S. M. T.
RITUAL

THE RITUAL

OF THE

SISTERS OF THE MYSTERIOUS TEN

CONTAINING

The Ceremonies of the First, Second and Third Degrees;

A Brief Burial Service of the Sisters of the Mysterious Ten;

The Regulation Regalia;

The Working Text for the Orders

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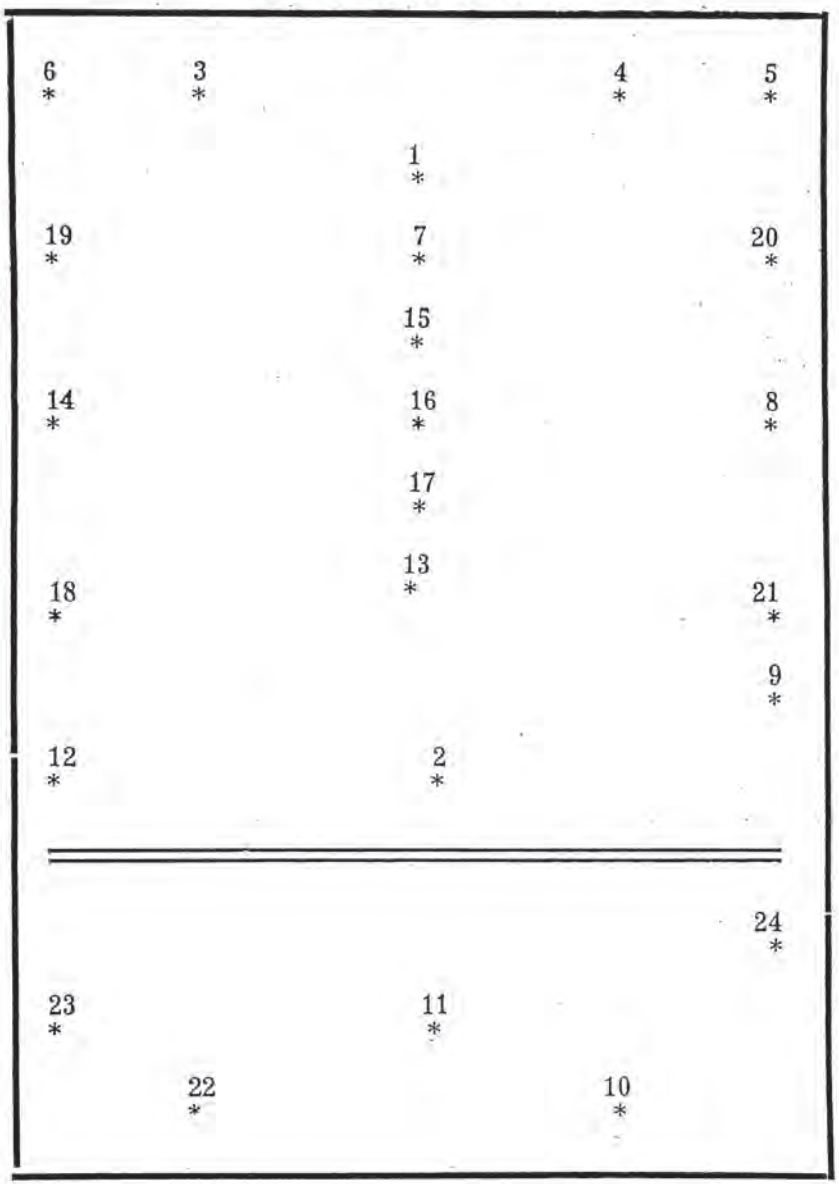
DIAGRAM OF TEMPLE



KEY TO DIAGRAM

No. 1—Worthy Princess.
No. 2—Vice-Princess.
No. 3—Secretary.
No. 4—Treasurer.
No. 5—Trustees.
No. 6—Sick Committee.
No. 7—Joshua.
No. 8—Senior Marshal.
No. 9—Zilla.
No. 10—Outside door or entrance
No. 11—Door of ante-room or O. G. K.
No. 12—Inner door, Bro. Caleb, I. G. C.
No. 13—Pilot or Messenger.
No. 14—Junior Marshal
No. 15—Judgement Bar or Purifying Square.
No. 16—Sacred Altar.
No. 17—Chaplain.
Nos. 18, 19, 20, 21—Members' seats.
Nos. 22, 23—Hooks for bonnets, etc.
No. 24—Closet for Mysteries, Zilla.

KEY TO PASSWORDS.

A	B	C	D	E	F	G	H	I	J	K	L	M
Y	Z	W	X	V	U	T	S	R	Q	I	J	K

N	O	P	Q	R	S	T	U	V	W	X	Y	Z
L	M	N	O	P	A	B	C	H	G	F	E	D

OFFICIAL JEWELS.

Jewels to be worn around the neck, which the officers should be invested with at the time of installation. They are heavily gold-plated, composed of solid yellow metal, each emblem encircled within a wreath.

W. P.—Cross Gavels, which denote power and authority; also, that as the gavels are double, so the responsibilities are resting on the presiding officers.

W. V. P.—Single Gavel, signifies that she is assistant to the Worthy Princess in all branches of her responsible duties.

Worthy Secretary.—Cross pens, an emblem of power and knowledge, which is often considered mightier than the sword.

Assistant Secretary.—Single pen, same signification as Secretary.

W. T.—Cross Keys, emblem of security, and teaches that the funds of the Temple are to be securely guarded, and disbursed only for the use of the members.

W. Chap.—Open Bible, emblem of light, and is to admonish that officer that she is to be the beacon light of the Temple.

Sr. Marshal.—Cross Batons, it is your insignia of rank as commander of all public or private demonstrations.

Jr. Marshal.—Single Baton, emblem of director or conductor.

Inside Gate-Keeper.—Cross Swords, to teach you

that upon your watchful care depends the secrecy of the Temple.

Outside Gate-Keeper.—Single Sword, emblem of protection.

Pilot.—Cross Staffs, an emblem of guide or leader. The staff also represents straightness, and it admonishes you that you, as a guide, must avoid all crookedness and pilot the Temple and members into safe places.

Father Jacob.—Skull and cross-bones, emblem of mortality.

Caleb and Joshua.—Bunches of grapes, signify plenty.

Zilla.—Shepherd's Crook, an emblem of care.

Sick Committee.—A Golden Dove, the emblem of peace, and admonishes the Sick Committee that they must be the messengers of peace to the afflicted.

Trustee.—Single Key, denotes security.

CHARGES TO PRESIDING OFFICERS.

The W. Princess and V. Princess are the lawful custodians of the Ritual.

The highest penalty laid down in the code will be inflicted on the officer or member that wilfully or carelessly exposes any of the secrets laid down in this or any other secret book belonging to the Order, or lays them carelessly around, so that the contents may be read by any one not entitled to read them.

No person in the world has the right to handle this book who has not taken the Royal House Degree. The Worthy Princess is held responsible for the safekeeping of these and all other secret books.

Each Temple must appoint an Initiating Committee, who shall meet in the Lodge room as often as convenient, and practice the work, commit it to memory, in order that the use of books in initiations may be dispensed with altogether.

Initiations must be held on evenings when there is no other business to transact.

No member of a lodge is permitted to visit or be present at the meetings of a Temple unless he has been initiated in a Temple.

Visiting male members of the Order not in authority have no voice in the management of Temple affairs.

RITUAL OF THE FIRST DEGREE.

OPENING EXERCISES.

W. P. gives one rap. Bro. Caleb, Outside G. K. and Joshua. (Advance to front of W. P.) W. P. says:

Brother O. G. K., what is your duty?

O. G. K. says: My duty, Worthy Princess, is to guard well the approaches to this sacred place.

W. P.—Then repair to your station at once.

W. P.—Bro. Caleb, state your duties in this Temple of Sisters.

Bro. Caleb.—My duties, Worthy Princess, are to guard the inner door, to receive the degree password, give notice of visits and intruders, and perform such other duties as may be required of me.

W. P.—Bro. Joshua, what are the duties required of you?

Bro. Joshua.—My duties, Worthy Princess, are to receive the quarterly password from each member present, and to report to you all who are not in possession of the same; also to assist you in opening and closing the Temple, and to perform such other duties from time to time as may be required of me.

W. P.—Then you will proceed at once to take up the password.

* * * * * * * *

W. P.—Secretary, explain your duties.

Sec.—My duty is to keep a strict and accurate account between the members of the Temple and myself. Also to keep correct the proceedings of each

meeting, receive all moneys due this Temple and pay the same to the Treasurer.

W. P.—Worthy Treasurer, state your duty.

W. T.—My duty is to receive all moneys belonging to this Temple from the Secretary, receipt for same, pay it out only on the order of the Worthy Princess, if sealed and signed by the Secretary.

W. P.—Worthy Chaplain, perform your duty. (First opens Bible at Esther, chapter 1. * * * Members all rise.)

(Read 9 verses.)

OPENING ODE.—L. M.

Assembled in thy court once more,
O Lord, thy blessings we implore.
Be with us while we meet tonight,
Make us in all things pure and right.

We'll keep our secrets good and true,
Unto all others we will do
Kind acts of mercy, true and just,
As we would have them do by us.

We'll bow before our Father's throne;
While there we'll pray His will be done
On earth the same as 'tis in heaven,
May our transgressions be forgiven.

PRAYER AT OPENING A TEMPLE.

Chaplain then says, Let us pray.

Lord, God, our Father and Ruler of the Universe, we are permitted once more to bow before Thee and in Thy divine presence. We humbly beseech Thee to cleanse our hearts from all impurities and make

us true to Thee, true to each other in our every thought, deed and action. Help us to do unto others as we would have them do unto us. Be with us in this our assembly, and let Thy spirit govern us in all our actions, and may it continue with us through the journey of life, and when our pilgrimage is ended here below take us into Thy Temple above, where the membership is composed of Holy Angels, and we will praise Thee forever. Amen. (Members: Amen.)

Vice Princess then says: Sisters, let us attend to giving the signs. The first **three signs** are then given. One rap, members take seats, and take up the routine of business.

1. Reading minutes.
2. Roll call.
3. Report of committees.
4. Petitions for membership.
5. Petitions for degrees.
6. New business.
7. Communications.
8. Closing exercises.

CLOSING EXERCISES.

W. P. gives one rap; Bro. Joshua rises. Bro. Joshua: Where is our sister? She must be protected.

B. J.—She is under the watchful care of a brother and has the protection of the Order.

(Two raps and the V. P. rises.)

W. P.—W. V. P., what is the hour?

V. P.—The hour that we should cease from labor has arrived.

W. P.—Worthy Secretary, what are the receipts of the evening?

W. S.—The receipts of the evening, Most Worthy Princess, are ———. The Treasurer has received the same and receipted therefor.

W. P.—Bro. Joshua, what is the last duty required of you?

Bro. J.—To see that the Temple is closed in due form.

W. P.—Then you will at once inform the Gate-keepers that the business of this Temple is complete, that they may now assist us in the closing signs.

(Joshua reports to Gate-keepers, returns in company with them, and salutes the W. P.)

W. P. gives one rap and says: Arise, Sr. Marshal; one rap, arise; then members all arise and give signs of degrees in which the Temple is open, with grand honors and grave signs.

W. C. pronounces the benediction: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen, amen, amen. Members exclaim: All is well, all is well, amen.

INITIATORY CEREMONY OF THE FIRST DEGREE.

When the hour for opening arrives the W. P. takes her station as at other meetings, calls the Temple to order, and opens in due form, or by omission of all ceremony except the password and Chaplain's duty. After opening, the W. P. will state the object of the meeting, fill all vacancies of absent officers, and state the manner of procedure. The Secretary (or her representative), accompanied by the Senior Marshal and Pilot, who shall act as Conductor, Guide and Interlocutor, by order of the W. P., retires to the preparatory room, where the candidates are in waiting. The Secretary approaches and asks the following questions of the candidates:

Secretary—Stranger (or strangers), have you been notified to appear here for initiation into the mysteries of our Order?

Candidate—I have.

Sec.—Do you believe in the existence of a Supreme Being?

Cand.—I do.

Sec.—Have you come prepared financially and otherwise to meet the requirements of our law relative to your initiation?

Cand.—I have.

(Here Secretary receives the remaining fees and says:)

Sec.—Are you willing to abide by the decision of this Temple should it be proven that you have made false statements regarding your age or general health?

Cand.—I am.

Sec.—You will hold up your right hand and repeat after me: I, ——— ———, hereby declare, upon my honor, that I will submit to all the rules, regulations and ceremonies necessary for me to become a member of the S. M. T., binding myself, under all penalties, for any failure thereof. So help me God.

(All exclaim: We are witnesses to these obligations.)

Sec.—Then let the stranger be fully equipped for the journey, and proceed forward at once before the alarm be given, the guards posted, or the gates closed.

(Senior Marshal and Pilot then blindfold the stranger, place a bag or shepherd's pouch over her left shoulder and under the right arm, containing a cruse of wine and a loaf of bread, and place a long staff in her left hand and say:)

"Thus saith the Lord of Hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand."

(Secretary leaves candidate to reflect, and approaches the throne and says:)

W. P., there is a stranger at the outer door,

recommended, praying for admission into the House of the Women.

W. P. says: The worthy are always welcome. Bro. Caleb, let the guards be posted, and see that all is well.

Caleb answers: The guards are posted, and all is well, W. P.

W. P. says: Bro. Caleb, you will then spy around the outer gate, and see from whence came the stranger, and whither she wishes to go.

(Caleb passes out, returns somewhat hurriedly, and says, aloud:)

W. P., I have spied around the outer gate, and find a stranger claiming to be one of the subjects of Her Majesty, Queen Candace of Ethiopia, seeking purification in the House of the Women, that she may worship at Jerusalem.

W. P. says: We all, like sheep, have gone astray. Go thou and bid her (or them) enter in at the straight gate, for he that climbeth over any other the same is a thief and a robber.

(Caleb approaches the candidate and says:)

Stranger, you have orders to enter in at the straight gate. You will therefore remember it is written: "Knock, and it shall be opened unto you."

(Candidate is conducted to the door and knocks rapidly.)

Joshua (who acts now in Caleb's place as I. G. K. during this knocking) raises the wicket and speaks aloud: "Who dares to interrupt the peace and

quietude of this Temple without first applying the key of its mysteries?''

Caleb (for candidate) says: ''A stranger well recommended, and possessing authority from Her Majesty to enter the straight gate that leads to the House of the Women.''

Joshua says: Present your authority and pass.

Caleb says: With my lips have I declared all the judgments of my mouth.

Joshua opens the door and says: All is well.

(This is repeated three times.)

W. P. sounds her gavel once and says: Rise up, ye women that are at ease; hear my voice, ye daughters; give ear to my speech.

V. P. sounds her gavel once, and says: Tremble, ye women that are at ease; fear me, ye troubled ones.

Joshua strikes his staff against the floor and says: I will bring distress upon men, and they shall walk like blind men.

Caleb says: Show me the way where light dwelleth.

Chaplain answers: I am the way, the truth, and the light.

W. P. and members exclaim: And, like a lamb led to the slaughter, He opened not his mouth.

(The following is sung during the march:)

''There is a fountain filled with blood,'' etc.

PRAYER.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities; turn from us all those evils that we most justy have deserved, and grant that in

all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honor and glory. Amen, amen, amen.

After prayer, Father Jacob, as the old man is called, rushes up in front of the candidate, and cries in wild and angry tones: Hold! hold! hold! one step more and you would have been at the mercy of your enemies. She whom you have here, although in disguise, can not deceive the experienced eye of Him who has guarded his flock so long from just such wolves. If you but knew her you would fly from her as from the sting of an adder. Ah, she trembles! Look at her; behold she is a witch, and by her cunning devices even these grounds have become enchanted. Away with her; bind her with ropes; place her upon the wild horse of death, and let the wolves tear her remains into atoms. ''The wicked shall not live out half their days.''

(Father Jacob's part may be omitted in certain cases.)

(Here the candidate is hurriedly moved from place to place, as if to carry out the above order, when Joshua arrives in time to stop the confusion and save the candidate.)

Joshua says: Peace, peace—have mercy! Father Jacob, though you have the eyes of an eagle and your sight even fathoms the mysteries of the mighty deep, they have for once deceived you. This (or these strangers) is one of the subjects of Her Majesty, Queen Candace, of Ethiopia, and has come hither that she may be purified before the feast.

Jacob, in death-like tones, asks: "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadows of death?"

Joshua—She has not, but is willing to face even death itself, if so required at your hands, that she may reach her destination.

(Remove blind.)

Father Jacob.—Then let her depart, for it is written: "They shall go forth and look upon the carcasses of the men that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched."

(Thunder and a flash of lightning.)

(During the above conversation the blind is suddenly taken off the candidate, and she is placed on her knees in front of a death scene, either painted or otherwise, with lights all dark except where the scenes are. Father Jacob standing before the candidate describes the scene.)

W. P. now sounds her gavel three times, and says: Break forth into joy, sing together, ye waste places of Jerusalem.

(The Temple now rises and sings slowly and with understanding the following stanzas:)

"Pass me not, oh, gentle Saviour,
Hear my humble cry;
While on others thou art smiling,
Do not pass me by.

CHORUS—Saviour, Saviour, hear my humble cry;
While on others thou art calling,
Do not pass me by.

"Let me at His throne of mercy

Find a sweet relief;
Kneeling here in deep contrition,
Help my unbelief."

Chorus, etc.

During the singing of the first verse five ugly figures pass in front of the candidate, stamping their feet and hissing, seeming to be in great distress, with broken lamps in their hands.

Father Jacob says loud and slowly: "All that pass by stamp their feet at thee. They hiss and wag their heads: O ye daughters of Jerusalem, all thine enemies have opened their mouths against thee—hiss and gnash their teeth." (Lamentations, xi, 15, 16.)

During the second verse, **five handsome figures** come with lighted lamps, carrying the Bible, and, placing it upon the altar, stand until the obligation is completed.

After singing, the candidate is caused to kneel and take the following obligation: (Position, **fingers interlaced of both hands and placed on top of the head.)**

OBLIGATION.

I, _____, of my own desire, and with a full conception of the foregoing, hereby promise and declare that I will never divulge any part of this my solemn obligation, to any person or persons, directly or indirectly, not entitled to receive them, as I now am, I further promise and declare that I will obey all my superior officers, the Constitution of the Grand Lodge, and National Grand Lodge, and By-

Laws of this Temple, or any other Temple of this Order, I may visit or hereafter become a member of. Furthermore, I promise and sincerely declare that I will not assist in or be at the initiation of any candidate who has served a term of penal servitude, or who is under the age mentioned in our general laws, or who is known to be guilty of high misdemeanor or gross immoral conduct; nor will I wilfully violate any law, form or ceremony of this Order, nor will I suffer it to be done in my presence. Furthermore, I promise never to absent myself from the regular meetings of this Temple unless forced to do so by sickness or other unavoidable circumstances, without first giving due notice to my superior officers.

I furthermore promise and declare that I will obey all signs given me by worthy sisters or brothers, such as recognition of distress; and should I hear the word of distress, either day or night, I promise to obey its hail, and if I can not relieve him or her myself I promise to seek relief. And further, should I violate any part of the foregoing obligation, hold any malice or prejudice against any of my superior officers, male or female, for the execution of these laws upon me, may my arm fall from the shoulder-blade and be broken from the bone, and my name disgraced forever. So help me God.

(Candidate holds up hand.)

Stranger, you have just passed through a few trying scenes, which it is hoped will be a blessing both to you and this Temple. Our Order is one of love and charity. In order to be a good member you must learn to practice Peace, Honesty, Patience,

Temperance, Fidelity, Charity, Justice, Mercy, Purity and Truth.

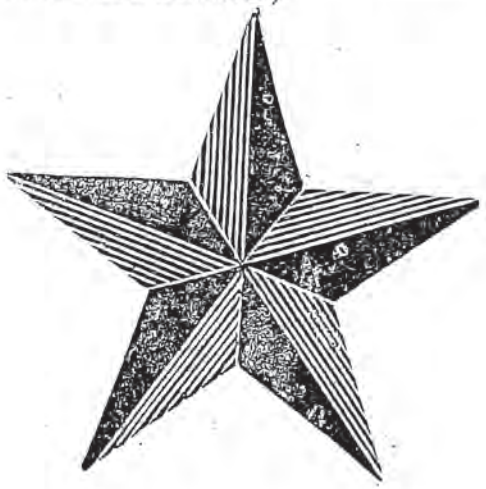
EXHORTATION.

Lord, I cry unto Thee; make haste unto me; give ear unto my voice; let my prayers be set before Thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Let the righteous smite me; it shall be a kindness; and let Him reprove me; it shall be an excellent oil. Mine eyes are unto Thee, O God the Lord; in Thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the works of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.—Psalm cxli.

The Ten Mysteries will now be explained to you.

(Candidate is then led to the Chart.)

(Candidates are seated.)



LECTURE AND EXPLANATIONS OF THE EMBLEMS OF THE ORDER.

The cord near the top of this emblematic Chart, by which the Banner is upheld, is intended to illustrate the cord of love that binds the Order together in all its various branches—both Grand and Subordinate.

In the center of a group of emblems may be seen a beautiful Banner, on which is artistically engraven the Power and Authority guaranteed unto those who hold this Charter or Warrant unforfeited.

On top of the staff that supports the Banner is the Shield of Justice, Mercy and Truth, and represents the shield of Protection, that the laws of the land hold over us by the powers guaranteed in our Charter.

Surrounding the Banner are the Ten Mysteries of the U. B. F. and S. M. T., which should be carefully studied, and the knowledge derived therefrom committed to memory, and treasured up in the hearts and minds of all members of the Order. The first of the Ten Divine Mysteries of Attributes is a representation of Peace on Earth. She holds out the olive branch to the world, while in the distance may be seen the faithful dove flying o'er the world bearing the emblem of peace in its beak, which is intended to demonstrate the fact that if we are peaceful members we will soar high above everything like envy and strife; and this beloved Order of ours will ere long be wafted to every land and country on the globe.

The second mystery, Honor, is represented by a

young damsel just budding into womanhood. She seems to be frightened at the old serpent, Error, who cunningly twines himself around the tree that stands in her pathway. He stealthily reaches out his head to intercept her as she passes, that he may draw her into his coils; but, luckily, she sees the danger that awaits her, and suddenly turns aside, and thus foils him in his cunning and evil designs. Although she retreats from him, yet she warns him not to pursue her, by means of the spear she holds in her hand, which she intends to use in case he follows her, in accord with that passage of Scripture which says, "Resist the devil and he will flee from you." So may you always do.

Third—Patience stands at the closed door with a calm and serene countenance, staff in hand, pouch over her shoulder; she has been out in the field attending the flocks, which may be seen in the distance. She has now come to receive wages for her services, and finds the door shut; but she has knocked for admission and is willing to patiently wait until the door is opened, for she has read the Scripture, that says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Be always patient and gentle in your actions.

Fourth—Temperance is the lovely and pious sister who has met an inebriate brother just emerging from a dram shop. She, with her gentle pleadings, has succeeded in causing him to pledge that he will turn from the evils of intemperance, and in future drink from the fountain of pure water, that may be seen in the distance. Follow his example.

Fifth—Fidelity, represented by the two spies, Caleb and Joshua, the faithful and true ones of the Children of Israel. Though others that have gone before to view the promised land, and returned with false reports, they, on account of their fidelity, brought in a true report, laden with rich fruit, saying: "We will be fully able to go up and possess the land that the Lord our God has given us." Then let us be faithful, that we may also go up and possess that heavenly Canaan.

Sixth—Charity, represented by an old and superannuated Past Master, who has fallen by the wayside, unable to provide for himself. He is hungry and thirsty, but behold a young pilgrim sister finds him in distress, and in accord with the obligation she has taken, flies to his relief with such nourishment as she thinks will be for his good. Let this teach you to always be ready to help the needy and distressed, and more especially the brothers and sisters of this Order when you find them worthy.

Seventh—Justice holds her scales poised. She more particularly addresses herself to the officers who enforce the laws of our different branches. They must always see that justice is done, let the result be as it may. She is to be blind in order that her chastening or protecting hand may fall on friends or enemies as their conduct merits. Her sword signifies that she will punish the guilty and shield the innocent from harm and danger. Be ye like her.

Eighth—Mercy, with her arms opened out, and by her mild and lovely countenance, seems to say she will be merciful to all who appeal to her for

mercy. From her hands she showers down mercy on all who place themselves under her protection, and says to them: "Blessed are the merciful, for they shall obtain mercy."

Ninth—Purity, an innocent child and lamb playing together; they are on friendly terms. This should teach us ever to keep evil thoughts from our minds, and especially of true members of this Order, always try to love and regard them with and keep in a pure heart.

Tenth, and last, is Truth, who holds in one hand the mirror that reflects back truth on everything that passes before it. With her right hand on the Holy Bible she points out the true path that will lead us to that "haven of rest where tears never flow;" "where the wicked will cease to trouble and our weary souls will be at rest," when we are done with the turmoils of this life.

This aged friend, Father Jacob (pointing to Father Jacob) represents the son of Isaac and grandson of Abraham, whose fortunes were varied, but "trusted in God."

His long gray locks should be a lesson to you. Though your frame be bent with age and decay, you should let your last days be your "brightest and best."

When you fail in life's warfare to wield the weapons, Peace, Honor, Patience, Temperance, Fidelity, Charity, Justice, Mercy, Purity and Truth, the "Ten Mysteries" of the order that are represented on this chart, you will be caused to go forth and look upon the carcasses of dead men, who transgressed the law of God, where the worm dieth not,

neither is the fire quenched.

Therefore, in order that you may have the assistance of others, I will instruct you in the signs, grips, hails and tokens of the Order.

Should you wish to visit this or any other Temple, upon reaching the outer door you will shake the door easy. If the O. G. K. is there he will raise the wicket, and you will whisper the quarterly pass in his ear and pass on inside of the ante-room, and approach the inner door and rap once; the I. G. K., or Bro. Caleb, will answer by one rap; you will give the degree word and pass in. Advance to the triangle and address the W. P., who sits there, with the salutation sign. Then you will be seated.

Should you forget the pass, you will send in your name, and you will be admitted as long as you are in a financial condition.

SIGNS AND TOKENS.

RECOGNITION SIGN.

The sign by which we recognize is given thus: Close the fingers of the right hand, except the thumb and forefinger, place the forefinger across the lips, pointing to the left eye, which means: "With my lips have I declared all the judgment of Thy mouth."

ANSWER.

Clasp both hands in front of the breast and let them fall to the sides.

SIGN OF DISTRESS.

Catch the right arm with the left hand half way between elbow and wrist; let the wrist fall suddenly, as though broken, then let both hands fall to the sides.

ANSWER.

Raise the right hand to the heart, say: "How?" then place the end of the forefinger of the right hand under the right eye, and say: "Can I help thee?" Let the hand fall to the side. Brothers answer, same motions, but say: "O king, live forever."

SALUTATION.

On entering the Temple the handkerchief must be kept in the bosom or belt of dress, handy for placing the hand on it. In the following manner salute: Place the hand on and catch hold of the handkerchief. Carry it down to the right side. Raise it to the heart and bow. Straighten the body up. Raise the right hand as high as the head, with the forefinger pointing up. Let the hand fall to the side, and at the same time say: "Incline my heart to keep Thy statutes always, even unto the end. Amen." (Suiting the motion to the words.)

CLOSING SIGNS.

Place the right hand on the forehead and say: "We will ever remember." Bring down the hand to the heart and say: "And cherish them in our hearts." Let the hand fall to the side. (Repeat three times.)

GRAND HONORS.

For State Grand Officers, strike the breast with the right hand with force, and let fall to the side with equal force. (Repeat three times.)

DISTRESS WORD.

Help, my Lord, O King!

ANSWER.

How can I help thee?

BROTHER'S ANSWER.

O King, live forever!

THE GRIP.

Press the forefinger of the right hand on the joint that joins the wrist and hand, and press twice separately.

TEST WORDS—FIRST DEGREE.

Approach and say: "Are you a Sister of the Mysterious Ten?"

Ans.—"I have always been so received."

Ques.—"Where were you prepared to be made a Sister of the Mysterious Ten?"

Ans.—"At the entrance of the Temple."

Ques.—"How were you prepared?"

Ans.—"With a cruse of wine and a loaf of bread."

Ques.—"From whence came you and whither do you go?"

Ans.—"From Egypt, and journeying towards Canaan."

Ques.—"What there to receive?"

Ans.—"The laws and customs of our fathers."

M. W. P.—"This being the case I will speed you on your journey."

Both—"Then all is well."

OPENING EXERCISES, SECOND DEGREE.

W. P. says: "Officers and members of ——— Temple No. —, S. M. T., by authority in me vested I hereby call said Temple from the work of the First Degree, in order that we may labor in the Second or Mercy Degree. * * Bro. Joshua, are all present members of the Second Degree?"

B. J.—"I am not certain, W. P., but with the assistance of the Marshal, will proceed to take up the password of this degree, and if it is your desire, will conduct such as are not in possession of the same to the anteroom, unless they can prove themselves in this degree."

W. P.—"Such is my desire, and I command you to act accordingly."

(Password is taken up, result reported, after which W. P. gives one rap; V. P. one rap, and members rise.)

Opening Ode—Air: "Home, Sweet Home."

SECOND DEGREE.

From Justice to Mercy we're journeying on,
This Temple advancing, come join in our song;
We'll never cease working in this noble band,
'Till Canaan we'll reach—our long promised land.

Chorus—Life, joy, peace and love,
Save us in Thy kingdom,
Bright mansions above.

W. P.—"Attend to giving signs of the Second Degree."

(Signs are given; members resume their seats * *)

INITIATORY CEREMONY OF THE SECOND DEGREE.

W. P. gives * * and says: "Worthy Secretary, you will, in company with Sister Zilla, the Pilot, and such others as may be necessary, repair to the ante-room and prepare the candidates, if there be any, for further advancement in the Order, by giving them the necessary examination in the First Degree, and should you find them proficient, collect the required fees, etc., and return and report the result of your investigation."

(Secretary, Zilla and Pilot salute and pass out, examine and blindfold candidates, and robe them in white; the room is arranged for the Second Degree.)

After examination, collection of fees, etc., the Secretary returns and says:

"Most Worthy Princess, I find in the ante-chamber ..... candidates, who are seeking further instructions in the mysteries of our time-honored Order."

W. P.—"Have they fully complied with the requirements of our law?"

Sec.—"They have." (Secretary salutes and takes her seat.)

W. P.—"Brother Joshua, you will please instruct Sister Zilla, the Pilot, and those attending the candidates, that we are ready to receive them, with candidates, provided they present themselves in due form."

Brother Joshua returns to the ante-room and says: "It is the order of our W. P. that you now present yourself to the entrance of the Temple that you may be more fully equipped for your pilgrimage."

(Candidates are conducted to the inner door, and bunches of grass placed in their hands.)

Caleb says in a loud voice: "In the name of the Father of Jacob, and the Ancient House of Israel, who comes there, and what do you desire?"

Sister Zilla or one of the conductors says: "Sisters who have served their Temples faithfully, and have proved proficient in the First Degree, and are desirous of obtaining further instructions in our sublime mysteries by being advanced to the Second or Mercy Degree."

Caleb.—"What has she brought to recommend her (or them)?"

Candidate.—"My good name, and the love of my friends."

Bro. Caleb.—"Have you some token to present?"

Candidate.—"Nothing but grass! nothing but grass."

Bro. Caleb—"You will then wait with patience until your request is communicated to the W. P., and her answer returned. (Reports to the W. P.) Our doors are alarmed by candidates desiring to advance one more step in the mysteries."

W. P.—This being their desire, let the doors fly

open wide, and bid them enter in, in the name of Mercy and Charity."

Candidate, led by Bro. Joshua, gives two loud raps, and then is conducted at once to the W. P.

Brother Joshua.—"Worthy Princess, your orders have been obeyed and the candidates await your further orders."

W. P.—"This being the case, Brother Joshua, before we proceed further you will conduct the candidates to the station of Mercy, or V. P., who will direct what is best for them to do? (Hurries them twice around the room.)

V. P.—(Gives two loud raps.) "What means this confusion?"

Bro. Joshua.—"Our W. P. directs that you give these candidates further instruction."

V. P.—"The best thing for them to do, Brother Joshua, is to always keep within them a pure heart, free from envy, hatred, strife and malice, but in order that you may receive that moral instruction necessary to guide them to that Heavenly Canaan or Land of Promise, you will at once conduct them to the station of Truth, that the Worthy Chaplain may point out to them the path to the land that flows with milk and honey." (Hurries them rapidly to Chaplain.)

W. C.—"I am the way, the truth, and the life; no one cometh to the Father except by me. Let us pray." (All kneel; very short prayer or Lord's Prayer. Members rise but candidates remain kneeling.) W. P. approaches candidates and says, "Since you have stood a satisfactory examination, passed the Stations of Justice and Mercy, and are now

kneeling at the Altar of Truth, you will place yourself in the attitude for taking the obligations of this degree." Position—place right hand on heart and left hand on Bible.

OBLIGATION.

I, ————, solemnly declare, in the presence of Almighty God and the members here assembled, that I will never reveal the secrets of this degree to any person in the known world who is not entitled to receive them. Further, I will answer all signs or tokens of this degree when given by a worthy sister or brother. Further, I will not assist in or be at the initiation of a person of the First Degree who is in arrears, suspended or otherwise disqualified. Should I in any way violate this, my solemn obligation, may I lose my good name and the love of my friends and be ever discarded by the members of this and every other Temple working under the State and National Grand Lodge of the United Brothers of Friendship.

All members here assembled bearing witness to what I say and do and may God help me to keep my promise true. (Members all respond, Amen, Amen.)

W. P.—"Having just taken this binding obligation, you will now seal your vow by kissing the Holy Bible twice. You are yet in darkness, but may now be brought to light; but notice what sights appear before you, and remember the explanation given thereof."

(The veil is then raised, and the candidate is caused to look on some hideous looking object or objects that have been arranged before her.)

Father Jacob explains.—"These horrible looking objects (or object) are to remind you of the results of a violation of your obligation. As hideous as these look, more so would you look in the eyes of all true Brothers and Sisters, should you knowingly violate or break any of the solemn vows you have taken; but we have formed a more favorable opinion of you, therefore, go forward on your journey, hand in hand." (Candidates join hands, and Father Jacob says:) "Depart, depart, depart!" A curtain or screen is then drawn, concealing the hideous objects and Father Jacob. Candidates continue to march, singing:

C. M.

"The Lord is my support,
And He that doth me feed,
How can I then want anything
Whereof I stand in need."

The veil is again dropped over their faces while singing, and the hideous objects and Father Jacob take off their disguises. When the march is completed, the candidates are restored to light with two slaps of the hands.

SIGNS OF SECOND DEGREE.

Signs and Instructions are then given. Should you have occasion to test a person in the Second Degree, you will do so with this recognition sign:—Place the ends of the first and middle fingers of the right hand between the lips, and let the hand fall to the side. (The sign represents Nebuchadnezzar eating grass.)

ANSWER.

Raise both hands as high as the waist; extend them with the palms upward; elbows resting on the sides, and let both hands fall to the sides.

DISTRESS SIGN.

Take handkerchief in right hand; place it against right temple; push it across to the left side of the face, as if wiping off the forehead, at the same time raise left hand as high as left breast and drop the handkerchief in it; let the right hand fall, then the left one to the side.

ANSWER.

Place both hands before the face as if weeping, and let them fall to the sides.

SALUTATION.

Raise the right arm up at full length, twice each time; bringing it down, strike the left breast; and as the hand falls the second time, bow to the W. P., then turn and bow to the V. P., then be seated.

GRIP.

Clasp hands, thumb on knuckle of middle finger; shake twice.

DISTRESS WORD.

Oh! our poor father.

ANSWER.

Nebuchadnezzar has fallen.

DEGREE WORD.

Given inner door: L E I N A D.

PASS WORD.

Second Degree, to be taken up inside: S T S A E B—H T I W—G N I T A E.

RAPS. * *

Moral lesson (IV Chapter Daniel), comment on Nebuchadnezzar's fall.

Nebuchadnezzar, the king unto all the people, nations and languages that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation. I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace; I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I

told the dream, saying: O, Belshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of the earth; the leaves thereof were fair, and the fruit thereof much, and in it there was meat for all; the beasts of the field had shadow under it, and the fowls of the heavens dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold a watcher and an holy one came down from heaven. He cried aloud and said thus: Hew down the tree, and cut off his branches; nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and setteth up over it the beast of men. The dream, I, King Nebuchadnezzar, have seen. Now, then, O Belshazzar, declare the interpretation thereof, for as much as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the

spirit of the holy gods is in thee. Then Daniel, whose name was Belshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said: Belshazzar, let not the dream or the interpretation thereof trouble thee. Belshazzar answered and said: My lord, the dream be to them that hate thee, and the interpreter thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heavens, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heavens had their habitations, it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And, whereas, the king saw a watcher and an holy one coming down from heaven, and saying: Hew the tree down and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord, the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to

whomsoever he will. And, whereas, they commanded to leave the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The King spake, and said: Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of thy majesty. While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned to me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the

earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness, returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

INSTALLATION
OF OFFICERS

OF THE
SISTERS
OF THE
MYSTERIOUS TEN

The officers having been constitutionally elected and the Temple being open, the W. P. of the last year, or a Grand or qualified subordinate officer, may install the officers elect.

The officers' Jewels should be placed on the altar for convenience. If the installation should be public, the Temple may be opened as usual, omitting such parts of the ceremonies as are not proper to perform

before strangers. The installing officer should deliver a short address, giving a brief history of the Order, etc.

Installing Officer—Worthy Grand Conductor, you will now present the Worthy P. elect, for installation.

Conductor—Most Worthy ———, it is with great pleasure that I now present Sister ———, who has been duly elected as M. W. P. of this Temple for the ensuing year. She is not unmindful of the important responsibilities that rest upon her in the acceptance of this trust; yet she is willing to assume it in the hope that, by the assistance of her brothers and sisters and the fear of God, she will be able to fulfill the duties of the office, and will prove herself worthy and well qualified.

Inst. Officer—Sister ———, before going further I find it necessary to propound to you a few very important questions, in order that I may satisfy myself that you duly observe all the rights and ceremonies of this Order, if so, you will answer.

I. O.—Do you admit that the Sisters' Temples are auxiliary to the U. B. F.?

Ans.—I do.

I. O.—You believe that all persons should believe in the existence of a Supreme Being, before they can be admitted to membership?

Ans.—I do.

I. O.—You promise to protect and obey the laws governing this Order—National, State and Subordinate?

Ans.—I do promise this.

I. O.—You admit that no Temple can be established without the permission of the Grand Master or N. G. M.?

Ans.—I do.

I. O.—You agree that no visitor who is a stranger can be received into your Temple without due examination?

Ans.—I agree to this.

I. O.—You agree to promote the welfare of the Order and to assist in its upbuilding, and use your utmost endeavors to make your station honorable?

Ans.—I do.

I. O.—Do you promise to support and maintain these rules and regulations, and to enforce their observance by all your members?

Ans.—I do most solemnly promise this.

I. O.—Members of ——— Temple No. ——, you have heard the Princess-elect in these sacred pledges she has made; do you still desire that she shall preside over this Temple for the ensuing year?

Members—We do. That is our desire.

I. O.—Worthy Princess, the members will not only look to you for counsel, but for advice and sympathy from you in time of their troubles and sorrows. It should be your constant study, therefore, how best to cultivate all the social virtues of the Ten Mysteries. All this lies in your power to do; by the zealous exercise of your associate powers given to you by the laws your Temple will be blessed. W. C., you will now invest her with the Jewel of her office and conduct her to her station. Your emblem is the double Gavel, the highest emblem of authority, will admonish you that upon your judgment and discretion rests the government of

this Temple, and to a great extent its future prosperity. Be seated in the chair as its Most Worthy Princess. (A verse may be sung.)

I. O.—W. C., you now present the V. P. for installation.

W. C. presents V. P. with a few remarks, etc.

I. O.—My sister, you are to assist the W. P. in the discharge of her duties, hence you may be considered her main support. Therefore you must assist her in the discharge of all her duties, and in her absence you are to assume her legal responsibilities. Do you sacredly promise to do this?

Ans.—I do.

I. O.—W. C., you will now invest her with the jewel of her office, the single gavel, which is to show that you hold next to the W. P. the highest power in the Temple, and are to assist her in the diffusion of light and knowledge. Be seated as V. P.

I. O.—W. C., you will now present the W. Secretary for installation. (She is presented in due form.)

I. O.—Sister ———, yours is an onerous and most responsible charge. But few competent to perform it in the thorough manner it demands. It is your duty to note the transactions of all meetings, to collect all moneys due the Temple, and to make out and forward to the Grand Secretary the necessary reports required by the Constitution. With this knowledge of the responsibility as Secretary, do you faithfully promise to perform them to the best of your knowledge and ability?

Ans.—I do.

I. O.—Then, W. C., invest her with the jewel of her office. Your badge, the crossed pens, an emblem of

intelligence, admonishes you that as an invisible pen records all our thoughts and actions, so should you record the good deeds of your companions, and keep the accounts between them and the Temple without prejudice or partiality. W. C., you will conduct her to her station. (The Assistant Secretary is presented at the same time the Secertary is presented, and the one installation answers for both.)

I. O.—W. C., you will now present the Treasurer elect. (She is presented.) My sister, the safekeeping of our funds demands the utmost honesty and care upon the part of the Treasurer. The money placed in your hands may be required of you at any moment for the relief of the sick and distressed members of your Temple, therefore be always ready to honor drafts when made on you for that purpose, if properly sealed and signed. Do you sincerely promise that you will not violate the sacred obligation you have taken?

Ans.—I do.

I. O.—The W. C. will now present you with your badge of office. (She does so.) Your badge, the crossed keys, an emblem of security, admonishes you to the strictest fidelity of the preservation and disbursement of the funds intrusted to your keeping. W. Con., you will now conduct her to her station.

I. O.—You will now present the remaining officers for this Temple to be charged and installed in their several positions. (Chaplain, Marshals, Pilot, Zilla, Sentinels, Trustees, Chairman and Sick Committee are presented and installed.)

I. O.—Worthy Chaplain, you have been elected to this most important position by the members of the

Temple, a just compliment to your religious zeal. You are the light of the Temple, and by your upright walk and godly conversation will prove as a beacon light to the members. Believing you to be such a person, I now take great pleasure in declaring you duly installed as Chaplain of this Temple for the ensuing term. Your emblem is the Holy Bible, the light of the world, with which the Worthy Conductor will now invest you, and conduct you to your station at the Sacred Altar.

I. O.—Marshal and Assistants, upon you devolve the duties of preparing and conducting through the ceremonies of those who seek the privilege of our Order. It is necessary therefore that you should be among our most enlightened officers. The candidate enters our Temple with a heart open to receive a favorable impression of our mysteries and our aims. Remember, therefore, the manner in which you receive and conduct a candidate makes a lasting impression, and it depends greatly on the manner in which you receive them whether this impression will prove beneficial. Such, my sisters, are your duties; do you now pledge yourselves to use your best endeavors to perform them with credit to yourselves and honor to the Temple?

Ans.—We do.

I. O.—You will invest our sisters with their respective badges of office and conduct them to their stations.

I. O.—Worthy Pilot, you are to be the guide for this Temple, therefore be ever vigilant and on the lookout for danger, shield and warn the members of all things that are liable to do them harm. Believing

you competent for the duties required of you, I take great pleasure in declaring you duly installed as Pilot, the badge of which you will be invested and conducted to your station.

I. O.—Worthy Sentinels, your emblem, the swords, admonishes you that upon your watchful care is our security against intrusion or interruption. You will now be stationed at your posts of duty.

I. O.—Trustee Board, it is my pleasing duty to install you as the Trustees for this Temple. To your care and keeping is intrusted all the property and effects of this Temple. Guard well its every interest, for by a strict adherence to your duties very much depends the pleasure and comfort of the Temple. You will now take your station on the right of the W. P.

I. O.—Sick Committee, the duties required of you are great, and if well performed will fully carry out the objects of our organization: that of attending the sick and afflicted members and affording them relief in time of distress, also to see that the orphans of our deceased members are properly cared for. We have confidence in your integrity and ability to perform those sacred duties required of you, therefore I declare you authorized to go forward in your labors and works of love. Take your station on the left of the W. P.

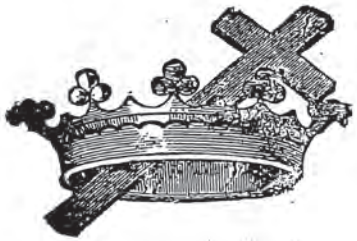
I. O.—Sister Zilla, to you is intrusted the individual property of members, therefore be diligent in the performance of your duties, that the members may have cause to say at the end of your term of service: "Well done, good and faithful servant, thou hast been faithful over these few things, we will

make you preside over many," by advancing you to greater responsibilities. You will now take your station.

THE - ROYAL - HOUSE

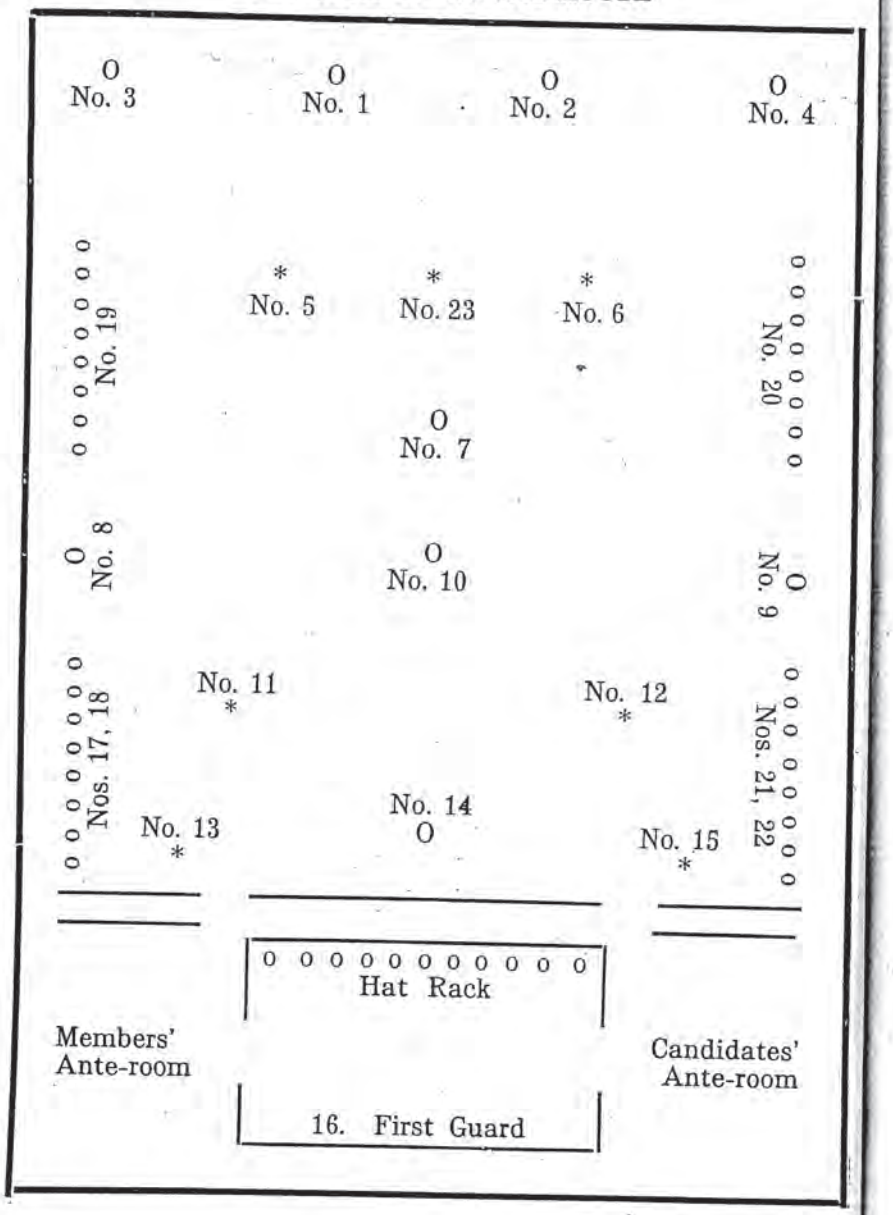
OR

BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.



THE QUEEN ESTHER DEGREE

DIAGRAM OF ROYAL HOUSE



KEY TO DIAGRAM.

No. 1—Most Noble King.
No. 2—Most Excellent Queen.
No. 3—Most Excellent Scribe and Assistant.
No. 4—Most Excellent Keeper of Finance.
No. 5—First Attendant.
No. 6—Second Attendant.
No. 7—Pedestal.
No. 8—First Maid of Honor.
No. 9—Second Maid of Honor.
No. 10—Most Excellent High Priest.
No. 11—Second Chamberlain.
No. 12—First Chamberlain.
No. 13—Second Guard.
No. 14—Father Hagai.
No. 15—Candidate Guide.
No. 16—First Guard.
No. 17—Members' Circle.
No. 18—Members' Circle.
No. 19—Members' Circle.
No. 20—Members' Circle.
No. 21—Members' Circle.
No. 22—Members' Circle.
No. 23—Herald.

THE ROYAL HOUSE OR QUEEN ESTHER DEGREE.

DRESS REGALIA.

Dress Regalia for public occasions are scarlet velvet or satin collar, not over 2½ inches in width and 14 inches in length, gold fringe and lace, finely wrought, bullion initials, etc. Jewel of office may be worn in addition to the collar or separate, and serves as a regalia in itself. Dress badge, scarlet enameled leather or satin ribbon, purple shield at the head, trimmed in gold braid, golden eagle, dove, or silver star in center of shield; gold fringe, not over 1½ inches long, at bottom of badge; printed on badge, in gold or black letters: Royal House or Queen Esther Degree, No. —, S. M. T.

Jewel of this degree is a golden star and crown in center, and may be worn as a regalia on all occasions. Members visiting Temples with their jewel on must be received with honors as royal members.

WORKING REGALIA.

Most Noble King—Scarlet robe, trimmed in white fur or imitation fur, dotted with black; scarlet and golden crown.

Most Excellent Queen—Purple robe, trimmed same as the King's; purple and golden crown and sceptre.

First Maid of Honor—Scarlet robe, trimmed in white; plain silver coronet and wand.

Second Maid of Honor—Blue robe, white trimming; plain silver coronet and wand.

Father Hagai—Black gown, red trimming, black

chapeau, trimmed in gold; mixed gray and black wig and whiskers; shepherd's crook in hand. Spectacles may be worn, also, if desired.

Most Excellent Scribe, Assistant and Safe Keeper of Finance—Each a blue sash, trimmed in white, with blue and white or silver turbans.

First and Second Chamberlains—Red and white sashes; red and white turbans with streamers; staffs.

First and Second Guards—Red sashes around the waists, black Roman helmet trimmed in scarlet or gold, white or red plume of hair, feather or fringe; red shields and spears; golden or red staff.

Most Excellent High Priest—Black robe and mitre trimmed in white; white cross on front of mitre, white sash around the waist.

Herald—Red tunic reaching to the knees, trimmed in gold, red sash around the waist, sword and belt or shield and spear, golden helmet with scarlet plume similar to Guards.

First and Second Attendants—Blue sashes tied around the waist and hanging down on right side, for First Attendant, and on the left for Second. Blue turbans with streamers on left side.

Members—Blue and white turbans, with streamers hanging on left side. Male attendants darker blue, without streamers.

N. B.—The regalia of this degree are a part of its mysteries; therefore it may be considered a gross violation o fthe obligation to give a description of them to any one outside of the Order.

The officers of the Royal House are:

		Initials.
1	Most Noble King.....	M. N. K.

2	Most Excellent Queen	M. E. Q.
3	Noble Father Hagai	N. F. H.
4	First Maid of Honor	F. M. H.
5	Second Maid of Honor	S. M. H.
6	Most Excellent Scribe	M. E. S.
7	Excellent Assistant Scribe	E. A. S.
8	Safe Keeper of Finance	S. K. F.
9	Excellent High Priest	E. H. P.
10	Herald	H.
11	First King's Guard	F. K. G.
12	Second King's Guard	S. K. G.
13	First Chamberlain	F. C.
14	Second Chamberlain	S. C.
15	First Attendant	F. A.
16	Second Attendant	S. A.

☞The first nine are the elective officers, and at the time of the establishment of a Royal House the others are appointed by the King, Queen, Father Hagai, Scribe and Keeper of Finance in Council.

KEY TO CIPHER WORDS.

A	B	C	D	E	F	G	H	I	J	K	L	M	N
V	D	E	X	B	Y	A	Z	C	U	F	T	G	S

O	P	Q	R	S	T	U	V	W	X	Y	Z
H	R	I	Q	J	P	K	O	L	N	M	W

OPENING CEREMONIES.

The hour specified in the By-Laws (or indicated in the summons, when the banquet is a special one) for opening the M. E. Q. ascends to the throne and gives one rap, and says: Most Noble King, Maid of Honor and Attendants, the hour having arrived for the opening of our Royal Banquet, you will clothe

yourselves in royal apparel and resume your respective positions in this banquet hall. After all are seated, M. E. Q. says: First Maid of Honor, call the attention of the attendants to the objects of the present assembly.

F. M. H. gives * * * (all attendants rise.) Most Noble King, Excellent Queen and Attendants, we have assembled here —— to enjoy the pleasures of the banquet prepared in honor of our beauteous Queen, and to join her in the Royal Feast. (One rap, members are seated.)

M. E. Q.—Second Maid of Honor, you will cause the King's Chamberlains to perform their duties.

S. M. H.—* * Worthy Chamberlains, you will satisfy yourselves that the doors of the banquet hall are duly guarded. (Chamberlains investigate and return.)

W. C.'s.—Second Maid of Honor, we have examined the approaches to this Banquet Hall and find that they are under the watchful eyes of two of the King's guards.

Father Hagai.—Then, Worthy Chamberlains, you will cause all in attendance to apply the key that unlocks the mysteries of this Degree. (Take up the passwords.)

W. C.'s—Father Hagai, we have obeyed your order, and find all in attendance entitled to the enjoyment of the banquet prepared for our beauteous Queen.

M. N. K.—* * * Arise, arise, arise! Attendants, let us assemble around the Golden Altar, while the High Priest performs the duties of his office. (Members leave stations; form in circle.)

OPENING ODE.

Tune—"Come, Thou Fount."

Here we meet for sacred pleasure,
In each other's joys to share;
May this Order prove a treasure,
Each the other's burden bear,
Hand to hand, and hearts together
In our Royal Circle bow; (all bow)
As we journey on together,
For each other's good we'll vow

PRAYER.

O Lord of all mercies and blessings, aid us, we beseech Thee, at this time, in taking on ourselves the work of extending the reign of Justice, Mercy and Truth upon earth. Grant us a rich blessing while here assembled in this Mystic Royal Band, that we may add honor to the noble cause we here represent. Bless our humble labors to the promotion of the ten principles of the Order, Peace, Honor, Patience, Temperance, Fidelity, Charity, Justice, Mercy, Purity and Truth. Make all grace to abound toward us, that through us there may be thanksgiving unto Thee, our God. Amen. (All repeat amen.)

M. E. Q.—Arise and to your stations go. (Members go.) In the name of our Grand Lodge, in the name of our great Royal Circle, in the name of the Sisterhood, bound together by the ties of Justice, Mercy and Truth, in the name of the Father, Son and Holy Ghost, I declare this Royal House opened in due and royal form, for the transaction of business and enjoyment. Herald, inform the Royal Guards. (One rap, members seated. * Herald salutes, retires and performs the duties, and returns to Station.)

M. E. S., read the Chronicles of our last banquet; after which you will call the roll, mark the absentees, also give credit to those present. Collect from them all just claims due this Royal House.

ORDER OF BUSINESS.

1. Opening Exercises.
2. Reading Minutes of last Banquet and Roll Call.
3. Business for Good of the Order.
4. Reports of Committees.
5. Certificates received and candidates obligated.
6. Election of Officers, if any are to be elected.

CLOSING CEREMONIES.

M. E. Q.—Excellent Scribe, is there any further business pertaining to the Royal House pending at your Station?

M. E. S.—There is none, Most Excellent Queen. The business for this evening's banquet is complete, and the attendants all await your further pleasure.

M. E. Q.—Gives one rap and says, Arise.

F. M. H.—Gives one rap and says, Arise.

S. M. H.—Gives one rap and says, Arise. Members rise on the third rap.

M. E. Q.—Most Noble King, you will please lead the Royal House in the Closing Signs. (All Signs belonging to the females are then given, beginning with the Juvenile Degree, next Temple, First and

Second Degrees, including Grand Honors, Grand Signs, and end with the Royal.)

M. N. K.—Herald, perform your last duty in the Royal House.

Herald—By authority of the Most Noble King and Excellent Queen, I proclaim that this banquet is now ready to close.

M. E. Q.—Excellent High Priest, perform your last duty.

CLOSING ODE—L. M.

Dear Sisters, ere tonight we part,
Join every voice and every heart;
One solemn song to God we'll raise,
Our closing song of grateful praise.

Here comrades we may meet no more,
Still, there is yet a happier shore,
And there, released from toil and pain,
Dear comrades, we shall meet again.

Oh, may God's love with sweet control
Bind every passion of my soul;
Make every base desire depart—
Forever dwell within my heart.

Benediction is pronounced by the High Priest.

M. E. Q.—I now declare this Royal House closed, and trust that all members of this degree will keep sacred their solemn vows until we meet again. Chamberlains and Attendants will collect the regalia and deposit in the proper place. Herald, inform the Guards.

Members all give the Recognition Sign of the Juvenile Degree or Sign of Secrecy, and say: Adieu until we meet again.

ROYAL HOUSE OR THIRD DEGREE.

M. E. Q.—Worthy Scribe, are there any of the King's subjects without, seeging admission into this Royal House?

E. S.—On an examination of the Chronicles, I find that there are (or is) ———, Most Excellent Queen.

M. E. Q.—Then, Excellent Scribe, you, in company with the Herald and such others as may be necessary, go at once to the Outer Court and collect all tributes due, and give those in waiting a rigid examination in the preceding degrees of rank. (Scribe and Herald go to the ante-room and ask the following questions:)

If allowed to take part with our Royal Circle, will you endeavor to make your connection therewith serviceable to yourself and others?

Candidate—I will do so to the best of my ability.

Ques.—Have you served your Temple in any office?

Ans.—I have served as —— in my ——.

Ques.—What is the sign of recognition in your Temple?

Ans.—My sign of recognition is ——, and its meaning is ——.

Ques.—Give me your Sign of Distress and its meaning?

Ans.—My Sign of Distress is ——, and its meaning is ——.

Ques.—What is your Sign of Salutation, and what does it mean?

Ans.—My Sign of Salutation is ————, and it means this ——.

Ques.—By what further right do you expect to gain our favor?

Ans.—The recommendation of my ——, certifying that I have been faithful.

Ques.—Then you will wait with patience until your requests are made known to our Most Excellent Queen and her answer returned.

Ex. Scribe.—Most Excellent Queen, I find in the Court ——— candidates.

Most Noble King.—What is their petition and what is their request; it shall be given e'en to the half of my kingdom?

M. E. S.—That they may share with us our Royal Feast, and pay homage to our Most Noble King and Excellent Queen Esther, and enjoy the pleasure of her banquet. (E. S. salutes and is seated.)

M. E. Q.—First Attendant, you will inform the Herald that it is my pleasure that he apply the key that unlocks the mysteries of the Royal Degree, and let them come in to our bounteous feast. (Attendant goes out.)

Herald gives * * * at the door.

Guard—Whom have we here, and what is thy petition?

Herald—Those who have done good service in our cause and now come to enjoy the pleasures of Queen Esther's Banquet.

Guard—By what means do they expect to gain so great a favor? Have they the key that unlocks the doors of this degree?

Herald—They have it not, but I have it for them.

Guard—Then apply it at once that they may enter in. (Herald gives password, enters, and says): Follow me, for thus it shall be done unto those whom the King delighteth to honor. (Candidates are instructed to walk slowly up to the King. While candidates are going, Father Hagai says aloud): Go thou unto the King, and if you perish you perish! (Candidates are led near the throne and placed in semi-circle on their knees, hands raised imploringly. Room is darkened.)

M. N. K.—Down with your hands. Before you can enjoy the full benefits of our mystic circle your fortitude must be tested by fire. Chamberlains, heat up the furnace seven times hotter than usual, bring on the branding iron, that I may know my subjects when I see them. (A red-hot poker is presented close enough for the candidate to feel the heat. Blind is raised.)

M. N. K. says to candidate: When I hand this to my assistant, you must catch hold of it with your naked right hand, that you may be known by the mark it leaves. (The poker is then apparently passed into the hand of the assistant, who has concealed behind him a stick or poker imitating the hot one, which the candidate is caused to grasp. This part must be carefully performed, that the candidate may be under the impression that he is catching the real hot iron—at the same time avoid injury.) After the test by fire the hoodwink is replaced, and the M. N. K. says: Raise both hands while I administer to you the obligation of the Royal Degree.

OBLIGATION.

I, ——— ———, of my own free will and accord, in the presence of this Royal Assembly, with my hands and heart uplifted to God, who knows all my secret thoughts and sees my every action, hereby promise and declare that I will never reveal the secrets of this degree to any person or persons in the known world, who are not duly entitled to receive them as I now am. I further promise that I will endeavor to be a useful member of this Degree, always ready to aid the distressed and needy, more especially the members of this Royal Family, when I find them worthy. Further, I will not sit in a Lodge or Temple where the elective officers are not in possession of this Degree, and will report to my superior Grand Officers all cases of neglect on the part of subordinate Lodges or Temples in this particular requirement. Lastly, I will always aid members of the Order of U. B. F. or S. M. T. by patronizing them in their line of business in preference to any outside of the Order, and will do all I can to aid or assist a brother or sister in all of their laudable undertakings. All these things I pledge myself to perform, and may the God that rules heaven and earth help me to keep my pledge unbroken.

Members exclaim: And may God help thee to keep thy vows unbroken. Arise, arise, arise!

M. N. K.—What is thy petition and what is thy request? It shall be given even to the half of my kingdom.

(Candidate raises both hands, throws head back.) Herald says: Spare my life at my petition, and my

people's at my request, for they have been sold and doomed to perish. (Candidate's hands are lowered.)

M. N. K.—Who is he, and where is he that dares to presume in his heart to do this?

M. N. Q.—Thine enemy and adversary, this wicked Haman.

M. N. K.—Oh, the base, ungrateful woman; a viper who smites the hand that feeds it. What turpitude of art can devise the punishment that you so richly deserve.

Father Hagai—Behold! there waiting stands, built by Haman's command, a gallows fifty cubits high.

(All the attendants exclaim in concert): Thereon let these vile creatures die! (Candidates are then seized and hurriedly carried into the ante-room and hoodwinks removed. After quiet has been restored, turbans and sashes are placed on them, and they are returned to the Banquet Hall for further instructions.)

NOTE—All candidates for this degree are required to furnish refreshments of some kind at the time of their initiation, which must be arranged when convenient, while the candidates are in the ante-room, in order that the feast may be partaken of as soon as the instructions are completed.

As the candidates return to Banquet Hall all the officers of the Royal House form in grand tableaux, while the candidates, two and two, and joined by the entire Banquet Attendants, who fall in rear of candidates and march around the hall three times to music or singing; the third time officers and all march to their stations. Candidates are placed in semi-circle

standing, when the M. E. Queen says: Pay strict attention to the instructions you are now about to receive from our Most Noble King.

M. N. K.—Should it become necessary at any time to ascertain in mixed company, or elsewhere, if there are members of this Degree, you will do so by giving these:

SIGNS.

RECOGNITION SIGN.

Raise the right hand from the side in curved line; place the palm against the forehead with fingers opened out, pointing up above the head. (Represents the point of a crown.)

ANSWER.

Raise the left hand as high as the heart, fingers closed as if holding something; extend the arm at full length out before you, as if extending the sceptre, and let the hand fall to the side. (Meaning you may approach me. You will then advance, and if the person first gives you the sign, you will then test as follows:

Ques.—What is thy petition, and what is thy request? It shall be given to the half of my kingdom.

Ans.—(O King! or, O Queen!) Have I found favor in thy sight? If so, please inform me.

Ques.—Speak, and let the secrets of thy heart be known, and thy will shall be done.

Ans.—My people's lives are in great peril. Behold, I am thy Queen—their cause defend.

Ques.—Their sorrows then are at an end. You'll find in me a friend.

Ans.—Long live our Noble King.

Ques.—Long live our beauteous Queen.

Ans.—Thy kingdom shall forever stand.

Ques.—Advance and give me your right hand. (Advance and give.)

THE GRIP

IS GIVEN THUS.

Clasp the hands—the first three fingers hooked, with fingers between third and little finger, thumb resting on the end of your own forefinger, and shake three times.

On visiting this or any other R. H., you will gain admission by giving an ordinary rap at the outer door, and whisper the quarterly pass of the Royal House, which is ——. You will then advance to the inner door and give * * * and whisper the degree password, which is Z, V, X, V, J, J, V, Z.

On entering the Royal House you will advance to the triangle and give the

SIGN OF SALUTATION.

Interlace the fingers of both hands and place them against the breast, and bow to the M. N. K. and M. E. Q., and turn to the right, and in like manner salute First and Second Maids of Honor, letting the hand fall to the sides each time before turning.

Should you be in distress at any time, and wish to call to your assistance a member of this Degree, you

will give in the following manner the

SIGN OF DISTRESS.

Raise both hands as at time of obligation, head bowed forward; let the hands fall quickly to the sides.

ANSWER.

Raise right hand, fingers closed as though you were going to lift up some one that has fallen. Step a short step forward with the right foot, at the same time reaching out before you, place the right foot back against the left, and bring the hand as high as the breast, then let it fall to the side.

In case of distress in darkness, give these words:

DISTRESS WORDS.

Save me and my people.

ANSWER.

Thy life, my Queen, I will at thy request.

FORM OF TABLEAUX WHEN CANDIDATES RE-ENTER.

M. H. P.

After instructions are complete, the following lecture is given by the M. N. K. or some competent Past Master:

MORAL LECTURE AND HISTORICAL SKETCH.

My friends, you have just passed through the initiatory exercises of the Royal or Queen Esther Degree, which may have caused you to conclude that we were disposed to trifle with you; but such I assure you was not the case. In your advancement to this high and exalted degree you represent Esther, who, after Vashti was divorced from King Ahasuerus, succeeded her, he to provide for the emergency, his courtiers suggested that he should collect in his harem all the beautiful young virgins of the land and choose him a wife. Among these was Adassah, the adopted daughter of Mordecai. She arrayed herself as rich as circumstances would permit, and joined the youthful procession that entered the audience chamber of the King Ahasuerus, where he sat in state to look along the rank of female beauty floating like a vision before him. The character of Esther is here exhibited at the outset, for when she went into the King's presence for his inspection, instead of asking for gifts, as allowed by him, as others did, she took only what the chamberlains gave her, and by her exquisite form and faultless features her rare beauty at once captivated the King, and he made her his wife. This is to teach you that, as a Royal member, all your acts should be as near faultless as possible, not only to receive the kind favors of our earthly rulers, but that you may receive the welcome approbation from our Heavenly King: "Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (The candidate is then led to the throne.)

You may now be seated on the throne and a crown of righteousness will be placed on your head. (The candidate is then seated on the throne, and a crown placed on the head at the word head.) This crown is to admonish you that your life should be so circumspect that you may wear the crown that fadeth not away when you are called from labor to reward. Be faithful and true in all things, and you will prove a royal member indeed. (After which the procession is formed, headed by the King and Queen, who lead to the Banquet Feast.)

FUNERAL CEREMONY.

At church, grave or house, the following service will be performed by the Temple. W. P. seated at the head of corpse; V. P. at foot. Members seated as near in circle as possible around corpse. * * * Members rise, then the W. P. or some Past Master or suitable Grand Officer says: Dear friends, we have assembled here today, on this very sad occasion, not for any good that we can do for our dearly beloved sister, who has been called from this field of labor, we trust, to dwell forever in bright mansions above; but our assembling is for the purpose of reminding those of us whose lives have been spared a little longer, that the end of all humanity is the grave. There is nothing so common as death; nothing so universal; nothing so certain; nothing so imminent. It is a mighty destroyer. By it all the flames of hatred and malice ar extinguished, and hatred is

appeased. From it there is no escape, for sooner or later it overtaketh us all. It is, therefore, absurd to fear that which can not be avoided, as all that Nature has decreed must be good. One may ascend to the highest pinnacle of fame, may conquer nations, rule over kingdoms, but the time must come when he will die as the commonest man. The bed of death brings all humanity to a realization of the true relations of the creature and Creator. Death, with his sickle in hand, reaps all within his march. None can resist him. The rich, the poor, the high, the low are alike gathered into his garner. We therefore can but console ourselves with these words:

"In the hope of the resurrection and eternal life, we commit to the ground the body of our deceased sister. Out of the earth it was taken, to the earth shall it return."

V. P.—The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

W. P. and members respond: Amen, amen, amen.

W. P.—So man lieth down, and riseth not till the heavens be no more. They shall not awake nor be raised out of their sleep.

W. V. P.—"If a man die shall he live again?"

W. P.—All the days of my appointed time will I wait till my change come. Let us pray. (Marshal gives three raps, members rise, and place left hand on breast, and the right on top of it. After prayer the hands fall to the sides.)

PRAYER.

Chaplain.—O merciful and loving Father, who

hath made our present lives but temporary, and hast decreed that the sorrows we endure shall not be perpetual; we thank Thee for a knowledge of Thy existence, and that the grave is not the end of our lives. Pity and forgive the errors of the living, so that the evil consequences of sin may not follow them when they appear before Thy bar. Aid, O Lord, we beseech Thee, that these mourning friends may feel the ties of friendship are not broken by the power of death. Aid us in doing our duties toward the living. Comfort us in our sorrows, and take us at last to Thyself in heaven to dwell with Thee forever more. Amen.

Members (both hands on heart) say: Amen. (Hands fall to sides.)

If time will permit, members take a last look at the corpse, while the following is sung in a solemn and plaintive manner:

FUNERAL SONG.

Air—Bliss's Hymn.

Sadly now we bear her forth
To the dark and silent rest;
Mourn not that she's gone from earth,
She is numbered with the blest.

Our dear Sister gone before
We will in remembrance keep,
Hoping as time's gliding o'er
We shall meet and never weep.

This last look and parting sigh,
Sad, too sad, for tongue to tell;
Briny tears may dim our eyes
Hope we have and say farewell.

W. P.—Sisters and Brothers, we have viewed our dear sister for the last time on this earth. Let us so live and govern ourselves that when we, like her, are called from this world, we may hear the welcome summons: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

AT THE GRAVE.

W. P. or some competent member selected by her. Sisters and Brothers, we are now assembled around the grave to deposit mortal remains of our dear departed sister. She has yielded to the victor whom none can resist, and entered into the sleep that knows no waking.

W. P.—Help, Lord, for the faithful fall.

Response—Help us, O Lord!

V. P.—The Lord redeemeth the souls of his servants, and none that trust in him shall be desolate.

Response—Redeem us, O Lord.

W. P.—"We shall not all sleep, but we shall be changed in a moment."

Response—"In the twinkling of an eye."

V. P.—"Blessed are the pure in heart."

Response—"For they shall see God."

W. P.—"Come, ye blessed of my Father, and inherit the kingdom."

Response—"Come, ye blessed."

V. P.—Shall our Sister's name and virtues be ever kept in our hearts and minds?

Response three times, raising right hand to head —We will ever remember (bring right hand to

breast) and cherish them in our hearts. (Let hand fall to side.)

W. P.—"I heard a voice from heaven, saying: 'Write, blessed are the dead who die in the Lord, even so sayeth the Spirit, for they rest from their labors.'"

Members then pass around the grave, dropping in a white lily or a spray of evergreen, saying: I deposit this flower in a grave as my last token of respect.

* * * * *

The funeral hymn is then sung, while the grave is being filled. After which benediction by the Chaplain or attending minister. Members will then disband.

FUNERAL ODE. C. M.

I.

Farewell, dear friends, death calls me home,
We'll meet on earth no more;
My Saviour smiles and bids me come
To Canaan's peaceful shore.

II.

Farewell, farewell, my kindred dear,
All sorrows now have passed;
Ye need not doubt, ye need not fear,
I've reached my home at last.

III.

My Saviour smiles and bids me come
To that celestial clime;
For all God's children still there's room;

IV.

Sisters and friends, O! meet me there,
In that Grand Lodge above;
Where we'll the joys of angels share,
In friendship, truth and love.

REGALIA SISTERS MYSTERIOUS TEN.

SUBORDINATE TEMPLES.

Badges—Ribbon of any color desired, six inches long, two and one-fourth inches wide; trimmed with gold bullion fringe at the bottom; mounted with metal top plate with raised letters, S. M. T.; yellow or gold plated pin attached. The name and the number of the Temple must be printed or stamped on the face of the badge.

Officers—The badges for officers old gold ribbon, the same as prescribed for members' badges. Past Princess' badges shall have a wreath on the face of the badge, in which are letters P. P. gold plated.

Delegates—Representatives to State Grand Lodge of State Grand Temple, shall have on face of the badge worn a wreath in which is the number of the Temple represented, gold plated.

To National Grand Lodge or National Grand Temple, the same badge; in the wreath the initials or abbreviation of name of State.

Jewels—Each officer must wear her jewels or insignia of office.

GRAND TEMPLE.

Badges—Officers' and members' badges as pre-

scribed for Temples. On face of badge: Grand Temple, State of ——.

NATIONAL GRAND TEMPLE.

Same badges as State Grand Temple. On face of badge: National Grand Temple.

ROYAL HOUSE.

Purple Material—Collars trimmed with one-fourth inch gold braid, one star on coupling at the bottom of collar; the five-pointed Star of Honor, with the Royal Crown in center, attached to the bottom of collar.

The jewel may be worn as Regalia on all occasions, suspended on a ribbon around the neck, resting a little below the middle of the breast. Members visiting Sister Temples or Royal House with their jewels on must be honored.

Officers.—Collars trimmed with one-half inch gold braid, no fringe. M. N. K. collar trimmed with one-half inch gold braid and gold bullion fringe, with three gilt stars on each side of collar.

M. E. Q. collar trimmed the same as M. N. K. collar, with two gilt stars on each side of collar.

The Officers' Jewel, insignia of office, will be attached to the left side of collar.

Past Officers, the same collar as prescribed for M. N. K., with three stars on each side of collar, and on the left side of collar an engraved plate with the initial M. N. K., gold plated.

For representative to the State Grand Temple—Collar, trimmed with one-half inch fringe, a wreath on the left side of collar, embracing the number of

R. H. represented; gold plated, without fringe, and no stars.

For a representative to the National Grand Lodge—Collar, trimmed with one-half inch gold braid; on the left side of collar a wreath embracing the initials or abbreviation of State represented; gold plated, no fringe, no stars.

JUVENILES.

Badges—White ribbon (indicating purity), five inches long, two inches wide, trimmed at bottom with silver fringe; metal top-plate with raised letters, Juvenile, U. B. F. and S. M. T.; pin attached; silver plated; with name and number on face of badge.

Officers—Blue ribbon, indicating virtue. Each officer must wear the Jewel or insigna of office.

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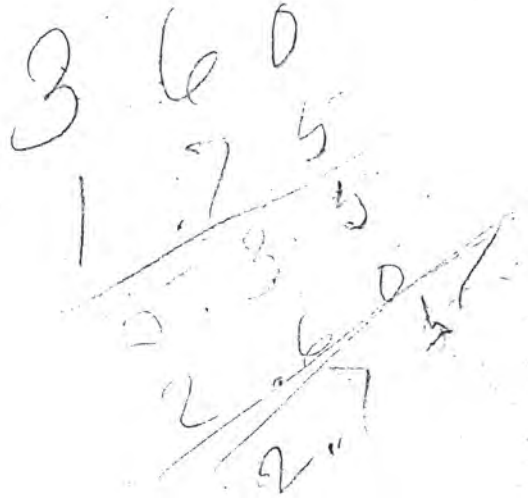
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