one during a making or at other times, when so directed; to prevent any person from listening to acquire a knowledge of what is going on in the Lodge, and to act in conjunction with the supporters and I. G. in the execution of your commands.

*N. G. I. G.*, what is your duty?

*I. G.* I receive the explanation to the P. W. to act in conjunction with the O. G.; during his absence to officiate for him and obey your commands.

*N. G. Officers and Brothers:* I hope and expect each officer will do his duty, and that brothers will be orderly and attentive to the business of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the N. G. to judge impartially of every transaction, and to admit no Brother (except members of this Lodge) who has not received the pass-

word of the current quarter.\* I therefore trust that all will act with prudence, zeal and integrity, as on these virtues depend our happiness and comfort; keeping in view that philanthropic principle by which we hail each other as Brothers—regarding our Lodge as our family, and whose actions, if founded on that grand principle, are calculated to make men social and humane. Officers and Brothers, I will thank you to be standing and assist my R. S. in opening the Lodge.

OPENING ODE.

Brethren of our friendly Order,  
 Honor here asserts her sway;  
 All within our sacred border  
 Must her high commands obey.

Join Odd Fellowship of brothers,  
 In the song of truth and love;  
 Leave disputes and strife to others,  
 We in harmony must move.

Honor to her courts invites us,  
 Worthy subjects let us prove;  
 Strong the chain that here unites us,  
 Linked with friendship, truth and love.

In our hearts enshrined and cherished,  
 May these feelings ever bloom;  
 Failing not when life has perished,  
 Living still beyond the tomb.

\* This is not to be so construed as to conflict with the duty to admit strangers having legal cards in their possession, or as otherwise specially provided for by the General Laws of the Grand Lodge of the United States.

*R. Sup.* By direction of our Noble Grand, I proclaim this Lodge duly opened for the transaction of such business as may be lawfully brought before it, and for the diffusion of principles of benevolence and charities.

*N. G.* During which time we admit of no *sectarian* or other improper debate under penalty.

The Lodge, at its option, may open and close with prayer, if the Chaplain be present.

ORDER OF BUSINESS.

The *N. G.* will proceed to business by giving one rap with his gavel, which is repeated by the *V. G.* for silence and order, immediately after opening the Lodge.

*N. G.* Brother Secretary, I will thank you to call the roll of officers, and read the proceedings of last lodge night.

Does any Brother know of a sick brother, or a brother in distress?

Consideration of previous proposals for membership.

Candidates to be admitted.

Has any Brother a friend to propose to become a member of this Lodge?

Unfinished business appearing on the minutes to be attended to.

Has any Brother anything to offer for the good of the Order?

The Lodge may proceed to close after the necessary business is gone through with.

10 OPENING, CONDUCTING AND CLOSING A LODGE.

CLOSING.

*N. G.* Officers and Brothers, I will thank you to rise, and assist me in closing this Lodge.

CLOSING ODE.

Brothers, we thank you all  
For this our friendly call,  
Our hearts to cheer ;  
May peace her influence shed,  
And heaven its wings outspread,  
To guard each brother's head  
From pain and fear.

Good night ! and as you go,  
Bear hence and fully show,  
Stamped on your breasts,  
The seal of Friendship pure,  
And love through life t'endure,  
And Truth which still secure  
With honor rests.

*N. G.* Vice Grand, I will thank you to perform the last duty of your station.

*V. G.* Brethren, we thank you for your attendance this evening, and invite the company of as many of you as can make it convenient to attend at any future meeting.

*N. G.* Warden, what is the last duty of your station ?

*Warden.* To collect the regalia and deposit it in its proper place.

*N. G.* Guardian, what is the last duty of your station ?

*Guar.* To open the door and let the Brothers depart in peace.

*N. G.* I will thank you to do that duty as soon as the Lodge is closed.

*Guar.* I will.

*N. G. R. Sup.,* I will thank you to perform the last duty of your station.

*R. Sup.* By direction of our Noble Grand, I proclaim this Lodge closed until next Lodge night at — o'clock, when it will be re-opened for the transaction of such business as may be lawfully brought before the Lodge, and for the diffusion of the principles of Benevolence and Charity,

*N. G.* I therefore declare this Lodge closed.

Giving one rap with his gavel, which is repeated by the V. G.

## INITIATION

## SPECIAL DIRECTIONS.

Each Lodge must have prepared a convenient book, with its pages ruled and divided into columns. In the left hand column of these are to be written or printed as many copies of the subjoined questions as the page will conveniently admit of, and the right hand column to be left blank, in order that the answers given may be written by the Candidate or the O. Con. directly opposite the questions to which they belong; after which the person answering is to subscribe his proper name at the bottom of his answers, and the V. G. or P. G. officiating as O. Conductor is to subscribe his also, in attestation of the signature of the Candidate. All this preliminary examination must take place in the anteroom, where pen and ink may be for the purpose. The questions to be propounded are the following :

## QUESTIONS.

1. What is your name ?
2. Where do you reside ?
3. What is your occupation ?
4. How old are you ?
5. Do you hold membership in any other Order of Odd Fellows, or are you suspended or expelled from any Lodge of this Order ?
6. Are you, so far as you know, in sound health ?

7. Do you believe in the existence of a Supreme, Intelligent Being, the Creator and preserver of the Universe?

8. Are you willing to subscribe to the truth of the answers you have now made?

Should any of the above questions not be answered satisfactorily, the Conductor will dismiss the Candidate from the room, and report to the Lodge. If, however, they be all satisfactorily answered, the C. will say to the Candidate: Are you willing to enter into an obligation to keep secret all that may transpire during your initiation? If this be assented to the C., he will require of the Candidate a promise in these words: I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation.

#### FORMS OF INITIATION

The V. G., or a P. G. especially deputed, having received the Candidate in the anteroom and completed the examination as prescribed above, will then blindfold the Candidate, and lead him to the door of the Lodge and give the usual alarm.

*I. Guar.* Who comes there?

*O. Con.* A Brother with a friend who desires to be initiated into the I. O. of O. F.

The I. G. reports this to the N. G., on whose command the door is opened, and the Candidate is led into the Lodge-room, where he is received in a courteous and dignified manner by the proper Conductor attended by the S. Supporters.

## CONDUCTOR'S CHARGE.

You are now within the retreat of Odd Fellows—here the world is shut out; you are separated from its cares and distinctions—from its dissensions and vices. Here Friendship and love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with charity. Those who surround us have all assumed the obligations, and endeavor to cherish the sentiment peculiar to Odd Fellowship. But before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth; be patient, therefore, and firm. Brothers, the stranger now awaits our mystic rites.

*R. S. Sup.* Then at once the chains prepare.

*L. S. Sup.* Here they are—entwine their links about him. [Reaching the chains, and assisting in placing them.]

*Conductor.* [While this is being done.] Man in darkness and in chains!—how mournful the spectacle—yet 'tis but the condition of millions of our race, who are void of wisdom though they know it not. [To the Supporters,] Lead on our friend! [The Candidate is led by such route as will enable the Con. to conclude the following sentence by the time he reaches the scene:] We have a lesson to impart to him—one of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things—of the instability of wealth and power—of the cer-

tain decay of all earthly greatness. [The scene being reached, the Conductor begins to take off the blinds, saying at the same time:] Be serious, for our lesson is as melancholy as it is truthful. [The blinds being off:] Behold a representation of the effect of sin—that silent yet impressive lecturer, to vice confusion, but to virtue peace,—it is all which remains on earth of one who was born as you were born, who lived as you now live, and who for many days enjoyed his possession, his power and his pleasure. But now, alas! nothing is left of him save that sad memorial of man's mortality. The warm heart which throbbed for others' woes, or the cold one which held no sympathy, has now mouldered away and joined its kindred dust.

Contemplate the scene! Should it not humble human pride—should it not awake the soul to a just sense of responsibility to God—of duty to itself? And in view of this common lot of all, should it not enlist the tenderest of human sympathies? My friend, that gloomy monitor is but an emblem of what you are sure to be, and of what you may soon become. Seriously meditate the solemn admonition it affords—ponder it well, and see that your heart fosters not evil—the fountain of all wrong—the progenitor of crime, hatred and violence, whose fearful consequences must continue to afflict mankind until the coming of that period (yet hidden in the womb of Time) to which Hope looks forward with ardent joy—when the chain of human

bondage shall be broken, and tears and woes of this world be submerged by the healing tide that shall flow from the Fountain of Benevolence and Peace. Then one law shall bind all nations, kindreds and tongues of the earth—and that law shall be the law of Universal Brotherhood.

*R. S. S.* Then shall the Wolf dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf and the fatling together, and a little child shall lead them; and the Cow and the Bears shall feed, and the Lion shall eat straw like an Ox.

*L. S. S.* And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. He has made of one Blood all nations of men, to dwell on the face of the earth. [Again blindfolds the Candidate.]

*Conductor.* You may think it strange, my friend, that we thus blindfold you; its symbolic purpose will in due time be explained. [The Candidate is then led to the Warden, where the blinds being removed, the Conductor says,] This, my friend, is our venerable Warden; he has a charge to deliver you—listen attentively to what he may say.

*Warden.* Friend, hear the voice of wisdom speaking from age and experience, and let it sink deep into your heart. These trembling limbs and this wrinkled brow betoken that the weight of years is

upon me. I have indeed seen many years, and many solemn scenes have passed before me. A wise man has said, I have been young but now am old, yet have I not seen the righteous forsaken or his seed begging bread. I would impress this upon your mind, and will add another maxim which I pray you heed and be wise. It is this—that in the practice, Friendship, Love and Truth will be found the best safeguards against the ills of life. Forget it not; forget it not. Brother Conductor, you will now introduce our friend to the Vice Grand.

The Conductor takes the Candidate blinded to the Vice Grand's chair, and says to him: You are now at the chair of our worthy Vice Grand.

#### VICE GRAND'S CHARGE.

Stranger, having entered within these walls, you are never to make known the secrets of this Order, or to make any discovery to any person or persons upon any pretense or for any purpose. Will you comply with these rules?

*Ans.* I will.

Restore him to light and liberty. Stranger, it is my duty to administer to you a solemn and binding obligation—one which we have all taken, but which will not conflict with any of those exalted duties you owe to your God, your country or yourself.

With this assurance, are you willing to take such an obligation?

*Ans.* I am.

Place your right hand on your left breast, and repeat after me the following

## OBLIGATION.

I, ——— ———, in the presence of the Brothers now assembled, do solemnly promise that I will never communicate to any one, unless directed so to do by a legal Lodge, the signs, tokens, passwords or grips belonging to the I. O. of O. F's—that if any books or papers containing anything relating to the I. O. of O. F's should be placed in my hands, I will never expose or lend them to any person or persons, except to one legally authorized to receive them. Should I hereafter be thought worthy of receiving any or all of the higher Degrees in this Lodge, I will never communicate the same to any one not legally qualified to receive them. I furthermore promise, that I will support and abide by the by-laws, rules and regulations of this Lodge, and of the Grand Lodge of the Independent Order of Odd Fellows of the ——— or any other grand or working lodge to which I may be attached; that I will not improperly communicate the quarterly, travelling or other passwords to any one. I also promise that I will never wrong a Brother, nor see him wronged, without apprising him of approaching danger, if in my power so to do. Should I be expelled or voluntarily leave this Order, I will consider this promise as binding out of it as in it. To the true and faithful performance of all which I pledge my sacred honor.

V. G. Stranger(s), you have now entered into a Society that is far more important than you at first

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imagine. It is quite conformable to law, religion and sound morality. Nor does it permit anything contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let good conduct procure you the esteem of your family and friends. Let strict caution guard you against making any improper discoveries to the uninformed, so that by your example you may convince the world that good faith and virtue are the peculiar characteristics of a true Odd Fellow, for according to our Laws we can be O. F's only while we act like honest men. I will now recommend you to the N. G., who will further instruct you, and I hope your deportment will be such after you initiation as to give us no cause to regret we have accepted you as a Brother.

Conductor, proceed with our friend to the principal chair, there to be introduced to the N. G.

## INITIATION ODE.

Stranger(s), amid a band  
 Of brothers here you stand,  
     Firm, tried and true;  
 Here friendship's power is shown,  
 Here love and truth are known,  
 And here before the throne  
     We welcome you.  
 Stranger(s), you've nought to fear,  
 For Honor's court is here;  
     Love, peace and joy.  
 Here in good faith we meet,  
 Here friends and brothers greet,  
 And in companion sweet  
     The hours employ.

At the conclusion of the song, as the parties slowly approach the principal chair, the supporters of the N. G. will suddenly draw aside the curtain so as fully to disclose that officer in his appropriate regalia. He will immediately rise, and when the Candidate is sufficiently near, give one rap with his gavel as a sign for the members to be seated and quietly lay off their disguise. The Conductor will then introduce the Candidate in the following words:

*Conductor.* N. G., by direction of the V. G. I present to you a stranger to be instructed in the mysteries of our Order.

#### NOBLE GRAND'S CHARGE.

My friend I welcome you among the fraternity of O. F.'s, with whose customs I trust you will become better acquainted. Under our disguise, I have no doubt you took us for odd fellows indeed. Learn from this that men are not always to be taken for what they appear. Some may have a rough and unseemly exterior, but a good, true heart within; while others possessing a captivating person and manners may be destitute of all genuine principles. I hope you will pardon us the innocent deception, and make a proper application of the moral it is designed to convey.

We will now proceed to instruct you in the signs peculiar to a Working Lodge of this Order. There are four of them.

First, the enter sign, \* \* \*

Second, the counter sign. \* \* \*

Third, the password and its explanation, which is changed quarterly, and will be given you privately in the course of the evening by the Noble Grand, who alone is authorized to communicate or cause it to be communicated to members. \* \* \*

Fourth the grip. [Instruct in the mode of working into the Lodge.]

Without these signs you cannot gain admittance into this or any other Lodge of the I. O. of O. F's. Be observant, therefore, that you may acquire them, and be careful that you do not improperly reveal them. Remember, also, that you have given us your pledge of honor—a pledge which is the most binding of any that can be given or received. We feel confident that you will keep it inviolate. You have been admitted by certain forms of initiation, in which there is deep significance. You were blindfolded to represent the darkness and doubt through which man gropes his way to a knowledge of himself, his duty and his destiny—a darkness not only of reason but of the moral nature. And you were encompassed with chains to illustrate that slavery of soul to sense—that subjection to things outward and perishable—into which man is brought by his own passions. You were then led to a scene where an emblem of mortality was exhibited to represent to you the end of this servitude, to remind you of the insignificant and perishable nature of all these outward objects, which so often excite men's pas-

sionate ambitions. After this representation, intended to reach your conscience and touch your heart, you have been restored to light and liberty. One of these acts is emblematical of that liberty which the virtuous enjoy when conscious of being disenthralled from sensuality and passion ; the other is emblematical of the light of that truth, which reveals to us love as the grand remedy for all social evils, as it is indeed the foundation of all good towards God and man. In this light we trust you will ever walk ; this liberty we hope you will ever maintain. It will be our duty, it is one of the great ends of our institution, to aid you in so doing. We claim the privilege, therefore, of watching over your conduct, not only in the Lodge-room, but in your intercourse with the world at large.

Introduce our friend to the Past Grand.

#### PAST GRAND'S CHARGE.

My friend : You are now initiated into and made acquainted with the organization and works of a Lodge of the I. O. of O. F's and are recognized as a member. The institution of Odd Fellowship is progressive in its character. You have passed its threshold, and after a reasonable probation may advance step by step through all its gradations, until you shall have fully obtained a knowledge of its intrinsic excellencies—its adaptations for the promotion of good will among men, and its fitness as a minister to the trials and adversities which are inseparable from human life.

We have at this time a few general lessons to inculcate, which, in addition to those you have received in your progress to this chair, will serve to give you proper views as to the character and true objects of Odd Fellowship.

Odd Fellowship is founded upon that eternal principle which recognizes man as constituent of one universal brotherhood—teaches him that as he came from the hands of a common parent, he is bound to cherish and protect his fellow-men. It thus presents a broad platform, upon which mankind may unite in offices of human benefaction. Under comprehensive influences, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths which are like axioms among all nations, tongues and creeds, its sacred tolerance presents a nucleus, which by its gentle influence gathers within its orbit antagonistic natures, controls the elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's united efforts to fraternize the world. This is the great first principle of our fellowship, which we denominate fraternity. A universal fraternity in the family of man. Our forefathers have wisely made this principle the corner-stone of Odd Fellowship. Upon its solid basis the whole superstructure has securely rested, and, as we believe, is destined immovably to repose till time shall be no more.

From this principle we learn to regard the Great Author of our existence as our Father, "in whom

alone we live and move and have our being"—to recognize each other as alike the offspring of the same parent—as the masterpiece of his handy-work, and designed as such to reflect in our nature and relations the image of him after whose likeness man was formed. We are, therefore, Brothers, and in all our intercourse we illustrate the truthfulness of this profession, by reciprocal relief and kindly offices to one another in the day of trial. With the division and classifications of human society our Order holds no fellowship. While it inculcates a veneration for religion and subordination to civil government and its laws, it studiously avoids affinity with systems of faith or sect, whether religious or political.

In becoming an O. F., no sacrifice of your opinion, no change of your relations to the State, no loosening of the obligations, which as a good citizen you owe to the laws and institutions under which you live, is required.

On the contrary, learn now and forever that you cannot become an O. F. in spirit and in truth, unless you are grateful to your Creator, faithful to your country and fraternal to your fellow-man. Within the walls of a Lodge-room we meet for mutual counsel, the relief of distress and the elevation of human character. With pure hearts and clean hands must we come to such offices. Strife and discord, party and sect, which create heart-burnings and divisions among men, are banished by our laws, without this counsel; and if perchance some thoughtless Brother

should so far wander from this injunction as to permit evil influences to control his actions, he must atone to the offended laws. We war against vice in all its forms. Friendship towards man prompts the contest, the gentle influence of Love supplies the weapons, Faith consecrates the effort and leads to victory.

Such, my friend, are among the first principles of Odd Fellowship; its objects you will more clearly understand as you advance in the Order. If you have become initiated into this institution from the influence of a too common error, namely, that Odd Fellowship is a mere beneficial society, having for its single purpose the relief of its members in the struggle incident to human life—if you have united yourself with the great brotherhood from the promptings of idle curiosity, be at once undeceived. Mutual relief, it is true, is a leading office in our affiliations. To visit the sick, relieve the distressed, to bury the dead and educate the orphan, is the command of our laws, and an imperative duty which Odd Fellowship enjoins. But these, although its frequent and almost daily ministrations, are but a tithe of the intrinsic virtues of our beloved Order. We seek to improve and elevate the character of man; to imbue him with conceptions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true fraternal relations designed by the Great Author of his being. Brother, for by that endearing name you are now

privileged to be hailed, I greet you as an Odd Fellow of the Independent Order, and welcome you as a member of —— Lodge No. —— under the jurisdiction of the Grand Lodge of —— . May you ever be animated by the pure principles of Odd Fellowship, and may your life and conduct afford no reproach to the new character which you have this night voluntarily assumed.

Conduct the Candidate to the Secretary.

After attending on the Secretary, the Candidate will be withdrawn to the anteroom, where he will be clothed with an apron, and directed to work his way into the Lodge. When he has entered, the N. G. greets him as a Brother, and instructs him in the general hailing or sea sign. After which he directs him to be introduced to the Brethren in the room.

## FIRST, OR WHITE DEGREE.

The Candidate having been received by the Conductor in the anteroom, will be taken to the Noble Grand's chair, and properly introduced.

N. G. Brother(s), in presenting yourself for advancement in our Order, it becomes my duty to remind you of the importance of the step you propose to take, and to caution you against making engagements that you may be unwilling to fulfil, or for the gratification of idle curiosity taking upon yourself obligations which may hereafter prove burthensome.

It will be necessary, previous to instructing you in this or any other degree of Odd Fellowship, for you to take a solemn obligation, pledging yourself not to disclose any of the mysteries to persons whom you do not know to be lawfully in possession of them, and binding yourself to the performance of the duties prescribed in the Degrees so far as it is in your power to perform them. Have you duly considered the subject, and are you now prepared to advance? [If the Candidate replies affirmatively, the N. G. continues.] Then place yourself in the attitude in which you were initiated into this Order and repeat after me,

## OBLIGATION.

I, ———, of my own free will and accord, do, in the presence of the members of the White Degree

of this Order now assembled, most solemnly promise, declare and say that the signs, secrets and mysteries of Odd Fellowship which have been or are about to be entrusted to my keeping, I will conceal, and will never reveal them, or any of them to any person or persons under the high canopy of heaven, unless it be to a just and lawful Brother, or in a lawful Lodge of Brothers, that I shall find on due trial and examination properly instructed therein, or legally authorized to receive them. I further promise that I will not write, indite, print, stamp or engrave them, or any of them, upon anything movable or immovable, so that the least character or letter may be unlawfully obtained. All this I promise with a fixed determination to perform, and without any hesitation, mental reservation or self evasion of mind in me whatever, under no less a penalty than being held throughout the globe by every good Odd Fellow as a man void of the principles of honor. To the true and faithful performance of all which I pledge my most sacred honor.

[ Here give the P. W. sign and G. ]

N. G. Brother, before entering into an exposition of the principles of the White Degree, a few general remarks in explanation of the objects of Odd Fellowship may not be inappropriate.

We know in whatever circumstances men may be placed, that there are none so destitute of friends as not sometimes to have their tenderest sympathies called into active exertion in ministering to a limited

circle by merely natural affections; but unhappily, in the rugged journey of life, it too often occurs that those kindlier sensibilities either become blunted by time, causing the heart to contract as friend after friend is snatched away, or else that selfish pursuits absorb the mind, which in the mistaken hope of finding solid happiness in them, forgets the sufferings, the interests and sometimes even the rights of others. These things, which are the inevitable lot of human existence, no institution, however admirable its contrivance, can hope to banish from society at large; for the noblest institutions can exert but a circumscribed influence in comparison with the society amidst which it acts; still, by habits of closer association in objects of an enlarged and animated philanthropy, much may be done without risk of injury to individual fortunes to make men more useful to their kind, more helpful to the distressed, more regularly thoughtful of the happiness of those around them. Such is the aim of Odd Fellowship; and hence, by enforcing an observance of social and human duties, we strive to reanimate those purely benevolent faculties which it has pleased an All Wise Providence to confer upon man, and the practice of which contributes so eminently to the elevation and happiness of all.

We now invite your attention to the Lecture of the First, or White Degree.

LECTURE OF THE FIRST OR WHITE DEGREE.

*Question.* What do the laws of Odd Fellowship teach us?

*Answer.* They teach us to unite in the Bonds of Brotherly love.

*Q.* How are we to show this duty of our Order?

*A.* By meeting together as Brothers, and in cases of affliction or distress, relieving the wants of each other, and administering all the consolation we can to the afflicted.

*Q.* What are our duties as Brothers?

*A.* To meet together frequently in our Lodges, as members of one great family, and thus cultivate the principles of friendship and love.

*Q.* What do our Lodge rules require of us?

*A.* To pay all due respect to our officers, to obey their reasonable injunctions, to *receive* their instructions, and to the utmost of our power assist them with our advice and support.

*Q.* What do the duties of Odd Fellowship prescribe?

*A.* They enjoin a strict observance to temperance, sobriety and chastity.

*Q.* In what light do our laws consider drunkenness?

*A.* As the vilest and most pernicious of all vices. The drunkard, deprived of the reason given him by God, lowers himself to the condition of brutes. He contracts ruinous engagements, neglects his business, squanders his property, abuses his health, fills his house with trouble, and if not cut off by a premature death, is doomed to an old age comfortless and diseased.

Q. What are the chief attributes of our institution?

A. Benevolence, Brotherly Love and Charity.

Q. What are we to understand by Benevolence?

A. Benevolence is the source of all good actions. The man of Benevolence feels for the woes of all mankind; his heart is open, tender, sympathetic; he heals the wounds of the afflicted by his kindness, fortifies the minds of the weak by his examples and advice, and cheerfully administers the balm of Charity to those whose distresses call for assistance.

Q. How may we promote Brotherly love?

A. By frequently meeting together in friendly association, the members of our fraternity become mutually interested in the welfare of each other. A kindlier sentiment is thus enkindled in the breasts of all, which, expanding into a generous sympathy, is ever ready to relieve a Brother when oppressed by affliction. Bound together by the ties of honor and morality as well as humanity, we encourage no secrecy as a cloak for evil, nor do we keep anything hidden except what is necessary to give efficacy to our works and permanency to our Order, by preserving its unity and guarding it against imposition. The moral precepts which govern us, and according to which we would have all regulate their conduct, are the laws of God; these we would solemnly impress upon the minds of all, keeping in view especially that great and universal law, that whatsoever ye would that others should do unto

you, do ye even so to them. Acting upon this principle we cannot be far in error, and experience has demonstrated that a great earthly good, and one among the first objects of our institution, may be thus attained in strengthening the bonds of friendship, and laying broad and deep the foundation of Brotherly love.

*Q.* Whence flows Charity, and what are its attributes?

*A.* Charity springs from the heart, softens the affections and incites to good actions. It is a generous virtue, whose deeds inspire the utmost pleasure. It affords real gratification to its possessor, and delights to dispense its bounties in aid of the needy and distressed. By its acts meritorious men, and sometimes whole families, are raised from impending misery and restored to peace, happiness and contentment. True it is that Charity may often be bestowed on undeserving objects, but the worthy should not be confounded with the unworthy, for this would render hopeless indeed the fate of many a poor sufferer.

To derive pleasure from conferring good on our fellow-creatures is an exalted attribute of humanity, which can only be manifested in deeds of Charity; and in the practice of this moral excellence, the charitable man lays up for himself an abundant store of substantial happiness. The objects which have received his assistance stand as monuments of his goodness, and God blesses him with that peace

which the selfish and unfeeling can never enjoy. He lives in the hearts of those who have shared his bounty, and his own conscience assures him that he has discharged the duties of a man. He is respected by all ranks; his humane acts secure him the esteem of the rich, while his charities call forth the blessings of the poor; his house is the mansion of peace and his household the subjects of content. He is a tender husband, an affectionate parent, a kind master, a considerate neighbor, living in peace with all mankind, and possessing their confidence and regard; his gray hairs are crowned with honor, and he sinks into the grave obedient to the will of God, attended by the prayers of all who knew him, under the full hopes of a blessed immortality.

*N. G.* Brother(s), thus ends the First Degree, and in the name of the Independent Order of Odd Fellows, I declare you duly admitted a member, whereof the emblematic color is white.

## SECOND, OR COVENANT DEGREE.

[The Candidate is to be received in the anteroom, and conducted to the Noble Grand's chair.]

*N. G.* What is your errand here ?

*Answer.* To obtain the mysteries of the Covenant Degree.

*N. G.* Previous to receiving that Degree, are you willing to enter into a solemn obligation with us ?

*Answer.* I am willing to take any obligation within my power to perform.

*N. G.* Then repeat after me.

## OBLIGATION.

I, [name], in the presence of the members of the Covenant Degree of this Order assembled, most solemnly promise, declare and say, that I will never divulge the secrets of the Degree about to be entrusted to my keeping. I will not write them, or cause them to be written, printed or engraved in any manner or form whatever, and pledge my sacred honor that I will to the best of my knowledge and full extent of my power perform all the duties I am herein instructed to do.

*N. G.* Brother, in the First Degree we had the pleasure to discourse of Charity ; it now becomes our duty, in furtherance of the great cause of humanity, to treat of mutual relief, or in other words, of

mutual assistance in times of distress, danger or difficulty. In fulfillment of this purpose we resume our instructions by reciting from Holy Writ, as aptly illustrative of our present subject, the beautiful story descriptive of the love of Jonathan and David, to which we invite your serious consideration.

## THE NARRATIVE.

And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And Saul spake to Jonathan, his son, and to his servants, that they should kill David; but Jonathan, Saul's son, delighted much in David, and Jonathan told David: Saul, my father, seeketh to kill thee; now, therefore, I pray thee take heed to thyself until the morning, and abide in a secret place, and hide thyself, and I will go and stand beside my father in the field where thou art, and I will commune with my father of thee, and what I see, that will I tell thee. And Jonathan spake good of David unto Saul, his father, and said unto him, Let not the King sin against his servant, against David, because he hath not sinned against thee, and because his works have been to theeward very good, for he did put his life in his hand and slew the Philistine, and the Lord wrought a

great salvation for Israel. Thou sawest it and did rejoice; wherefore, then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan, and Saul swore, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan showed him all these things, and Jonathan brought David to Saul, and he was in his presence as in times past. And David fled from Naioth in Ramah, and said before Jonathan, What have I done? What is my iniquity? and what is my sin before thy father, that he seeketh my life? And Jonathan said unto him, God forbid, thou shalt not die; behold my father will do nothing either great or small but that he will show it me; and why should my father hide this thing from me; it is not so. And David swore moreover and said, Thy father certainly knoweth that I have found grace in thine eyes, and he saith, Let not Jonathan know this lest he be grieved; but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David answered, Thou shalt deal kindly with thy servant, for thou hast brought thy servant into a Covenant of the Lord with thee; notwithstanding, if there be iniquity in me, slay me thyself, for why shouldst thou bring me to thy father? And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then

would not I tell it thee? Then said David to Jonathan, Who shall tell me, or what if thy father answer thee roughly? And Jonathan said unto David, Come and let us go into the field. And Jonathan said unto David, O, Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold if there be good towards David, and I then send not unto thee and shew it thee, the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee and send thee away, that thou mayest go in peace, and the Lord be with thee as he hath been with my father; and thou shalt not only while I live show me the kindness of the Lord that I die not, but thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a Covenant with the house of David, saying, Let the Lord ever require it at the hands of David's enemies; and Jonathan caused David to swear again, because he loved him, for he loved him as he loved his own soul. Then Jonathan said to David, To-morrow is the new moon, and thou shalt be missed because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark.

And behold I will send a lad, saying, Go find out the arrows. If I say expressly unto the lad, Behold the arrows are on this side of thee, take them; then come thou, for there is peace to thee and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold the arrows are beyond thee, go thy way, for the Lord hath sent thee away; and as touching the matter which thou and I have spoken of, behold the Lord be between thee and me forever.

And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a lad with him; and he said unto the lad, Run, find out the arrows I shoot, and as the lad ran he shot an arrow beyond him, and when the lad was come to the place of the arrows which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows and came to his master; but the lad knew not anything—only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad, and said unto him, Go, carry them to the city; and as the lad was gone, David arose out of a place towards the south, and fell on his face to the ground and bowed himself three times, and they kissed one another, and wept with one another until David exceeded. And Jonathan said unto David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and

between my seed and thy seed forever. And he arose and departed, and Jonathan went into the city.

#### NOBLE GRAND'S CHARGE.

Such are the duties and objects of the Degree of the Covenant. In addition to what has just been read, you will doubtless remember the beginning, the progress and the sequel of the laudable example and un-deviating friendship. At its commencement David was known only as an humble shepherd, without title or honor, while Jonathan, a prince of acknowledged piety and distinguished valor, was the son and heir of Saul, then the Hebrew King. But in spite of the seeming disparity of condition, the ties which bound Jonathan to David impelled him to lose no opportunity of honoring or comforting his friend, or of vindicating his character to his angry father, whose enmity had been excited against David through jealousy of his noble and daring exploits. Though Jonathan did not live to receive any adequate return for his own devoted faithfulness, yet David, in his day of prosperity and power, neglected not to seek for the household of Saul, that he might show them kindness for Jonathan's sake. And having found a maimed son of his former friend, he treated him with marked favor and distinction, making him an inmate of his house, besides bestowing upon him the ample inheritance of Saul.

Now place your right hand on your left breast and repeat after me another

## OBLIGATION.

I, [name], in the presence of the Covenant Brothers, do solemnly pledge myself to *help* and *support* my afflicted or persecuted Brother, and warn him of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause. I will point out his advantage and interest, where they do not conflict with the rights of others, if it should be in my power so to do. I will *protect* his property, assist his family, *defend* his character, and *save* his life and limb, should opportunity offer.

[Here the Candidate will place his left hand on the arrows in conjunction with two Brothers of the Covenant Degree, and repeat as follows:]

And I do acknowledge myself solemnly bound in an especial Covenant with all the BROTHERS who can and do truly prove themselves such.

[Give the password, sign, answer, token and memento.]

## CONCLUDING CHARGE.

N. G. Brother, in the historical narrative of the love of Jonathan and David, we have a most happy and impressive illustration of mutual relief as the result of a Covenant. In this world, where selfishness, violence and affliction so widely prevail, such relief is often needed, as may be seen in all forms of social life, for that all men are strong when in health and prosperity, yet all are feeble when in adversity and affliction; therefore, none can say they

may not need assistance, and none that they are too poor to render it. On this basis rests our social Covenant, tending good faith and kindly interests in the welfare of each other. Covenants, you know, are as ancient as the first inhabitants of the earth, and have been sanctioned at all times by the highest authority. We read in the scriptures of one especially by our Heavenly Father with Noah, of which we have a perpetual token, giving assurance that this earth shall no more be deluged by the waters of a flood. Of this the rainbow is the seal. We read of others by the same high power, with Abraham and the Hebrews at large. And tracing history through ages, we find that Covenants have existed among persons as well as among nations. They are indispensable in all the regulations of society, because the necessities of human nature are such as to render every man dependent upon his fellow-men. Look abroad, embracing in your scope the entire world; behold every city and hamlet, the operations of labor and traffic, the business of the land and the sea; everywhere you witness the truth, not only of men's dependence upon each other, but of the existence of Covenants in all the vast concerns of government and life. But in most cases they are mere business compacts protected by law; and whilst fully recognizing their utility, we would win men into a Covenant of a different sort, one that dispenses a yet more beneficial influence. We would win them into a Covenant of friendship and love, even such as that of Jonathan and David, pledging the kindest of

offices, sealed alone in honor and affection ; and having for its foundation the great truth of human brotherhood—a truth which is scarcely yet felt in the mass communities, as is apparent from the slow and reluctant responses to the claims of Charity, even when presented in the most imposing forms, the breaking of bread to the hungry, the cup of cold water to the thirsty, watching by the sick bed, comforting the afflicted, cherishing the stranger, visiting the imprisoned, succoring the enfeebled. How sadly are all these tender duties neglected by a large portion of our race. Acting, then, on the principles of mutuality, and as the result of the Covenant, it is the pride of Odd Fellowship to use its influence to extend the sentiments of brotherhood, and by this means remove the obstacles that interpose between the hearts of men. Hence, its members having before them, in the Covenant of Jonathan and David, not a romantic fable, but a veritable and practical example of the beneficial effects of such an obligation binding themselves in like friendly relations, not to shield or countenance wrong-doing, but to assist each other in distress, help each other in want, counsel each other in difficulty, and by this association to realize, as far as possible, those benefits which ensue where the souls of all men are truly knit together in the bonds of universal benevolence. Brother, such is the instruction of the Covenant Degree, to which, in the name of the Independent Order of Odd Fellows, I declare you duly advanced, its emblematic color being pink.

## THIRD, OR ROYAL BLUE DEGREE

## OPENING CHARGE.

*N. G.* Brother, in the First Degree, through which you have passed, calling your attention to the source of all kindly actions, we attempted to portray the beauties of Charity; not such as that virtue which usually displays itself to the world in cold almsgiving, but warm with active benevolence—a universal good-will, a ready sympathy in the afflictions of mankind. Then in the Second Degree, as illustrating the tendencies of attachments founded so purely, we set before you a worthy example of natural affections and mutual relief in the memorable friendship of Jonathan and David, as recorded in the sacred Scriptures. And now, having reached the Third, or Royal Blue Degree, the lesson which we desire especially to impress upon you is Friendship; and, if necessary, even self-sacrificing Friendship—our general views of which may be ascertained by attention to our worthy assistants.

*Question.* Brother, what is Friendship?

*Answer.* It is disinterested, mutual regard.

*Q.* What is the surest test of friendship?

*A.* Adversity.

*Q.* Why is adversity the surest test of Friendship?

*A.* Because, in times of prosperity, as it is then easy to assume a friendly demeanor, mere professions of love and esteem may exist with the most hollow and superficial sentiments; but in the seasons of adversity, the professed friend is called upon to show the depth of his attachment—to abandon ease, to part with a portion of his goods, or even to risk his life. Genuine Friendship will endure this test; and when all adventitious circumstances are removed, it will abide the storm and shine brightest in the darkest hour,

*N. G.* Brother, are you willing to enter upon an obligation that may expose you to such tests of Friendship as have been described?

[Answer by the Candidate.] I am.

*N. G.* [Presenting a blue rod.] Then receive this rod, which is emblematical of the rod of Moses, one whose life exhibited a just illustration of true Friendship and self-sacrifice; for he forsook honor and riches to deliver from captivity his persecuted Brethren, whose afflictions he willingly shared for the love he bore them. Holding that rod as a memorial of his virtues, repeat after me the Obligation appropriate to this Degree.

*N. G.* I [name], of my own free will and accord, do, in the presence of the Brothers of the Degree of the Royal Blue now assembled, most solemnly promise, declare and say, that I will conceal and never reveal the signs, secrets or mysteries of the Degree of the Royal Blue to any person or persons, no, not even to

a Brother of any other Degree, unless instructed so to do in a lawful manner; and that I will by no means whatsoever make them or any of them illegally known. With steady determination to fulfill all which I hereby pledge my most sacred honor.

[Here give the password, sign, word, token, grip, etc.]

N. G. Brother, we have yet some further instructions to communicate, which will increase your knowledge of the principles and mysteries of the Royal Blue Degree. Again give heed to my assistants.

*Question.* What are you ?

*Answer.* An Odd Fellow.

*Q.* How may I know you to be an Odd Fellow ?

*A.* By my password, together with my sign and token.

*Q.* Will you give me your password ?

*A.* I did not obtain it so myself.

*Q.* What do you intend to do with it ?

*A.* Letter it with a Brother of the Royal Blue.

— Then begin.

*A.* No, you begin.

Here follow questions and answers referring solely to the password.

*Q.* Have you the principal sign of the Royal Blue ?

*A.* I have.

— Advance it.

*Q.* Are there not some words peculiar to that sign ?

A. \* \* \* \* \*

Q. What is the use of that sign ?

A. That I may know a Brother in distress.

N. G. Thus terminates the Lecture of the Royal Blue Degree, in which, among other things, has been rehearsed the appropriate manner of proving members of our Order, when they are personally unknown to us. Friendship, its leading subject, is truly a noble sentiment, and one that well deserves the exalted rank which Odd Fellowship assigns to it. Heathen nations even have not been strangers to its cultivation. That the Greeks held in high honor the formation of ties of particular friendship among their braves and warriors, is attested by their mythology as well as their history. The noblest of their poets, whose immortal verse is still the chief wonder of all literature, thought incomplete the character of Achilles himself, until adorned with a devoted attachment to a cotemporary chieftan. Among many of the States of Sparta, every generous character that the youths were encouraged by the law and by public precept to form betimes some honorable individual attachments, and to signalize through life, not only at home, but in the dangers of the field, their mutual fidelity to the chosen brother of their career as citizens or soldiers. A like practice, though to a less extent, prevailed with the Romans. Among that people the friendship of some of the most learned and distinguished citizens was publicly honored and celebrated. But what in con-

nection with this Degree we would more especially cite your admiration and imitation is the yet nobler instance of Friendship, because acting on a much larger scale, as exhibited in the life of the great Law Giver of the Jews. Moses, though brought up amidst all the delights of court, not only loved better than honor, or fortune, or pleasure, his own humble paternal household, but chose rather to share the wretchedness of despised countrymen than to enjoy the utmost favor of the master who opposed them. Though the adopted child of Pharaoh's daughter, though bred in all the learning and admitted to all the confidence which Egypt could confer upon him only, of all his injured race, yet he forgot not that he was an Israelite; nay, remembered it the more because, of all his numerous kinsmen and countrymen, he alone was fortunate. And, therefore, inspired of heaven, and yielding to his affections for his enslaved countrymen, he hazarded all his brilliant prospects of an easy personal eminence to deliver them from their bondage. So faithful and tender in him was the large brotherhood that bound him to his race. And here, Brother, we conclude the Degree of the Royal Blue, and by the authority of the Independent Order of Odd Fellowship, I declare you entitled to all its privileges.

## FOURTH, OR REMEMBRANCE DEGREE.

[The Conductor, having brought the Candidate to the door of the Lodge, will give the usual alarm.]

*I. G.* Who comes there?

*Conductor.* I conduct to the Lodge a Brother, who, having been duly elected, is desirous of obtaining the Degree of Remembrance.

*N. G.* Admit them.

[The Conductor brings the Candidates in, and presents them to the principal chair.]

*N. G.* To what have you advanced in Odd Fellowship?

*Candidate.* To the Royal Blue Degree.

*N. G.* Worthy Warden and Conductor, examine the Brother(s).

[They examine the candidate(s), and if such be the fact, report.] All right.

*N. G.* Have you studied well the principles intended to be planted in your mind by the Degrees you have passed?

*Candidate.* I have.

*N. G.* Then in remembrance of the obligations by which you are bound to this Order, repeat after me another, suitable to the degree upon which you are entering.

O. B. N.

I, [name], in the presence of the Brothers of this

Degree, now assembled, do solemnly promise, declare and say, that I will hold in secrecy the signs, password and grip of the Degree of Remembrance; that I will neither give or reveal them or any of them, or allow any person to give or reveal them, or any of them, except when legally authorized so to do. To the performance of all which I pledge my most sacred honor.

*N. G.* Brother, in this, the Fourth Degree, we wish to impress upon you the great principle of universal love, that goes behind the distinction of sect, party and nation, recognizes all men as Brothers, and bids us do unto others as we would that they should do unto us. The neglect or violation of this principle is the source of all the social evils that afflict mankind and disturb the general harmony. Persecution, fraud, illiberality, oppression and countless other wrongs, all issue from a prevailing selfishness, which locks up man's affections in his own breast, paralyzes the nerve of sympathy that should bind him to others, makes him careless of all interests but his own, causes him to forget the demands of the social law upon him, and even blinds him to the fact that his own comfort and welfare are interwoven with the well-being of the great aggregate of man. Man needs a closer association with man, the world over.

Of social ideas we may be tenacious. These in their legitimate operations are right, and even sacred, but when they seal our visions to other and

more comprehensive truths, we should remember that our relations are exceedingly broad and far-reaching. The love of family, of country and of party is a natural and beautiful sentiment. It holds us to obligations of a peculiar character that should never be disregarded. But we must not stop with these; we must not array them in direct conflict with other and more comprehensive duties; we should not forget that all men are of one family; that there is but one country—the earth; but one nation—the human race. All men are one, from the monarch on his throne to the beggar in his rags; all have one nature, all are immortal; and in the soul of the least and poorest are the signs of human equality.

If these truths were universally received and acted upon, the state of society would be changed; its sounds of discord would die away, its ancient wrongs would disappear, and its millennial glory arise. Brother, we call this the Remembrance Degree, because we wish, in the first place, to remind you of those truths which were taught in other Degrees, as well as to impress upon your understanding those duties which are enjoined by the spirit of universal love. Attend now to the voice of divine wisdom.

*[Past Grand will read.]*

Hear, ye children, the instruction of a Father, and attend to know understanding, for I give you good

doctrine, that ye may keep knowledge. Forsake ye not my law, for length of days and long life and peace shall they add unto you. Let not mercy and truth forsake you—bind them about your neck, write them on the tablets of your heart. So shall ye find favor and good understanding in the sight of God and man. Hear, for I will speak of excellent things, and the opening of my mouth shall be of right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth, and right to him that findeth knowledge. Wisdom is better than rubies, and all the things that may be desired are not to be compared with it. The fear of the Lord is to hate evil. Pride and arrogance and the evil way and the froward mouth do I hate. Counsel is mine and sound wisdom. I am understanding; I have strength. The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning or ever the earth was. When there was no depth I was brought forth; when there were no foundations abounding in water; before the mountains were settled—before the hills, was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens I was there; when he set a compass on the face of the depth; when He strengthened the

foundations of the deep ; when He gave to the sea His decree, that the waters should not pass his commandments ; when he appointed the foundations of the earth, then I was by Him as one brought up with Him, and I was daily His delight, rejoicing always before Him—rejoicing in the habitable parts of the earth, and my delight was with the sons of men. Now, therefore, hearken unto Me, O, ye children, for blessed are they that keep My ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth Me, watching daily at My gates—watching at the posts of My doors ; for who findeth Me findeth life, and shall obtain favor of the Lord, but he that sinneth against Me wrongeth his own soul. All them that hate Me love death.

[*One of the Assistants will read.*]

All things whatsoever ye would that others should do to you, do ye even so to them, for this is the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it : Thou shalt love thy neighbor as thyself ; love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in Heaven, for He makes His sun to rise on the evil and on the good, and sendeth the rain on the just and unjust. For if you

love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your Brother only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect as your Father which is in Heaven is perfect.

## NOBLE GRAND'S CHARGE.

Such, my friends, are some of the instructions of divine wisdom which inculcate the great principles of love, in the spirit of which you will remember that you have certain duties to perform and discharge to yourself and others. Be just, be temperate, be loving to yourself and connections. Be just to your neighbor; be just to all men: be considerate of your duty to the common weal, and strive according to your knowledge and ability to promote the general prosperity, remembering that in all labor there is profit, and that an idle soul is a cumbrance to the earth. Be temperate in the enjoyment of all good things with which Providence may favor you: be temperate in the exercise of all the passions of the body and mind; be temperate in the exercise of any right, prerogative or influence you may possess. Be temperate in forming your opinions, in expressing your thoughts and in attempting to gain your wishes. Be temperate in your appetites; wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich. Be not among winebibbers,

among riotous eaters of flesh, for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man in rags. Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without a cause, who hath redness of eyes? They that tarry long at the wine, they that suck mixed drinks. Better is a little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Beloving, relieving the wants of the distressed and of your Brethren, and, by cherishing this sentiment of affection for all, in every relation that it indicates, and the whole circle of duties which it enjoins. For this is that charity of which it is said: Charity suffereth long and is kind. Charity vaunteth not itself and is not puffed up; does not behave itself unseemly; seeketh not her own; is not easily provoked; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and Charity never faileth.

[Here give the password, sign and grip.]

N. G. Brother, having now been instructed in the Remembrance Degree, the emblematic color of which is green, I pronounce you, in the name of the Independent Order of Odd Fellows, to be duly received as a member of said Degree.

## FIFTH, OR SCARLET DEGREE.

[The Candidate will be clothed in a white robe, and led to the door of the Lodge, the Conductor gives the signal—\* \* \* \* \* raps.]

*Guardian.* Who comes there?

*Conductor.* A Brother who begs to receive the honor of being initiated into the Scarlet Degree.

*Guar.* Has he proved himself worthy in the Degrees he has already passed, and is he one that is likely to perform with fidelity the duties of the Scarlet Degree?

*Con.* I find him in all respects worthy of our confidence.

[Guardian opens the door, saying:] They come; be serious and listen to the charges that are about to be given to you.

The Conductor leads to the V. G.'s chair.

*V. G.* Have you carefully examined the Brother in the preceding Degrees?

*Con.* I have, and find him correct.

*V. G.* Brother, you are now entering upon the last Degree of a Subordinate Lodge—that which crowns the fabric; and we devote it to the principles of truth, which is appropriately introduced in this portion of our work, for it follows close after love, and has an intimate connection with it. It is the spontaneous result of genuine and constant love. If you

are faithful to the duties enjoined in the last Degree, truth will appear in all you say and do as an intrinsic armament of your character. If love is the fundamental element of all morality, Truth is the imperial virtue. It is the treasure for which the candid mind ever seeks—the consummation for which we apply in all our investigations; it is the sanction of every appeal that is made for the good and the right. It condemns the wrongs, the sins and the falsehoods of the world. It may be long in achieving the victory, but it is omnipotent and must triumph at last. The man of truth is the best and strongest man—his soul, like a spring of clear water, reflects the light of heaven and is full of life. His speeches and his actions are always just; he wins involuntary respect; he blesses and purifies all around him; he is a solid landmark amid the waves of faction—the storms of passion and the conflicts of error! Conduct them to the Noble Grand.

*N. G.* Brothers, in view of what has been intimated of this Degree by our worthy Vice Grand, are you willing to enter into an obligation with us?

*Ans.* I am.

*O. B. N.*

I, [name], in the presence of the members of the Scarlet Degree now assembled, do most solemnly promise, declare and say that I will conceal and never reveal the signs, secrets and mysteries of this Degree to any person or persons, unless it be to a just and lawful Brother, in a just and lawful Lodge of

Brothers, whom I shall find on due trial and examination to be legally authorized to receive the same; and furthermore, I promise that I will never wrong a Brother or see him wronged without apprising him of approaching danger, if in my power so to do, and that I will attend every legal summons unless prevented by sickness or absence. To the true performance of which I pledge my most sacred honor.

[Give the password, signs and grip.]

NOBLE GRAND'S LECTURE.

You are now admitted to the Fifth Degree, which you have already been told is devoted to the principles of truth. You are robed in white—this represents the purity of truth; but the emblematic color of this Degree is scarlet, implying that truth is cardinal or royal virtue. In accordance with this I present you with a scarlet badge. Also, in reference to this, a sceptre was put in your right hand—he who goes forth with the truth upon his lips and in his heart is a king and is entitled to dominion. You are now placed in a position among us to gain rank, the highest in the Lodge; it therefore becomes your duty to enforce by example as well as precept the tenets of our Order. Its mysteries are confided to your charge; you are to preserve them inviolate. Duty and honor, your own solemn vows, all require that you be faithful, and that you also guard your Brethren against any breach of fidelity. Be true and steadfast in this as well as in all other things,

and thus demonstrate that merit constitutes the great title to our privileges, and that on you they have not been undeservedly conferred. Thus much by way of admonition. I will now proceed to explain the propriety and significance of the various colors of the Degrees through which you have passed. White, the color which represents the First Degree, has ever been regarded as emblematic of purity and sincerity. Thus, in the Apocalypse it is said, I will give him a white stone, and in it a new name written which no man knoweth saving he that receiveth it. He that overcometh the same shall be clothed in white raiment. Near the capitol of Rome stood the Temple of Fides. When the priests offered their bloodless sacrifices to her their faces and hands were shrouded in white clothes, thereby intimating that faith or fidelity should be alone and secret. She is called by Virgil *Cana Fides*, because candor is essential to fidelity. One of the symbols of this goddess was a group of two young virgins, clad in snowy vestments and joining hands, which act signifies a pledge of faith for future friendship. In physics white is the result of a union and refraction of all the primary rays of light. Hence it is metaphorically used to signify a collection and reflection of the graces and virtues which adorn and dignify the character.

Pink, which distinguishes the Second Degree, was the hue by which the ancients represented youth and modesty. It denotes in poetry the spring-time

of life, when faith is the most confiding, the affections most vigorous and friendship is the most constant. Nature herself seems to have dictated the choice of this hue, as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum, the red ray (of which pink is but a modification) is the most calorific, and the least refrangible of all the parallels. Our Covenant love should be ardent and never turn from its purpose.

Blue is the characteristic color of the Third Degree. Popular usage has assigned to it the representation of that which is true—faithful. Beautifully apposite with its ideal use is the chemical effect of the blue ray; when it is made to fall sometimes on the needle the rod acquires polarity and points true to its mysterious attraction in the chambers of the north.

Green is the enlivening shade that appropriately represents the Fourth, or Remembrance Degree. It is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture throughout her solid domain. Yet, although it is lavishly spread before us from mountain-top to dell, the eye never rests upon it without a sense of refreshment and delight. In very remote ages green was happily chosen from all its sister rays to be the symbol of memory and eternity. As an oasis is never forgotten by the traveler who crosses the arid plains of Sahara, so we are ac-

customed to speak of those scenes and associations on which the mind lingers with peculiar fondness as things dwelling greenly in our memories, or as verdant spots in the desert of our days. The evergreen, which lifts itself over the grave of some loved one, seems to respond to our sighs with an instinctive language, He is not dead, but sleepeth ; thy brother shall rise again.

We have already spoken of truth as the imperial virtue. You will therefore see the application of scarlet as the emblematic color of the Fifth Degree—as a token of glory, rank and power. It was worn not less extensively by monarchs than the purple. It was also used among the garments Moses was commanded to make for Aaron.

Scarlet was ordained to be a constituent part of the globe. The ephod, the curious girdle of the ephod, and of the breast-plate of judgment.

Such is the significance of the various colors which you are entitled to wear. Let them never be false colors with you—let them represent the moral sentiments of your mind and the affections of your heart.

You will also observe that in this Order, and especially in this Degree, you are surrounded by various emblems.

This is appropriate, because truth is taught through symbols ; we never see it in its naked essence—it lies behind some form and needs expression. Language is fossil poetry—words themselves are

but symbols. The natural world is full of emblems ; it utters no articulate voice, it writes no legible alphabet ; yet the human mind understands, and the human heart appreciates, the meaning of its myriad forms. Symbols constitute a universal language. They are older than Babel, and survive its discord ; they are the representation of signs of something by images or properties of natural things, and should always represent what is really behind them. But they may be made to convey false intelligence—they may counsel evil under the garb of good ; so with men, they often speak and act as if they were virtuous, and give to the world merely the semblance of a righteous character ; but alas ! the symbol in this instance is deceptive—the heart holds out false signals. Let not this be your case. Let hand and heart and speech harmonize in the consistency of a sincere and upright nature. Be ever what you seem.

Our time will not permit us now to explain the truths contained in each emblem that should decorate a Lodge-room. Some have been explained in your progress through the Degrees, and much more you must learn for yourself. They will make a profitable study for you, in which it will be our pleasure to assist you. Each of them either illustrates some duty of man or inculcates some lesson of virtue or morality ; and amongst them are some which forcibly proclaim the mysteries of man's destiny ; for instance, there is a most significant symbol,\* teaching

\* The Death Scene.

with solemn eloquence that great truth which is too little heeded, but which underlies and terminates all the vanities, all the circumstances of life; it tells of the end of all that live—how all the distinctions of life are leveled; how the rich and the poor, the proud and the humble, sleep together. The king with his crown; the warrior with his banner and spear; the wise in his wisdom and the fool in his folly; they are all there, nor have they part or lot in all that is done beneath the skies. In a few more years at most you shall be with them—your voice shall be as silent, your arm powerless as theirs. Then all that shall remain of you on earth will be the good or evil you have done. If you have done your duty, your name shall be embalmed in many hearts, and your examples exert an influence on others yet unborn; but if you prove recreant to your duty, your name shall be despised.

Another thing may require a little explanation. Moses was the voice or agent of God in the olden time, he was the oracle of truth—so should you be—your words, like his, should be true words. Never be swerved from this duty by any temptation. To speak the truth in love is the cardinal distinction of a good Odd Fellow. As to your Brothers of this Order, feel that you are authorized by the high position you now occupy to correct their errors and irregularities. As to your brothers of the human race, be true everywhere and to all.

Thus should you manifest the attention you have

given to the lessons of this Order—thus shall you show to the world that ours is an institution of true moral influence rising upon the broad basis of universal brotherhood; opening its doors on the right hand and on the left, imparting the beautiful and sacred sentiments of friendship and love, it sends forth its initiates clothed with the dignity of truth, without which all professions are uncertain and insincere, in which they become harmonious and effectual.

Brother, you have now been instructed in your duties and privileges as members of the Scarlet Degree, and in conclusion I declare you, in the name of the Independent Order of Odd Fellows, and by its authority, duly promoted to the Fifth, or Scarlet Degree.

