

MORRIS SIGNET

129

THE HISTORY

OF THE

Order of the Eastern Star

BY

REV. WILLIS D. ENGLE

Most Worthy Grand Patron and first Right Worthy Grand Secretary of the General Grand Chapter of the Order

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This HISTORY OF THE ORDER OF THE EASTERN STAR is

FRATERNALLY DEDICATED

By the author to his co-laborers in the early days of the Order, whose eyes have seen the crowning of their labors; and to the memory of those faithful ones among them who have passed on to the larger life, and entered upon rest nobly won.



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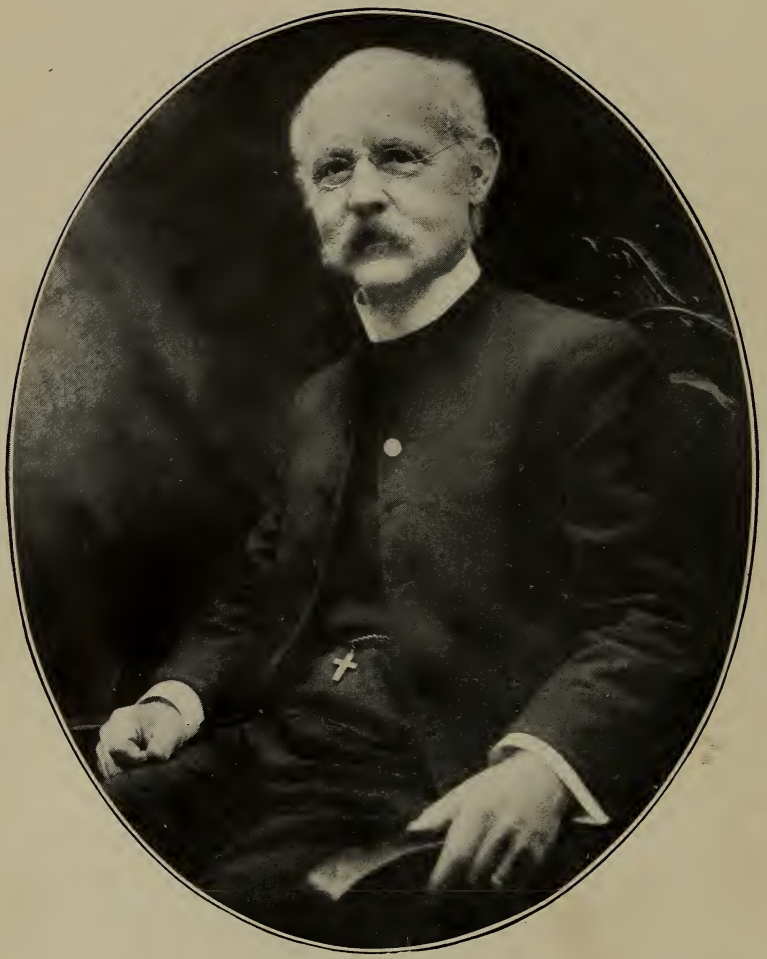


Willis D. Engle

PREFACE.

TO BE the first to enter an unexplored field, and attempt to map out before the understanding of one's readers its various characteristics; to delve below the soil and thus endeavor to discover the hidden sources from which has sprung that which appears upon the surface, and thus to add to the store of knowledge, is no easy task, and requires patient, persevering labor. Although the writer of this book has been an active worker in the Order of the Eastern Star for thirty-eight years, and during all that time has been a diligent gatherer of material and facts concerning it, and has, by the favor of his fellow-members, been placed in positions of trust and responsibility, which have given him rare opportunities to learn much of the workings of the Order, yet he had no idea, when he undertook the production of this history, how great the task would prove, for he has undertaken to be doubly sure of the facts stated and has spent days in running down some particular item that, perhaps, when secured, would not add a dozen lines to the work. That it is perfect, and that every essential fact that it is possible to ascertain in regard to the Order is contained in it, he would not pretend to say; but he does say that he has made an honest effort in that direction. How far he has succeeded perhaps time only can demonstrate. Although there have been brief historical sketches of the Order written, they have been produced generally for a purpose other than a simple development of the truth, and the writer knows of none, however brief, that has not contained more or less inaccurate statements, even as his may be found to do, but none have been knowingly made, and he has tried to present every fact in an unbiased manner. If he succeeds in adding something to the common stock of knowledge and understanding, and in rescuing some facts from being lost, and is privileged to be an instrument in adding a little to the glory and luster of the Order, he will be satisfied. In the history it will be found that, while he

has made no direct quotations from the present authorized ritual, with one or two minor exceptions, he has quoted, sometimes quite copiously, from rituals that are now obsolete, but in doing so he has carefully avoided incorporating therein anything that might throw any light upon what is the real secret work of the Order, and in this respect he believes his work will be found to compare favorably with the Masonic histories and encyclopedias. He has endeavored, at the same time, to convey to the enlightened reader as full knowledge of the subject in hand as was possible with these limitations. Many months of continuous labor have been bestowed upon it, and as he indites these words, as his task is drawing to a close, it is with the desire that his readers will consider how hard it is for one to write unbiasedly of his own times and of events in which he has been an active participant, so that if the first person singular is sometimes prominent, it is simply because a full recital of essential facts rendered it necessary. He would be remiss if he did not express his deep sense of obligation to the many brothers and sisters who have given him material assistance in securing information that has helped to make the work both valuable and interesting. He trusts that none of them will be disappointed in its perusal, and that they will by kindly words encourage others to purchase it, that he may receive at least some return for his months of labor.

It will be noticed that in this work the Eastern Star degrees are sometimes spoken of in the singular, and sometimes in the plural. This will be understood when it is stated that in the earlier days the secrets were given by communication and the singular number was used, but when given in constellations or chapters they were spoken of in the plural, and I have followed this custom.

WILLIS D. ENGLE.

PART ONE.

EMBRACING A HISTORY OF THE ORIGIN OF THE ORDER, A FULL ACCOUNT OF ALL RITUALS PRINTED FOR ITS USE SINCE ITS INCEPTION, WITH A SYSTEMATIC PRESENTATION AND COMPARISON OF ITS SYMBOLIC AND EMBLEMATIC TEACHINGS; A HISTORY OF ITS GOVERNING BODIES, TOGETHER WITH ITS LAWS AND CUSTOMS. CONTAINING, ALSO, FULL NOTICES OF ALL SIDE DEGREES AND OTHER CEREMONIES PUBLISHED FOR THE USE OF THE ORDER, AND OF OTHER PERTINENT PUBLICATIONS.

BON VOYAGE.

Go, "History of the Eastern Star,"
Where e'er its wandering children are;
Recall to those who hailed its birth
Their toilsome struggle 'mid the dearth
Of cheering words, or sunny ways;
And tell to those of later days
How great the triumph it has met—
Lest they forget—lest they forget.

So gladly forth, and may thy pages
Suffice to keep for future ages
The record of the care and strength
Which nursed and fostered, till at length
The Order of the Eastern Star
Is known and loved the world afar.
With naught set down in malice vile;
E'en unkind facts wear friendship's smile,
For, though our Order had its battle,
It's grown above war's din and rattle,
And charity's broad mantle red
Is cast about those days, instead.

To those who labored, loved, and—fought,
The guerdon was not dearly bought,
For our great Order moves today
Untrammelled in its upward way.
To those who helped with heart and hand
To make this true; that knightly band;
Those women brave; we ask the fame
Too often grudged each early name.
No easy task for woman lone
To stand as target; many a stone
Was hurled 'gainst such whose word and deed
Helped in our Order's hour of need.
They're now forgotten, yet that hour
Gave birth to all its present power.

Now, in these days of proud progress,
Forget not those of storm and stress,
Encourage the same zeal and truth
Which marked our Order in its youth,
And let the future years reveal
The same desire for its best weal;
Then shall its record grow and blaze
With the refulgence of its rays,
Till earth, illumined, near and far
Reflects the light of Bethlehem's star!

—Adelaide C. Strong Engle.

CHAPTER I.

THE ORIGIN OF THE ORDER.

ROB MORRIS NOT ITS FOUNDER.

AN organization would hardly be entitled to the designation Masonic whose origin was not shrouded in mystery, and in this respect the Order of the Eastern Star is the peer of any of the branches of Masonry. We know that Androgynous Masonry (so named from two Greek words signifying "man" and "woman") was established in France in 1730, under the name of Adoptive Masonry, and that its lodges were called adoptive lodges. These flourished and gained steadily in both numbers and influence until, in 1774, the Grand Orient of France established the Rite of Adoption, and set forth rules and regulations for its government. Among other requirements was one that each lodge should be placed under the charge and held under the sanction and warrant of some regularly constituted Masonic lodge, whose master, or his deputy, should be the presiding officer, assisted by a woman president or mistress. We are unable to learn whether the ritual used from 1730 was continued in use, or a new one adopted. It is probable that the earlier ritual at least furnished the basis for the later work, which consisted of four degrees, viz.:

The first, or apprentice degree, was introductory in its character, in which the candidate was prepared to appreciate the emblematic lessons inculcated in the degrees that were to follow.

The second, or companion degree, represented emblematically, in its ceremony of initiation, the temptation in Eden, and, in the lecture, or catechism (of which there was one to each degree), the candidate was reminded of the unhappy results of woman's first sin, culminating in the universal deluge.

The third, or mistress degree, was based upon the legend of the building of Babel's tower, the confusion of tongues, and

the dispersion of the human race. This was made to symbolize a badly regulated lodge, in which disorder and confusion reigned, while the ladder of Jacob was introduced to represent the various virtues which a Mason should possess, and the concord and obedience that should exist in a well regulated lodge.

The fourth, or perfect mistress degree, was founded upon the passage of the children of Israel through the wilderness, which was made to symbolize the passage of men and women through this to another and better world, and the officers represented Moses, Aaron, and other characters in that history.

There is no evidence, so far as known, that the French rite ever obtained in this country. A French edition of its ritual, under the title "La Vraire Maconnerie D'Adoption" (144 pp.), was printed in Philadelphia in 1768; a Spanish translation was printed in Havana in 1822, and, about 1874, Albert Pike published an English translation of it, revised and amplified, but efforts to establish lodges proved entire failures, the ritual being altogether too lengthy and sombrous to command success.

But side degrees to be conferred upon women in an informal manner, in the form of lectures, seemed to be in demand, and the demand was supplied. Under the title of "Ladies's Masonry," William Leigh, Past Grand Master of Alabama, in 1851 set forth the degree of the "Holy Virgin," and the degree of the "Heroine of Jericho." In 1866, under the title of the "Ladies' Friend," G. W. Brown, of Michigan, published the "Eastern Star," "Mason's Daughter," "Kindred Degree," "Good Samaritan," and "Heroines of Jericho." Other degrees bore the titles of "Ark and Dove," "Maids of Jerusalem," "Sweet Brier," "Daughters of Zion," "Daughters of Zelophadad," "Daughters of Bethlehem," "Cross and Crown," and "Lady of the Cross." Of the origin of these degrees little is known. The Heroines of Jericho is said to be the oldest of them all, and to have been the production of David Vinton, of Rhode Island. While these other degrees are somewhat analagous to the Eastern Star, it is not the design of the writer to attempt to set forth their various peculiarities, but to confine his history to the Eastern Star.

If confidence could be placed in certain statements of Rob Morris, whose labors in bringing the Order into prominence exceed those of any other person, we could easily ascertain the

truth as to its origin. But these statements are made without corroborative proof, and have been contradicted by the brother himself. In "A Monument of Gratitude" (1884), Brother Morris said:

"Some writers have fallen into the error of placing the introduction of the Eastern Star as far back as 1775, and this they gather from my work, 'Lights and Shadows of Freemasonry,' published in 1852. What I intended to say in that book was that the French officers introduced Adoptive Masonry into the colonies in 1775, but nothing like the degree called the Eastern Star, which is strictly my own origination. By the aid of my papers, and the memory of Mrs. Morris, I recall even the trivial occurrences connected with the work—how I hesitated for a theme, how I dallied over a name, how I wrought face to face with the clock that I might keep my drama within due limits of time, etc. The name was first settled upon, the Eastern Star. Next the number of points, five, to correspond with the emblem on the masters' carpet. This is the pentagon, 'the signet of King Solomon,' and eminently proper to Adoptive Masonry."

What Brother Morris did say in "Lights and Shadows" was, in part, as follows:

"The five androgynous degrees, combined under the above title (the Eastern Star degrees), are supposed to have been introduced into this country by the French officers who assisted our government during the struggle for liberty. The titles, Jephthah's Daughter, Ruth, Esther, Martha and Electa, sufficiently denote the histories comprehended in the degrees. . . . The following extracts from the published ritual, translated into English, are in point: 'The sisterhood of the Eastern Star is manifest to the world by its adoring virtues—five. Honor in bright loneliness is the sanctity and moral guarantee of all the obligations of the Eastern Star. This is read by the enlightened in the cabalistic motto of the Order. Upon that foundation (honor) stands the following pillars:—to be true; to be aiding; to be counseling; to be loving; to be secret; to be the servant of Jesus Christ. Sweet in its fragrance is the memory of the worthy dead. It comes *up* from the recollection of happy hours passed in their companionship; it comes *down* in faith's joyful anticipations of reunion in the

home of the Saviour. The members of the Eastern Star will follow to the grave's brink the forms of those who have preceded them to a world of glory.' . . . The following verses are offered by the writer as an humble testimonial of gratitude to those who kindly instructed him in the mysteries of these beautiful degrees."

Whether this can be explained as meaning what Brother Morris said he intended to say, I leave to my readers to judge. It will be noted that he makes an extract, translated into English, from a ritual which was presumably, from his previous statement, in the French language, and it is certain that the quotation is not embodied in any ritual now known to exist, except that in the Thesauros there appears to be a reference to, and amplification of, a portion of it.

In an open letter, dated Lagrange, Kentucky, October 2, 1877, Brother Morris said:

"I am justified in speaking on this subject. I wrote every word of the original lectures and composed the songs. For twenty-eight years I have been communicating it as my own origination. I am the founder of the system, and no one can show any proofs of its existence prior to 1849."

And yet Brother Morris, in the *Voice of Masonry,* May, 1862, said:

"My first regular course of lectures was given in November, 1850, at Colliersville, Tennessee. . . . At Colliersville, likewise, I conferred the degrees of the Eastern Star and Good Samaritan. Both of these I had received some years before, the latter by Brother Stevens, the same who presided at my passing and raising. The restrictions under which the Eastern Star was communicated to me were 'that it should only be given to Master Masons, their wives, widows, sisters and daughters, and only when five or more ladies of the classes named were present'; these rules I have always adhered to."

In the first ritual published under the auspices of Brother Morris, The Mosaic Book, 1855, it is stated:

"In selecting some androgynous degree, extensively known, ancient in date, and ample in scope, for the basis of this rite, the choice falls, without controversy, upon the Eastern Star. For this is a degree, familiar to thousands of the most enlightened York Masons and their female relatives; established in

this country at least before 1778, and one which popularly bears the palm in point of doctrine and elegance over all others. Its scope, by the addition of a ceremonial and a few links in the chain of recognition, was broad enough to constitute a graceful and consistent system, worthy, it is believed, of the best intellect of either sex."

In the Macoy Manual, 1866, it is stated that "the Order of the Eastern Star was established in this country during the year 1778," and this statement is repeated in Adoptive Rite, 1868; but in the Macoy Ritual, 1876, it is changed to read "during the year 1850." In Adoptive Rite appears the following note: "A. O., Anno Ordinis—Year of the Order. To find this date subtract 1778 from the present year."

In the *Adopted Mason,* the organ of the American Adoptive Rite (August, 1855), of which Brother Morris was M. E. Grand Luminary, it is stated:

"We seek to effect our purpose by adapting an ancient system to a modern use. The degree upon which the American Adoptive Rite is built is very ancient, more so by far than any other, save the York Rite, and one that carries on its very face indubitable marks of antiquity. It exhibits all the furrows of age. Its voice, solemn and impressive, comes up like the deep tones of the veteran, who, from the treasures of four score, enriches the lap of youth."

In the *Adopted Mason* of January, 1856, it is stated:

"The Heroine of Jericho, which is so strangely made a standard of adoption, is in itself the offspring of the present century, and one of the youngest of the androgynous degrees, while the five degrees of the Eastern Star, the basis of the American Adoptive Rite, exhibit internal evidences of great age, and they were always considered the property of Master Masons, their wives, sisters and daughters."

In the *Voice of Masonry* of January, 1862, Brother Morris said, concerning the Order, "As to its origin we know nothing more than its opponents." Evidently the eminent phrenologist, Fowler, who read Brother Morris's head, was right when he told him, "Your memory of disconnected facts and statistics is poor."

The fact is that Brother Morris received the Eastern Star degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849.

While recognizing the abilities and labors of Brother Morris in the various branches of Masonry, and more particularly in the Eastern Star, and his many noble qualities, it must be acknowledged that, as to the history of the Order, his evidence is too conflicting to be accepted as conclusive, and we must turn to other sources of information.

The *Columbian Centinel,* published in Boston, on February 24, 1798, contained the following poem ascribed to a lady of Boston, which would indicate that something similar to the Eastern Star obtained in those days:

"A Short Address From the Mistress of St. Ann's Lodge to the Sisters Well Met.

Come Ladies fair
Within this square
Let each renew her vow.
No timid Maid
Need be afraid
Her sacred knees to bow.
Since Sheba's Queen
The first was seen

To gain this wond'rous art,
She made the vow
We all do now
And gain'd the wise King's heart.

Let none disclose
To secret foes
Our *tokens, words* or *signs;*
May *beauty* grace
Each lovely face
And *wisdom* guide our minds.

May we have *strength*
To gain at length
The heavenly Lodge above.
Brothers to meet,
Tho' none *here* greet,
There join in mutual love.

That sacred plan
Held *here* by man
As far beyond our reach,
Shall to each fair
Within this square
There love and duty teach.

In sacred love
We'll join above
The Widow's Son and Mother,
With one accord
We'll join the word
To hail each sacred Brother."

If we could accept it for what it at first appears to be, "The Thesauros of the Ancient and Honorable Order of the Eastern Star as collected and arranged by the committee, and adopted by the Supreme Council in convocation, assembled May, 1793," an octavo pamphlet of eighteen pages, the property of Brother Alonzo J. Burton, Past Grand Lecturer of New York, and the author of the Floral Work, which purports to have been "Printed for the use of the fourth division U. S. By order of the G. L. 1850," we would have conclusive evidence of the existence of the Order in this country in the eighteenth century. The writer regrets that he has been unable to obtain a sight of this pamphlet; this privilege was denied him, although he has offered to make the trip from Indianapolis to New York for the purpose of doing so, as, having seen it, he would be enabled to give affirmative testimony. A reprint, no matter how carefully made, does not enable even an expert to judge of its age or authenticity. The style of type, quality and finish of the paper, the manner of binding, the arrangement of matter on the pages, the spelling of words, and many other things would reveal, to one experienced in that line, many points that another, who was not, might overlook. However, Brother Burton has kindly furnished him a carefully edited reprint of it. Of it, he says, "I copied the work myself, not omitting a single word, nor even a punctuation mark." It purports to be the fifth edition of the work, the first printed in 1793, the third in 1819, the fourth in 1845, and the fifth in 1847. This pamphlet was purchased at a sale by Barker, 63 Bleeker street, New York, November 18, 1896, and the writer

freely admits that he knows of no motive that would induce its publication for the purpose of deception merely, and there are some internal evidences that would indicate that it may be authentic, *e. g.:* It will be noted that on the seal of the Supreme Constellation and on the Morris signet (vide illustration, facing title), there are emblems between the points of the star, but these emblems are not in any way referred to in any other ritual of the Order extant, except that in the Book of Instructions, 1861, the apron, gloves, and collar are mentioned as proper regalia to be worn by each lady. Each point of the star in the seal and signet referred to also contains a five-pointed star to which no reference is made in any other ritual, while in the Thesauros the stars are each referred to as representing something, and each of the five classes of regalia has a significance. In the signet the name in the first point is given as Jephthah's Daughter, as in the Thesauros, although in all the Morris rituals it is given as Adah. These variations between the seal and signet and his rituals would seem to indicate that Brother Morris, in revising the older ritual, omitted some of the emblematical teachings, but did not omit the emblems from the seal and signet.



On the other hand there are several things that would throw doubt upon the authenticity of the Thesauros, *e. g.:*

1. In it, extracts from the prefaces to the first and third editions are inserted in the fifth. The first is dated "Boston, Mass., May 17, 1793," and is signed by John Mayhew, L. R. C. Jones and Robert Lennox, and attested by James S. Morton, S. C., as "Unanimously adopted by the Supreme Council in session, at Boston, May 18, 1793." A thorough examination of the Boston newspapers of the time fails

to disclose any reference to such a meeting; the city directory of the city of Boston of that year does not show any of the persons whose names are given, and the records of the Grand Lodge of Massachusetts do not contain any of the names among the list of members of the lodges in that jurisdiction.

2. The legal money in the United States in 1793 was the present decimal system, but the "money of accounts" was in a transition state, the papers of the day giving quotations sometimes in decimal, and sometimes in sterling money. In the Thesauros it is provided "The membership fee shall not exceed ten nor be less than two shillings sterling." Is it supposable that a national body, meeting at a time when, to say the least, sterling money was passing into disuse, would have established the fee in that money, rather than in the decimal, which was the legal money, and which its members must have known would come into exclusive use very soon? In the Thesauros it is also stated:

"The districts according to the distribution of 1845 was as follows: District 1, New England and New York; District 2, New Jersey, Pennsylvania, Delaware, Maryland, Virginia; District 3, Ohio, Iowa, Michigan, Illinois, Kentucky, Mississippi; District 4, Tennessee, Arkansas, Louisiana, Missouri, Alabama, Georgia, North Carolina, South Carolina. The several Territories to accompany the States to which they are contiguous."

It will be noticed that in this distribution Indiana is omitted, while Iowa, which was then a Territory and contained but four chartered lodges, occupies the place Indiana naturally would. It is probable that in the original the contraction "Ia.," which was then a recognized designation for Indiana, was used, and that Brother Burton, thinking Iowa was meant, made his reprint to conform to his understanding. If that is the case what becomes of his assurance respecting his carefully edited reprint?

Whatever excuse there may have been for such a provision in 1793, it could certainly not have existed when the fifth edition was endorsed in 1847 "for the use of the fourth division U. S.," in a large proportion of which territory sterling money had never been used.

3. The preface to the fifth edition is dated "New York, Dec. 12, 1847," and is signed "H. H. Sandifer, Secretary." December 12, 1847, was Sunday, and neither the city directories of New York from 1840 to 1850, nor the records of the Grand Lodge of New York for the same period, display the name of H. H. Sandifer. The genealogical records in the libraries of Indianapolis and Chicago have been searched, but, although members of the Jones, Lennox, Morton and other families named have been discovered, no trace has been found of those whose names appear. The city directories of the forty principal cities in the country have been searched, but in only two of them, Indianapolis and Denver, does the name of Sandifer appear, and investigation has discovered that they are either colored people or Carolinians, with no knowledge of an Eastern branch of the family.

4. As to the orthography of such words as honor, honorable, Savior and labor, in the reprint they are all spelled without a "u." I regret that inquiry of Brother Burton upon this point has elicited no information other than that the reprint is an accurate reproduction of the original, for if the "u" is omitted it would be strong evidence that the pamphlet was not printed as early as it purports to have been.

5. The adoption of the Thesauros in 1793 is attested by James S. Morton, S. C., while the regulations provided for no such officer, the chief being Great Luminary, and the letters S. C. are specifically interpreted therein as standing for Supreme Council.

6. According to the Thesauros the Supreme Council consisted as "a Great Luminary and four Deputy Luminaries," while the committee that reported the Thesauros was composed of three members, who reported to themselves and two others!

7. The title page says "Copyright secured," without giving date of same, or stating by whom copyrighted, although the law of Congress required that both should be given, and the universal form found in all copyrighted books before the revision of the law, about 1870, was "Entered according to the act of Congress, in the District Court for the —— district of ——, by ——, 18—." I am assured by Thorvald Solberg, Register of Copyrights: "The record of copyrights in the district of Massachusetts for 1793 does not contain any entry

of Thesauros of the ancient honorable Order of the Eastern Star," and that "The indices of the copyright records of the Southern district of New York do not show any entry of the book either in 1847 or 1850."

All the facts obtainable that would throw any light upon the Thesauros have been set forth, and the reader will have to judge for himself as to what weight is to be given to it. Authentic or not, it is an interesting document, and in this history it will be further referred to.

After reviewing all the facts it must be concluded that Brother Morris did not originate the ritual of the Order, but that, receiving the degrees by communication, as above stated, and taking the ritual as used before he took up the occupation of a Masonic lecturer, he embellished and adorned it, and started the Order toward systematic organization. Certainly, as it at present exists in this country, Brother Morris was the master builder, and that ought to be enough glory, without his claiming or having ascribed to him the origination of the degree, which is still often done by those holding high official positions in the Order—even in the General Grand Chapter.

S. Baring Gould has written a very interesting volume on the myths of the middle ages, but the myths of Masonry are still awaiting the touch of a master hand. The paper, *The Eastern Star,* in its issue for December, 1900, had a communication signed "A Sister," wherein it was stated:

"Order of the Eastern Star, the English name given to Adoptive Masonry in England and this country, was introduced into this country in 1780. George Washington and Lafayette constituted the first chapter. The ritual was, however, so dramatic, and required such gorgeous robes, that it gradually lost its hold upon the people until our late brother, Robert Morris, revised the ritual, reinstituting the Order, bringing it to a point of perfection unknown in the past."

While the writer could hardly credit the statement that Washington and Lafayette had found time and opportunity, in 1780, even if they had the disposition, to introduce the English rite of adoption, he could not let such a positive statement go without investigation. Through the courtesy of Sister Ransford, the editor of *The Eastern Star,* he was furnished the address of "A Sister," who kindly responded to his inquiries,

and referred him to a "Dictionary of Masonic Lore," in the Masonic Library at Colorado Springs, Colorado, for confirmation of her assertions; but investigation failed to discover a Masonic library in that city, or any one there who had knowledge of such a book; nor could any trace of it be found by inquiry of the most noted Masonic librarians in the country. His inquiries of the brother who loaned the sister the publication brought the information that it was loaned to an unknown party. Col. Theo. H. Emmons, librarian of the Lawrence Masonic Library, probably the most complete Masonic library in the world, informs me he has never heard of a book bearing the alleged title.

Lafayette, the bearer of information of the most momentous character to Washington from France, arrived at Washington's headquarters, May 10, 1780, and remained four days, going from thence to Philadelphia to communicate with Congress, returning to Morristown, May 31, where he remained until July 22. During this time we are told that the Continental army was in a most terrible condition and suffering every privation, going often five or six days without bread and two or three days without either bread or meat, Washington saying that the men had eaten every kind of horse feed except hay. August 7 Lafayette returned to the army and occupied himself in organizing and equipping a battalion of light infantry with which he led the advance guard of the army. September 6 he participated in a council of general officers, and on the 18th went with Washington to Hartford for a conference of war; on the 25th the knowledge of Arnold's treason burst upon them, and on the 29th Lafayette sat as a member of the court-martial that condemned Andre. He was busy with military plans and operations until the army went into winter quarters in November, when he obtained leave of absence, went to Philadelphia, and remained away the balance of the year. During all this time Washington was carrying a burden of responsibility such as few men have ever borne, and was sleeplessly vigilant in his efforts to continue Clinton cooped up in New York. Can we believe that in the busy weeks when Lafayette was with the army these two men organized an Eastern Star chapter "with gorgeous robes," when the army was going half-clad in rags? Thorough in-

vestigation only confirms me in the assertion made in the first paragraph of this chapter, that the Eastern Star is the peer of any Masonic organization in the mystery surrounding its origin.

CHAPTER II.

SUPREME BODIES.

SUPREME COUNCIL NO. 1.



CCORDING to the Thesauros, the entire government of the Order was vested in the Supreme Council, which consisted of five persons "holding their stations during good behavior." It was to meet "quintennially at such times and places as may be previously designated." Through its Deputy Luminary it granted authority to confer the degrees, and provided that five or more worthy sisters might petition for a charter in the manner following:

"To the D. L. of ——— District:

"We, the undersigned members of the Ancient and Honorable Order of the Eastern Star, have seen the rays five, and are enlightened by the glory thereof. They have advocated the claims of the Order in public and in private; yielded their first fruits to charity, according to the commandment; and now that they may gain increased ability for the good work of the Order, do offer this petition, that a charter may be issued, enabling them to unite their rays into a Constellation, to be entitled the ——— Constellation, No. —, State of ———. They promise obedience to the constitutional requirements of the Order and to frame their By-Laws in accordance with the Ancient Constitution. The following officers to hold their stations until others are elected according to the Constitution and By-Laws, to wit: S. P.; V. P.; R. B.; R. O.; R. W.

"Dated at —— the —— day —— A. D.

"A, B,
"C, D, &c.

"Vouched for by N. R., A. D. L."

It was further provided that upon the receipt of the above petition "a charter will be issued under the great seal of the Supreme Council, countersigned by the Deputy Luminary in the form and style following, to-wit:

" 'Light is sorrow for the righteous, and gladness for the upright in heart.'

"To all to whom these presents shall come, the Supreme Council of the Ancient and Honorable Order of the Eastern Star sendeth light, peace and love. Know ye, that on the petition of the worthy Sisters A, B, C, D, &c., resident at F, and on the avouching of Brother G. H., acting D. L. of ——— District, who guarantees the illumination and the worthiness of the petitioners, the S. C. has granted and by these presents doth grant to the sisters aforesaid this charter, authorizing them to form a Constellation of the Eastern Star at or near the town of F, to be opened by any A. D. L., duly authorized, and to be governed by the following officers until others are regularly elected, to-wit: S. P.; V. P.; R. B.; R. O.; R. W.; R. G.; R. R.; T.; S. And we further ordain and declare that this Constellation shall be known and held as ——— Constellation No. — of the State of ——.

"Hereby authorizing the sisters aforesaid, in the capacity of a Constellation, to elect members; enact By-Laws subordinate to the Ancient Constitution of the Order; to suspend or expel unworthy members; and do such other acts and things as tend to the good of Order and the interests of the religion of Christ. They to be obedient to rule; attached, the one to the other; pure in heart and life; faithful to Him whose Star in the East they have beheld; and hospitable to all who love the truth; and so conducting, this charter to them and their successors is perpetual.

"Signed at the seat of light and authority, to wit: —— the —— day of —— A. D.

——

——— G. L.

"[Locus Sigillum.]

——— D. L.

"——— District U. S."

SUPREME CONSTELLATION.

In 1855 Rob Morris inaugurated a Supreme Constellation, claiming that "no such attempt upon a national basis has heretofore been made in America." The Mosaic Book stated that:

"The Supreme Constellation was, at the organization of the rite, a self-assumed body, and will so continue during a period sufficiently protracted to test the merits of the American Adoptive Rite, and afford experience as a basis of its improvement.

The constitution and edicts of this body constitute the supreme law of the Order, both to individual members and to Constellations; and its acts will establish precedents for the parliamentary usages, &c., of the Order."

Of this body Rob Morris was Most Enlightened Grand Luminary; Joel M. Spiller, Delphi, Indiana, Right Enlightened Deputy Grand Luminary and Grand Lecturer; Jonathan R. Neill, New York, Very Enlightened Grand Treasurer; John W. Leonard, New York, Very Enlightened Grand Secretary; and Very Enlightened Deputy Grand Luminaries were appointed as follows:

New Jersey, and pro tem. for New England—James B. Taylor, Newark.

New York—Thomas C. Edwards, Elmira.

Indiana—Joel M. Spiller, Delphi.

Iowa—L. D. Parmer, Muscatine.

Kentucky—John Scott, Flemingsburg.

Georgia—M. B. Franklin, Atlanta.

Missouri—M. J. F. Leonard, at large.

Right Eminent Deputy Grand Luminaries were also named:

Illinois, Fourth District—Harmon G. Reynolds, Knoxville.

Kentucky—James G. Gorsuch, Portland; W. C. Munger, Covington.

The form of petition for a charter, to be signed by at least five Master Masons, was as follows:

"To the M. E. Grand Luminary of the Supreme Constellation of the American Adoptive Rite:

"We, the undersigned, affiliated Master Masons, members in good standing of the lodge whose title is affixed to our names, being desirous of associating ourselves with a Constellation of the American Adoptive Rite, do pray your Most Eminent body to grant us a charter for that purpose, under the title of ———— Constellation No. —, to be holden at ———. We pledge our Masonic faith, if the prayer of our petition is granted, to submit to the requirements of the Supreme Constellation in all things relative to this rite; and should the Constellation herein prayed for fail to be organized, or at any time hereafter be dissolved, we will return the charter and hue books to the V. E. Grand Secretary."

The charter, which, together with five hue books, cost ten dollars, was lithographed in colors in the highest style of the art then known, by Sarony & Co., of New York, and is herein reproduced in *fac simile*. The significance of the emblems in the border will be found explained under the head: "The Mosaic Book."

The body of it reads as follows:

" 'We have seen His Star in the East and are come to worship.'

"In the name and by the authority of the Supreme Constellation of the American Adoptive Rite.

"To all to whom these presents may come and especially to our well beloved and enlightened Stellæ and Protectors everywhere.

GREETING.

"Whereas a petition has been presented to our M. E. Grand Luminary of the American Adoptive Rite by ——— affiliated Master Masons and members in good standing in their respective lodges residing at or near the town of ———, praying that they may be authorized to organize and work as a Constellation of the American Adoptive Rite, under the title of ——— Constellation No. —, and it appearing for the interest of Adoptive Masonry that their petition should be granted now

"Know Ye that We, the Supreme Constellation of the American Adoptive Rite, invested with full power and authority over all Stellæ and Protectors and the Supreme Court of Appeal in all cases relative to adoption, do hereby authorize and empower our well beloved and enlightened Pillars ——— Heleon; ——— Philomath; ——— Verger; ——— Herald, and ——— Warder, to open and hold a Constellation by the name of ——— Constellation No. —, the said Constellation to be holden at ——— or within five miles of the same. And we do likewise authorize our said Pillars to associate with them in the work and discipline of Adoption in said Constellation the following Correspondents to-wit: ——— Luna, ——— Flora, ——— Hebe, ——— Thetis and ——— Areme. And we do further authorize and empower our said Pillars to confer the five degrees of the American Adoptive Rite, according to the ceremonial and lectures approved by the Supreme



CONSTELLATION CHARTER

Constellation, upon all worthy applicants possessing the constitutional qualifications for the same. And we do further authorize and empower our said Pillars, and their legal successors in office, to hear all and singular matters and things relative to the American Adoptive Rite, within the jurisdiction of said Constellation.

"And lastly we do further authorize, empower and direct our said well beloved and enlightened Pillars to elect and reject applicants at their discretion; to elect and instruct their successors in office subject to our approval and confirmation, and to perform all matters and things pertaining to and provided in the American Adoptive Rite.

"Provided always that the above named Pillars and their successors do pay, and cause to be paid, due respect and obedience to the M. E. Supreme Constellation of the American Adoptive Rite, and to the by-laws, rules, regulations and edicts thereof, otherwise this charter to be of no force or virtue.

"Given under the hands of our Grand Officers and the seal of our Supreme Constellation at the City of ———, this ——— day of ———, Anno Domini 18—.

"——— Grand Luminary.

"——— Grand Secretary."

A Constellation was composed of five or more of each sex, but no more than twenty-five of each sex, in addition to the Pillars and Correspondents, could be members of the same Constellation at the same time, but two or more Constellations could be connected with the same lodge. Vigorous work was done in disposing of charters, so that by December 25, 1855, seventy-five had been granted, as follows:

Alabama—Venus No. 11, New Market.

Arkansas—Evening Star No. 16, Morristown.

California—Morning Star No. 44, Grass Valley; Orion No. 57, Mariposa.

Connecticut—Morning Star No. 48, Fair Haven.

Florida—Electa No. 11, Tallahassee; Flora No. 21, Uchee Anna.

Georgia—Virgo No. 4, Woodstock; Magnolia No. 5, Hillsboro; Rose No. 39, Whitesville; Electa No. 58, Cedartown.

Indiana—White Rose No. 3, Crown Point; Jessamine No. 8, Moore's Hill; Cassiopeia No. 28, Cambridge City; North

Salem No. 36, North Salem; New Albany No. 160, New Albany; Newman No. 161, Milton.

Illinois—Griggsville No. 10, Griggsville; Orion No. 15, Sycamore; Flora No. 18, Pecatonica; Pittsfield No. 56, Pittsfield; Friendship No. 65, Knoxville; Rose of Sharon No. 67, Tipton.

Iowa—Electa Morris No. 66, Muscatine; Violet No. 68, Iowa City.

Kentucky—Purity No. 1, Lodge; Vesta No. 7, Burlington; Covington No. 60, Covington.

Louisiana—Cassiopeia No. 32, Lisbon.

Maine—Moriah No. 19, Denmark; Corona No. 22, Waterville.

Michigan—Buchanan No. 20, Buchanan; Western Star No. 61, Litchfield.

Missouri—Flora No. 13, New Madrid; Hesperus No. 17, Charlestown; Lyra No. 24, Arcadia; Morning Star No. 25, Caledonia; Cassiopeia No. 26, Potosi; Eastern Star No. 30, Frederickstown; Evening Star No. 31, Franklin; Western Star No. 33, Pauldingville; Prudence No. 34, Marthasville; Pleiades No. 37, Mexico; Mary Washington No. 38, Florida; Martha No. 40, Madison; Robert Burns No. 42, Fulton; Astrea No. 43, Fayette; Rob Morris No. 45, Spring Hill; Esther No. 46, Pattonburg; Ruth No. 47, Gallatin; Nannie No. 49, Windsor City; Mary Anna No. 50, Roanoke; Mary Washington No. 52, Haynesville; Martha Washington No. 54, Richmond; Rose No. 59, Clinton; Louisa No. 162, Dekalb; Lucinda No. 164, Ridgeley; Hebe No. 167, Rochester; Lafayette No. 168, Palmyra; Hannah No. 169, Trenton.

Mississippi—Concordia No. 6, Tallaloosa; Ripley No. 41, Ripley; Hebron No. 55, Hebron.

New York—Orion No. 9, Evans; Purity No. 27, Spencer; Speedsville No. 29, Speedsville.

North Carolina—Hookerton No. 63, Hookerton.

Pennsylvania—Towanda No. 166, Towanda.

Texas—Lavacia No. 23, Hallettsville; Lily No. 35, Sabine Pass; Pleiades No. 51, Texana; Mount Horeb No. 165, Gabriel Mills.

Vermont—Irene No. 53, Swanton Falls.

Wisconsin—Lake Mills No. 171, Lake Mills.

Some time in 1857 James B. Taylor succeeded to the office of V. E. Grand Secretary; and, in all, nearly three hundred Constellations were organized, the records of which are not at hand, but they included in addition to those named above:

Mendias No. 1, Wyandotte, Kansas, July 28, 1856; Alpha No. 1, New London, Connecticut, chartered January 15, 1857, organized March 9; Acacia, Clifton, Tennessee; Decatur, Indiana, 1866, and Stevenson, Alabama.

SUPREME COUNCIL NO. 2.

It was claimed by the members of the Supreme Constellation that Brother Morris pledged himself to desist conferring the Eastern Star degree, except in Constellations, but that within two weeks after making this pledge he issued a circular, which he sent over the country, offering to forward to any Master Mason in good standing the necessary information to enable him to confer the degree, upon his remitting to him a fee of three dollars, and that the Supreme Constellation, on discovering what it deemed to be a lack of good faith on the part of the M. E. Grand Luminary, repudiated him, and attempted a reorganization under the name of Supreme Council of the Ancient Rite of Adoptive Masonry for North America, and adopted rituals adapted from an European system, in which there were two branches, consisting of Constellations and Temples of Enlightenment. In justice to Brother Morris it should be mentioned that the Mosaic Book, which was the ritual of the Supreme Constellation, specifically stated that "the inherent right which Master Masons possessed to communicate the degree remains forever unchanged, nor does the Supreme Constellation presume to interfere with it." Of the Supreme Council, James B. Taylor became Grand Secretary. If the Supreme Constellation was a self-perpetuating body, the Supreme Council was more. Not only was it self-perpetuating, but its membership was unknown to any but the chosen few, and all communication with it had to be through the Grand Secretary, who would not even disclose the number and location of its subordinate bodies. Although it attempted to maintain an existence as late as 1876, it is not believed that it really had any substantial being.

EASTERN STAR FAMILIES.

Upon the disruption of the Supreme Constellation the records and seal remained in the hands of the former V. E. Grand Secretary, but the supply of very elaborately lithographed charters was in the possession of Brother Morris, who, in 1860, set about organizing families of the Eastern Star, issuing to them charters of the old form, the reason for which he gave as follows:

"The use of the old form of charter is continued, although the association governed by the Supreme Constellation has ceased to exist. This is done to show that the two systems of 'Constellations' and 'Families' are identical in spirit, the latter having taken the place of the former. It serves further to show that the thousands of ladies who were introduced to the advantage of Adoptive Masonry under the former system retain their privileges under the latter."

In the Family, under this charter, Heleon was Patron; Philomath, Conductor; Verger, Treasurer; Herald, Recorder; Warder, Watchman; Luna, Patroness; Flora, Conductress. Under this system, if it can be called a system, the charter was signed by Rob Morris as M. E. Grand Luminary, and, concerning the signature of the V. E. Grand Secretary, it was stated:

"The Recorder of the Family is authorized to sign his name as Grand Secretary at the bottom of the charter, adding 'p. t.' (*pro tempore*) to his signature."

And it was required that

"The names of all ladies and gentlemen receiving the degree in the Family . . . must be entered on the records by the Recorder, and certified lists promptly forwarded to the Grand Patron."

From the above it will be seen that there was really no organization; that the only head was Brother Morris, and that there was little or no cohesiveness to the Order. Something over one hundred Families were organized between 1860 and 1867, but no complete record of them has been preserved, if one was ever made.

I know of only the following: Rose of Sharon No. 4, "held at T. B. Dunigan's House," Annapolis, Indiana, organized January 15, 1861; Plymouth No. 41, Plymouth, In-

diana, organized June 25, 1864; Friendship No. 103, Brooklyn, New York, organized January 25, 1866; Sunbeam No. 83, Mt. Vernon, Indiana, organized April 19, 1866; Miriam No. 111, Chicago, Illinois, organized October 6, 1866; Rob Morris No. 100, Rochester, Indiana, organized December 20, 1866; Orion No. 102, Rensselaer, Indiana, organized February 27, 1867; and families of Davenport, Iowa; Wyoming, Illinois, and Hazleton, Indiana, the numbers and dates of organization of which are unknown. The numbers, it will be seen, are no guide as to order of organization.

SUPREME GRAND CHAPTER.

In 1868 Brother Morris resolved to devote the balance of his life to Masonic explorations in the Holy Land, and, as was claimed by Robert Macoy, of New York, turned over to him the prerogatives he had assumed in the Order. Previous to this, in 1866, Brother Macoy had arranged a Manual of the Order of the Eastern Star, which was published by the Masonic Publishing and Manufacturing Company, *and was not copyrighted;* in this he styled himself "National Grand Secretary." Brother Macoy attempted to keep up the semblance of a supreme body, calling the same a Supreme Grand Chapter, of which he styled himself, in the Adoptive Rite, copyrighted and published by the Masonic Publishing and Manufacturing Company of New York, in which he was a partner, the "Grand Secretary." This title he retained in published rituals emanating from that company up to 1876, when he assumed the title of "Supreme Grand Patron."

Petitions for charters, as prescribed in Adoptive Rite, were addressed to the M. E. Grand Patron of the Supreme Grand Chapter of the Adoptive Rite of the Order of the Eastern Star, and the charters issued were in the following form:

"ORDER OF THE EASTERN STAR.

" 'We have seen His Star in the East and are come to worship Him.'

"To all to whom these presents may come—Greeting:

"In the name and by the authority of the Supreme Grand Chapter of the Adoptive Rite, known by the distinctive title of the Order of the Eastern Star. Whereas, a petition has been presented to us by Sisters ———, who, having received, in a legal manner, all the degrees of the Order, and being the

——— of Master Masons in good standing in their respective lodges, praying for a warrant authorizing them to establish a Chapter of the Order of the Eastern Star, under the title of ——— Chapter No. —, to be held in ———, County of ———, State of ———, and it appearing for the interest of the Adoptive Rite that their petition should be granted;

"Know ye, that we, the M. E. Grand Patron and Grand Secretary, by authority of the Constitution of the Supreme Grand Chapter, do hereby grant the prayer of said petitioners, and, that the organization may be complete, do appoint Brother ———, a Master Mason, Worthy Patron; Sister ———, Worthy Matron, and Sister ———, Associate Matron, of said Chapter.

"And we do further authorize and empower our said Patron and sisters to confer the five degrees of the Adoptive Rite, according to the ceremonial and lectures approved by the Supreme Grand Chapter, upon all worthy applicants possessing the constitutional qualifications for the same. And we do further authorize and empower our said sisters, and their legal successors, to do and perform all and singular matters and things relative to the Adoptive Rite within the jurisdiction of said chapter. And they are further authorized to elect and reject applicants at their discretion; by and with the consent and assistance of a majority of the members of the said Chapter present upon such occasions, duly summoned, to elect and install the officers of the said Chapter, as vacancies may happen, in manner and form as is or may be prescribed by the Constitution of the Supreme Grand Chapter.



"Given under our hands and the seal of the Supreme Grand Chapter, this — day of —— in the year of our Lord one thousand eight hundred and —.

———

"M. E. Grand Patron.

———

"Grand Secretary."

These charters were issued for some seven hundred chapters, located in part as follows:

Alabama	1	Minnesota	11
Arkansas	5	Nevada	1
California	11	Nebraska	12
Colorado	2	New Hampshire	4
Connecticut	12	New Jersey	5
Dakotah	2	New York	20
District of Columbia	1	North Carolina	12
Florida	1	Oregon	4
Illinois	181	Ohio	1
Indiana	25	Pennsylvania	3
Iowa	54	South Carolina	9
Kansas	82	Texas	8
Kentucky	2	Tennessee	3
Massachusetts	5	Virginia	2
Michigan	2	Vermont	6
Mississippi	7	Wisconsin	1
Missouri	144	Washington Territory	1
Maine	1		
Total			641

The foreign market was also cultivated, as will appear from the following:

"In 1868, Bro. Andres Cassard, with authenticated powers as Deputy Grand Patron for the South American countries, made an extended tour through Havana, Cuba, New Grenada, Venezuela, Chili, Uruguay, Brazil, portions of Mexico, and other parts of South America, where he successfully established many chapters. . . . Through the active exertions of Bro. Henry J. Shields, Deputy Grand Patron for England, Ireland and Scotland, three chapters have been organized."—*Robert Macoy's Report on Correspondence, Grand Chapter of New York,* 1876.

"On the 8th of March last (1877), Bro. Andres Cassard appointed, with our concurrence, Dr. David E. Dudley, a Deputy Grand Patron, with ample authority to confer the degrees upon worthy and qualified persons, and establish chapters in Egypt, China, Japan, Philippine Islands, Singapore, Calcutta, Bombay, and several of the chief towns on the island of Java."—*Robert Macoy's Correspondence Report, Grand Chapter of New York,* 1877.

In Macoy's Standard it is asserted:

"More than fifty Chapters were organized by Brother Andres Cassard, Associate Grand Patron, in Cuba, Mexico, Central and South America, in 1871."

While Edward O. Jenkins was Grand Patron of New York (1871), as well as before and subsequent to that time, he signed charters in blank, as M. E. Grand Patron, which were countersigned by Brother Macoy as Grand Secretary, who disposed of them, sometimes through his agents, who were styled Deputy Grand Patrons, and whom he appointed for different States, and supplied with blank charters, rituals, and other supplies, and who, in some instances, traveled constantly, and did a flourishing business. At other times he sold them directly to petitioners at from ten to thirty dollars each. The charters signed by Brother Jenkins were sold as late as 1873. Not desiring to do injustice to any one, even by implication, I quote from a letter of Brother Jenkins:

"All business matters were attended to by the Grand Secretary, Robert Macoy. I never received one penny in any shape or form for charters, or anything else, nor desired to."

Subsequently, as early as 1876, and as late as 1880, the charters were signed by Brother Macoy as M. E. Grand Patron and Rob Morris as Grand Secretary, but on most of them the name of Rob Morris was in the disguised handwriting of Brother Macoy.

In 1879 and 1880 the Grand Chapter of New York issued three charters, on the blank forms of the Supreme Grand Chapter, to Alpha Chapter No. 1, located at Baltimore, Maryland; Arcadia Chapter No. 3, Bowling Green, Kentucky, and Alpha Chapter No. 1, located at Laramie, Wyoming, which are believed to be the only instances in which a State Grand Chapter his issued a charter for the organization of a Chapter outside its territorial jurisdiction, with the exception of Mississippi, which chartered a Chapter in Florida, 1876, previous to the organization of the General Grand Chapter, and California, which has chartered Chapters in Nevada, the General Grand Chapter having turned the three Chapters chartered by it in that state over to the care of the Grand Chapter of California. This was three years subsequent to the organization of the General Grand Chapter, which has jurisdiction over all terri-

tory not within the immediate jurisdiction of some Grand Chapter. These charters were filled up in the handwriting of Brother Macoy.

According to Brother Macoy, the Constitution of the Supreme Grand Chapter was never printed, and the only indication we have that such a document existed is found in the Proceedings of the Grand Chapter of Indiana at its meeting for organization, in which appear some "Extracts from the Constitution of the Supreme Grand Chapter, United States, Order of the Eastern Star." It will be noticed that this publication was in 1874, a year after the alleged organization of the Supreme Council No. 3, in provisional form, and the extracts were undoubtedly furnished to Brother Leach, who was the deputy of Brother Macoy, and who was chosen the first Grand Patron of Indiana, by Brother Macoy himself. The efforts made by the officers of Grand Chapters to obtain copies of the entire document met with failure; and it is evident that the existence of the Supreme Grand Chapter was purely imaginary, the whole work, authority and emoluments being done and enjoyed by Brother Macoy. These extracts were as follows:

"PREAMBLE.

"To give cosmopolitan extension and practical uniformity to that branch of the Adoptive Rite which is embodied under the title of the Eastern Star; to redeem it from the hands of empirics and irresponsible persons; and that its scriptural and traditional landmarks may be rendered more attractive and better understood; the Chapter Order of the Eastern Star, is hereby established under the following constitution:

"CONSTITUTION.

"Article I. Primary Source of Government.

"Section 1. The primary source of government of the Chapter Order of the Eastern Star, rests in the Supreme Grand Chapter of the United States, whose times and place of meeting are regulated at the Grand Assemblages.

"MEETINGS.

"Sec. 2. The meeting of the Supreme Grand Chapter shall occur triennially, on the first Monday in September, at such place as may be designated at a previous meeting. At

such meeting all the affairs of the Adoptive Rite shall be regulated, its rituals revised whenever experience renders it expedient, its officers elected and installed, and measures taken suitable to the dignity and importance of the Order for its dissemination into all parts of the country.

"Article II. State Grand Chapters.

"Sec. 5. In each State jurisdiction, when not less than five Chapters are regularly at work, a Grand Chapter may be organized by the concurrence of the representatives of five such Chapters of the Order.

* * * * * * * *

"Sec. 10. The rituals to be used under authority of the Supreme Grand Chapter shall be those now in use, prepared under the supervision of the Supreme Grand Secretary, and no changes, additions or emendations shall be made, except by the direct authority of the Supreme Grand Chapter, in regular convention assembled.

"CHARTERS, RITUALS, ETC.

"Sec. 11. Charters shall be issued, rituals distributed, and the general direction of the Order exercised during the recess of the assemblages of the Supreme Grand Chapter, by order of the M. E. Grand Patron, through the Grand Secretary."

At the time of the publication of these extracts Brother Macoy was acting as chairman of a committee of the Grand Chapter of New York to revise the ritual, in violation of the tenth section. Evidently he did not deem it of any force.

SUPREME COUNCIL NO. 3.

June 14, 1873, there was a meeting in New York for the purpose of forming the General Grand Council of Royal and Select Masters, at which there were in attendance several brethren interested in the Eastern Star, and, at a conference held by them, preliminary steps were taken looking to the organization of a Supreme Grand Council of the Order for the world, and a provisional organization was had, with Robert Macoy as Supreme Grand Patron; Frances E. Johnson, of New York, Supreme Grand Matron; Andres Cassard, Associate Supreme Grand Patron; John L. Power, of Mississippi, Deputy Supreme Grand Patron; Laura L. Burton, of Missis-

sippi, Deputy Supreme Grand Matron; W. A. Prall, of Missouri, Supreme Treasurer; Rob Morris, Supreme Recorder; P. M. Savery, of Mississippi, Supreme Inspector. Other officers included E. E. Edminston, of Tennessee, and Julian K. Larke, of New York. Concerning this provisional organization Brother Savery said, in 1875:

"The committee on constitution and regulations were to report at an adjourned meeting to be held in New York in September, in 1873. . . . As the committee failed to report, the provisional Grand Council was, at New Orleans, December, 1874 (the time and place at which the organization was to have been completed), pronounced dead."

Brother Power, Grand Patron of Mississippi, March 12, 1875, said:

"I have the honor to be Deputy Supreme Patron for all this continent, and as I see no prospect of ever having a meeting of the Supreme Council . . . I consider myself *functus officio*. Indeed, the matter of dissolving the Supreme Grand Council was discussed and agreed upon in New Orleans in December last by several whose names figure in the organization of 1873."

That no attempt was made to give Brother Macoy even the semblance of authority, until after the question of organizing a legitimate governing body for the Order was raised, is evident from the fact that, in an article emanating from him in 1878, it is stated:

"The appointment of Supreme Patron was conferred at a convention of delegates from several states, held in the city of New York, June 14, 1873, by unanimous election, letters patent, and subsequent installation."

The "subsequent installation," as appears by the same article, was not because he had been elected "at a convention of delegates," but by authority of a letter from Rob Morris, dated Lagrange, Kentucky, April 29, 1875, addressed to Prof. Andres Cassard, New York, authorizing him to install "Very Illustrious Robert Macoy as my successor in the position of Supreme Patron of the World, Adoptive Rite," which it was claimed was done May 3, 1875, nine months after the beginning of the movement to organize a legitimate governing body.

During this period the laws and jurisprudence of the Order were in a chaotic condition. There was no written law, outside the little contained in the ritual then in use, and this lack had given rise to various modes of action on the same subject. It was almost the universal rule that "males" should pay at least double the fees and dues that "females" did. Notwithstanding this, there was, with many, a disposition to deprive them of any rights in a Chapter. A considerable number of sisters insisted that they should not vote, either on petitions or for officers, and the exercise of what he deemed his right to the ballot by the writer, in December, 1873, created some discussion, and when the Grand Chapter of Indiana was organized, in May, 1874, sixteen so-called landmarks were incorporated into its constitution, fifteen of which were reproduced, with slight verbal changes, from the ritual then in use (Adoptive Rite), while a sixteenth was added, as follows:

"Master Masons, when admitted to membership, shall have all the rights and privileges of the Chapter when convened, except that of balloting for candidates, for membership, and voting for officers."

This was adopted by a vote of twenty-three to five. This was the fuse that started the fire that resulted in the total destruction of the Supreme Grand Chapter and Brother Macoy's control of the Order. Through the *Masonic Advocate* and other journals I made direct assault upon the alleged landmark. In another section of the constitution it was required that "Every member present must vote" on petitions. The inconsistency of the two provisions was pointed out. With no laws accessible I obtained the addresses of those active in the work in other States and opened correspondence with some twenty of them, asking if they knew of any landmark or law depriving the brethren of the right to vote on any subject, and answers from Massachusetts to Oregon, from New Hampshire to Alabama, were that no such law was known.

GENERAL GRAND CHAPTER.

The first definite proposition to strike at the root of the matter, and put everything upon a reasonable basis by forming a legitimate supreme body, was made by me in the *New York Courier* of August 30, 1874, as follows:

"Two things, it seems to me, are needed immediately: first, a Supreme Grand Chapter composed of representatives from the several Grand Chapters; second, revision and general boiling down and finishing up of the ritual, which is now defective, both in style and language. Let us all buckle on our armor, and enter in earnest on the work of improving and extending the Order, and a very few years will place it in a very enviable position. But as long as it is made merchandise of by any one, to gain a livelihood, and persons are put in positions of honor and trust, not because they are qualified for them, but simply because they are not able to make a living otherwise, they will, like Othello, soon find their occupation gone; it will drag out a miserable existence for a time, and finally fall to the ground of its own weight."

Beginning in October, 1874, the writer contributed regularly to the *Masonic Advocate* of Indianapolis communications relative to the Order, and, filled with the zeal and fire of youth, he wrote some very pointed articles relative to its needs and management. It was a time when the future of the Order could be made or marred very easily, and although the judgment of his maturer years cannot fully approve the strong language employed in clothing his thoughts, he recognizes the fact that had he not pursued the course he did the subsequent history of the Order might have been far different from the brilliant record of the last third of a century.



"Young and of small experience."

His contributions were not appreciated by all; among those by whom they were not was the Grand Patron of Indiana, who, in his address to the Grand Chapter in 1875, said:

"It has been suggested that the ritual should be revised for the reason that it is a *botch and disconnected and ungrammatical.* It is a little singular that all the intelligent men who

have received and worked the ritual have failed to make the discovery, and it has been left to Indiana in the seventy-fifth year of the nineteenth century to furnish the man, who, though young and of small experience, makes the remarkable discovery, and suggests the remedy."

At its meeting in 1875 the Grand Chapter of Indiana, its members being ignorant of the true status of the Supreme Grand Chapter, adopted the following:

"*Resolved,* That this Grand Chapter will not declare her independence of the Supreme Grand Chapter, but we hereby empower the Worthy Grand Patron, so soon as fraternal relations have been established with four or more State Grand Chapters, to join with them in a request to the officers of the Supreme Grand Chapter to convene the same immediately and perfect its organization, and on failure or neglect to do so, to call a general convention for the good of the Order, to form a General Grand Chapter of the Eastern Star."

At its organization, October 13, 1875, the Grand Chapter of Missouri adopted this resolution *verbatim,* but no action was taken under it by either grand body. The Grand Patron of Missouri wrote me concerning it:

"I cannot, and with present purpose, will not join in any such request, thereby recognizing the *existence* of what does *not exist.* . . . The thing *called a S. G. C. is a myth.*"

The writer of this history from 1874 to 1876 carried on an extensive correspondence with sisters and brothers prominent in the work of the Order in the several States, agitating the question of organizing a legitimate supreme body. P. M. Savery, Grand Lecturer of Mississippi, under date of June 26, 1875, said:

"Dear Brother Engle: Yours of 24th to hand and its contents noted. There has never been a Supreme Grand Chapter or Council of the Order of Adoptive Rite, or of the Eastern Star, *de facto.* . . . The Grand Chapter of Mississippi will meet at Tupelo on 14th of July next. I do not desire to bring up the subject (of forming a representative Supreme Grand Chapter) before them, but presume Brother Power, Grand Patron, will do so, if you request it—which you write you have done."

J. L. Power, Grand Patron, in a letter dated July 7, 1875, said:

"Dear Brother Engle: Your favors of the 9th and 24th ult. duly received. Have been absent, hence delay in answering. . . . Our Eastern Star Grand Chapter meets on the 14th inst. It is my purpose to recommend action looking to the formation of a Supreme Grand Chapter—a legitimate Grand Body—that shall meet triennially, or as may be agreed upon. Your letter on the subject is most opportune."

In harmony with these letters, the recommendation was made by the Grand Patron, and, the matter being referred to a special committee, of which Brother Savery was chairman, the Grand Chapter adopted the following:

"WHEREAS, We deem uniformity of ritual and lectures essential to the present and future prosperity of the Order; therefore, we respectfully recommend that a committee, consisting of seven members of this Grand Chapter, of which committee the Grand Patron and Grand Matron shall be members, shall be appointed to confer with like committees that may hereafter be appointed by other Grand Chapters of the Order in the United States, or elsewhere, whose duty it shall be to take under advisement, and present, if practicable, some feasible and judicious plan for the organization of a Supreme Grand Chapter; which said supreme body shall, when organized and recognized by two-thirds of the Grand Chapters in the United States, have absolute and supreme control over the ritual and lectures of the Adoptive Rite. We also recommend that said committee shall be the accredited delegates from this Grand Jurisdiction to a convention of the Order wheresoever and whensoever convened, and they shall have all power and authority to do any and all acts necessary and lawful to be done in the premises; and they shall report their doings to this Grand Chapter at each annual grand convocation."

My correspondence with John M. Mayhew, Grand Patron of New Jersey, commenced in February, 1875, and in his fourth letter, dated August 21, following, he said:

"I look forward with considerable anxiety to the time when a supreme body shall be organized, under whose authority alone a ritual and other ceremonies and form of documents of the Order shall be published, and from whom alone all such

documents shall be procured. . . . I am in hopes of receiving communications from Mississippi and Indiana on the subject before our Grand Chapter meets on October 13th."

And in his next letter, August 29th, he said:

"Brother Engle: . . . Your letter conveys some glad information, viz: That the subject of a Supreme Grand Chapter is to come before the Grand Chapter of California in October. I shall also embody the subject in my address to our Grand Chapter. I am, however, in hopes that I shall receive something official from Mississippi in season. Can you assist me in the matter by writing them?"

Subsequent letters discussed details of plans, and, in accordance with his letters, he presented the matter to the Grand Chapter at its meeting, October 13, 1875, and the following was adopted:

"*Resolved,* That five delegates be selected to represent this Grand Chapter at any meeting or convention that may be called for the purpose of organizing a Supreme Grand Chapter of the Order of the Eastern Star."

My correspondence with George J. Hobe, Grand Patron of California, began in February, 1875, and in his ninth letter, dated August 18, 1875, he wrote:

"I am in receipt of yours of the 10th and 12th of July, as also the August number of the *Masonic Advocate,* for which many thanks. I see by the *Advocate* that Mississippi has taken the initiatory step toward forming the so-called Supreme Grand Chapter of the United States. If we should receive a communication from them before the session of our Grand Chapter, October 18th, it will, of course, come up in its regular order; if not, I think I shall bring it before them myself."

Which he did, and at its meeting at Vallejo, October 19, 1875, the following was adopted:

"*Resolved,* That the Grand Chapter constitute a committee of seven, of which the Worthy Grand Patron and Worthy Grand Matron shall be members, to confer with like committees that may hereafter be appointed by the other Grand Chapters of the Order of the United States. It shall be their duty to take under advisement, and present, if practicable, some feasible and judicious plan for the organization of a Supreme Grand Chapter, which supreme body shall, when organized

and recognized by two-thirds of the Grand Chapters of the Order in the United States, have absolute and supreme control over the ritual and lectures of the Order.

"*Resolved,* That said committee be the accredited delegates from this Grand Jurisdiction to a convention of the Order wheresoever and whenever convened, have power to do any and all acts necessary and lawful to be done in the premises, and report their doings to this Grand Chapter at each annual communication.

"*Resolved,* That the Grand Patron be requested to submit, or cause to be submitted, the action of this Grand Chapter to each and all sister Grand Chapters in the United States, and respectfully solicit their zealous co-operation."

At a meeting of the Grand Chapter of Indiana, in April, 1876, the Grand Patron said, in his address:

"Several of the State Grand Chapters have passed similar resolutions to the one adopted by our Grand Chapter upon the subject of a Supreme Grand Chapter. As no definite action, however, has been taken upon this subject, I would recommend the repeal of the aforesaid resolution, and that you, by suitable action, fix a time, select a place, declare who shall be entitled to seats in the proposed Supreme Grand Chapter, and invite all other State Grand Chapters to unite with you in the work. The first Wednesday in November, and Indianapolis, would be a suitable time and place, in my judgment."

In pursuance of this recommendation the following was adopted:

"WHEREAS, Uniformnity of work, modes of recognition, and regulations governing eligibility to membership are not only desirable, but absolutely necessary to the permanent growth and prosperity of our Order, now so rapidly increasing in numbers, and advancing in the estimation of the Masonic fraternity; and

"WHEREAS, Several Grand Chapters, recognizing this necessity, have appointed committees to represent and act for them in a convention to be thereafter called to organize such a body, but have failed to take any steps which will lead to the calling of such a convention, and this Grand Chapter, realizing the importance of speedy and definite action which will lead to so desirable an end; therefore, be it

"*Resolved,* That all Grand Chapters of the Order be invited and requested to appoint seven delegates, of which the Grand Patron and Grand Matron shall be *ex-officio* two, with full power to do any and all acts necessary to be done in the premises, for and in behalf of their respective Grand Chapters, to meet in convention for the purpose of organizing a Supreme Chapter, at Indianapolis, at 10 o'clock on Wednesday, the 8th day of November next.

"*Resolved,* That the Grand Patron appoint a committee of three brothers and two sisters to act in conjunction with the Grand Patron and Grand Matron, as delegates from this Grand Chapter to such convention.

"*Resolved,* That the said delegates be appointed the committee of this Grand Chapter to submit a copy of the foregoing preamble and resolutions to all sister Grand Chapters, and request their prompt and zealous co-operation.

"*Resolved,* That said committee be instructed to make all preliminary arrangements necessary for the accommodation of said convention.

"*Resolved,* That the necessary expenses of the said committee, not to exceed one hundred dollars, be paid out of the grand treasury: provided, no part thereof shall be expended for mileage."

The Grand Chapter of Nebraska, on June 19, 1876, elected delegates to the convention, with full power to act for it.

At its meeting in Chicago, October 4, 1876, the Grand Chapter of Illinois accepted the invitation of the Grand Chapter of Indiana and elected four delegates to represent it.

The Grand Chapter of Missouri, at its meeting in St. Louis, October 9, 1876, resolved to accept the invitation, and appointed seven delegates to represent it.

New Jersey supplemented her former action on October 11, 1876, by accepting the invitation, and elected seven delegates to represent the Grand Chapter.

And on October 17, 1876, the Grand Chapter of California took additional action, as follows:

"*Resolved,* That this grand body cordially accepts the invitation of the Grand Chapter of Indiana to send seven delegates to a Supreme Grand Chapter to be holden in the city of Indianapolis in November next.

"*Resolved,* That the delegates present at such grand council cast the votes of absentees."

As the original date fixed for the assembling of the convention was very near the date of the presidential election, it was concluded to postpone it one week, and notice to that effect was issued by the delegates from Indiana. On November 15 the convention met, and on the following day completed the organization of the General Grand Chapter. The Grand Chapters then in existence were those of New Jersey, New York, Mississippi, California, Vermont, Indiana, Connecticut, Nebraska, Illinois, Missouri, Kansas and Arkansas, five of which were represented, and two others were committed to the movement.

The position of Rob Morris relative to this matter is indicated by the following extracts from a letter dated Nevada, California, June 26, 1876:

"Dear Brother Engle: . . . I am free to say that I think your plans are entirely practical, and that by judicious and prudent establishment of correct principle, a Supreme Chapter of the world may be formed at your November meeting which will command universal respect. Your personal exertions to this end are, in all respects, meritorious, and will secure to you the permanent honor and respect you have so well earned. I have accepted the general invitation to be persent as 'Father of the Order,' and shall be glad to correspond with you fully and confidentially upon all questions that lie at the root of this subject. Under no circumstances will I permit my name to be used for any office in the supreme organization. I have read most of your articles in the *Advocate,* and generally can endorse your views."

In answer to this I called Brother Morris's attention to the fact that while all members of the Order would be heartily welcomed at the convention, it was to be composed of delegates from Grand Chapters only, and on July 15, 1876, he wrote:

"I will, ere long, advance my opinions upon the subjects named. At present can only say your opinions coincide with mine."

He then made inquiries as to the cost of organizing Chapters, his idea being to organize enough Chapters in Kentucky

to establish a Grand Chapter. On July 22, following, he wrote:

"I will aid you all I can. I can get up four or five subordinate Chapters very readily, but would not like to pay fees for charters. If your Grand Patron could see his way clear to reduce the terms, and so have the eclat of introducing the chapter system into this State, it might be mutually advantageous."

The design of Brother Morris to organize the Order in Kentucky was not pushed to success, and he did not attend the convention as proposed, and, evidently forgetful of our correspondence, he wrote, in an open letter, dated Lagrange, Kentucky, October 2, 1877:

"When the project of a General Grand Chapter originated I was not consulted, and, although the organizing meeting was held within four hours' travel of this place, I was not invited, but learned that, not having joined any Chapter in the Eastern Star, I was not entitled to enter."

To this I responded in the *Masonic Advocate* for November following:

"Whatever omission was made that should not have been was probably owing to an oversight on the part of the committee which made the original call. Certainly it was not in the province of any individual to extend the call beyond the original limits. Certainly no member of the Order would have been excluded, and, in fact, the convention passed an order 'that all members of the Order be entitled to seats and to speak in the convention.' "

In 1880 the Most Worthy Grand Patron said, in his address to the General Grand Chapter:

"I have informally invited to be present upon this occasion one whom the Order will ever remember as the founder of the Order of the Eastern Star—Brother Robert Morris, LL. D., of Lagrange, Kentucky. Our brother is not a Chapter member, nor is he in the ordinary sense a member of the Order; but as its founder he alone may occupy the exceptional position of membership in the Order universal. I am assured by the brother that he has watched with deep interest the progress of the Order through the several stages of its growth, and regards the organization and success of the General Grand Chapter as

evidence of the Eastern Star's ultimate complete triumph. He bids us Godspeed, and assures me that he will be only too glad to aid us in any way in his power. Such being the case, I am sure that time will only increase the honor with which a grateful Order will remember its founder."

Brother Morris was at that meeting elected an honorary member of the body, and his natal day, August 31, was made the festal day of the Order. In an address acknowledging these honors, he said:

"I am satisfied with what has been done by the officers of this body in the last three years, and that the basis on which the Order now rests is a permanent one. Second, I have always felt the warmest friendship for Brother Macoy, and friendship is a thing not to be broken for slight cause. This friendship has existed for thirty years, and it would take a great deal to break it. I disapprove the course he has taken, and have labored unavailing to restrain him. I would never suffer a hard word to sever true friendship, which is of inestimable value, but would bear many things from friends. Others have borne with my faults, and I will bear with theirs. Brother Macoy's course I have disapproved from the first, although I do not think he was properly treated at first; yet, that does not justify him in the course he has since pursued. . . . If any Grand Chapter has any idea of withdrawing from your body, as Grand Commanderies did from the General Grand Encampment, I would say to them, don't do it, I beg of you. Wait fifteen or twenty years and let the General Grand Chapter have a chance to demonstrate the good that I am sure is in it, and which will result in such a grand success that the Masonic fraternity will accept it as a helpmeet for it, and be surprised that it did not take it up sooner; for, properly worked out, it will form a grand attachment to Freemasonry. This I felt years ago, and I trust the day will come when every lodge will have in connection with it a Chapter of this Order. The more there are the cheaper they can be run, and the more good can they accomplish. I am sorry today that I have not given my own personal attention for thirty years to this matter, and it is with sincere regret that I realize it is too late for me to do the good in it that I could have accomplished if I had begun years ago, but I am glad to

know that younger men and women have taken hold of the work with a zeal and wisdom which will assure success; and I say to you: Preserve the Order in unity; frown down all secession; keep the Grand Chapters in rank, for in union there is strength."

Brother Morris was in attendance at the meeting of the general body in St. Louis, in 1886, and was loyal to the interests of it up to the time of his death, July 31, 1888.

The position assumed by Brother Macoy was one of most bitter opposition to the movement, the motive of which may not be far to seek when it is remembered that from the sale of charters at from ten to thirty dollars each, from the sale of rituals at from one to five dollars per copy, and from the sale of jewels at fifty-six dollars for a set of fourteen, similar to those that can now be bought for twelve dollars, he had enjoyed an income of several thousand dollars a year. One of the principal causes of dissatisfaction was the numerous changes made in the ritual. That in use in 1874 was revised and materially altered in 1875, so that previous editions were useless when the later was used, and, in 1876, he issued another differing still more from previous ones; even the different editions of the syllabus gave radically different directions as to the manner of giving the signs, so that it was found that, if Chapters were to keep up with the Order, annual expenditures must be made for the purchase of new editions of the ritual. When Grand Chapters which were using the 1875 ritual applied to the Masonic Publishing Company for additional copies of it, they were informed that it was out of print, and that copies of it could not be purchased.

The following is from the address of the Most Worthy Grand Patron in 1880:

"Soon after the publication of the ritual in November, 1878, each member of your committee, and the printers, received a letter from a legal gentleman in New York, saying that he had been retained by Mr. Robert Macoy to prosecute us individually for forfeiture and damages for violation of his copyright upon the ritual published by him in 1876. The letter stated that, 'Failing to hear from you within ten days, I shall proceed against you in the United States Court.' . . . Our counsel's reply in our behalf was such that noth-

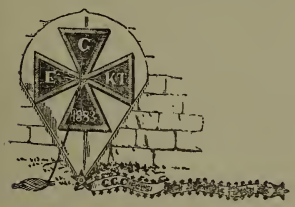
ing further has been heard from the threatened suit. Thwarted in his effort for your injury in this direction, Mr. Macoy soon after published a work, containing less than one-half of our ritual, and falsely advertised it as an edition of the ritual published by the General Grand Chapter, copies of which were for sale at one-half the price of the authorized work."

The opposition of Brother Macoy was not only manifested in a legitimate way, but assumed the shape of virulent personal attacks upon individuals and committees of the General Grand Chapter. It is not deemed necessary to incorporate herein the worst of these, as they would soil the pages too greatly.

Many of his expressions were in letters and postal cards sent to members of the Order, but I will present only a few extracts of the least obnoxious nature from his printed articles. The following is from a postal card sent generally to members of the Order in January, 1879:

"The new ritual, sent forth by the committee of the G. G. C. (Gen. Gulling Catchpenny), consisting of a blessed tom lamb (Mary's pet, whose fleece *was* white as snow), and two others of equal obscurity, being a thorough failure, except for mischief, is now appropriately known as The Lamb's Fry. This unskillful parody and unjust plagiarism on the recognized standard ritual can be had, postage prepaid, at 10 to 50 cents a copy, on application to the G. S. of the above body. Address D. W. Jengles, Indianapolis, Ind."

Only once did Brother Macoy approach to wit in his emanations in the matter, which was in a two-page circular issued in 1881, headed with the accompanying cut, which he labeled "A starry caudal appendage." The following extracts are taken from it:



"The hybrid concern known as the G. G. Circus will pitch its tent, erect the ring and spread the sawdust for special exhibition, for a few days only, at San Francisco, Cal., in August, 1883. The company will be *fresh* and unique, consisting of æsthetics, acrobats, gymnasts, champion bareback riders, strong minders, &c. Signor Funnieman, captain of the gang, who writes ridiculous reports for G. C. of Mo., will handle the whip as ringmaster. Mr. Jengles, G. S.,

the *nice* young man, whom all the women want to marry, will appear in his original character as clown. 'Our Willis' will be on hand, as heretofore, to collect the revenue and appropriate the funds. 'Our noble Order,' as some of the F. F. F. (Fair, Fat and Forty) fraternity proclaim it, is passing, with notable rapidity, into 'Our school for scandal,' and will, under the auspices of the circus managers, soon pass into the region of oblivion.

* * * * * * * *

"In the year 1876 a few persons, having in view their own pecuniary interests, organized the concern known as G. G. C. (Grand Gossiping Circus) of the O. E. S. They saw 'millions in it.' Having no ritual, they plagiarized one already made and claimed it as their own, and are now reveling in the fruits of their dishonesty.

* * * * * * * *

"Hops and Hoppers.—An item is going the rounds of the press that the Chapter at Indianapolis has inaugurated a series of social hops for the season. The Order was not organized for the purpose of dispensing hops, gratifying hoppers, or any sort of indecent gyratory and gymnastic displays. For what base purpose is the Order being used. Shame! It was this and similar kinds of immoral exhibitions that brought upon the Order in Chicago and other places an opprobious title.

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"SYMPATHETIC ADVICE.
"Dear Friends,
If you wish to keep your title clear
For a mansion in the skies,
And of *Boss Female Stars have no fear*
Avoid *Fast ones*—and be wise."

The columns of the *New York Dispatch* teemed with productions of Brother Macoy's pen, of which this is a sample:

"Three years ago a few nervous and inconsiderate individuals met in a Western city and without lawful authority conglomerated a body which they termed G. G. C., which, being translated into good English, signifies General Grand Circus. This spurious organization is now led and presided over by a very feeble Lamb, assisted by a few unknown stray sheep.

"The advocates of the concern admit that it possesses no authority, and is a nonentity, therefore its qualities are so flat, stale and puerile that it does not rise to the dignity of an ordinary fraud, and it should be treated accordingly. The result is that either we should recognize this fraud as having a claim upon our fealty, or that we should at once and unanimously denounce it as what it really is—a fraud. If we love the Order as it is, let us stand by it and ever be its friends; if we do not, let us help to forward the ideas of this fraudulent imitation."

Immediately after the issuance of the ritual authorized by the General Grand Chapter Brother Macoy issued extracts from it, containing the opening, closing and initiatory ceremonies, which he not only offered to sell, as he always had sold his rituals, to all that would buy, whether Masons or not, but he sent copies of it gratuitously to leading Masons in all parts of the country who were not members of the Order. In addition to these extracts he appended what he called "Critical and Explanatory Notes," in which he ridiculed some of the changes made in the ritual, and reiterated his claim to ownership of the same. If Brother Macoy had any legitimate grievance, it was in the infringement of his copyright, and for that there was no basis. Concerning this, Thomas M. Lamb said in his address to the General Grand Chapter in 1880:

"If Mr. Macoy's preposterous claims of ownership of the ritual work of our Order should be sustained, the Eastern Star would be thrown powerless into the hands of one man. A copyright is of no value unless the party claiming its benefits is wholly or substantially the author of the work copyrighted. The ritual and its several revisions, published and copyrighted by Robert Macoy, are almost entirely the work of other brains than his own. The revisions were mostly the work of committees regularly appointed by the Grand Chapter of New York. The latest revision by that body was made by a committee appointed in 1875. . . . The ritual published by the General Grand Chapter has more original matter than has appeared in all the rituals published by Mr. Macoy, and it is well known that we had access to all the original sources used by him in the compilation of the books he claims to own. . . . The various rituals published, and all the facts known to us,

were submitted to able counsel, and it appeared, as the result of his examination, that Mr. Macoy's claim is as void in law as in moral right."

As will be seen by readers of this history, the first manual issued by Brother Macoy was in 1866, and it was not copyrighted, but, on issuing a subsequent edition in 1867, that was copyrighted, but any one at all familiar with the copyright laws knows that, in order to have it protected, a work must be copyrighted before it is issued; that it must bear the imprint of copyright, and that the copyright only protects original matter never before published. But Brother Macoy did not own the copyright of any ritual issued before 1876, so that he had no right to raise his voice in objection to the action of the General Grand Chapter in publishing its ritual, so far as his individual rights were concerned, for it contained nothing that was original in the ritual of which he was the owner of the copyright. The Mosaic Book, the Ladies' Friend, the Tatem Monitor, the Adoptive Rite and other works, containing in one form or another the work of the Order, were the sources from which Brother Macoy and the General Grand Chapter alike drew the substance of their rituals. After Brother Macoy failed in his attempt to intimidate the committee of the General Grand Chapter which had charge of the publication of its ritual, he took refuge under the assertion that, "(1) I am not fond of a lawsuit, and the parties do not reside in the judicial district with me; (2) they are pecuniarily worthless." To this response was made in "A review of the critical and explanatory notes," by the writer, as follows:

"The strong arm of the law, with all the force of the United States government, will protect Mr. Macoy in the possession of all the property to which he can prove a legal title. Though he may insinuate publicly, as he has already done privately, that the reason for his not putting his threat of legal proceedings into execution was on account of the financial irresponsibility of the members of the committee, it lacks the elements of credibility, as, no matter how irresponsible financially the members of the committee may be, if Mr. Macoy has any title to the 'property' he so generously claims, the court will grant a perpetual injunction prohibiting them from publishing the ritual of the General Grand Chapter, and

Mr. Macoy can live off of the profits from future sales of the ritual as long as the life of the Order can be maintained under his dictatorship."

Even as late as 1892 Brother Macoy kept up the claim of the existence of a governing body, the title and authority of which he stated in Macoy's Standard:

"The Supreme Chapter, by the inherent authority of possession and right of eminent domain, has exclusive authority to establish Chapters in jurisdictions, domestic and foreign, where no Grand Chapter of the rite exists; to establish a uniform system of work and lectures; has jurisdiction over all subjects of legislation, and appellate powers to hear and decide all questions of law and equity that may be brought before it, and to do each and everything appertaining to the good and perpetuity of the rite, in accordance with its Constitution."

And of this body he claimed to be Supreme Patron. And yet in his critical and explanatory notes he had said:

"I opposed the proposition of a General Grand Chapter because I had seen for thirty years the uselessness of the two national Masonic organizations, and the waste of immense sums of money, obtained substantially under the guise of charity, for their maintenance. . . .

"I feared that such an organization in the Adoptive Rite would meddle with the rights of state Grand Chapters, deprive them of their sovereignty, independence and absolute authority in their respective jurisdictions."

A comparison of the very limited authority of the General Grand Chapter, composed of the representatives of the various Grand Chapters, with that claimed for the Supreme Chapter, which consisted solely of Brother Macoy, will demonstrate, at least, his lack of sincerity. It was further claimed that Grand Chapters could only be formed by "the sanction of the Supreme Chapter or the Supreme Patron."

This brief reference to the violent and bitter persecution which those prominent in the movement for the upbuilding of the General Grand Chapter and the establishment of the Order upon a substantial foundation underwent is set down in no spirit of malice. It only serves as an index to point to the great mass of such material emanating from the same source, aimed principally at the then Most Worthy Grand Patron,

Thomas M. Lamb, and myself, as Right Worthy Grand Secretary, but some of the bitterest shafts were directed at sisters who were also Past Grand Matrons. I have an abundance of such material, which was sent through the mails in utter violation of the postal laws against the transmission of obscene matter, which I could not be induced to put in type. In his milder moments he wrote of the members of the General Grand Chapter as thieves, and its ritual as a bawdy one, and if he ever alluded to either the General Grand Chapter or its active promoters save in terms of opprobrium I am ignorant of it. Were it possible to set down the history of the Order, and to convey even a faint idea of the trials through which it has passed to its present high estate, without reference to this disagreeable feature, it would have been passed by. Brother Macoy's mind was naturally warped by personal interests, and his nature was such that he could not view, unbiased, a subject in which he was so deeply concerned. The Order owes much to his efforts toward systematizing and arranging it, and if he could have disabused his mind of the conviction that both the Order and its ritual were his personal property, and have welcomed the movement that was designed to more thoroughly systematize and organize it, and induced the Grand Chapter of New York, which was thoroughly under his influence, to accept the invitation to participate in the convention which organized the General Grand Chapter, and attended the same as a representative of his Grand Chapter, he would have been received with the highest honor, and might have handed down a name unsullied by the mistakes of his later years. He has passed beyond the reach of censure or reproach into a region, let us hope, where, with clear vision, he can see the unselfishness of the labors of those he opposed, and can realize that the welfare of the Order, which was really near his heart, was also dear to them.

The General Grand Chapter in 1895 adopted the following, reported by a committee of which the writer was chairman:

"Robert Macoy, Past Grand Patron of New York, although never connected with this body, but rather opposed to it, rendered most valuable service to the Order by his talent and great executive ability, giving it the chapter form of organization which has resulted in its present highly prosper-

ous condition. We gladly, then, cover what we deem his failings (believing that he honestly held and battled for his views) with the broad mantle of charity, and express the sense of loss we must feel as an Order, and inscribe his name upon the General Grand Chapter memorial scroll."

Many Masons who held positions of prominence had a very intolerant spirit toward the Order, which found expression in many ways; sometimes, as in Ohio, in excluding Chapters from lodge rooms, under all circumstances, and sometimes by severe attacks in the columns of the Masonic press. Numerous as these were, we will mention only one.

One of the most reputable of Masonic journals, the Philadelphia *Keystone,* in a three-column article upon the address of Mattie A. Yost, Grand Matron of Missouri, had this to say:

"We are pronouncedly opposed to 'hair pin' Masonry. We do not think that a tyled lodge or Chapter is the place for males and females to congregate, and we know that Freemasonry, in its institution, its inherent character and its present purpose, has no affiliating elements that render it homogenous with a female secret society. *Masonry was not made for all men, and certainly it was made for no women.* . . . And shall it ever be that Ancient Craft Masonry will officially recognize 'hair pin' Masonry and take it to its arms? Shade of King Solomon, forbid the banns! . . . Let those individuals who created this Order alone recognize and take care of their illegitimate offspring."

Sister Yost was denied the columns of this Masonic journal by its valiant editor to make reply to his ungentlemanly assault, but she found an equally reputable journal, the *Masonic Advocate,* that gave her the opportunity to castigate the gentleman in such a way that he had nothing more to say.

CHAPTER III.

RITUALS.

THE following is a complete list of rituals of the Eastern Star extant, arranged alphabetically by the names by which, for the sake of brevity and convenience, they are designated in this history:

Adoptive Rite.—"Adoptive Rite. A Book of Instructions in the Organization, Government and Ceremonies of Chapters of the Order of the Eastern Star. Arranged by Robert Macoy, Grand Secretary of the Supreme Grand Chapter. New York: Masonic Publishing Company, 626 Broadway. 1868. Copyrighted, 1868, by the Masonic Publishing and Manufacturing Company."

Adoptive Rite Revised.—Same as above. (1874.)

Adoptive Rite Ritual.—"Adoptive Rite Ritual. A Book of Instruction in the Organization, Government and Ceremonies of Chapters of the Order of the Eastern Star. Arranged by Robert Macoy, Past Grand Secretary of the Supreme Grand Chapter. Revised Edition. New York: Macoy Publishing and Masonic Supply Co., 34 Park Row, N. Y. 1897. Copyrighted, 1868, by the Masonic Publishing and Manufacturing Company, and in 1897 by J. G. Barker."

Book of Instructions.—"F. A. T. A. L. Book of Instructions. 1861." No imprint. Not copyrighted.

California Ritual.—"Ceremonies for Opening the Chapter, Conducting Business, the Form of Initiation, Closing the Chapter and Installation of Officers, for the Use of Subordinate Chapters under the Jurisdiction of the Grand Chapter of California of the Order of the Eastern Star. Printed by Authority." (1873.) Not copyrighted.

California Revised.—Same as above. San Francisco. Spalding & Barto, Book and Job Printers, 414 Clay street. 1877. Not copyrighted.

Critical and Explanatory Notes.—"Ritual of the Order of the Eastern Star, as 'set forth and established' by the General Grand Chapter. With Critical and Explanatory Notes. By Robert Macoy, 33d Degree, Past National Grand Secretary and Past Grand Patron of New York, and Grand Patron of the Order. 'Uniformity of Ritual is Desirable.' New York: Macoy, Publisher, 4 Barclay street. 1878. Copyrighted, 1878, by Robert Macoy."

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Ruth, Esther, Martha and Electa, and Known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. By Thomas Lowe. Ezra A. Cook, Publisher, 1881. Copyrighted by Ezra A. Cook, 1881."

Macoy's Manual.—"Manual of the Order of the Eastern Star, Containing the Symbols, Scriptural Illustrations, Lectures, &c., Adapted to the System of Adoptive Masonry. Arranged by Robert Macoy, National Grand Secretary. "I have seen His Star in the East and have come to Worship Him." Beautifully Illustrated. New York: Masonic Publishing and Manufacturing Company, 430 Broome Street. Chicago: J. C. W. Bailey. 1866." Not copyrighted. Subsequent editions copyrighted.

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First Edition. Published under the authority of the Supreme Constellation of the American Adoptive Rite. New York: John W. Leonard & Co., 383 Broadway. 1855. Copyrighted by John W. Leonard, 1855."

Mosaic Second.—"The Mosaic Book of the American Adoptive Rite. In two parts. Part I. General Instructions. Part II. The Ritual. Second Edition. Published under the Authority of the Supreme Constellation of the American Adoptive Rite. New York: J. B. Taylor, V. E. Gr'd Sec'y, 335 Broadway. 1857." Not copyrighted.

New Jersey Ritual.—"Standard Authorized Ritual of the Order of the Eastern Star in the State of New Jersey. Forms and ceremonies, with necessary instructions for the rendition of this work. As compiled by a committee appointed at the annual session of the Grand Chapter, held in October, 1909." Copyrighted, 1911, by the Grand Chapter of the Order of the Eastern Star in the State of New Jersey.

New York German.—"Ritual des Ordens vom Ost Stern. Lehrbuch zur Leitung von Kapiteln, geordnet und zusammengestellt von Robert Macoy, Gross Patron des Gross Kapitels im Staate New York. Unberseszt fuer den Gebrauch in Deutschen Kapiteln fuer Concordia Kapitel von Simon Lambert. New York: Druck von 'Der Fuehrer.' 1898." Not copyrighted.

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Rosary.—"The Rosary of the Eastern Star, Comprising the Lectures, Odes, Emblems, Scriptural Readings and General Directions Appertaining to the Popular and Elegant System of Adoptive Masonry, by Rob Morris, LL. D., Masonic Writer. Chicago: John C. W. Bailey, Printer and

Publisher, P. O. Box 1439, 1865. Copyrighted by Rob Morris, 1865."

Scotch Ritual.—"Ritual of the Order of the Eastern Star. Aberdeen: Printed by W. Milne Gibson, 8 Gaelic Lane. 1900." Not copyrighted. Same as Crombie's ritual except title page.

Tatem's Monitor.—"The Monitor of the Eastern Star, Containing the Ritual of Adoptive Masonry Embraced in the Eastern Star Degree, Consisting of the Initiation, Degree Work, Ceremony for Opening and Closing a Lodge, Installation Services, etc., Together with Forms and Rules for the Government of Lodges, Compiled and Arranged by John H. Tatem, Adrian, Michigan. Holmes, Cook & Bruner, Printers, Adrian, Mich. Copyrighted by J. H. Tatem. 1867."

Thesauros.—"Thesauros of the Ancient and Honorable Order of the Eastern Star, as Collected and Arranged by the Committee and Adopted by the Supreme Council in Convocation Assembled, May, 1793. Copyright Secured. Printed for the use of the Fourth Division, U. S. By order of the G. L. 1850."

The following account of the various rituals published takes them in the order of their publication, so that the reader can trace the development of the work of the Order and note its various changes. It has been deemed best to give in this chapter only a general outline of them, reserving to a subsequent chapter the explanations of the various emblems, and grouping the different explanations of each emblem or class of emblems together, so that the changes may be more easily noted without critical study.

I am aware that criticism may be made that too copious extracts have been inserted herein from rituals which are now obsolete, but it must be remembered that Macoy's Manual and Adoptive Rite Ritual can be purchased in the open market by any that will buy, and that only the initiated can know what changes have been made, and wherein the former work is similar to that now in use. Those who have no idea of the loose manner in which former rituals have been kept, or of their complete accessibility by any one caring to read them, may criticise the author for thus quoting from them, but,

secure in his belief that he has divulged no new facts, he has chosen thus to present the evolution of the ritual. Reference is made in the Preface to this subject, to which the reader's attention is called.

THE THESAUROS.

In Chapter I the authenticity of this ritual is discussed. In the Preface of 1819 it is said of the Order:

"During the revolutionary war, and the last war with England, it tended greatly to soften barbarous strife by bringing to the aid of the wounded the gentle charity of enlightened sisterhood."

In this ritual it was stated that "no officer of the Supreme Constellation receives any fee or reward for services rendered in that capacity, nor can the Council itself establish any treasury or permanent fund whatever in connection with the Order." Nor was any officer of a Constellation to be allowed any fee or emolument for services. Meetings were to be held quarterly. The officers of a Constellation were Principal, Vice Principal, five sisters of the rays, viz: Ray Blue, Ray Orange, Ray White, Ray Green and Ray Red, Treasurer and Secretary.

In the charges accompanying the several degrees the candidate was thus addressed:

"At Initiation.—May your obedience be as exemplary as that of Jephthah's daughter. May your honor be in your hands a weapon of might to cut asunder all unholy ties, and prove the sword of the Spirit, which is the Word of God. May your apron caution you to keep your garments unspotted from the world, and your emblematical color, blue, advise you constantly of that cerulean hue which appears in the clear heavens, to win us upwards to those still higher mansions, not made with hands, eternal in the heavens. So mote it be. . . .

"At Passing.—May your attachment be like that of Ruth, both to the service and the people of God. May your sheaf of wheat move you to produce an hundred fold of the peaceable fruits of righteousness. May your glove warn you of those thorns and asperities which will everywhere be found until 'He that cometh shall come.' May your emblematical color, orange, continually suggest to your mind amidst the Spring and Summer of life, that when its Autumn cometh on

and the Winter of death draweth nigh, your ripened sheaves shall be acceptable, and the Lord of the harvest giveth you an eternal rest among those pronounced worthy, good and faithful servants. So mote it be. . . .

"At Raising.—May the spotless purity of your hearts be like that of virtuous Esther. May your golden crown entice your thoughts to that brilliant company that encircles the throne of God. May your band serve to connect you in spirit with the pure of all ages who have gone up to their kindred heaven; and your emblematical color, white, awaken devout aspirations, that after death shall have released you from the soiled raiments of the flesh, your souls washed white in the blood of the Lamb, may you be presented for acceptance of your Redeemer, without fault before the throne of God. So mote it be.

"At Exalting.—A solemn union, while we contemplate the scene described by a faithful John. An open sepulcher, and a triumphant God! Weeping to joy and tears to smiles! The Redeemer, touched by human grief, and the dead that died in the Lord called again to life. And can a member of the Eastern Star ever banish such thoughts from the heart? May your faith in God's promises be like that of Martha, the sister of Lazarus, whom Jesus loved. May your opened sepulcher admonish you of the end of life, and the resurrection of those that follow the Conqueror through the valley of the shadow. May your brooch be as the urim and thummim of the old dispensation whose mysterious lights called to enquire the will of God, and your emblematical color, green, speak aloud to Him that said: "Whosoever liveth and believeth in me shall never die." Where the spirit of the Lord is, there is liberty. Greenness springs never from the barren sand, but warmed by the sunshine of His favor, and counseled by His whisperings of love, you shall be planted as trees in the garden of the Lord, and dwell in the house of the Lord forever. So mote it be. . . .

"At Perfecting.—The circle is complete. The colors five have met your eyes and you have been enlightened by the glory thereof. The Star in the East is before you in all its rays. Signals and symbols, traditions and ancient tokens have yielded their treasures to your perseverance and I hail

you members and brothers, protectors of the Eastern Star, worthy and true. Let the labors through which I have cheerfully led you yield blessings of consolation in the hour of need. As daughters, widows, wives, sisters and sister-in-laws, who obey faithfully the precepts of this Order, you will ever be under the protection of one who will spread the mantle of his love around you when the storm beats furiously. As brother protectors you will be a wall to these defenseless ones and shed your blood, if need be, that no evil approach them. So let your light shine before men that they may see your good works and glorify your Father which is in heaven. You have seen His Star in the East! Come ye, then, and worship Him! May the obedience of Jephthah's daughter, and the attachment of Ruth, and the purity of Esther, and the faith of Martha, and the hospitality (truth) of Electa adorn the circle of your virtues and stand forth of all the brightest. May your grasping hands warn you that in life we are but the stewards of a Master who has commissioned us to dispense His bounties without grudging. May your collar with its array of symbols tell to the suffering and the needy that you are of those whose first fruits were an oblation to the Lord; and your emblematical color, red, recall you to those drops of blood that fell to the ground for your sake. In that blood, as the Alpha and Omega of the Eastern Star, our labors gain their sanction as Christian works.

"To those red drops, falling as heavy rain from a pierced side of Messiah, may you ever turn with perfect hope, and so may you live, sisters and brethren, that your obedience, attachment, purity, faith and hospitality (truth) may survive your enduring monument on earth, long after you shall have gone to your glorified and eternal rest.

"So mote it be. . . ."

No portion of the lectures or secret work was given.

THE MOSAIC BOOK.

In the Mosaic Book the officers of a Constellation were designated by symbols as noted, the symbols being found also in the border of the charter (see illustration), and were as follows:

Brothers: Heleon, the first and chief Pillar; President of Council; personator of Jephthah.—Lion.

Philomath, the second Pillar; Lieutenant to Heleon; personator of Boaz.—Coiled snake.

Verger, the third Pillar; personator of Ahasuerus; Treasurer.—Raven.

Herald, the fourth Pillar; personator of St. John; Secretary.—Eagle.

Warder, the fifth Pillar; keeper of portals.—Dove.

Sisters: Luna, the first or chief Correspondent; personator of Adah.—Violets.

Flora, the second Correspondent; personator of Ruth.—Sunflower.

Hebe, the third Correspondent; personator of Esther.—Lilies.

Thetis, the fourth Correspondent; personator of Martha.—Pine branch with cones.

Areme, the fifth Correspondent; personator of Electa.—Roses.

The other emblems found in the border of the charter were used in the Mosaic Book as follows:

Five stars in a blue circle represented the Constellation.

The gavel represented the five Pillars.

The heart, the five Correspondents.

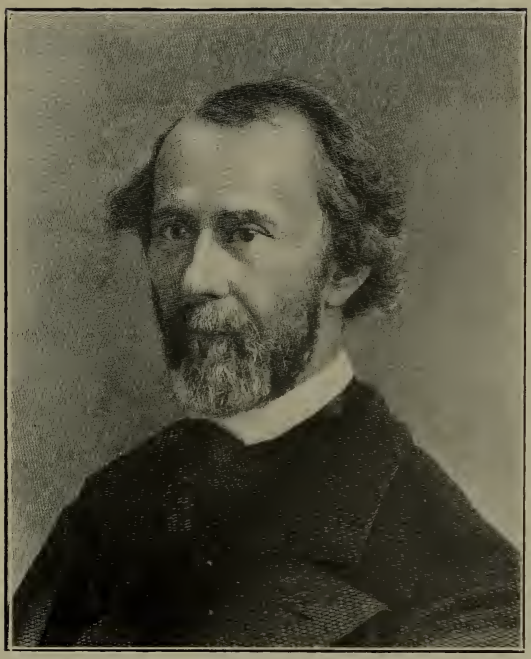
The perfect ashlar, the landmarks.

The ring, the memorial, "the semi-annual passport communicated by the V. E. Grand Secretary to the subordinate Constellation for traveling purposes only."

The sun, the Luminaries, "the governing officers of the Supreme Constellation."

The Pillars alone had power to appoint the Correspondents, elect candidates, nominate their own successors and appoint times and places of meetings. Stated meetings were to be held weekly, semi-monthly, monthly, bi-monthly, or quarterly, as the By-Laws should specify. Three Pillars were necessary for the opening of a Constellation, and five of each sex were essential for work. Before opening, the membership board was purged by the Pillars and Correspondents, and the names of any not entitled to attend were erased therefrom. Then, only the Pillars and Correspondents being present:

"Heleon addresses Warder: Sir and Pillar. The Constellation is about to be opened for the purposes contemplated in



ROB MORRIS

this charter. Your duties will require you to remain without, guarding with all diligence the entrance to this place and suffering neither fear nor favor to influence you in admitting improper visitors. Will you perform this trust in truth and vigilance?

"Warder—What guarantee have I that, in my absence, the work of the Constellation will be performed agreeably to the Constitution of the Supreme Constellation and the usages of the American Adoptive Rite?

"Heleon—The honor of a Mason.

"Warder—It is well. I accept it, and, if you will furnish me with the means of security, I will guard you in truth and vigilance while here assembled.

"Heleon—Receive the key. (He presents him with the key of the room, whereupon the Warder retires to the anteroom, locks the door on the outside, and thenceforth, until the close of the meeting, the security of the Constellation is under his sole and peculiar care.)

"Heleon—Ladies and Sirs. The hour of meeting has arrived. The precautionary measures of security, both within and without, have been duly taken, and it is now my will that the Christian Star be formed for the purpose of improvement and social pleasure."

The officers then assumed their stations (see illustration of labyrinth, Chapter IV) and members were admitted two at a time. "When convenient, they should be one of each sex, the lady walking on the right." They then passed the labyrinth. "The lady should take the left of the gentleman when they pass Philomath. As each chair is passed (except 5) they make the initiation sign and receive from its occupant the responsive sign. Arriving before Heleon, each presents a Tessera to that officer, who examines it and, if found correct, invites them to proper seats." After Scripture readings (Isa. lxiii, 1-6; I Peter ii, 21-25) and prayer, Philomath said:

"Let us attend to the instructive lessons of our Order. We have five degrees, named, respectively, Jephthah's Daughter, Ruth, Esther, Martha and Electa. In these we contemplate certain exalted virtues in their relationship to the history of our Lord Jesus Christ, that perfect exemplar of all virtues. In His eventful and blessed life we view Him resigning His

blessed life to fulfill His Father's oath that the soul that sinneth shall die; forsaking His princely mansion in heaven to dwell in a humble place on earth; offering Himself a victim to rescue His people from impending and eternal death; relying, with unswerving faith, upon the promises of God; and, finally, sacrificing all things, fame, power, friends and life in testimony of the religion He came to establish. Was there ever love like His?"

Which was followed by a rehearsal, by the Correspondents, of the signs, meaning of emblems, etc., each followed by a response by Philomath, of which the following is a specimen:

"It is well. And when a sister in distress hails us with that sign, we will recall the merits of Electa and of you, my sister, her representative; be reminded of our covenant of adoption, and, responding with the pass of this degree, afford her prompt relief. Brothers, shall it be so? All reply, Even so."

The closing ceremony was very brief, but embraced the prayer, "Holy and merciful God."

At the time of initiation the Herald thus addressed the candidate in the anteroom:

"The objects for which we are banded together are to comfort, protect and aid each other through the labyrinth of human life, and make its hardships light by means of cheerful companionship and social pleasures. . . . We are tongue-tied against slandering any member of this Order, and bound with chains and fetters against doing one of them any manner of wrong. You will in like manner be placed under restraint. We are all of us, in faith, Christians, and it is a large part of the business of this society to rehearse the life and doctrines of Christ and endeavor to imitate and practice upon His example. In this faith and in these works you, too, will be expected to participate."

After her entrance, Thetis, acting as Conductress, came forward, took the candidate by both hands and thus addressed her:

"Welcome, my dear friend, to our Constellation. The recommendations you bring us have convinced us that you are a proper subject for the light of Adoptive Masonry. We trust

the lessons that we shall teach you here will both please and instruct you. Human life is a labyrinth through which we wander, too often, alas! blindly and in ignorance. It is good for us to have a friendly form by our side who has trod this way before us, and a friendly hand that can guide us with infallible certainty and safety through its most intricate mazes. Such a companion may be found in Jesus Christ, who lived as we are living, died as we must die, and went before us to heaven to prepare a place for us. Permit me, however, on the present occasion to act as your guide through a labyrinth which otherwise you could not pass, and to lead you to the presence of our enlightened chief officer. But receive first of all this copy of the divine guide of life."

A small Bible was then presented to the candidate and the labyrinth passed, a halt being made before each officer, when a dialogue took place of which this will give an idea:

"Herald—What bringest thou?

"Thetis—I know not.

"Herald—You know not?

"Thetis—But I have a hope.

"Herald—What hopest thou, then?

"Thetis—Affection.

"Herald—It is well. Pass, Affection."

The several "hopes" were Amiability, Charity, Constancy, Delicacy, Discretion and Faith.

Arriving at her station, Thetis said:

"This is the seat that I have vacated for a time, that I may assist your wandering steps through our labyrinth. We are taught in the lessons of Adoptive Masonry to resign at times our comforts and ease, that by so doing we can benefit our fellow-creatures. Be seated. Soon may you be enlightened, my dear friend, to fill this or some other station in our Order. Whenever wearied on the journey of human life, may you always find, as now you do, a friend who has a place and a heart to refresh you. Rise now and let us be going."

Arriving at Heleon, he repeated the covenant of adoption, which consisted of five ties, covering, 1, secrecy; 2, obedience to laws; 3, advice, sympathy and aid; 4, avoiding unkindness; 5, to model life upon example of Jesus Christ. It being assented to, he said:

"It is well. We readily accept the pledge you make us. We share with you in this covenant and do now accept you into our band. Herald, make record that Sister ———, the ——— of Brother ———, an affiliated Master Mason, is now initiated into the American Adoptive Rite."

After an intermission the signs were repeated and Heleon further addressed the candidate:

"My sister, we hail with true pleasure your coming amongst us. The work of Adoptive Masonry is amply sufficient for us all, and we shall rejoice to find you excelling in your zeal that of the most devoted members of our society. We are laboring to increase our own happiness and to promote that of others. Our experience and the wisdom we gain from the Scriptures alike teach us that this world is a harsh, unfriendly scene, poorly adapted to impart felicity, and that it is chiefly by combining the efforts of the good and true, in the work of morality and religion, that happiness is to be acquired and extended. The greater our ability to do good the more pleasure we shall enjoy. We meet in private, that we may arrange our plans for the good work in which we are engaged without interruption from those who can not understand or sympathize with us. In our meetings we strive to learn our duty as beings who possess an immortal part, and when we return home it is our care to perform them. We cultivate a spirit of harmony that the enemy of souls may acquire no advantage over us. And as a large portion of our work as Adopted Masons lies in acquiring the doctrines and temper of Jesus Christ, whom truly to know is everlasting life, we often unite to address the heavenly throne and to plead with God that the very spirit of faith and wisdom may descend upon us and make our meeting place a place like heaven. In such a prayer let us now with cheerful faith combine."

Then followed the prayer, "Source of all Wisdom."

Both stellæ and protectors might pass through the initiatory ceremonies, but the five degrees were only conferred upon stellæ, and in conferring them one of the Correspondents represented the candidate. The degrees, with the exception of that of Martha, were given in dramatic form, and, it will be seen, required considerable talent.

ADAH.

In the degree of Jephthah's Daughter, the candidate being announced as in readiness, the five Correspondents retired to receive her, when she was addressed:

"Luna—My dear sister! you are about to represent Adah, the devoted woman, the daughter of Jephthah's, the Gileadite, who resigned her life to fulfill the oath of her father. Carefully observe whatever passes under your notice, my dear sister, and let the impressive lessons of this degree sink deeply into your heart."

The covenant of adoption was rehearsed and assented to, after which the ladies entered and remained by the door. Behind a curtain which divided the hall a sound as of trampling feet and music was heard.

"Luna—Hosanna! they come! they come! The prayer of my father has prevailed with God. He has given him the victory. Hosanna! they come! they come! Oh, the raptures of this hour! For this have I waited; for this my prayers have ascended day and night to heaven. Hosanna! they come! they come! Soon I shall meet my father, no more to be separated. Soon I shall crown him with this wreath of triumph and my nation will hail him as their deliverer. Hosanna! they come! they come! On the brow of yonder hill I already see their banners and the glitter of their spears. I hear their music echoing from the mountain side. Oh, God of Israel! thou alone art God, and there is none other!

"The curtain is now drawn aside, and Heleon, who represents Jephthah, enters with a sword in his hand, accompanied by the other Pillars.

"Heleon—Once more I see my native village and the dwelling place of my child. Soon I shall greet her, and, in the history of my exploits and the joys of victory, forget all the dangers to which I have been exposed. Beloved Adah! how must your gentle heart now bound with joy. But, here I pause to recall the solemn vow I made when last I stood upon this spot. As I went forth, in the might of Israel's God, to repel the hosts of Ammon, I swore with uplifted hand, when I returned home in peace, whatsoever should come forth from the doors of my house to meet me, it should be the Lord's and

I would offer it up for a burnt offering. Now I pause to learn what shall be the victim. The pet lamb of my beloved Adah was wont to run and meet me when I returned from the mountain chase. It were a harsh welcome to my daughter to slay her gentle favorite; yet my oath is registered in heaven. I am becoming anxious. Trumpets, sound again! that Adah may know of my approach and send out some messenger to meet me.

"The trampling of feet and music are renewed. The ladies, who have remained near the door, now move slowly toward Heleon. As his eye falls upon them, he starts in anguish, cries aloud: Alas! my daughter! and then, falling upon his knees, buries his face in his hands. The ladies approach him, and

"Luna—My father, why this distress?

"Heleon—Alas! my daughter!

"Luna—What has thy daughter done to distress thee?

"Heleon—Thou hast brought me very low!

"Luna—Father, father, what cruel words are these?

"Heleon—Thou art one of them that trouble me; for I have opened my mouth to the Lord, and I can not turn back.

"Heleon arises, and after a short pause continues slowly and solemnly:

"Daughter! beloved and only child! when I went forth at the head of the army of Israel, I felt that in God alone could I hope for victory. Therefore I consecrated myself in solemn prayer to Him. And I vowed a vow that should I return victorious and in peace, whatsoever should come forth to meet me should be the Lord's—a victim—a burnt offering! Oh, my daughter! how little did I anticipate this result! How much better had I perished by the sword of Ammon! Alas, my daughter! my vow is registered in heaven. My soul is perjured. I shall be miserable both in this world and in the next; for I can not, can not take thy life.

"Luna—My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth. Better that I should die, dear father, than that thou lose thy soul. Yea, rather a thousand deaths. I will die,

and our people shall see that Adah was worthy to be the daughter of Jephthah, the deliverer of his people.

"She takes the sword from her father's hand and examines the blade. Then, with a pathetic impulse, she adds:

"But oh, my father, in this first hour of your return, while the nation is exulting in your victory, it is hard to die today! I can not submit my neck to this sword today. Give me a little time to contemplate this awful change and prepare for it. I ask for two months to fit my mind for death. Let me go in the mountains, in the company of these maidens, for two months, and I will surely return.

"Heleon—Go, my daughter, and the God of truth go with thee.

"The ladies return to the door, while Heleon remains in his place. After a few minutes' separation they return, Jephthah's daughter being crowned with a wreath.

"Luna—Father, I am come again, agreeably to my pledge. In the caves of the mountains, in answer to my earnest prayers, I have found resignation and peace. I am come, willingly, I trust, to fulfill your vow, and give myself a victim. For this purpose, with this wreath that I prepared to celebrate your victory, I am crowned. My father, do not afflict your heart too much at my sacrifice. Be resigned to the will of God. And when you think of me, and remember how willingly I suffered this, to save you from dishonor, do not forget, in your anguish at my loss, the splendid triumph God granted you in answer to your vow. Father—friends—life—farewell. A long, a last farewell.

"She folds her hands resignedly and casts her eyes upward:

"Do not delay the fatal blow.

"Heleon—My daughter! there is another world, where the errors of this life shall be forgiven and sorrow lost in universal joy. I will meet you there.

"Casts the veil over her face. All present cover their faces with their veils. She instantly throws her veil back upon the floor, they imitating her, and speaks with great resolution:

"Luna—Nay, father, I did not consent to this. I can not permit my eyes to be covered. I will die in the light.

"She again folds her arms, and looks upward. He picks up the veil, and, while again casting it over her face, says:

"Heleon—My daughter, I can not strike you while your eyes are fixed upon mine.

"She throws it off as before, but with more determination, and says:

"Luna—Then I will turn them away from you; I will fix them upon yonder mountain tops, where I found peace. But you shall not put me to death in the dark.

"Turns from him and folds her arms as before. He regains the veil, and going behind her says, while he covers her face the third time:

"Heleon—Do not disobey me thus, my daughter! It is necessary you should consent to this.

"She throws it from her face, but retains the end of it in her hands, grasping it with much force. Turning toward him, with a firm and steady look and voice, she says:

"Luna—I declare to you, my father, I will never consent to this. To die with my face covered, like a criminal, would be a mark of perpetual infamy and disgrace—a stain upon my memory. This multitude, who have come to witness my death, would be persuaded that I am suffering the penalty of my own crime. I will not thus be debased, and my name go down to the future dishonored. I die innocent. I die not for myself, but for another, even for you. I die to maintain your integrity—and if you will not suffer me to preserve my good name, upon your head be the penalty, for I will not submit to death at all.

"She casts her eyes upward.

"Heleon—Let it be so, then. Have your desire.

"Here ends the ceremony. Heleon invites the candidate to be seated."

RUTH.

After an introduction similar to the preceding, and the repetition of the covenant of adoption, Areme, who represents Naomi, addresses Flora, who represents Ruth:

"Areme—My daughter, we have nothing left us now but to trust in God. Our money is expended; our last morsel of food is consumed; I have called at every house where a friend

or relative once resided, and have sought relief, but in vain. My friends do not recognize my claim. My relatives are dead, or the few who survive have forgotten me. All my humiliation has been in vain. The Almighty hath dealt very bitterly with me. I pray you, then, my daughter, no longer attempt to share my cheerless lot, but rather return to your own princely home and friends, and be happy there. You have already sacrificed too much for me. Go, dear Ruth, and leave me to my fate.

"Flora—Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also if aught but death part thee and me! I will go, my mother, into the barley fields and glean. It can not be but that some liberal man among this people may yet take compassion upon our distress and afford me the means of maintaining you; while I have the strength to toil for your subsistence you shall not suffer want. Give me your blessing, then, my mother, and let me go.

"Areme—Nay, my daughter, I will go. Such hardships are not for you. Our long journey from Moab has already exhausted your strength, and you could not endure it. So delicately nurtured as you have been, the hot sun in the barley fields would overpower you; I am more accustomed to toil, and I will go.

"Flora—The strength of a good resolution will support me. Give me your blessing and let me go.

"Areme—The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

"The ladies now move toward the curtain, which is thrown aside, and they behold a representation of a barley field, in which workmen and gleaners are engaged. Upon the floor appear sheaves and loose straw. The Pillars are observed to be arranging the sheaves—one of them, the overseer, having a sickle in his hand. Flora picks up a few bits of straw with apparent fatigue, and then rising, speaks, as if to herself:

"Flora—I feel that Naomi spake truly. The sun glares

upon my head like a sheet of flame. The stubble scorches my feet like coals of fire. My heart begins to sink within me. I feel that I must faint. I will return to Naomi. Oh, God of Israel, for whom I have forsaken all things, witness my distress, and hear the widow's cry! Give me help!

"Goes near the door and reclines against the wall as if exhausted. Philomath, who represents Boaz, and who has been thus far in the background, out of view, now comes among the reapers with a basket in his hand and speaks to the overseer:

"Philomath—It is well. The workmen have done a good task today. Call them around me now and let them partake of the refreshments I have provided.—Observes Ruth—But what—who—whose damsel is this?

"Herald—It is the Moabitish damsel who came back with Naomi, out of the country of Moab, and she said to me: I pray you let me glean and gather after the reapers, among the sheaves. So she came, and hath continued here, even from the morning until now.

"Philomath—She appears to be fatigued. She is quite exhausted.

"Herald—Sir, it is plain she has not been accustomed to hardships like these. I observed early this morning how painfully the stubble scorched her feet, and with what difficulty she gathered up the gleanings. And as the sun came over us she has drooped more and more, until, like a stricken lily, she bows her head and can do no more. Sir, observe her with those two handfuls of barley; it is all she has gathered today.

"Philomath—God has sent her to us that she may find relief. I will invite her to partake of these refreshments.

"He advances towards her. As she observes him approaching, she raises her head, and, looking towards heaven, speaks as if to herself:

"Flora—It is the owner of the field. What should he want of me but to insult and reproach me? O cruel people! shall I not find one friendly soul among you? He takes me to be an intruder—peradventure a thief—and he will drive me from the field. Oh, God of Israel, for whom I have forsaken

all things, witness now my distress, and hear the widow's cry! Give me help!

"Holds up her two handfuls of barley to show him that she is but a poor gleaner, and gazes intently towards heaven. Philomath comes before her and speaks:

"Philomath—Ruth, it has been fully showed me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou dost trust. Come with me, and partake of the refreshments which I have provided for my reapers.

"They all gather around the basket and partake, accosting one another with cheerful words. After a minute or two Philomath addresses Herald:

"Philomath—Let her glean, even among the sheaves, and reproach her not; and let fall also some of the handfuls of purpose for her; and leave them, that she may glean them, and rebuke her not."

ESTHER.

After introduction and rehearsal of the covenant of adoption:

"Hebe (who represents Esther)—All is now in readiness for the effort. I have done all I could to prepare for this trial, and nothing remains but to make the attempt. By prayer and fasting, for three days and nights, I have endeavored to secure the favor of God. For is it not for His dear sake that I am thus imperiling all that I hold dear? In this cruel edict my life is not attempted, nor should I personally suffer this dreadful penalty. But, oh, my people! the hunted exiles of Judah! doomed nation of God! to what a fate are you exposed! How can I live and see you destroyed? Better that we all perish together, and the faithfulness of death seal the friendship cemented in life. This is the last day that remains for me to accomplish my purpose, and even now it is full late. I will go in unto the king, which is not according to the law, and if I perish I perish. Maidens, robe me for the

sacrifice. Give me a garb of purest white, and the golden crown upon my head. Peradventure, when the king beholds me thus arrayed, he will be reminded of the solemn vow which, in years gone by, he made me, and I shall accomplish my purpose.

"The attendants tie the white scarf over her left shoulder, so that it crosses her breast to the right side, and place the crown upon her head.

"Hebe—Now, my maidens, let us move forward, and while we approach the gate of the palace in which life or death awaits us, let your hearts, with mine, be directed to that throne whence cometh all our help.

"They move slowly forward.

"Hebe—Be pleased, oh, Lord, to deliver me: oh, Lord, make haste to help me. Withhold not thou thy tender mercy from me, oh, Lord; let thy loving kindness and thy truth continually preserve me. Why art thou cast down, oh, my soul? and why art thou disquieted within me? Hope thou in God; for I will yet praise Him who is the help of my countenance and my God.

"Marching two and two, they approach the guards, who are seated in front of the curtain. The guards rise, cross their swords before her, and:

"Philomath—Back! You can not pass here! Back, I say! Do you not know that this is the king's palace and that we are his guards?

"Hebe—Stand aside! I command you. I am your queen, and will enter. Guards, stand aside!

"Philomath—Madam, I recognize you and respect you, both for your station and your character. Your kindness and affability to all your subjects have endeared your memory throughout the nation. I know that your word here is law. Yet it is at your peril if you enter this place. Today is the grand council of the nation. With the king are assembled the princes and rulers of the land, and his majesty will on this occasion, more than all others, be offended at your intrusion. I pray you, royal madam, do not pass.

"Hebe—Stand aside. I have estimated the peril and I will undertake it. Let me pass!

"Herald—Royal madam, it is an inviolable law of the palace that no person shall enter unless summoned by the king, under penalty of death. I entreat you to be warned before your blood stains those walls. If you enter, it is to certain death.

"Hebe—Let me pass, and no longer delay my enterprise. The responsibility be upon my own head.

"Herald—Pass, then, and may God protect you!

"The curtain is here drawn aside and exhibits the grand council. The king is seated; the other officers are standing on his right and left; he wears a crown upon his head, and bears in his right hand a scepter. As the ladies enter he is speaking to those around him:

"Verger—As to this accursed nation, let their destruction be sharp and sure. See that no lingering slaughter or protracted death makes their fate uncertain; but in one day, yea, if it be possible, in one hour, let the sword reach them, old and young, until not one be left. Then shall my kingdom——

"At this instant his eye falls upon Hebe, and he abruptly pauses. He rises to his feet, his countenance expressing the greatest surprise and anger.

"Verger—What means this intrusion? Guards, upon your lives be this act. Are my strictest orders thus to be disregarded? Were it my mother, she should die. Take her at once to the courtyard and put her to death.

"The guards rush upon her and seize her by each hand to lead her away. She accompanies them a few paces, then snatches her hands from theirs, turns towards the king, and . . . The king speaks quickly, and in a softened tone:

"Verger—Stop, guards; release her. Return to your posts. Esther, my queen, approach hither and receive my pardon.

"She advances to him . . .

"Verger—What wilt thou, Queen Esther? and what is thy request? It shall even be granted thee to the half of the kingdom."

MARTHA.

This degree is communicated without ceremonial, and to all the candidates simultaneously. This was found necessary,

as the principal male character in the dialogue would necessarily have represented the Lord Jesus Christ, whom to attempt thus to personate would be blasphemous.

ELECTA.

In this Herald represented St. John, and Areme, Electa.

Herald, who is on the inner side of the veil, is heard as if reading from a letter he has just received:

"That the new religion be crushed out of every nation where the Roman rule prevails; that its votaries, one and all, be required to renounce it or be mercilessly sacrificed; that the Roman soldiers—ah, cruel band!—visit the dwelling of every suspected Christian, and see that he acquit himself of the suspicion by trampling upon the cross. Take notice, Most Worshipful Grand Master, and govern yourself accordingly.

"Ah, cruel emperor! Ah, hapless people! Alas, the persecuted church of Christ, what will avail you now? People of the living Saviour, whither now will you flee? Is there no rest but the grave for the friends of Jesus? And you, pious Electa, true-hearted sister of Christ, delight of all who love the Lord, what will be your fate now? How will you sustain this dreadful trial? Many will deny in these latter days of persecution, and purchase a miserable life by denying Him who gave His life as a ransom for many. Will your name be added to that traitorous band? I tremble to consider it. Yet, how many, who have been devoted to Him in the day of ease and quiet, afterward, when affliction or persecution ariseth for the Word's sake, are offended. I am oppressed with anxiety concerning this woman. If Electa is found to shrink under this calamity, who, then, will be faithful? Aged and infirm as I am, under the yoke of five score years, I will arise and go to her dwelling to satisfy my mind that she is faithful. And that she may not easily recognize me until I have communicated this message, I will disguise myself in the garb of a Roman soldier, the bitterest enemy of the cross, and thus present myself at her door.

"The curtain is now drawn aside and exhibits Herald armed with a sword. He walks slowly, as if with weariness and pain, towards the door of entrance. Arrived there, he halts and soliloquizes:

"The task is more than I reckoned it. Had the distance been a little greater I could not have accomplished it. Five score years have done their work too faithfully for such journeys as these. I will apply for admission.—He knocks.—Dusty and disguised as I am in this garb, Electa will surely be unable to recognize me. I am quite exhausted.

"He leans upon the sword in his left hand, by the side of the door. The ladies approach him. Areme, who represents Electa, observes him narrowly and halts. She soliloquizes:

"A soldier! A Roman soldier! The butchers of Christ, and the insatiable ravagers of His flock! What does he here? Why has he chosen to call upon me? But my duty is plain, whatever may be his motives, and I will dispense to him Christian hospitality. I perceive he is very aged and infirm. He appears overcome with heat and fatigue. I will hesitate no longer. Perhaps God has sent him here for his soul's good.—She goes to him and takes him kindly by the hand.—My aged brother, in the name of the Lord Jesus Christ, welcome to my dwelling. Let it be your home while you tarry here. Enter. The liberal hand of Providence has endowed me richly with the means of hospitality. Enter, and, as if sent by Him, partake freely of His benefits.—She leads him a little way and seats him.—Let me refresh you with water.—She brings him water, of which he drinks.—The day is hot, the roads are hard and dusty, your journey has been too great for you. It was often so with our blessed Saviour, who, in His ministry, used to pass this way when I was but a child. Hungry and thirsty and weary as you are, He has often realized in this very dwelling how bitter is the lot of man. Now, my brother, you seem refreshed; the color mounts to your cheek and light comes again to your eye. Does the name of Christ bring such animation to your soul? Ah, I have experienced its benefits. Cheer up, then, cheer up, aged friend. There shall be nothing wanting for your comfort here. The love of Christ constraineth me, and whatever I have is your own. Speak, brother, and command me what I shall do for you.

"Herald—I am hungry. Since the morning watch I have not broken bread. Yet a few crusts will suffice me, and I will be thankful.

"Areme—No crusts from me. While Electa has an abounding Providence for her own support, the wayfarer whom Christ may direct hither shall not have crusts.—She presents him a dish covered with food.—Take of the best my house affords and welcome.—After a few minutes she brings him a cup of wine.—Accept this cup of the richest wine my house affords. May its generous flavor give you new strength and prove, at least, the earnest of your welcome.—After he has drank she continues: But what further token of hospitality can I offer you? Speak, brother, and command me, what I shall do for you.

"Herald draws forth an empty purse and hands to her.—My purse is empty, my home far away. I have but little strength to labor for money. Give me a few farthings to enable me to reach the next village and I will be thankful.

"Areme—Nay, not a few farthings.—She fills the purse as if with gold.—But rather let me furnish you the means for your entire journey. And when you shall once again reach that distant home, may you find its loved ones all in health and prepared to greet you.—She returns the purse.—But all your wants are not yet supplied. Speak again, brother, and command me. What shall I do for you?

"Herald—My raiment is old and worn. Yet I shall not much longer need a covering, therefore, if your husband or servants have any cast-off garments you would bestow upon me, I would be thankful.

"Areme—Not so, my brother; I will deal more bountifully with you than you ask.—She presents him with a bundle, as if filled with clothing.—Here is the best in our wardrobe, and may they give you comfort and warmth until you reach your distant home and friends. But is there not something further I can do for you? Think: I should feel loth to know that any left me in distress while I have the means for their relief.

"Herald—No, kind lady; nothing further. All that I was in want of has been supplied me, and for your generous bounty believe me I am thankful. But now that I am refreshed and able to deliver my message, I will inform you what is my business in this part of the country. The emperor of Rome has

been pleased to issue an edict to the effect 'that the new religion be crushed out from every nation where the Roman rule prevails; that its votaries, one and all, be required to renounce it or be mercilessly sacrificed; that the Roman soldiers visit the dwelling of every suspected Christian, and see that he acquit himself of the suspicion by trampling upon the cross.' I have, therefore, come to inquire of you, as of one who is best acquainted throughout this region, are there any Christians among your neighbors, and, if so, to demand their names.—He looks her steadily in the face. She returns his look with a surprised air, but makes no reply. After a brief pause he continues: Madam, there is something suspicious in your silence. Why should you hesitate to reply? Are there any Christians in *your* family? Your manner would seem to indicate it. Give me their names, or you will suffer the penalty as though you were one in person.—He again pauses and looks in her face as before, but she makes no reply. He rises and continues: Madam, can it be that you are a Christian—one so wealthy, so accomplished, so hospitable? Can it be possible that you have subjected yourself to such a horrid doom? But, no; there is a means of escape; there is a method, easy and sure, by which this terrible punishment may be avoided. Madam, you have been kind to me in my hour of distress, and I will show you that I am grateful.—He draws from his pocket a small black cross.—According to the terms of the law, whoever is suspected of being a Christian may acquit himself of the suspicion by trampling on the cross. You will preserve your life, your property and the lives of your husband and children by casting this upon the floor and putting your foot upon it. Then I will go forth and declare that you have submitted to the law and renounced the Christian religion. Take it.

"All this time she has not ceased to look him sternly and indignantly in the face. But now she takes the cross from his hand, her countenance changes to tenderness, she presses the cross ardently to her lips and bosom; then she speaks: Sir, are you a demon in the form of humanity, that you strive to imperil my soul with these allurements? And think you I am terrified with your threats? Why, what is there in all you

have said to move me? Have I not lived fifteen years daily expecting, waiting, desiring this message, and shall it shake me now? You ask me, too, if I am a Christian, and you profess to be astonished to discover that I am a Christian. Did I not meet you at my threshold and welcome you in the name of Jesus Christ? Have I not fed you and tended upon your wants for the sake of Jesus Christ? What was there in you or me independent of my faith in the Crucified One which should prompt me to such actions? Cease, then, your allurements and spare me the further recital of my perils. I am a Christian. This family, one and all, are Christians. One and all we have long been prepared to render up all things for the sake of Him who gave all things to us. Go on, then, and do your duty. Spare no part of it for the remembrance of my hospitality, and God, for Christ's sake, will enable me to do mine.—She places herself in the position . . .

"Herald lays aside his sword and speaks kindly to her: Electa, my sister, tried and true, look upon me again. Do you not know me? I am John.

"Areme—John! It is, indeed! Oh, sir, how could you try my feelings in this cruel manner?

"Herald—That I might learn the strength of your religious character. I confess, my dear sister, that I feared this alarming and most unexpected intelligence might shake your faith, and I disguised myself in this manner to try you unobserved. But all is clear now; your gold is altogether pure; you are the fairest among ten thousand and altogether lovely. Electa, in a few days you may expect this scene, which has tried you so, will be realized. The soldiers will come, and the rest will follow. I see in store for you a terrible sacrifice and a cruel death. But you need no pity. Your reward is in heaven, and soon shall I meet you there to rehearse the events which are now nigh at hand. Electa, we will Masonically embalm your religious fortitude and your triumphant death. As Grand Master of Masons I will institute a degree to be entitled after your name, which shall perpetuate your history among us while there is a woman's eye to weep or a man's heart to feel for the sorrows of suffering virtue."

Accompanying the degrees were lectures much longer than

those contained in the present ritual, which were all given by Heleon. Jephthah was described as "a pious man, a devoted father and exemplary Mason;" Mahlon, "a devoted Freemason," and in the same catagory came Boaz, Ahasuerus and Lazarus; while the husband of Electa was said to be the successor of St. John in the Grand Mastership.

MOSAIC SECOND.

This was substantially a reprint of the Mosaic Book, words being substituted for symbols and allusions to Part Three omitted, as were also the Tuilleur and the illustrations of the manner of giving the signs.

MORRIS'S MANUAL.

This was prepared solely for communicating the degrees, and opened with an explanation of Freemasonry and its benefits to woman, the obligation administered being one of secrecy only. The signet was explained, together with the signs, followed by the lectures, which were adapted from those contained in the Mosaic Book. Each was followed by an explanation of the appropriate signs, emblems and colors, which were fully described in the manuscript accompanying it.

BOOK OF INSTRUCTIONS, 1861.

This was to be used in connection with Morris's Manual, and provided for the communicating of the degrees in Families, concerning which see Chapter II. The opening ode was:

"O, that in this world of weeping,
Widow's tear and orphan's cry,
Hearts their term of trial keeping,
Would but melt in sympathy.
O, that we, each sister, brother,
Traveling on the self-same road,
In our love for one another,
Would but love the love of God.

For that love would surely teach us
Ne'er to crush a burdened heart,
By the tender thoughts that reach us
When we see a tear-drop start;
And the lonely, poor and saddened,
In their almost cheerless grief,
By our liberal bounty gladdened,
Would acknowledge the relief.

Here, then, met in social pleasure,
  Here before the Word divine,
While our life contains the treasure,
  Let us in this covenant join—
Tears to dry, to comfort sighing,
  Gentle words and smiles to strew—
By the sick and by the dying,
  Patient, Godlike love to show.

Then, though we must part like others,
  And the dead be joined among,
In the hearts of sisters, brothers,
  We shall be remembered long.
Those that speak of us shall name us
  As the dead to memory dear,
And the page of friendship claim us
  Worthy of a grateful tear."

This was followed by Scripture reading, it being recommended that passages be selected which refer to the histories of Jephthah's daughter, Ruth, Esther and Martha; also the more pathetic passages from the Gospels, such as the raising of the son of the widow of Nain, Christ's agony in the garden, Christ blessing little children, the crucifixion, etc.

In this work a social grip and Family hail were used, but I have been unable to find that any one now living has a knowledge as to what they were. The membership board (see illustration) was filled up by writing on the under side, about half way from the center to the circumference, thus: "Mary A. Carneal," in plain round hand, taking great pains to spell each name correctly. Directly over each lady's name, upon the upper side of the ray, write the name of the gentleman through whom she is adopted as a sister in Adopted Masonry, thus: "John A. Carneal." This being done, write in the broad part of the ray, near the center of the picture, the class of ladies to which each lady belongs, viz.: "Wife, widow, sister, or daughter."

The Patron and Patroness were the sole judges as to the candidates, both for the Eastern Star degree and for membership in the Family, although they were compelled to recognize an objection from a member. The Eastern Star degree was first communicated as per Morris's Manual. The conferring

of the Family degree commenced by the introduction of the candidate by the Conductress, as follows:

"Enlightened Patron: It becomes my pleasant duty to introduce to you our sister in Adoptive Masonry, Mrs. A—— B——. This lady has received the degree of the Eastern Star, having first made an inviolable pledge of secrecy according to our rules. She has heard with emotion the painful yet glorious history of Jephthah's daughter; she has contemplated the noble self-devotion of Ruth and Esther; she has witnessed the tears of the faithful Martha, and has paid the tribute of her own generous sympathy to the martyrdom of the Christian Electa; she desires now to make one of this Family of the Eastern Star, where such histories are studied and such virtues emulated, and she has entered amongst us, determined to bear her part in this good work."

To this the Patron responded in much the same style as Heleon addressed the candidate in the Mosaic Book: "We hail with true pleasure," etc.

Every female member of the Family was requested to select an emblem, and the Recorder was required to keep a book in which the emblems were recorded.

The ceremony of selection was as follows:

"Esteemed sister, the language of flowers has been studied and applied in all ages. The earth is vocal with the praises of God from the tongues of unnumbered blossoms in vale and meadow, by the brookside and upon the mountains; and these voices are heard and echoed in the hearts of all who in every nation have learned to adore Him. In our society the graces of Jephthah's daughter, Ruth, Esther, Martha and Electa are inculcated by means of emblems selected from the fields of nature.

"The character of Jephthah's daughter is illustrated by the blue violet. This beautiful, modest flower, in its bashful timidity, conceals itself amidst foliage from the face of the sun. Of the blue violet the poet has happily said:

"I know thou art oft
Passed carelessly by,
And the hue so soft
Of thine azure eye
Gleams unseen, unsought, in its leafy bower,

While the heartless prefer some statelier flower,
That they eagerly cull, and when faded fling
Away with rude hand, as a worthless thing.
Not such is *thy* fate; not thy beauty's gift
Alone, bids thee from thy bower be reft;—
Not thy half-closing dewy and deep blue eye,
But the charm that doth not with beauty die;
'Tis thy mild, soft fragrance makes thee so dear,
Thou loveliest gem of the floral year!

"Such was the character of the Israelitish maiden, Jephthah's daughter. Modest and bashful, shrinking from the gaze of men, her life had been passed in the retirement of her father's dwelling until the sublime occasion called her forth which is so beautifully explained in our tradition. The blue violet therefore is sacred to the memory of Jephthah's daughter.

"The character of Ruth is illustrated by the sunflower. This broad and stately blossom, which steadily faces the sun from his oriental to his occidental course, is an emblem of lofty and pure thoughts.

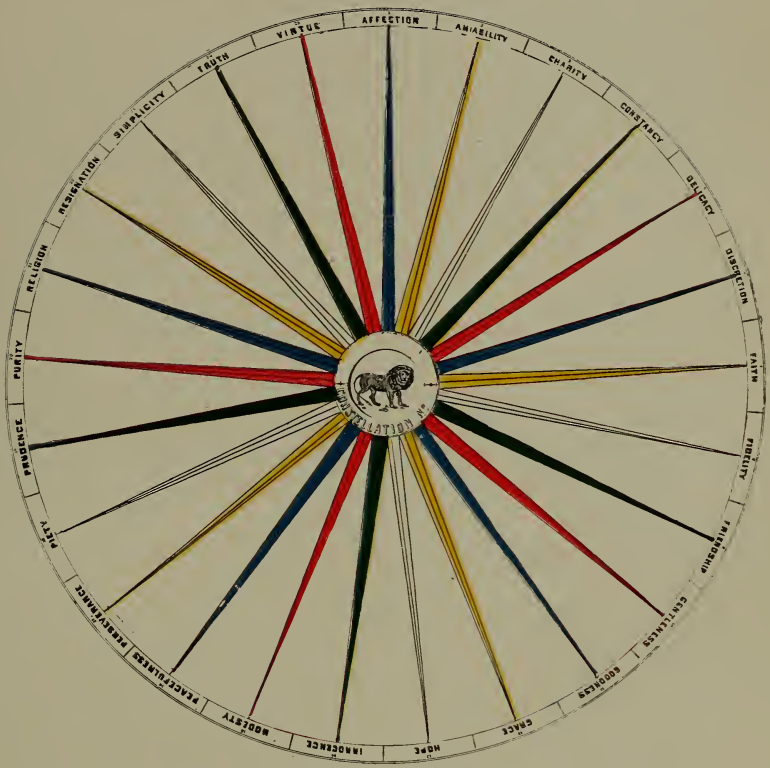
"As the poet expresses it:

"Herein will I imitate the sun;
Who doth permit the base contagious clouds
To smother up his beauty from the world,
That when he please again to be himself,
Being wanted, he may be more wondered at
By breaking through the foul and ugly mists
Of vapors that seem to strangle him.

"Such was the character of the Moabitish damsel, who came 'from Moab's hills to Bethlehem's gates.'

"In her days of prosperity her wealth and rank had but gilded the bright purity of her soul; and in her poverty and desertion, when toiling, a poor gleaner in the fields of Boaz, the unalloyed graces of Ruth shone out with the halo of lofty and pure thoughts. The sunflower, therefore, is sacred to the memory of Ruth.

"The character of Esther is illustrated by the white lily. All nations agree in making this flower the emblem of purity, and its beauty and delicacy have ever been the theme of admiration from the time of Solomon to the present day. Even



FAMILY MEMBERSHIP BOARD

the divine Saviour points to it with admiration, saying, 'Behold the lilies of the field; I say unto you that Solomon in all his glory was not arrayed like one of these.' The poet has happily declared:

"Fair white lilies having birth
In their native genial earth:
These in sweet and queenly grace,
Match the maiden's form and face.

"Such was the character of Esther, the matchless queen of Persia, fairest among the women of the land, pre-eminent in intellectual gifts, the pride of the down-trodden people of God, exposed to all the temptations of pride, rank and a corrupt court, she still retained that purity of character which had elevated her at the first, and when the time of trial came her heroism and self-devotion gained the favor of the king and saved her people from destruction. The white lily, therefore, is sacred to the memory of Esther.

"The character of Martha is illustrated by the pine sprig. This, in Masonry, reminds us of the immortality of the soul and the resurrection of the body, the two sublimest lessons the mind of man can contemplate. The history of Martha, as given in our traditions, is that of a young woman whose faith in Christ enabled her to resist the despondency that death had thrown around her, and to believe that her brother would rise again under the Almighty voice. Her faith was duly rewarded and her heart was made happy in the reunion. The pine sprig, therefore, is sacred to the memory of Martha.

"The character of Electa is illustrated by the red rose. In producing the rose nature appears to have exhausted herself by her prodigality in attempting to create so fine a specimen of freshness, of beauty in form, of exquisite perfume, of brilliance of color and of grace. The rose adorns the whole earth as the commonest of flowers. It is the emblem of all ages, the interpreter of all our sentiments, it illustrates alike our happiness and our sorrows. Its lessons are sung by the poet when he says:

"'Tis not alone in the flush of morn,
In the cowslip-bell or the blossom-thorn,
In noon's high hour or twilight hush,

In the shadowy stream of the floweret's blush,
Or in aught that beautiful nature gives,
That the delicate spirit of beauty lives.

Oh, no, it lives and breathes and lies
In a home more pure than the morning skies;
In the innocent heart it loves to dwell,
When it comes with a sigh or a tear to tell,
Sweet visions that flow from the fount of love,
To mingle with all that is pure above.

"Such was the character of Electa, combining all the meek domestic virtues with the highest and noblest heroism that is recorded in the books of history. In the pursuit of what she deemed her Christian duty she cheerfully surrendered all things, sealing the covenant she had made with her heart's blood. The red rose, therefore, is sacred to the memory of Electa.

"Choose, then, my esteemed sister, which of these emblems, the blue violet, the sunflower, the white lily, the pine sprig or the red rose, you will adopt as yours."

The choice seemed to be deemed a weighty one, as the lady was allowed three months in which to make her selection. This ceremony does not seem to have any points of union with the rest of the work and was rather meaningless.

For an additional ceremony of the Family, see the heading "Banquets."

ROSARY.

This was a revised form for communicating the degrees, a pledge of secrecy only being required. The welcoming ode was as follows:

"A welcome and a greeting now,
To gentle friends and sisters true,
Around the place where Masons bow,
And pay their homage due;
On checkered floor, 'neath starry sky,
Welcome sweet friends of Masonry.

To her who finds a father here;
Or brother's strong and trusty hand;
To her who mourns the lost and dear,
Once cherished in our band;
To her who husband's love doth own,
Greeting and welcome, every one.

Welcome the light our emblems shed;
Welcome the hope yon volume gives—
Welcome the love our covenants spread,
The wages each receives;
And when is past life's toilsome week,
Welcome the home that Masons seek."

The several lectures as in the manual were revised and somewhat shortened, and the subjects of the degrees were given as "The Tradition of the Veil," "The Tradition of the Barley Field," "The Tradition of the Crown, Robe and Sceptre," "The Tradition of the Uplift Hands" and "The Tradition of the Martyr's Cross." Each degree had a Christian application, which was fully explained. The evening was closed with the following valedictory:

"Good night! the spirits of the blest and good
From these dear halls go with you and abide:
In hours of sorrow, hours of solitude,
Or when the hosts of melancholy brood
And cloud your minds, may angel spirits glide
From the white throne and give you great delight—
Dear friends, good night!

Good night, good night! and joy be with you all!
May sickness never blight, nor poverty;
May slander's breath your spirits ne'er appall,
May no untoward accident befall,
But all things prosperous and joyful be:
May morning suns rise on you fresh and bright—
Dear friends, good night!

Good night! in dreams, may faithful Martha come
To tell of her Beloved, high in heaven:
And Ruth, the gleaner, from the harvest home,
And Adah, maid immortal, from her tomb,
Esther and true Electa, spirits bright,
And say, Good night!

Good night! and when the shadows of the grave
Close in around you—when the parting breath
Draws heavily, and unto Him who gave
You yield the spirit. be He strong to save
Who is our Guide and Saviour unto death:
Then may dear friends and heavenly hopes unite,
To say, Good night!"

THE LADIES' FRIEND.

This was almost an exact reprint of the Morris Manual, the secret work being given by initial letters, each of which was numbered, and a Vocabulary which accompanied it, being referred to by letter and number, indicated the word.

TATEM'S MONITOR.

This was compiled largely from the Mosaic and Morris Manual, much new matter, in the shape of opening, closing and installation ceremonies being formulated, and in this was first inaugurated the manner of communicating the cabalistic word and motto substantially as at present. Much of the work, both original and reprint, was given by initial letters only, without any other key as to what it was. The vacant chairs, as in the Mosaic Book, were retained, and also the dialogue as there introduced, although in an abbreviated form. In this was first included the instruction that a Mason seeing one of the signs given, should write his name on a card, or slip of paper, together with the pass belonging to the sign given.

The officers were styled Worthy President (Matron), Vice President (Patron), First Patron (Adah), Second Patron (Ruth), etc., Secretary, Treasurer, Conductor, Guard and Sentinel. In 1872 the ritual was amended so that all of the five signs were used in the opening and closing ceremonies of the Lodge.

MACOY'S MANUAL.

This was for the communicating of the degrees under a pledge of secrecy only, and was illustrated with a rather too suggestive picture for each degree, and the motto, "We have seen His Star," etc., was changed to the first person singular. A grip was introduced for the first time. Concerning the origin of this grip the Masonic department of a New York weekly newspaper in 1877 gave the following:

"After diligent inquiry we learn that the grip was invented by accident at a meeting held in Concord, New Hampshire, when Brother W. S. Wolf, now of New York City, was conferring the degree as a lecture, in 1862, prior to which time there had been no grip. A lady, whose husband was a Mason,

'rose in meetin' and said aloud, 'Brother Wolf, you have forgotten to give us the grip.' It was a dilemma, but Brother Wolf was equal to the emergency and gave the grip which is now so generally used, a council of Eastern Star lecturers having adopted it in 1863."

In "Esoteric of Eastern Star," published by Rob Morris in 1867, which was intended for use in connection with Macoy's Manual, he said concerning the latter: "All the matter in that volume, except a part of the preface, was written by myself," and "The passage relative to a grip on page 65 is altogether an innovation. There is no grip ever used in conferring the Eastern Star degree. Explain this to purchasers of the Manual, and say that the only grip used in Adoptive Masonry is employed in the ceremonies of the 'Eastern Star Family.'" As the manual contains no preface, and Brother Morris thus contradicts the statement he says he penned, it is difficult to know where to draw the line as to the authorship of it.

ADOPTIVE RITE.

This was the first ritual providing for the Chapter form of organization. Jewels were prescribed for the officers, that for the Patron being a duplicate of the Matron's. Provision was also first made for a floor star. Sisters only were to be initiated, brothers, if elected, being only required to pledge their honor as Master Masons, in open Chapter, to conform to the rules and regulations of the Order. Concerning the initiation of brethren, provided for in the General Grand Chapter ritual, Brother Macoy subsequently said, in Critical and Explanatory Notes:

"The ceremonies originally 'set forth' in the Eastern Star Order were intended for ladies only. The attempted innovation of requiring gentlemen to pass through these ceremonies will have the effect of illustrating that there is 'but a step from the sublime to the ridiculous.' We hope no Chapter will enforce the suggestion of the committee, and no gentleman will allow himself to be the subject of mirth by being so used. The ceremony might be appropriate for the committee, but not proper for a gentleman."

In declaring the Chapter open the Matron said:

"In the name of the departed heroines whose virtues we emulate; in the name of our great sisterhood, knit together in bonds of charity and sincere friendship, and in the name of our heavenly Master, who has declared that He 'loveth a cheerful giver,' I declare ——— Chapter No. ——, of the Eastern Star, open and in due order for the dispatch of business."

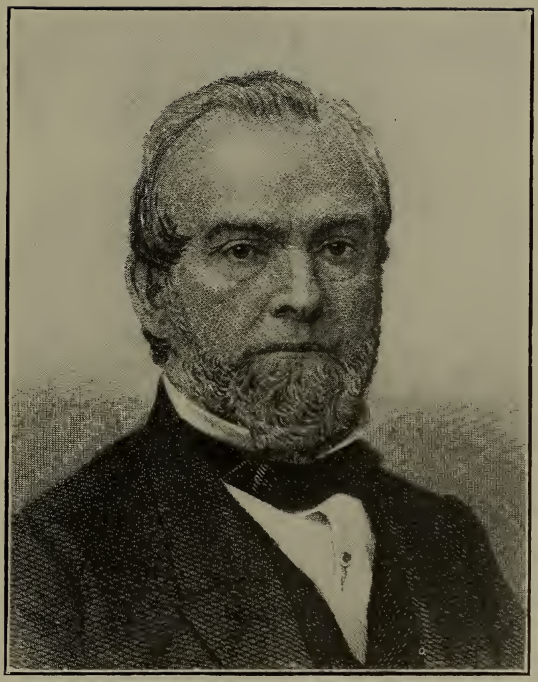
The covenant of adoption, which was printed in full, contained but four ties: 1. Secrecy; 2. Obedience to law; 3. Advice, sympathy and aid; 4. Avoiding acts of injustice and unkindness. The point lectures bore the same characteristics as those of the Manuals, the candidate being seated in the point chairs during their delivery. Some infelicitous expressions marred this work, *e. g.:* the Conductress stated that "first impressions made upon a candidate are permanent . . . and it depends greatly upon the manner of conducting her . . to make those impressions lasting," and this is found in all the Macoy rituals and the New York ritual.

Forms for installation, for a Chapter of Sorrow and funeral services were also included, most of which were performed by the Patron. These were undoubtedly original with Brother Macoy.

The Chapter of Sorrow was a most harrowing service; the room, altar and official stations were to be draped in black; on the altar was an urn covered with a black pall fringed with silver or white silk, on which were painted or embroidered the names of the departed; at each point of the star was a lighted white wax candle; a floral star was also introduced, from which the various colored flowers were withdrawn by the proper officers and deposited in the urn of remembrance. Much of the language of the Macoy funeral service was incorporated into it, and like that, it was entirely under the direction of the Patron, the Matron's part consisting of six lines, while in the funeral service she had no part whatever.

CROMBIE'S RITUAL.

This was an arrangement of the work for the use of the Order in Scotland and was made up from the Morris Manual and Adoptive Rite, and was not well adapted to the work in an organized body, as it included much of the address of the



ROBERT MACOY

Patron that was contained in the Manual, which was written solely for the communicating of the degree in lecture form. Nor was it adapted to the communicating of the degree, as the other portions of the work were arranged to be rendered by the star officers. The only original matter worthy of note was the lecture of Martha, which followed more nearly and completely the Scripture account. We make the following excerpts:

"The family, composed of Martha and Mary, with their brother Lazarus, seemed to have possessed all things needful for a happy life. Bound up in the love of each other, and blessed with the friendship of Him whom to know is everlasting life, the little group were distinguished from their neighbors by a name that proved how thoroughly their hearts were occupied with divine things. They were 'the beloved of the Master, the happy household of Bethany.' . . . Amazing faith! heroic spirit of confidence in her friend! Though her brother had been four days in the embrace of death, and the subject of its corrupting influences—though the weight of watchfulness and sorrow rested heavily upon her spirit as she knelt, her hands wildly raised to heaven—there was a spirit of prophecy in her words which gave them a value altogether their own."

CALIFORNIA RITUAL.

In this Adoptive Rite was closely followed, there being introduced a five-sided altar, the sides of glass in colors, the proper emblems being painted on them, which were illuminated by a lamp or candle placed inside the altar, around which was a five-sided cushion in the five colors; in the East was an illuminated five-pointed star. In this was first introduced the square and compass as the Patron's official emblem. Provision was made for collars of the five colors to be worn by eight officers; the star officers were to wear sashes and aprons of the appropriate colors, while all other sisters were to wear five-sided white aprons, each side measuring twelve inches, with a bib, the point of which was to reach the center of the apron; these were trimmed around the edges with the five colors. The complete Chapter was made, for the first time, to require fourteen officers, and the Patron was men-

tioned first. Many other additions and verbal changes were made in the initiation ceremony to make it more complete, and the candidate for the first time was caused to kneel at the altar and to repeat the vow of adoption. A special form was provided for the initiation of gentlemen, which included the vow of adoption and the explanation of the signs, passes, grip and cabalistic motto, but did not include any lectures. Some additions were made to the initiation ceremony, but the lectures were as in Adoptive Rite, the candidate, however, not being seated. An installation ceremony, differing somewhat from Adoptive Rite, completed the volume.

ADOPTIVE RITE REVISED.

In this Brother Macoy availed himself largely of the matter embraced in the California ritual, *e. g.:* the number of officers for a complete Chapter was made fourteen, but the Patron was mentioned last. Provision was made, for the first time, for the officers to march in before the opening, and responses from the star officers were incorporated in the opening ceremony, in Adoptive Rite the meaning of the point emblems being incorporated in the Matron's work. Otherwise the book was unchanged.

MACOY'S RITUAL.

In this the jewel of the Patron was made the square and compasses, as in California, and many of the minor additions and verbal changes in that ritual, including the ceremony for initiating gentlemen, were incorporated. It was provided that the Conductress was to ascertain if all sisters present were members of the Order, and

"The Patron will assure himself that the gentlemen present are entitled to seats in the Chapter. . . . If there should be any Master Masons present who have not been obligated, that ceremony should be performed immediately after the Chapter shall be declared open."

The golden chain was introduced, and for the first time in a Macoy ritual the initiation ceremony was concluded by a lecture by the Patron, in which the signs, passes, etc., were explained. This was the work of B. T. Burnham, Grand Lecturer of New York, and was published in pamphlet form by the Grand Chapter of New York in 1875, without being

copyrighted. Forms were also provided for constituting Chapters and dedicating halls, and it also contained a revised burial service, which was largely performed by the Patron, although the Matron was given a small part.

CALIFORNIA REVISED.

A committee was appointed by the General Grand Chapter in 1876 to prepare a ritual, of which Jeremiah E. Whitcher, of California, was a member. A committee of the Grand Chapter of Massachusetts, of which Thomas M. Lamb, afterward Most Worthy Grand Patron, was chairman, presented for the consideration of the committee a new set of lectures, and the committee of the Grand Chapter of California, which prepared this ritual, availed itself of many of the suggestions of the Massachusetts committee. The special form for the initiation of gentlemen was dropped. With these exceptions the ritual was much like the first California ritual.

MICHIGAN RITUAL.

This was a revision of the Tatem Monitor, in which much of the secret work, especially in the opening ceremonies, was represented by asterisks, while the point lectures were an exact reproduction of those in the Tatem Monitor. It was printed by the Grand Lodge for the use of its subordinates, the original work being out of print.

GENERAL GRAND CHAPTER.

This ritual was prepared by a committee appointed in 1876, consisting of John M. Mayhew, of New Jersey; Willis D. Engle, of Indiana; Thomas C. Ready, of Missouri; Jeremiah E. Whitcher, of California; Elizabeth Butler, of Illinois; Mary A. Comstock, of Indiana, and Mattie A. Yost, of Missouri, which submitted its report in 1878, when it was amended, adopted and placed in the hands of a committee consisting of Brothers Lamb, Mayhew and Engle for arrangement and printing, and the proclamation of the Most Worthy Grand Patron, authorizing its use, was issued November 16, 1878, the second anniversary of the organization of the General Grand Chapter, and it was immediately accepted by all the Grand Chapters except New York and Vermont. By it the Patron was made the second officer of a Chapter, and

provision was made for a Chaplain if desired. Jewels were prescribed for the officers, and it was provided:

"Collars, and other regalia in addition, may be worn by Chapters that desire them, the General Grand Chapter only prescribing the minimum. All the members of the Order shall, during Chapter session, wear upon the left breast a five-pointed star, three inches across and having the five colors of the Order."

This, however, never attained general acceptance in practice.

The alarm as now in use was herein first introduced, as were also the Grand Honors and the giving of the signs and the responses in the opening ceremony, similar to the Mosaic Book. A new opening prayer was inserted, and a closing prayer, for which no provision had been made in the preceding Chapter rituals, was adapted from the Mosaic Book. The use of Scripture recitations during the weaving of the labyrinth was authorized, and the Patron's address was greatly changed, and entirely new lectures were furnished for Ruth, Esther and Electa, while Martha's was materially lengthened and greatly beautified. The Patron's lecture, including the explanation of the floral emblems, was entirely recast, and forms for installation of officers and Grand officers, the latter entirely new, and a new funeral ceremony completed the volume.

CRITICAL AND EXPLANATORY NOTES.

This was a publication made by Brother Macoy, and embraced portions of the General Grand Chapter ritual, with the brother's comments and criticisms thereon. In it was reiterated the claims that Brother Morris was the originator of the Order, and the transfer of his assumed authority to Brother Macoy; and it was stated that "when the Chapters had sufficiently increased in each State, Grand Chapters were formed, first in New York, then in other States;" that he had "openly and candidly" opposed the organization of the General Grand Chapter "because I dreaded that the spirit of innovation would destroy all that to which so much labor had been devoted to build up;" that the General Grand Chapter

ritual was "tautological and farcical, monotonous and puerile. It may possibly be used by a few, and by reason of its innovations will produce confusion and discord in the Order."

LOWE'S EXPOSE.

This work, which was written by a man who claims that

"As I received these 'Adoptive Degrees' from their inventor and 'Grand Patron,' Rob Morris himself, the public may rest assured I here give them correctly. Certain it is that I give them not only as I received them, but as, under a commission from the 'Grand Patron,' Morris, I conferred them upon several hundred men and women in different parts of the State of Michigan. For the sketch of the origin and character of the Order and the analysis of the different degrees the public are indebted to the publisher instead of the author."

Any one perusing the aforesaid sketch and analysis will not be surprised that even a man who claimed to be thus violating his most solemn pledge of secrecy desired to escape the responsibility for such diatribe. With a sanctimoniousness characteristic of all such self-accusing perjurers, he says:

"That this little volume may be blessed of God in opening the eyes of many to the real character, not only of this Order, but of Freemasonry and kindred Orders, is the prayer of the author."

When it is remembered that at the time of the publication of this book the work of the Order, correctly given with the exception of the secret work, could be had at any bookseller's by purchasing Macoy's Manual, it is evident that the object of its publication was either to make money, to mislead those who had no knowledge of the real character and work of the Order, or simply to carry the vile misrepresentations of the Order and of Masonry. We will give some extracts from the sketch and analysis—those of a milder nature only—and will also reproduce some of the illustrations of the manner of giving the signs, which will certainly be amusing if not profitable to members of the Order. They are inserted here so that should a person ask admission to a Chapter, and give the signs after this manner, the source from which they attained their knowledge might be known.

"A careful investigation of the subject must convince every candid person that secret societies play a very important part in the devil's economy."

"It certainly is not that I have any personal quarrel with any of the managers of the Order or that I seek pecuniary profit or notoriety thereby, but that the Christian women of America may see for themselves what a sham and cheat is provided to close the mouths of the female relatives of Freemasons from protesting against an Order which is a standing insult to every true woman, in that it not only classes all women with minors, madmen and fools, but would repeal the law of God which pronounces husband and wife one, by swearing the husband to perpetually conceal from his wife matters concerning his relations with five hundred thousand other men, to each of whom he may confide what he dare not mention to his wife.



First Position. Second Position.
WIDOW'S SIGN.

"The first degree is evidently a shrewd yet desperate attempt to justify Masonic oaths, even when such oaths lead to murder. The second aims to prove that Freemasonry inculcates piety, though Masonic authors sneer at the decalogue as narrow and declare that the Masonic moral law is the law of nature only. The object of the third degree is somewhat similar to that of the first degree, and though professedly a tribute to true friendship, is plainly designed to teach that Freemasons are justified in aiding and defending each other in both right and wrong conduct. What the object of the fourth degree is, unless it be by wholesale lying to deceive the uninformed as



First Position. Second Position.
WIFE'S SIGN.

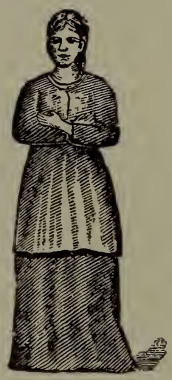
to the character of the Order, seems difficult to imagine. The fifth degree is a lame attempt to convey the impression that Freemasonry teaches "patience and submission under worngs" and that Freemasons are a noble band of martyrs for the truth; and, further, that benevolence is a prime characteristic of the Order.



Sister's Sign.

"We call attention to the fact that all Master Masons in good standing in the Masonic Order, however immoral their character, may demand admission to the women's lodge."

The lightning changes of costumes between the first and second positions in the widow's and wife's signs must have been of a sleight-of-hand nature, and we are certain that the correctness with which the signs are delineated is only exceded by the artistic execution of the engravings. The decided change in Esther's countenance will also fix attention.



Mother's Sign.

GENERAL GRAND CHAPTER REVISED.

This was substantially a reprint of the original General Grand Chapter ritual, although it contained many minor changes. It was provided that any Chapter could have a Marshal and an Organist if it so desired. The greatest change was in the lecture of Electa, which was entirely recast and somewhat shortened. Another change was in the rearranging and shortening of the Patron's lecture.

MACOY'S STANDARD.

In this, following the arrangement of the General Grand Chapter ritual, the Patron was made the second officer of the Chapter, and other regulations were adopted from the same source. The opening, closing and initiation ceremonies were an exact reprint of the Macoy ritual. One of the purposes of this publication was to engraft upon the Order the "higher degrees" of the Amaranth and Queen of the South, but so far as the latter is concerned it was a complete failure. I do not

know that it has been used by any one. These remarks are not applicable to our colored friends, who delight in its royal titles. As the ritual was sold in the open market, they largely availed themselves of it. The book closed with an historical sketch from the pen of W. J. Duncan, now a Past Grand Patron of New York, which contains many facts of a valuable nature, but he could not but let his friendship for Brother Macoy bias him, so that some things are only partially stated, as *e. g.:* "The Order was introduced into . . . Michigan, at Rockland, March, 1870 (during 1867, '68 and '69 there was a system called 'Lodges of Adoptive Masonry')," the reader being left to infer that that system had died out and that there was no Grand Chapter in that State, as, in every other instance, he gave the date of the organization of the Grand Chapter. Rob Morris's writings in 1877 are copiously quoted as in opposition to the General Grand Chapter and the impression conveyed that he was unalterably opposed to it, the fact that he gave it his endorsement during the last eight years of his life being entirely ignored.

NEW YORK RITUAL.

This is a revision of the Macoy ritual, containing opening, closing and initiation ceremonies for both women and Master Masons. To it are also appended the floral work as composed by Brother Burton and a form for organizing Chapters. The following changes are noted: The Associate Matron is provided with a gavel, but no use is specified for it; the point lectures are slightly changed and in some places abbreviated; the duties and badge of the Patron are introduced into the opening ceremony, and are given by that officer; the prayer in the opening is changed, and a form for prayer in closing is supplied where, in the Macoy ritual, provision was made for an extemporaneous prayer; the question, "Do you believe in the existence of a Supreme Being?" is introduced into the work, and certain portions of the secret work which were in the Macoy ritual are omitted.

Later editions embrace revisions made almost yearly, as indicated by the numerous copyright entries, and they also included the Matron's Administrative Degree, form for constituting a Chapter, installation of officers and Grand officers,

a form for opening a Chapter in public, for dedicating Eastern Star halls, burial service, and for draping the altar.

NEW YORK GERMAN.

This was a translation of the New York ritual into German for the use of Concordia Chapter, New York City.

ADOPTIVE RITE RITUAL.

In 1896 the Grand Chapter of New York purchased from the heirs of Robert Macoy his copyright of the Macoy Standard, but as Brother Macoy was never the owner of the copyright of any previous ritual, Adoptive Rite having been copyrighted by the Masonic Publishing and Manufacturing Company, the ownership of that copyright did not pass to the Grand Chapter, but is now claimed by J. G. Barker, as the successor to that company, and this ritual, which includes not only the Eastern Star, but also the Queen of the South, Matron's Administrative degree, forms for installation of officers and Grand officers, constituting and inaugurating Chapters, dedicating halls, Chapter of Sorrow and funeral service, is upon the market, for sale to whomsoever will buy. This ritual is a combination of Adoptive Rite Revised and Macoy's Ritual, such alterations as were introduced into the work by Brother Macoy before he sold his interest in the Masonic Publishing and Manufacturing Company in 1875 being included in it, as is also the form of the initiation of Master Masons.

NEW JERSEY RITUAL.

With minor details, most of which are noted below, this is a reprint of the General Grand Chapter Revised, so far as opening, closing, initiatory, installation and funeral ceremonies are concerned. In addition to these, there are ceremonies for instituting Chapters under dispensation and constituting under charter, and for draping the altar.

The principal variations are that a brother's presence is necessary to open a Chapter; the ballot-box must be placed upon the altar, and is inspected by the Patron both before and after balloting; no requirement is made as to floor star and point emblems; the Matron is escorted to the East by both Conductresses; a pass-word is collected from the women present, while the Patron vouches for the men as Master Masons;

the Chaplain, Marshal and Organist have responses in the opening ceremony and no provision is made for omitting any portion of it. There is a form for calling to refreshment, and in the Patron's lecture there are explanations of the use of the gavel and of balloting.

GENERAL GRAND CHAPTER AMENDED.

This was the same as the General Grand Chapter Revised, with slight changes. Liberty was given to introduce the Marshal and Chaplain in the procession in opening a Chapter; to elaborate the figures, and to omit the procession altogether; portions of the opening services were bracketed, "which may be omitted when desired, provided they shall not be habitually disused." The exception in regard to Masons suspended for non-payment of dues not being thereby suspended from the Chapter was stricken out; the test oath was inserted; the Worthy Matron was made the presiding officer at funerals, and many minor, principally verbal, changes were made.

GENERAL GRAND CHAPTER GERMAN.

This is the General Grand Chapter Amended, translated into German by Brother August Torpe, of Germania Chapter No. 552, Chicago, and was adopted by the General Grand Chapter September 5, 1907.

CHAPTER IV.

OBJECTS, LANDMARKS, ETC.

OBJECTS OF THE ORDER.

THE original object of the Order was to enable the female relatives of Master Masons to make themselves known as such, but it has far outgrown that simple idea, having acquired a much wider vision, and has, indeed, become a co-laborer with the great brotherhood in all its works of beneficence, having done much for, and often leading in, the movements for the establishment of Masonic homes. Side by side with the older Craft, without which it had never been, it has marched rapidly on. It cares, like Freemasonry, for its sick and needy, buries, with touching ritual and fragrant emblems, the bodies of its honored dead and works steadily on for even larger or more visible results. In some Jurisdictions the dominant object is that of Eastern Star homes and in others the co-operating with Masons in such homes open to both Orders. It will be seen that all these various interests are of no light importance, and that if these beneficent purposes were carried out by the six hundred thousand members, the Order would prove no mean factor in the upbuilding of that kingdom whose Ruler once lay in a manger cradle lighted by the golden rays of Bethlehem's Star.

LANDMARKS.

In Mosaic Book they were nine in number:

"I. The Star of Christ, or Eastern Star, is the basis of the five degrees of the American Adoptive Rite.

"II. This rite contains nothing in its ceremonies and lectures of any other rite.

"III. Its lessons are eminently Scriptural and Christian.

"IV. Its obligations are based on the honor of the female sex, and framed upon the principle that whatever benefits are

due by the Masonic fraternity to the wives, widows, daughters and sisters of Masons, corresponding benefits are due from them to the Masonic fraternity.

"V. The control of the rite lies in a central head, styled the Supreme Constellation.

"VI. The Supreme Constellation delegates its authority to form Subordinate Constellations respectively to five affiliated Master Masons of the York Rite, associated together for that purpose and responsible to the Supreme Constellation alone.

"VII. An intimate periodical relationship is maintained between each subordinate Constellation and the central head.

"VIII. The ceremonial and lectures of this rite are communicated by the joint instrumentality of both sexes.

"IX. The entire ritual of this rite, both esoteric and exoteric, is reduced to writing and intrusted, under due precautions, to the heads of Constellations."

Adoptive Rite increased the number to fifteen, embracing, practically, I, III, IV, V and VI of the above, substituting Supreme Grand Chapter for Supreme Constellation, and adding:

"4. A belief in the existence of a Supreme Being, who will, sooner or later, punish the willful violation of a solemn pledge.

"5. The modes of recognition, which are the peculiar secrets of the rite, cannot, without destroying the foundation of the system, be changed.

"6. That a covenant of secrecy voluntarily assumed is perpetual; from the force of such obligation there is no possibility of release.

"8. That the ballot for candidates for membership must be unanimous and is to be kept inviolably secret.

"9. The right of every Chapter to be the judge of who shall be admitted to its membership, and to select its own officers; but in no case can the ceremonies of the Order be conferred unless a Master Mason in good standing in the Masonic fraternity presides.

"10. Every sister is amenable to the laws and regulations of the Order, and may be tried for offenses, though she may

permanently or temporarily reside within the jurisdiction of another Chapter.

"11. The right of every sister to appeal from the decision of her associates in Chapter convened to the Supreme Grand Chapter or to the M. E. Grand Patron.

"12. The prerogative of the M. E. Grand Patron to preside over every assembly of the rite wherever he may visit, and to grant charters for the formation of new Chapters.

"13. That every Chapter has the right to dispense the light of the Adoptive Rite and to administer its own private affairs.

"14. Every Chapter should elect and install its officers annually.

"15. The right of every sister to visit and sit in every regular Chapter, except when such visitor is likely to disturb the harmony or interrupt the progress of the Chapter she proposes to visit."

They were the same in Macoy's ritual, except that the word "Supreme" and the letters "M. E." were omitted from 7, 11 and 12, and the words "and to grant dispensations for the formation of new Chapters within the territorial jurisdiction" were added to 12. Although there were two or three incidental allusions to a Supreme Grand Chapter and a Supreme Grand Patron in this ritual, this change in the landmarks was a practical abandonment of the pretense of the existence of such a body, and, as this ritual was first issued in 1876, just at the time when the movement for the organization of the General Grand Chapter was taking definite shape, and Brother Macoy was preparing to attack it on the ground of the uselessness of such bodies, the reason of the change is apparent. Failing in his purposes, when he issued Macoy's Standard in 1887 he inserted the words "Supreme Council" and "Supreme Patron, or executive officer" in 7 and changed 11 and 12 to correspond.

The General Grand Chapter reduced the number to twelve, embracing practically all of Macoy's except those referring to the control of the rite and 12, 13 and 14, and changing the word "sister" to "member." This latter change was also

embodied in the New York ritual, and "Matron" was substituted for "Patron" in number 12.

PUBLIC DISPLAYS.

The Thesauros provided that "at least one annual public procession of this body shall occur, that the light of the Order may prove a city upon a hill, not to be hid." The universal practice in the Order in later days has been to forbid public displays, outside of funerals, Chapters of Sorrow and public installations, thus being in harmony with the spirit and practice of Masonry. In most jurisdictions any display beyond those mentioned is prohibited.

AUTHORITY TO CONFER DEGREES.

Thesauros provided that the degrees could only be conferred by the officers of the Supreme Council or their authorized deputies. The Deputy Luminaries were authorized to appoint "as many Assistant Deputy Luminaries as the good of the Order may require," each of whom was empowered "to receive petitions, decide upon merits and confer the five degrees in the original mode wherever within the State of ——— his journeyings may bring him," and they were to serve until the next Convocation of the Supreme Council, which was to meet quintennially. "The Supreme Council at Philadelphia, 1845, directs each Deputy Luminary to offer an Assistant Deputyship to each Master and Past Master of a Lodge throughout his division."

Under the Morris regime every Master Mason who had the right to receive the degree had an equal right to communicate it, provided there were not less than five ladies present, together with as many gentlemen as might be convenient. Master Masons could not communicate the degree to one another, save in the presence of five ladies.

Under the present system the degrees can only be conferred in regularly organized Chapters, save that, in most jurisdictions, the Grand Patron or his deputy, duly authorized so to do, has power to communicate them at sight upon petitioners for the organization of a Chapter in a town or city where no Chapter exists, but in one or two jurisdictions the Grand Matron is clothed with this power.

MEMBERSHIP.

At the present time all affiliated Master Masons, their wives, widows, mothers, sisters and daughters, over eighteen years of age, are eligible to membership, and in many jurisdictions, including that of the General Grand Chapter, the term daughters is interpreted to include legally adopted daughters; but during the development of the Order other regulations have obtained.

In Thesauros dimitted Master Masons and the wives, widows, sisters, daughters and the sisters of the wives of such were admitted of "fifteen years of age and upwards, of matured intellect and good understanding."

In Constellations applicants for membership were required to be affiliated Master Masons or the relatives of such, and were to be recommended by five members, and "a unanimous vote (save two) shall be required to elect. They must also be of sound mind and capable of acquiring a knowledge of the rite."

Under the Morris regime (1860-1868) all Master Masons, whether affiliated or not, and the wives, widows, sisters and daughters of such were admitted, "provided the unmarried ladies were eighteen years of age or upward," but step-sisters, step-daughters and divorced widows were specifically excluded. It was further provided that:

"Daughters and sisters who have married persons not Masons can receive the degree at the discretion of the lecturer; but in general it is advised that they should not."

The same rule was laid down in the Macoy Manual, without the exceptions. Under the Tatem Monitor only affiliated Master Masons and their wives, widows, daughters and sisters were eligible. The first recognition of the mothers of Master Masons was in Adoptive Rite, and since that the present rule has generally prevailed.

In the States of New York and New Jersey it has always been the practice to admit all Master Masons to the meetings of Chapters as visitors upon their assuming an obligation of secrecy, but this is not believed to have been done in any other jurisdiction.

Thesauros declared:

"The Order of the Eastern Star is impregnable to the profane, the vicious and the sceptics of Christian faith. The Order of the Eastern Star is a Christian association of females in aid of Ancient Freemasonry."

The Mosaic Book:

"It will be observed that this Order, like the Encampment Order of Masonry, is a Christian system, and that none can consistently become its members, whether male or female, save those who at least believe in Jesus Christ."

Morris's Manual:

"The Eastern Star degree is not adapted to the Jewish brethren or their female relatives, though they may receive it if they choose. If any offer to attend they ought to be informed that it is purely Christian."

According to Adoptive Rite and Macoy's rituals, including the Standard, and Adoptive Rite Ritual, "A belief in the existence of a Supreme Being, who will, sooner or later, punish the willful violation of a solemn pledge," was one of the landmarks. By the General Grand Chapter and New York rituals the candidate was required to declare a belief in the existence of a Supreme Being. All other rituals are silent as to religious belief.

The Mosaic Book provided:

"Whatever physical deformities or deficiencies that would render a person incapable of giving and responding to any of the means of recognition are a bar to initiation."

No other ritual alludes to physical qualifications, that matter being usually dealt with by decisions of the several Grand Chapters, which are generally in accord with the above, although the blind and the deaf and dumb have been initiated in some jurisdictions. For particulars of these decisions reference should be made to Chapter III, Part Second.

In Thesauros sisters were called members and brothers protectors; in the Mosaic Book sisters were stellæ and brothers protectors. Under the Family regime they were called simply sisters and brothers, and this custom has prevailed ever since, although, by decisions in some jurisdictions, the use of the terms has been confined to the precincts of the Chapter room.

FORFEITURE OF MEMBERSHIP.

Under Thesauros membership was forfeited:

"By great dereliction of duty, violation of the obligation or transgression of the laws of the land, and the excinded member should be held as such until full reformation is evident."

By the Mosaic Book a protector forfeited his membership:

"1, by absence from the sessions of the Constellation for twelve consecutive months (except on account of protracted journeying or ill-health); 2, by dimitting from the Masonic lodge in which he is affiliated; 3, by suspension or expulsion from said lodge; 4, by suspension or expulsion from the Constellation.

"The membership of a stella is forfeited, 1, by absence from the sessions of the Constellation for twelve consecutive months (except on account of protracted journeying or ill-health); 2, by suspension or expulsion from the Constellation; 3, by the dimittal, suspension or expulsion of the individual through whom she was adopted, upon her original petition, provided that, if she can prove adoption through another Master Mason, affiliated and in good standing, the Pillars of a Constellation are at liberty to substitute his name on the membership board for the one originally entered there."

In Book of Instructions provision was made for the forfeiture of membership only after "a fair trial, conducted on a patient and equitable basis," except that "any Master Mason, a member of the Family, suspended or expelled by his lodge, shall receive the same penalty from the Family without trial; nor can he be reinstated in the Family until he has been reinstated by his lodge or the Grand lodge."

Under Adoptive Rite and Adoptive Rite Ritual a brother's membership was forfeited "by suspension, expulsion or dismission from the Masonic lodge of which he was a member or from the Chapter," while the membership of a sister was forfeited:

"1, by absence from the sessions of the Chapter for two years; 2, by suspension, expulsion or dismission from the Chapter; 3, by the suspension, expulsion or dismission of the brother through whom she was adopted upon her original peti-

tion; provided that, if she can prove adoption through another Master Mason, affiliated and in good standing, the members of the Chapter are at liberty to substitute his name on the original petition."

In Macoy's ritual and Macoy's Standard the same rule obtained, except that the third specification in regard to a sister was omitted, and this is the rule that now universally exists, although the exempting of a sister from dependence upon the good standing of the brother through whom she obtained membership was strenuously opposed by Brother Morris. In 1877 he said:

"In my judgment nothing so effectually destroys the very aim and purpose of the Order as the legislation adopted in some of the Grand Chapters, which changes the relationship of woman to the Order. It has been decided in California, New York, and possibly elsewhere, that if a Master Mason is ever expelled from Masonry this will not affect the standing of his wife, daughter or sister in the Order. . . . What object can a Chapter have in retaining ladies in membership whose husbands are expelled? Will a modest lady come to the Chapter at all under such circumstances? Are they not exposed at every meeting to be wounded by the lectures and remarks made upon the subject of immorality and unworthiness? Can a Master Mason conscientiously sit in a Chapter with ladies whose husbands and fathers he has helped to expel for gross crimes? What principle in the Eastern Star is unchangeable if this one is not, which enters into the very origin and philosophy of the Order? . . . I do not wonder so many intelligent Master Masons look with suspicion upon the operations of Grand Chapters of the Eastern Star, when, by a single vote, they can thus remove the foundation stone of the whole Order."

Time and experience seem to have vindicated the views that Brother Morris deemed so dangerous to the very existence of the Order.

Under the present system no penalty attaches to absence from Chapter meetings in any jurisdiction, except in Wisconsin an officer forfeits office by absence from four meetings.

The General Grand Chapter ritual provided:

"Membership can only be forfeited by dismission, suspension or expulsion from a Chapter, excepting that the suspension or expulsion of a brother from a Masonic lodge for any other cause than nonpayment of dues deprives him of all the rights of membership in the Order until reinstated by the Masonic body."

In most jurisdictions the laws do not make the exception in regard to nonpayment of dues, while the Grand Chapter of California has decided that the suspension of a brother from his lodge for any cause does not affect his standing in the Chapter.

ADDENDAS TO THE WORK.

The Most Worthy Grand Patron in 1880 decided that:

"The floral work and other rhetorical exercises are useful when the Chapter seeks diversion or means of culture, but they should in no case be introduced as a part of the initiatory ceremony."

This was supplemented in 1889 by the adoption of the following:

"*Resolved*, That it is the sense of this General Grand Chapter that the rendition of what is known as the floral work or floral addenda is not prohibited, if the candidate is fully instructed that it does not constitute any part of the initiatory ceremony."

In 1879 the Grand Chapter of New York declared that:

"So long as our ritual and landmarks of our Order are not interfered with, we shall hail with joy any work that will add to the solemnity and interest of our ceremonies."

CHAPTER OF SORROW.

In his address to the General Grand Chapter in 1889 the Most Worthy Grand Patron said:

"I call your attention to a recently published memorial service, entitled Chapter of Sorrow of the Order of the Eastern Star, composed and arranged by Sister Addie C. S. Engle. As indicated by its name, it is intended as a service, 'supplemental to the prescribed funeral ceremonies, in commemoration of those who, year by year, are taken by the stern reaper, Death,' and is designed for use in the Chapter room. It is a very beautiful form of service and is worthy of being used in

every Chapter when it is desired to do honor to the memory of our deceased members. I most heartily commend it to you and recommend its use in every Chapter of the Order."

The committee on revision of ritual reported as follows, and it was adopted:

"We have reviewed the memorial service, Chapter of Sorrow of the Order of the Eastern Star, as arranged by Mrs. Addie C. S. Engle. We do most heartily indorse it as being all we could desire, both in beauty and expression, and take pleasure in recommending its use to the Order."

For particulars as to these and other similar ceremonies, see Chapter V.

CHAPTER V.

DEGREES, EMBLEMS, ETC.



N ALL rituals the first four degrees are uniformly called Daughter's, Widow's, Wife's and Sister's. The fifth is called in Thesauros the Mason's Wife's Sister's, and in subsequent rituals, until Adoptive Rite, in which they are not named, the Christian. In Macoy's Ritual and subsequent ones it is called the Mother's. In Thesauros they are further called Initiatory, Passing, Raising, Exalting and Perfecting.

NAMES OF HEROINES.

The names of the five heroines are the same in all rituals except Thesauros, in which Jephthah's daughter is the only designation for the first. The giving of the name of Adah to Jephthah's daughter was a pure assumption on the part of Brother Morris, as there is no evidence as to what name she bore.

Electa is purely a fictitious character and her name finds its root in the Elect Lady of John's second epistle, verse 1.

COLORS.

The colors are the same in all rituals except Thesauros, in which the second is given as orange. In the esoteric work presumably accompanying Thesauros, which is not known now to exist, those things which the various colors represented and the different emblems were explained.

In Mosaic Book the colors were thus explained:

"Blue, which is the hue of distant mountains under Judah's fair sky, reminds me of the two months' stay made by Adah in the mountains while fortifying her mind against the terrors of a violent death.

"Yellow, which is the hue of the barley fields on the plains of Judah, reminds me that, in that place of harvest, all her

prayers were answered, her faith rewarded and her trust in God vindicated.

"White, which is the hue of the silken robes of Esther, reminds me that in the spotless purity of Christ alone I can expect to find favor at the throne of God.

"Green, which is the hue of spring and covers every grave as with a mantle, reminds me that as Lazarus came forth at the breath of the Lord Jesus Christ, so shall I, in the spring-time of the resurrection, be summoned from my grave by the same commanding voice.

"Red, which is the hue of blood and wine, reminds me to dispense with my temporal means to the poor, even as the Redeemer gave His heart's best blood to save me from eternal death."

In Morris's Manual:

"Blue alludes to the blue appearance of the mountains in whose caves she abode for two months while preparing for death.

"Yellow alludes to the color of the ripened barley in the harvest fields of Boaz.

"White alludes to her silken apparel as a queen.

"Green alludes to the resurrection of Lazarus.

"Red alludes to her liberal and boundless hospitality."

In Rosary:

"Blue alludes to the mountains of Gilead, among which was her romantic home in Mizpeh. Seen under the clear sky of Palestine, the ranges and peaks of the mountains are intensely blue, and this suggests the application to Jephthah's daughter.

"Yellow alludes to the golden hue of the barley fields in which Ruth was gleaning when she met with favor at the hands of Boaz.

"White alludes to the royal robe of whitest silk worn by Esther when she entered the audience chamber to make known to the king her petition.

"Green alludes to the resurrection of her brother Lazarus from the sepulcher where he had lain four days dead.

"Red is an emblem of fervency in the exercise of the moral virtues and alludes to the admirable generosity of Electa, dis-

played particularly toward the poor and persecuted of her faith."

In Macoy's Manual:

"Blue alludes to the cerulean hue of the mountains in whose solitude Jephthah's daughter passed two months while preparing herself for death.

"Yellow alludes to the ripened grain that composed the barley sheaves of Boaz, among which Ruth was gleaning.

"White alludes to the silken robes of Esther, emblematic of the spotless purity of her character.

"Green alludes to the resurrection of Lazarus, and by direct inference that final and grander resurrection at the last day. Never does Freemason cast the evergreen sprig into the open grave of his brother but the coming event is thus beautifully foreshadowed.

"Red symbolizes fervency and alludes to the noble generosity of Electa displayed toward the poor and persecuted of her faith."

Adoptive Rite and Macoy's Ritual:

"Blue, which we symbolize (*sic*) by the azure and hazy atmosphere that enveloped the mountains of Judea, in whose caves and solitude Jephthah's daughter dwelt, with her companions, two months while preparing for death. It also symbolized fidelity and should teach us to be faithful to all our obligations.

"Yellow, which symbolizes the ripened grain in the field of Boaz, in which Ruth was an humble gleaner.

"White alludes to the white silken robes in which Esther was dressed when she appeared before the king in the court of Persia. It is emblematic of the spotless purity of her character and teaches us to be ever mindful of our rectitude of conduct in the affairs of life so as to be above the tongue of reproach.

"Green, emblematical of the immutable nature of truth and its victory. The evergreen is the symbol of our faith in the immortality of the soul and the realization of an everlasting happiness beyond the grave.

"Red symbolizes fervency and alludes to the noble generosity of Electa, displayed toward the poor and persecuted of her faith."

In the opening ceremonies other explanations were given, some of which seem somewhat strained and inconsistent:

"The blue ray represents the clearness of the sky when all clouds have vanished, and symbolizes chastity, loyalty, fidelity and a spotless reputation.

"The yellow ray symbolizes constancy, purity (!) and the luster of great brightness.

"The white ray symbolizes light, purity and joy.

"The green ray, the purity and freshness of which are emblems of delight and the beauty of nature, and symbolizes hope and immortality.

"The red ray, symbolically representing ardor and zeal, which should actuate all who are engaged in the holy cause of benevolence."

California Ritual:

"Blue is the color to which popular usage has assigned the representation of that which is true and faithful. When the blue ray is made to fall for some time on the needle it acquires polarity and points true to its mysterious attraction in the chambers of the north. It teaches us to be true and faithful to all our obligations as members of the Eastern Star.

"Yellow, or gold, one of the primitive colors and reflecting the most light, after white, is used to signify something pleasing or valuable, as a 'heart of gold' or 'the golden chain of friendship.' To us it is symbolical of the ripened grain in the field of Boaz, in which Ruth was an humble gleaner.

"White is the color which has ever been regarded as an emblem of purity and innocence. It is the result of a union and reaction of all the primary rays of light, hence it is metaphorically used to signify a collection and reflection of those graces and virtues which adorn and dignify the character. To us it is emblematical of the spotless purity of the character of Esther.

"Green is the most widely diffused of all the tints which adorn the material world and is the symbol of memory and eternity. The evergreen which lifts itself over the grave of some loved one seems to respond to our sighs with an instructive language: 'He is not dead, but sleepeth—thy brother shall rise again.' To us it is a symbol of the immortality of the soul.

"Red, one of the primary colors, is the one by which fervency and love has ever been represented. In the prismatic spectrum the red ray is the most calorific and the least refragable of all. It teaches us that our covenant of love should be ardent and never turn from its purpose, and is symbolical of the fervency of Electa in her noble generosity toward the poor and persecuted of her race."

POINT EMBLEMS.



First point. The sword only is given in the Thesauros, Mosaic Book, Ladies' Friend and Tatem, while in Morris's Manual the veil is added, but without any explanation. In all other rituals the sword and veil.

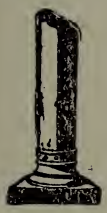


Second point. The sheaf is all except Rosary, in which "two barley parcels" were prescribed.

Third point. "The crown" only, in Thesauros, Ladies' Friend and Tatem. In Rosary "the crown, robe and scepter." In Morris's Manual the crown and scepter are specified, but the crown only explained. All others, "the crown and scepter."



Fourth point. In Thesauros, "the open sepulchre;" Mosaic Book, "pillar rent;" Rosary, "shattered shaft and green sprig." All others, "broken column."



Fifth point. Thesauros, "grasped hands;" Mosiac Book, "clasped hands;" Morris's Manual, Ladies' Friend and Tatem, "joined hands;" Rosary, "clasped hands, cup and cross;" Macoy's Manual, "cup and clasped hands," but cup only explained. All others, the "cup."



The explanations were:

In Mosaic Book:

"The sword, which in the hands of her own father became the instrument of her death.

"The sheaf, which in the field of Boaz became the means of preserving her life, and exhibiting the benevolence of a faithful brother.

"The crown which, denoting royalty, is the measure of that vast sacrifice so cheerfully made by Esther for the preservation of her people.

"The pillar rent, which denotes the sudden death of Lazarus.

"The joined hands, which, denoting ardent hospitality, teaches that, though the christian saint could not render to God the benefits received from Him, she neglected no opportunity to dispense charity to His people."

Morris's Manual:

"The sword alludes to that by which she was slain.

"The sheaf alludes to the sheaves of barley amongst which she was gleaning.

"The crown alludes to her royal state as a queen.

"The broken column alludes to the death of Lazarus.

"The joined hands allude to the rich generosity of her character."

Macoy's Manual:

"The sword reminds us of the instrument of her death.

"The sheaf reminds us of the liberality of Boaz, who, from his sheaves, commanded that portions be taken and cast in Ruth's way, that she might gather an abundance.

"The crown reminds us of the queenly state of Esther, and of the manner in which she hailed the notice of the king.

"The broken column is an emblem of the death of a young man in the vigor of life.

"The cup reminds us of the ardent hospitality of Electa, excited by the view of poverty and distress."

Adoptive Rite:

"By the sword in the hands of the father was the daughter slain. The veil alludes to the firmness with which Adah adhered to her determination to die in the light, suffering no stain to rest upon her memory after death.

"The sheaf is an emblem of plenty, which, from its distinct and minute parts, teaches us that by patient industry, gleaning here a little and there a little, we may accumulate a competency to support us when the infirmities of age unfit us for the fatigues of labor.

"The crown and scepter united is an emblem of royalty and

power. It reminds us of the dignity of the king and the meek submission of the queenly petitioner.

"The broken column is an expressive emblem of the uncertainty of human existence, and the outward evidence of the decease of a young man, cut down in the vigor of life.

"The cup reminds us of the generous hospitality of Electa, excited by the view of poverty and distress."

In the opening ceremonies of Adoptive Rite and Macoy's Ritual, two of these explanations were varied:

"The sword and veil, emblematic of the heroic conduct of Jephthah's daughter.

"The cup is the emblem of the bitter draught, of which we are constantly partaking through life; but, however distasteful, will, in the end, overflow with blessings, rich, abounding and eternal."

In the opening ceremonies there were different lessons:

"By the sword and veil we are reminded of the filial piety of the heroic daughter of Jephthah; by the sheaf, that to please God is worthy of our greatest sacrifices; by the crown and scepter, that true friendship refuses no pain or cross for the object of its affection; by the broken column, that times of the deepest sorrow and loneliness are often enlightened by the brightest graces of God; by the cup, that the cup which our heavenly Father gives us to drink, though bitter and distasteful, will, in the end, prove to overflow with blessings, rich, abounding and eternal."

It will be noticed that the Macoy rituals had a superabundance of symbolic teachings.

VEILS.

In Adoptive Rite, Macoy, California and New York rituals the candidate was made to wear a thin white veil over her face, which was removed by the Conductress after the obligation. The writer was initiated thus veiled, but in the New York ritual only women candidates were veiled. In the latter ritual, which is the only one that gives any explanation of this ceremony, the candidate is thus addressed:

"In removing the veil from your eyes, my sister, we bring you into the full light of the beauty of our chapter room. In the ancient ceremonies of initiation the veil was used as a

symbol to teach the candidate that as he advanced in knowledge, he was enlightened by the spirit of education. That he we led from the darkness of ignorance into the marvelous light of truth, and we desire that the glory of the bright Eastern Star shall be clearly seen by you with no veil to dim its lustre."

The veil used by Adah is variously designated: Mosaic Book, "heavy black;" California Ritual, "blue;" in all others except the General Grand Chapter Ritual, "a thick mourning veil." In General Grand Chapter Ritual, "a veil."

The Grand Chapter of Vermont, in 1896, decided that a black veil should be used, while the Grand Chapter of Maine, in 1897, decided on blue, which is the color usually employed, although, with the above exceptions, there has been no legislation on the subject. It would seem that, considering the harmonies, black would be preferable to blue.

FLORAL EMBLEMS.

The first mention of them was in Morris' Manual, where they were specified, as also in Rosary: "1. Violet; 2. Sunflower (heliotropes),"—helianthus was probably meant—"3. White lily; 4. Sprig of Pine; 5. Red rose." With this agrees Macoy's Manual, save 4 is "a pine leaf."

In the Chapter of Sorrow in Adoptive Rite the blue flower was said to teach the lesson of undying love; the yellow, unending possession; the white, heart purity; the green, undeviating sincerity; and the red, unfading beauty.

In the funeral service in the same, the blue flower was to symbolize universal friendship; the yellow, disinterested kindness; white, truth and innocence; the green, immortality; and the red, fervency.

Macoy's Ritual had no explanation of the floral emblems.

In General Grand Chapter Ritual they were: "1. Violet; 2. Yellow jasamine; 3. White lily; 4. Fern; 5. Red rose."

The Rosary explanations were that the flowers were severally selected on account of their colors, but Brother Morris had evidently associated the thought of these flowers with the several points before he incorporated them in the Rosary, as in 1855 he had written in a poem entitled "The Flowers of the Order:"

"Gleaned from plain and hill and valley,
Grouped in mystic tie,
Maidens read me,—gladness, sadness,—
Ev'ry tongue have I;—
Violet, sunleaf, lily white,
Pine eternal,—rose, delight."

Macoy's Manual:

"Violet. Its retired, shrinking nature is emblematical of Jephthah's daughter, the devoted maid of Mispeh.

"Sunflower. Emblematical of the ripened grain gleaned by Ruth, the pious widow of Moab.

"White lily. Emblematical of the white robes of Esther, the noble hearted queen of Persia.

"Pine leaf. Emblematical of Martha, the faithful sister of Bethany.

"Red rose. Emblematical of the unbounded charity and hospitality practiced by Electa."

EMBLEMS IN CENTER OF STAR.

These emblems are explained in Mosaic Book, Morris's Manual, Rosary, Ladies' Friend and General Grand Chapter Ritual, but are not mentioned in Thesauros, Tatem, or either of Macoy's. In the first four mentioned the explanations were elaborate, and connected each with one of the mottoes found in the border of the signet, of which the following brief summary embraces the salient points:

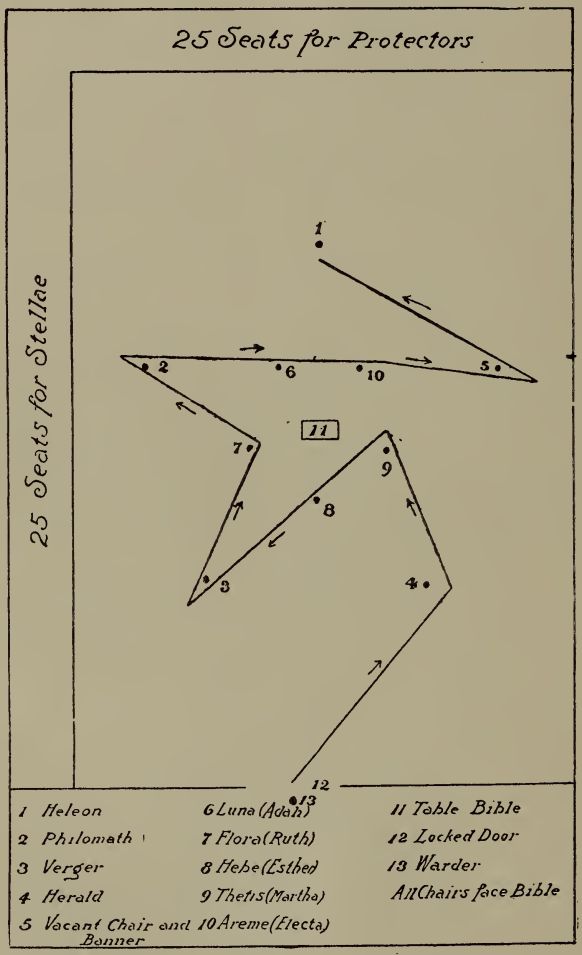
They all allude to Christ, Who is the light and key to the Eastern Star, and Who is the Word of God; the Lily of the Valley; The Sun of Righteousness; the Lamb of God; and the Lion of the Tribe of Judah. Brother Morris put their objects in poetic phrase as follows:

"By that form of innocence,
By that Bud of Peace,
By that Word unbroken, spoken
By the Son of Grace,
Judah's Terror,—emblems five,
Read we Him, and reading, live!"

THE LABYRINTH.

The labyrinth as in Mosaic Book, together with the stations of the officers and members, is represented in the accompanying illustration. It will be noticed that the single point

of the star is up, or toward the east. In adapting the Mosaic Book for use in lodges of Adoptive Masonry Tatem dispensed with the Pillars, who occupied the outer points of the star (1, 2, 3, 4, and 5), and left the sisters, who formed the inner angles of the star in the same stations, thus changing the position of the star, so that, practically, two points were toward



the east. Some discussion has been had as to the origin and propriety of the latter position, as mythological teaching is

that the star with one point up is an emblem of good, while with two points up it is an emblem of evil. Brother Morris was, perhaps, not lacking in mythological lore when he penned the directions for forming the star with one point toward the east, but it will be easily seen that by the later development, in doing away with the outer points, the mythological significance of the star was altered without design, and probably by persons that were ignorant of the fact, and that it stood for the goat of Mendes. But in this particular, as in many others, brother Morris was not consistent, as in the tessera he placed the star with two points up. The changes in the work made by Tatem left the stations in order the reverse of the present usage. In the Tatem labyrinth the candidate entered at the southwest door, passed north in front of the Vice President's station in the west, was seated in the chair of the Conductor in the north, then passed the stations of the five patrons (Adah, Ruth, Esther, Martha, and Electa), from east to west, then south and east, then was seated in the banner chair southeast of Electa, and then east and north to the President's chair, from which place she was instructed and welcomed.



Adoptive Rite was the first to delineate the star with two points toward the east. In that and Macoy's Ritual the candidate, after entrance, was stationed in the west, facing east, in which position the covenant of adoption was assumed; she then made a circuit around the altar to the first point; then to the second point by passing to the left of the altar; then round the altar to the third point, and so to the fourth and fifth points; then directly to the east.

The General Grand Chapter Ritual was the first that provided a labyrinth of any particular significance, weaving out, as it does, a complete double star.

The Mosaic Book had this lecture:

"The pathway of human life meanders like this labyrinth, and the most prudent pilgrim upon the journey fails to accomplish the plans with which he set out. He may go swiftly and prosperously forward a little ways, but suddenly his course is checked by obstacles he does not understand, and powers that

he can not overcome. Again he attempts to move in the right line, to some new goal of his desire; again all for awhile may seem to conspire to accomplish his ends, when, unexpectedly as before, his way is stopped—and so all through his life, he drives from point to point, baffled and astonished at every turn, until wearied and disgusted with repeated disappointments and failures, and craving something that is not subject to change and disaster, he stands, at last, before the Great Light of all, and is accosted by the judge of quick and dead."

MOTTOES.

The cabalistic word is referred to in all rituals, and appears on all signets, as well as upon the seal of the Supreme Constellation. See illustration, chapter I, page 14.

If the cabalistic motto has any scriptural origin it can possibly be found in Solomon's Song—chapter V, 9 and 10, and chapter VI, 1.

"We have seen His Star in the East and are come to worship Him," is on all signets except Macoy's, where it was given in the first person singular.

The Morris signet (see frontispiece) had the additional mottoes: "The Bright and Morning Star;" "The Rose of Sharon, and the Lily of the Valley;" "The Star out of Jacob;" "The Sun of Righteousness;" "The Word;" "The Lamb of God;" "The Prince of Peace;" "The Lion of the Tribe of Judah" and "The Day Star."

OTHER SIGNET EMBLEMS.

Thesauros designated the regalia for the several degrees as follows: 1. apron; 2. glove; 3. band; 4. brooch; 5. collar; and the virtues: 1. obedience; 2. attachment; 3. purity; 4. faith; 5. truth; were each represented by a five-pointed star on each point of the larger star, all of which are found on the Morris signet, and the seal of the Supreme Constellation.

SIGNETS.

The various signets that have been used by the Order are reproduced in fac simile, in reduced size. The Morris Signet was used under the Family organization and was inserted in the Rosary. The Macoy Signet was used by Chapters working under the Supreme Grand Chapter. The Engle Signet



MACOY SIGNET

was designed by the author in 1879 and is used by all Chapters working under the General Grand Chapter.

BANNERS.

In the Mosaic Book, the banner exhibiting "the head of the lion" was set up at one point of the star. (See diagram, page 120.) This was also used in the Addenda published by the Grand Chapter of Connecticut.

TESSERA.

The Mosaic Book said:

"The tessera is a metallic object in the form of a five-pointed star, the points being so disposed that one is directed downwards, in the front of which appears the lion, the symbol of this Order,—on the back the name of the stella (or protector) who presents it, and the name and number of which she (or he) is or was last a member. The theory of the American Adoptive Rite is that every stella and protector is provided with a tessera, to answer as a visible token of membership, in traveling, and to present to Warder at the door of the Constellation, as a testimonial of qualification. In such cases, however, as the loss of the tessera, or its being absent, or the party not having provided herself (or himself) with one, Warder will provide in its stead a slip of card or paper containing the name, locality, &c., of the party, and this may be exhibited to Heleon on entering, as a substitute. No person, member or visitor can, under any circumstances, enter a Constellation without exhibiting the tessera or its substitute to Warder and Heleon."

VOTING SIGN.

The Mosaic Book provided that "Votes in a Constellation may best be taken by raised hands; this is where the ballot is not required." The General Grand Chapter adopted the same method for the government of itself only, in 1878.

POSITIONS OF STAR OFFICERS.

In Mosaic Book the Pillars and Correspondents sat facing the Bible. In California the star officers faced the east. In General Grand Chapter Revised the chairs were to be placed facing the east, or inclined toward the altar. The other rituals did not specify how these officers should face.

FIRST FRUITS.

In Thesauros, at her initiation, the candidate was admonished:

"The first lesson taught you in this Order was obedience to the word of God. He has bade us remember the poor and afflicted. You should exhibit your faith by your works, and I now request you to select some object of charity, and bestow upon it at your first opportunity such an amount as your heart and means dictate. This will be reckoned the first fruits of your obedience, according to the word of God. 'As for the oblation of the first fruits, you shall offer them unto the Lord.' "

In the Mosaic Book, after having received the initiatory degree:

"No preparation of the candidate, save a willing and obedient spirit, is demanded for this (Jephthah's Daughter), or subsequent degrees. But, as a means of ascertaining the feelings which prompt the applicant to advance, it is recommended that she be solicited to devote a sum, small or great, according to her ability and disposition, to the widow's fund of the Constellation, as the first fruits of her adoption. Moneys so received must be set apart in strict accordance with the wishes of the donor."

SPONSORS.

In Mosaic Book and Adoptive Rite, at the time of initiation, some one was required to be responsible for the good faith of the candidate.

EXAMINATION.

The Mosaic Book provided that at an examination of a visitor a declaration should be made which answered the purpose of a test oath, and the examination consisted of thirty-five questions, covering colors, signs, and all the emblems and their allusions.

CHRONOLOGY.

In the Book of Instructions, the directions as to dating documents of the Order were as follows: "1861, 97th day; implied, April 17, 1861; 1863, 310th day; October 11, 1863;" etc.

In Adoptive Rite, the year A. D. was supplemented by "A. O.—Anno ordinis,—year of the Order. To find this date subtract 1778 from the present year."

ODES.

The Mosaic Book contained an ode appropriate to each degree, the production of Brother Morris: "Father! Father, the Joyful Minstrel Sang;" "From Moab's Hills;" "Queen of Persia's Broad Domain;" "Low in the Dust" and "Her Gentle Hand." In the second edition "The Dirge of the Freemason's Daughter" and "Love and Light" were added. The first five were also in Morris's Manual.

The Family by-laws contained the five first above mentioned, and three others, including:

"Alas! my daughter, why these tears?
Who is this so sad appears?
What wilt thou of thy sorrowing friend?
Believest thou this grief will end?
Love one another and thou'lt prove
From all these tears an angel's love."

Macoy's Manual introduced "Here Around the Altar Meeting" to the tune of "Just Before the Battle, Mother," and his subsequent publications contained substantially the same odes, with the addition of several familiar hymns.

When the General Grand Chapter ritual was first published, at the request of the chairman of the committee on publication, Addie C. S. Bario (Engle), Past Grand Matron of Connecticut, wrote three odes, which were published in the collection issued by that body under the name of "Odes with Music," viz.: "With Earnest Hearts and Willing Hands;" "Of Thee, Supreme Grand Power Above" and "Called from Labor to Repose."

In 1882 Lorraine J. Pitkin and Jennie E. Mathews, now Past Most Worthy Grand Matrons, issued a collection of odes entitled "Gems of Song for Eastern Star Chapters," and in 1899 Carrie F. Bradford, Past Matron of Indianapolis, published, under the title of "The Musical Star," a collection of odes, and a complete arrangement of musical marches, etc., for the entire ceremonies of the Chapter.

PASS-WORDS.

The Mosaic Book provided for "a memorial, commuicated semi-annually by the Supreme Constellation to Heleon, and by

him to all Pillars and Correspondents, and such stellæ and protectors as may contemplate traveling."

The Book of Instructions:

"The Patron, immediately after his installation, selects one of the twenty-five words engraved around the border of the membership board, according to his own judgment, and communicates it to the members. This remains as the peculiar countersign of the Family for twelve months."

In California Ritual an annual pass-word was taken up at the opening of the Chapter.

The practice has prevailed in half a dozen jurisdictions of taking up a pass-word at the opening of both Grand and subordinate Chapters, but there is no authority in the ritual for such a custom, and the General Grand Chapter in 1895 decided that a pass-word was not necessary.

Formerly, in Connecticut, and possibly in other States, it was the practice for the Matron to announce before the opening of the Chapter: "We will open with the pass of Adah," or one other of the five points, and the pass designated was taken up by the Conductress and Associate Conductress; and the Grand Chapter of Michigan, at its meeting in 1900, passed a resolution allowing this to be done, as did also the Grand Chapter of Wisconsin.

SIGNS, ETC.

The tuilleur which was printed in the Mosaic Book gave specific directions as to the manner of giving all the secret work, and the signs were illustrated by artistic engravings of each movement, which agree substantially with those prescribed in Morris's Manual, the Macoy syllabus, and with those now in use, save that the fourth sign was given kneeling, and the third movement of the third sign was as here illustrated.



The directions for a responsive sign were:

"Place the right hand upon the center of the breast, then move it slowly upward and forward to the full length of the arm." This was said to

point out the source from whence Adoptive Masonry receives its illumination.

The passes remain unchanged from the beginning.

The words "ten" and "and" were dropped from the motto by the General Grand Chapter.

In Mosaic Book the Bible was to be opened at Isaiah lxiii.

Thesauros prescribed white and green as "the mourning colors of the Order from time immemorial." Masons' sisters were given the precedence in a funeral procession, followed in order by daughters, widows, wives and sisters-in-law, "brought up in the rear by the brother protectors."

BANQUETS.

The Mosaic Book recommended that "Every meeting, whether stated or called, should be concluded, when practicable, with a social repast."

In the Book of Instructions a ceremony was provided for the opening of a banquet, behind tyled doors, beginning with an invocation:

"Source of every earthly pleasure,
Bounteous Author of all good,
In Thy mercy's largest measure,
Bless this meeting and this food.
Grateful hearts will then adore Thee,
Grateful lives Thy mercy own,
Till in heaven we stand before Thee,
Till we worship by Thy throne."

Then each of five officers held up a pasteboard letter, about an inch in height, representing the cabalistic word, and alternately repeated a word of the motto.

"Then five other officers and members (not visitors), commencing with the Recorder and going around on his left, hold up the stars (biscuits baked very hard and dry, cut in the form of a five-pointed star, about the size of a silver dollar), and as each breaks off one point, he or she repeats the explanation as follows:

"Recorder—Remember the birth of Christ! Remember the life of Christ! Remember the death of Christ! Remember the resurrection of Christ! Remember the ascension of Christ!

"Then all present, officers, members and visitors, hold up their bouquets (of flowers of the five colors), and repeat the following invocation, the Patron leading the way, and the rest responding in unison:

"Break off a blue flower and repeat: Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Then followed four other beatitudes in a similar manner. Toward the close of the banquet five regular toasts were given, with another ceremonial breaking and eating of a star biscuit. They were of a stereotyped character of which the following will serve as a specimen:

"Lasting honor to her—and whosoever resembles her—who cheerfully resigned her life to vindicate the honor of her father."

ADDITIONAL DEGREES.

Thesauros declared "The Order of the Eastern Star embraces five degrees and no more, nor can further degrees ever be legally accumulated upon it."

Macoy's Standard:

"The Rite of Adoption was never designed to be wholly embodied within the limits of one degree, but like that great institution into whose fraternal organization it was intended to be adopted, it should teach its lessons step by step, each advancing ceremony to be higher and more instructive in principle and design."

The Grand Chapter of New York adopted the Worthy Matron's degree in 1873, the Floral Work in 1882 and the Sisterhood degree in 1895.

In 1877 the Grand Chapter of Mississippi authorized its subordinates to confer the Mason's Daughter; Heroine of Jericho; Queen of the South, and Cross and Crown.

The General Grand Chapter in 1895 approved the action of the Most Worthy Grand Matron in refusing to recognize any so-called higher degrees, and in 1898 it

"*Resolved*, That there are no degrees connected in any way or manner with our Order other than those provided for and taught in the ritual.

"*Resolved*, That any member willfully representing to any one that there are side degrees, higher degrees, or any degrees

other than those taught and provided for by our ritual, shall be guilty of conduct unbecoming a member of the Order, and, upon conviction thereof, shall be suspended or expelled from the Order."

CHAPTER VI.

MINOR RITUALS, CEREMONIES, ETC.

THERE have been issued in limited numbers works containing arrangements of ceremonies to be used in lieu of portions of the work, or as additions thereto, the oldest being two issued by the Grand Chapter of Connecticut, viz.:

1. "Short Specimen Dramas, Founded on Scripture Subjects." This embraced the four degrees of the Mosaic Book, revised, which Chapters were allowed to use in place of the regular ritual.

2. "Addenda." This supplied many things that were needful to round out the work under Adoptive Rite. It was largely adapted from the Mosaic Book, and included explanations of the colors, emblems, etc.

"Monitor of the Exemplified Work" was printed by Minneapolis Chapter No. 9, Minneapolis, Minnesota, the use of which was made the groundwork for the beginning of what was popularly known as the Minnesota muddle. It was an attempt to inject into the degrees, as in the General Grand Chapter ritual, certain dramatic effects, substituting for portions of the lectures, dramatic action. It was much briefer than the Mosaic Book, and lacked the grandeur that that contained. There was nothing in common between the two, and it is evident that the authors of the latter work had never seen the former.

THE MEMORIAL SERVICE.

Chapter of Sorrow, by Addie C. S. Engle. This service, written in 1888, and approved by the General Grand Chapter, has found wide acceptance with the Order, and has been officially adopted by many Grand Chapters, both for their own use and that of their subordinates. It embraces opening and closing ceremonies with parts for all the officers, and provides for the forming of a floral star surrounded by a wreath, which,

with other emblems, are deposited upon a memorial shrine. There are also original hymns, and the dedication is to Rob Morris, who passed beyond this life a few months before it was written, in these lines:

"The harp which late so sweetly rang
Hangs stringless now and still;
The master wakes its chords no more
Obedient to his will.

O, who shall wake again that lyre
And sing our Order's weal?
Who follow in his steps, and to
Our vows be ever leal?

The cause he loved he honored well,
Its light he followed far;
Death's gloomy vale was all illumed
By Bethlehem's holy Star.

To chant with joy redemption's song
May voice to him be given,
The song of Moses and the Lamb,
The melody of heaven."

It is designed for public use, and is calculated to make the very best impression upon non-members.

MEMORIAL SERVICE NO. 2.

Draping the Altar, by Addie C. S. Engle. This service, written in 1908 for the purpose of furnishing a brief form for draping the altar in Grand or Subordinate Chapters.

MEMORIAL SERVICE.

By Elvira Adams Atwood, Grand Chaplain of Michigan, was prepared primarily for that Grand Chapter, and is a brief and beautiful service.

CHAPTER OF SORROW.

In 1886 Charles C. Dike, Past Grand Patron of Massachusetts, published an edition of the Macoy Chapter of Sorrow, with very slight changes, the principal one being the giving of certain portions of the ceremony that in the Macoy were performed by the Patron, to the Matron.

FUNERAL CEREMONIES.

About 1876 Golden Gate Chapter No. 1, of San Francisco, published a funeral ceremony which was an adaptation of that

contained in Adoptive Rite. Provision was made for the rendering of the first portion of it in the Chapter room, instead of at the grave; all of it was rendered by the Matron instead of the Patron, and the star parts were entirely left out, the floral star being deposited in the grave with these words:

"This floral emblem of the Eastern Star, framed from Nature's loveliest materials, is emblematical of that pure life to which our sister has been called, and reminds us that as these children of an hour will drop and fade away, so we too shall soon follow those who have gone before us. I now deposit this emblem of our Order in the grave of our departed sister. Here may she sleep in peace, where the murmurs of the winds and trees will chant their eternal requiem, and the fairest flowers affection's hand can plant will cover her grave with perpetual bloom."

THE QUEEN OF THE SOUTH.

This was an adaptation by Brother Macoy of a degree arranged by Brother Morris, probably from some form in which he had received it orally, and it is one of the crudest productions that was ever published as a degree from the pens of these brethren. Although it was incorporated in some editions of Macoy's rituals, it never was rendered with any regularity that I can learn of in any Chapter. In fact, I do not know that it was ever worked more than once or twice. It enlisted all the fourteen officers of a Chapter and was rendered in the royal palace of King Solomon, on Mount Zion, who is "seated upon his great throne of ivory, overlaid with pure gold, surrounded with his officers and courtiers, and the kings of foreign nations, ambassadors, philosophers, and others who had come to gather wisdom from his lips."

The purpose of the degree was well set forth in an address to the court:

"In this beautiful allegory we have considered the objections urged against the admission of ladies into the knowledge of Masonic principles. Those objections advanced by King Solomon were so easily answered and refuted by the Queen of the South, that it was impossible even for the wisest of men to maintain them."

The argument referred to was carried on between King

Solomon and the officers of the Chapter as proxies for the candidate, who represented the Queen of Sheba.

THE CROSS AND CROWN.

Brother Macoy's original plan, which he worked out on paper in 1875, was to make the Queen of the South the second, and the Cross and Crown the third degree in the Adoptive Rite, but the latter was no more suited to enlist the interest of intelligent persons than was the former, and if anything it was cruder and more lacking in unity. It was to be worked by Chapter officers in a body called a Court, the point officers forming a cross instead of a star. The degree consisted of the brief mention of five American women who had been foreign missionaries; the presentation of five objections to Masonry on behalf of the women, and their refutation by the Patron; the mention of four great crosses in human life: ingratitude, poverty, sickness and death, which may culminate in the crown of life; and the application of five religious graces: piety, friendship, resignation, truth and constancy. The ritual was illustrated with banners for the five divisions of the degree which covered the baptism, temptation, agony, crucifixion and ascension of the Saviour. It would require a wise ritualist to take this abundance of incongruous material and work it all into one harmonious degree. It is no wonder that the attempt was a failure.

MATRON'S ADMINISTRATIVE DEGREE.

This was a production of Brother Macoy, and was to be conferred upon Matrons before their installation, or as soon thereafter as possible, in an administrative council made up of Past Matrons and Past Patrons, and was founded upon the scripture narrative of Deborah and Barak, and was intended "to explain and dignify the powers, duties, and responsibilities of the presiding officer of a warranted Chapter." The object was to show "what strong faith in a single woman may do for a whole nation."

STAR AND CROSS, OR PREPARATORY WORK.

This was by S. Clark, Past Patron of Radiant Chapter No. 35, of New York, who dedicated it to John J. Sproull, Past Grand Secretary of New York, and was published in 1876.

It consisted solely of scripture recitations and marches. To it was appended a lesson of purity, with a suitable introduction. Its purpose was stated in the preface.

"With the restoration of the Adoptive Rite under the names of the Eastern Star the figure of the Saviour was presented in the symbol of the Star of Bethlehem, but the teachings of the Great Master were omitted. It resembled the clay image ere immortal breath had quickened it. This little work which is added are the words and teachings of Him of whom the star is the symbol, and is calculated and intended to prepare the mind of the initiate for a proper reception of the ritual. . . . It not only, by due solemnity, prepares the mind for a proper reception of the main work, but is also calculated to impress it with the beauty and truth of the sacred scriptures, by planting the germ which will only require culture to ultimate in purity of life, by leading the votary the true path to heaven and a blessed immortality."

THE AMARANTH.

This was intended by Brother Macoy as the third and highest degree in his revised system of Adoptive Masonry, and the "Court" consisted of the same number of officers as a Chapter, but they were given more exalted titles. The Matron and Patron were "Royal," while all the others had "Honored" prefixed to their titles. After assuming the obligation, the candidate was caused to partake of salt and bread with the officers, "To share bread and salt with another is to exchange confidence and pledge hospitality." "By this act we, in behalf of this Chapter, seal and make perpetual our mutual bond of friendship." The lessons at the points were Truth, Faith, Wisdom and Charity. One of the most beautiful passages was at the fourth point, Charity:

"There is a beautiful thought conveyed in the legend, that on the shores of the Adriatic sea the wives of the fishermen, whose husbands have gone far off upon the deep, are in the habit, at eventide, of going down to the seashore and singing the first verse of a favorite hymn. After they have sung it they listen till they hear, borne by the winds across the desert sea, the second verse sung by their husbands as they are tossed by the gale upon the waves, thus rendering happiness to all.

Perhaps, if we listen, we too may hear in the desert world, some whisper borne from afar to remind us that there is a heavenly home; and when we sing a hymn upon earth it may be we shall hear its echo breaking in sweet melody upon the sands of time, cheering the hearts of those who, perchance, are pilgrims and strangers, looking for a city that hath sure foundations. (When possible to do so, a choir of ladies and gentlemen will sing two verses of a familiar hymn; the ladies, being in a distant part of the Chapter room, will sing the first verse and the gentlemen, in an adjoining room with the door ajar, will sing the second verse.)"

The candidate arriving in the East the Royal Matron said:

"The ceremony by which Knighthood is conferred is called the accolade. Conforming to this custom and by the authority vested in me, I receive you (places a sword on the left and right shoulders, and on the head of the candidate), and confer upon you the dignity of a Lady of the Royal and Exalted degree of the Amaranth; and as the Amaranthine flower is typical of undying friendship and eternal truth, so with this right hand accept our pledge of an abiding trust, and a cordial reception into our fellowship."

Conducted to the West she was crowned with a wreath:

"This is no diadem of gold; no cinture of pearls; no regal tiara; no frame-work of gems, velvet lined, like that which so often presses upon the aching brows of royalty. That is a badge of power; frequently empty, unsubstantial and delusive. But our crown and our act of coronation have a higher and a nobler meaning. We crown you as being eminent for virtue, zeal and well-doing; showing charity to the destitute, and faithful in every walk of life. May all your footsteps fall upon flowers. May all your good intentions be fraught with success. May your last days be your best. We crown you in the hope of immortality. There is no death to the pure and loving. May your admission to the land celestial and everlasting be sure, and your entrance full of delight. And as the years roll along and bring about the great consummation for which we all hopefully wait, may your ransomed spirit be crowned with the never-ceasing favor of Almighty God."

The candidate was then made to bear the banner of the

Order which embraced the Eastern Star within which was a circle bearing the letters S. H. E. B. A., while in the center was an Amaranthine wreath.

THE FLORAL WORK.

This was the work of Brother Alonzo J. Burton, of New York, in which the candidate is presented with appropriate flowers by each of the point officers, and the Associate Conductress. A full programme of vocal music usually accompanies it, as well as the rendering of the floral march, in which figures and letters are formed by the officers participating. This work has been officially adopted and published by the Grand Chapter of New York, and the work as arranged by John N. Bunnell, Past Grand Patron of New Jersey, has been adopted by some other Grand Chapters, and is widely used; few of those who have enjoyed witnessing it probably know who its modest author is.

It includes some of the secret work, and should only be given in private, but several jurisdictions allow its public use, the secret parts being, of course, omitted. Ten officers participate in its rendering.

SISTERHOOD DEGREE.

This was the invention of Brother Alonzo J. Burton, and was adopted by the Grand Chapter of New York, but we believe was never printed. It was intended to follow the degrees of the Eastern Star, and the officers were entitled Honored Matron, Associate, Deaconness, Preceptress, Treasurer, Secretary, Warder, Sentinel, Faith, Hope and Charity. The life of Mary, the mother of Jesus, formed the foundation of the degree, although the ladder of Jacob was brought in to support the lessons of faith, hope and charity. The lessons of the degree were beautiful, as witness the following:

"Through the darkness of doubt and gloom we advance toward the light and truth; through the clouds and shadows of the night of death we pass into the realms of immortality. The afflictions and calamities of life which are its darkness, and the gloom which broods over the precincts of the grave, not the light of health and the enjoyment of prosperity, chasten us and fit us for eternal life."

The birth of the Saviour is rehearsed, but there is a confounding of the Shepherds with the Wise Men which is so common and so strange. In many ways the degree is of superior merit, and is worthy of wider use than it has attained, as an addenda to the work.

THE VOCAL STAR.

This is by Addie C. S. Engle, and was written for, and first rendered by the Past Grand Matrons of Michigan before that body in 1890. It is not, as many infer from its title, a musical production, although music, both vocal and instrumental, can be very profitably introduced into it, but it is an attempt to give the star of our Chapter a voice as well by types and symbols, by emblems and flowers, as by words. Its object is briefly summarized in its introductory:

"In the inception of the Order of the Eastern Star some imagery was used in its ritualistic work which has not been retained in the present initiatory ceremony. Those who remember the well-loved symbolism, and regret its omission, will welcome this attempt to preserve some of it from oblivion, and the author cheerfully acknowledges her indebtedness to the old Mosaic work; to the ritual of Adoptive Masonry as formerly used in Michigan; to the Connecticut addenda, and to the first ritual of the General Grand Chapter, whose explanation of the resemblance between the language of the emblematic flowers and the heroines they represent had been too carefully made to be entirely lost. The balance is original with her who, being earnestly engaged in the work when these various figures were used, has treasured them in her heart through many changes, and with a simple arrangement of her own, now offers them for the enjoyment of others."

The work is usually accompanied by the Vocal Star march, in which various letters and figures are formed, the voice of the star closing with these words:

"Accept now, dear friends, as we part here tonight,
Our wish that the bright Vocal Star
May cheer you through life with its radiance bright;
And pierce every gloom from afar.
The Star in the East with its lesson fraught ray,
If taken at once for our guide,

Shall lighten each lab'rinth we meet on life's way,
And comfort, whatever betide;

Its five radiant beams earth's dim pathway shall gild,
Its blue shall combine with its gold,
Its red and its green with rich treasures be filled,
All teaching the same gospel old;
And when their rich lessons, our spirits shall con,
We then learn this truth (strangely odd),
That all of the colors our souls must put on,
To make up the white light of God!

Accept then our wishes for happiness blest,
As "forth in the world," we all go;
"Not knowing what trials," but leaving the rest
With Him who "upholds" as we go.
God grant that we meet, where our Star shall await,
When earth robe and staff are laid down,
And pass through the entrance of that pearly gate,
Where cross is exchanged for the crown."

THE MYSTIC TIE.

This is a ceremony for the reception of Grand Officers, and other distinguished visitors, by Addie C. S. Engle, and enlists sixteen officers. It includes the formation of marches, of the star, cross and square, and brings out the teachings of the jewels of the Order. After the presentation of flowers for the guests the mystic chain is formed, and the ceremony closes with:

"Dear members of the mystic tie,
Walk as beneath the All-seeing Eye.
Live true the vows we've uttered here,
And prove we hold them sacred, dear.
Our jeweled links should each proclaim
Our truth in deed as well as name.
Thus, from our earthly life-work fair,
The outside world can vision there
All of the love, relief and truth
Which we now hold as highest ruth.

Then, when our links, quick broken, fall
And each one hears the angel-call,
May no far scattered tie be lost,
From out the grand celestial host,
But our fraternal chain of love
Still brighter glow in realms above.

God grant we form this severed chain
And meet these broken links again
Within the golden sunrise land
Where Love divine shall clasp the band."

THE PILGRIMS.

This, by Ella A. Bigelow, is largely in verse and musical, and requires five officers and seven pilgrims, the latter entering, clothed in black and presenting offerings to the Matron, who crowns each, and communicates to her a pass-word. It can be rendered publicly.

THE GUIDING LIGHT.

This is a poetical production with parts for the various officers, by Julia C. Tenney, and is a very pleasing ceremony, reiterating in new form the lessons of the Order.

DECORATION CEREMONY.

The proper title of this is "A ceremonial for observance at the resting places of our beloved dead," by Julia C. Tenney. The title gives a good idea of its purpose. Provision is made for forming several evolutions, and the text breathes the poetic spirit of the author, as

"We come not in sable garb, we bear no cypress wreaths to place above the sleeping dust beneath us; but the fresh, fragrant flowers of love and trust we scatter here; and unto the freed ones who now walk in wider fields, gathering richer bloom, and who may, even now, be listening unto us, with tender voice we cry, 'Mizpah,' Beloved."

A FLORAL TRIBUTE FROM MICHIGAN.

This is a short ceremony for the presentation of flowers to the candidate, after the conclusion of the initiatory work, gleaned by Hattie C. Derthick, Past Grand Matron in 1903.

THE GUIDING STAR AND FLORAL OFFERING.

By Mary T. Molyneaux, Past Grand Matron of Minnesota, first published in 1903, embraces a floral ceremony and after drill in which the point emblems are formed.

THE STAR-CROWNED CROSS.

This is an addenda by Julia C. Tenney, principally in verse, and into it are woven several marches, and considerable music,

both vocal and instrumental. The formation of a floral, star-crowned cross is impressively done. The following will give an idea of the style:

"We bind them in chaplets snowy,
And their crimson petals strew
O'er the hearts who fondly loved us
In the days of long ago.
And often a tender memory
Is born of their rare perfume,
And a sweet-voiced mother whispers,
Our pathway to illume.
'Twas there, by the dear old cottage,
From the porch above the door,
We gathered the old-time beauties,
In the days that are no more!
'Twas there, in the dusky twilight,
When the night dropped softly down,
She told us the old, old story,
Of the Star—the Cross—the Crown!"

THE STAR OF BETHLEHEM.

This is a service arranged by Helen H. Stires, Past Grand Matron of Nebraska, to be held by Chapters on the first Sunday after Christmas, which was adopted by that Grand Chapter in 1895, and published by it. It is a service for public worship largely adapted from the prayer book.

THE FIVE JEWELS OF THE ORIENT.

This is a volume of 244 pages by Juliette T. Burton, published by the Masonic Publishing Company in 1871. It was an effort to recount the lives of the five heroines in a romantic way, throwing an air of naturalness around them. The first four followed closely the outline of the scripture accounts, additional scenes being thrown in to fill out the story. Adah was the Turquoise before Jephthah; Ruth the Topaz in the field of Boaz; Esther the Diamond before Ahasuerus, and Martha the Emerald before Christ. But the story of Electa, who was represented by the Ruby, differs widely from that portrayed in the rituals of the Order, but as the character is purely a fictitious one, the "Lives of the Saints" not having Electa's name recorded, of course Sister Burton had the right to picture her as she pleased. The Mosaic Book made Electa

the wife of Gaius, while Sister Burton gives her in marriage to Adrian, and makes her the mother of Gaius. Contrary to generally received tradition, Mary, the mother of Jesus, is pictured as the head of a large family. Electa is transported from Judea to Athens, and from thence to Rome, where she suffers martyrdom.

THE STAR OF LIGHT.

A book of 78 pages, by Lizzie J. Beller, published in 1898. The titles are, The Blue Veil; Ruth, the Gleaner; The Signet of Solomon; If a Man Die Shall He Live Again? and The Red Rose, each illustrating the lesson of one of the points of the star. All but the fourth are in poetry.

MAGIC LANTERN MONITOR.

This was an arrangement by Kimball Sedgwick, of Sunbury, Ohio, by which the lantern slides illustrating the work of the Order, were explained by a beautiful lecture made up largely of excerpts from the poems of Brother Morris, Sister Engle, Susanna C. Russell and selected hymns. In the publication of his work Brother Sedgwick included the portraits of many of the leading members of the Order in the country, and particularly in his own State.

CONSTITUTING AND OTHER CEREMONIES.

Most of the Grand Chapters have at different times set forth forms for instituting and constituting Chapters, and some of them ceremonies for opening and closing Grand Chapter, but they were drawn upon parallel lines, and do not demand separate or special mention.

A REVIEW.

This was a review of the critical and explanatory notes of Robert Macoy, of the ritual of the Order of the Eastern Star as published by authority of the General Grand Chapter, by Willis D. Engle, and was published in 1879, soon after the publication of "Critical and Explanatory Notes," and contained all of said notes, with a specific answer to each of them. It was intended to set before the members of the Order its true status at that time, and was gratuitously circulated by the General Grand Chapter. It was a 32mo book of forty pages.

All the essential facts are covered by this history, and yet the little book must ever prove of interest to Eastern Star antiquarians as presenting a nearer view of the matters in controversy than it would have been advisable to incorporate herein.

"A MONUMENT OF GRATITUDE,

To illustrious sisters and brothers, officers and past officers, of all Eastern Star Chapters; to Grand and Past Grand Officers of all governing bodies of the Rite; finally, to all members of the Order of the Eastern Star, and all who respect long and faithful service, this appeal for a thank offering to Robert Morris, Founder and Patriarch of the Eastern Star Order, is lovingly and hopefully presented by the committee."

Such was the title of a thirty-two page pamphlet issued by Brother Morris in 1884, the object of which was to raise a fund, in shares of five dollars each, to be permanently invested in interest-paying securities for the sole benefit of Brother Morris and his wife. An elegant, engraved certificate, and an elegant medal in bronze, were to be presented to each shareholder. The money was to be sent to the Grand Patron having jurisdiction, or direct to Brother Morris, and a full list of contributors, with the amounts, etc., was to be published and a copy sent to each subscriber, but it is believed that this effort was not successful, and that neither the certificates nor medals were ever issued. In the pamphlet was contained a seven-page history of the origin of the Order, by Brother Morris, which embraces many erroneous statements, a few of which have already been noticed. Some which have not been were the statements that the Mosaic Book was prepared in 1856, and the Morris Manual in 1859, while the correct dates were 1855 and 1860, respectively.

IN RE MINNESOTA MATTER—SPECIAL REPORT.

In 1886 the Most Worthy Grand Patron made a special report to the General Grand Chapter on matters connected with the Order in Minnesota, which was published before the meeting of that body, that its members might have a full statement of the case in type; but the body did not deem it advisable that it should be incorporated in the proceedings. The Most Worthy Grand Matron had not been in accord with

the Most Worthy Grand Patron in his actions in the premises, and presented her views in her address, but after the body had passed upon them, the following request was granted:

"The M. W. Grand Matron requests the privilege of eliminating from her address such portions as refer to the personal differences between herself and the M. W. Grand Patron in relation to the Minnesota case, as she has no desire, neither does she deem it proper, that such matters should be brought to the attention of the outside world, yet she felt it to be justice to herself that she be permitted to call the attention of this Grand Body to the facts alluded to in that portion of her address."

As the address of the Most Worthy Grand Matron had not been previously printed, this portion was lost to the Order, but copies of the special report of the Most Worthy Grand Patron are preserved as valuable mementoes.

FACTS CONCERNING O. E. S. MATTERS IN MINNESOTA.

This was a pamphlet of twenty-nine pages set forth by Grand Chapter No. 2, March 25, 1890, and intended to show the case as seen from its standpoint, and contained much information not embraced in the printed proceedings of either Grand Chapter.

A PLAIN STATEMENT.

This was a document of eighteen pages, issued by the principal officers of Grand Chapter of Minnesota No. 1, July 15, 1890, in response to the document named above, and was incorporated in the proceedings of the body for that year.

NAMES OF CHAPTERS.

In "A Monument of Gratitude" Brother Morris had quite an extended article on the names given to Chapters, which he classified. Any one giving attention to the subject will be struck with the contrast that exists between the nomenclature of the Order and that of the Masonic. He divided the names of Chapters as they then existed into classes, as follows: 1, Heroines of the Order and other ladies; 2, Solar, stellar and celestial terms; 3, Terms from field, forest and garden; 4, Names of sacred and memorial localities; 5, Names of gems and objects of ornament; 6, Names derived from Freema-

sonry; 7, Miscellaneous. The best rule, under ordinary circumstances, is to name the Chapter after its location, which identifies it at once and avoids confusion. Thus Minnesota has Jasper Chapter at Rush City, and Taylor Chapter at Jasper; Oregon, Elgin at Myrtle Point, and Blue Mountain at Elgin; Washington, Fern at Tacoma, and Ivy at Fern Hill; Indiana, Clinton at Frankfort, and Jerusalem at Clinton; Liberty at Sylvania, and Violet at Liberty; Illinois, Victoria at Patoka, and Vera at Victoria; Virginia at Ashmore, and Ada Robinson at Virginia; Eureka at Louisville, and Doric at Eureka; Normal at DeKalb, and Felicity at Normal. Some good opportunities, it would seem, have been missed: *e. g.*, the Chapter at Morris, Minnesota, is named Corinthian; that at Hope, North Dakota, is named Fidelity; that at Eldorado, Kansas, Andrina, and at St. Johns, Henry Rohr. The Chapter at Lakeview, Arkansas, is called Carden's Bottom; that at Morris, Illinois, is Laurel. Some felicitous departures are: Celestial City, at Pekin, Illinois; Merry Meeting, at Fairfield, Maine, and Happy Home, at Holdenville, Oklahoma.

PERIODICALS.

There have been a number of exclusively Eastern Star monthlies published in different parts of the country, but we believe only three survive. Most of the Masonic journals devote space to the news and interests of the Order. The oldest exclusively Eastern Star journal is The Eastern Star; others are Star Light and the National Mizpah Eastern Star Magazine. Nothing more tends to promote interest in the Order than the regular perusal of such periodicals, as they tend to keep the members in touch with the Order generally, and to give them a better idea of its growth and work.

POEMS.

Brother Morris, "the poet laureate of Freemasonry," wielded a graceful pen, and his poems in connection with the Eastern Star were valuable additions to its literature, and were, perhaps, the most numerous of any writer. The widest used poem is that of H. T. Stanton, "In Mason's Hall," as it was also among the first, after the productions of Brother Morris. Addie C. S. Engle has written some thirty poems in

the interest of the Order, while Hattie E. Parmelee, of Iowa, has written one for each point of the star, and one entitled "Our Altar." Other writers who have made valuable contributions in this line include Bessie R. Hastings, Past Grand Matron of Ohio; L. Timmerman, of Michigan; Susannah C. Russell, of Indiana; Clarissa B. Curtiss, Past Grand Matron of Connecticut; Charles McCutcheon, Past Grand Secretary of Washington; Mary L. Paine, Past Grand Matron of Vermont; Giles P. Brown, of Michigan; Julia C. Tenney, of Massachusetts; Helen E. C. Balmer, Past Grand Matron of Michigan; William J. Duncan, Past Grand Patron of New York; Elvira Adams Atwood, of Michigan; M. S. Nichols, of Illinois, and J. E. H. Boardman, while Mrs. Josie F. Cappleman has been crowned poetess laureate of Arkansas. Many of these poems are familiar to the members of the Order, as they are frequently used to promote the interest of the Chapter meetings, under the head of "The good of the Order."

PART TWO.

CONTAINING A CONCISE BUT COPIOUS HISTORY OF THE GENERAL GRAND CHAPTER, AND OF ALL GRAND CHAPTERS, FROM THEIR ORGANIZATION TO DATE, A FULL ACCOUNT OF THE WORK OF THE ORDER IN THE MATTER OF HOMES AND A RESUME OF ITS JURISPRUDENCE.

CHAPTER I.

GRAND CHAPTER HISTORIES.



N THIS part is first presented a list of the various Grand Bodies in the order of their organization; which is followed, first by a history of the General Grand Chapter, and then by histories of the different Grand Chapters in alphabetical order. In these sketches the aim has been to give the essential facts, and to record such things of note as are of general interest, or out of the ordinary. The balances in the several Grand Chapters aggregate over $220,000.

AUXILIARY SOCIETIES.

In many jurisdictions auxiliary societies, being organizations composed of sisters of the Order, whose objects are, generally, to add to the social features, and by entertainments, sewing, and other means to procure funds for charitable and other needs, flourish. They are sometimes called by the name of the Chapter, *e. g.,* "Queen Esther Auxiliary," and sometimes by other names, as "Electa Social," "Areme Society," or "Emera Club," using the initials of the names of the heroines. They have often proved of great assistance in the field of work they have chosen, but like every effort toward the accomplishment of any object worth attaining, care and common sense are necessary in their formation and government, so that there may be no conflict or jealousies engendered by them. Michigan is the only State that has legislated concerning them, ruling that they can only be formed by concurrence of the Chapter, and they must report the same as a standing committee.

It would have pleased the author to have presented the portraits of the many distinguished sisters and brothers that have by their zeal and labors made names for themselves in the Order, but their number is legion, and if he had undertaken to incorporate them all herein it would have swelled the book

and the cost of its production far beyond what could have been afforded at the modest price at which he has undertaken to sell it, and he did not see how he could venture to make distinctions without running the serious risk of a charge of favoritism, so that he concluded to insert only those of the two eminent brethren, Morris and Macoy, who have passed from this life, and that of the author.

The following is a list of the Grand Chapters in the order of their seniority, the numbers prefixed being of existing Grand Chapters:

1 Michigan, as Grand Lodge of Adoptive Masonry, October 30, 1867.
2 New Jersey, July 18, 1870.
3 New York, November 3, 1870.
Mississippi (No. 1), December 15, 1870. Ceased in 1877.
4 California, May 9, 1873.
5 Vermont, November 12, 1873.
6 Indiana, May 6, 1874.
7 Connecticut, August 11, 1874.
8 Nebraska, June 22, 1875.
9 Illinois, October 6, 1875.
10 Missouri, October 13, 1875.
11 Arkansas, October 2, 1876.
12 Kansas, October 18, 1876.
13 General Grand Chapter, November 16, 1876.
14 Massachusetts, December 11, 1876.
15 Minnesota, June 28, 1878.
16 Iowa, July 30, 1878.
Ontario, May 3, 1882. Ceased in 1883.
17 Texas, May 5, 1884.
Minnesota (No. 2), May 12, 1884. Merged May 10, 1894.
18 Washington, June 11, 1888.
19 South Dakota, July 11, 1889.
Indian Territory, July 11, 1889. Merged with Oklahoma February 12, 1909.
20 Ohio, July 24, 1889.
21 Oregon, October 3, 1889.

22 Montana, September 25, 1890.
23 Wisconsin, February 19, 1891.
24 New Hampshire, May 12, 1891.
25 Colorado, June 7, 1892.
26 Maine, August 24, 1892.
27 North Dakota, June 14, 1894.
28 Pennsylvania, November 22, 1894.
29 Rhode Island, August 22, 1895.
30 District of Columbia, April 30, 1896.
31 Wyoming, September 14, 1898.
32 Maryland, December 23, 1898.
33 Louisiana, October 4, 1900.
34 Tennessee, October 18, 1900.
35 Arizona, November 15, 1900.
36 Georgia, February 21, 1901.
37 Alabama, March 6, 1901.
38 Oklahoma, February 14, 1902. Reorganized February 12, 1909.
39 New Mexico, April 11, 1902.
40 Idaho, April 18, 1902.
41 Kentucky, June 9, 1903.
42 Florida, June 7, 1904.
43 Virginia, June 22, 1904.
44 West Virginia, June 28, 1904.
45 Scotland, August 20, 1904.
46 North Carolina, May 20, 1905.
47 Nevada, September 19, 1905.
48 Utah, September 20, 1905.
49 Mississippi (No. 2), May 29, 1906.
50 South Carolina, June 1, 1907.

GENERAL GRAND CHAPTER.

The preliminary steps leading to the organization of this body have been fully given in Chapter II, in Part One. The convention for its organization was held in the Masonic Temple, Indianapolis, Indiana, November 15, 1876, when the Grand Chapters of California, Illinois, Indiana, Missouri and New Jersey were represented. James S. Nutt, Grand Patron of Indiana, called the convention to order, and John M. Mayhew, of New Jersey, the senior Grand Patron present, was

chosen President, and John R. Parson, of Missouri, Secretary. A committee of one from each jurisdiction, of which Willis D. Engle, of Indiana, was chairman, reported a form of constitution, which was adopted, and the General Grand Chapter organized. A committee to prepare a ritual was appointed, and the Most Worthy Grand Patron was authorized to issue dispensations to all Subordinate Chapters holding charters purporting to emanate from a Supreme Grand Chapter, upon their surrendering the same, without expense. The meeting closed with a public installation of officers. The Most Worthy Grand Patron was made the executive head, and the powers and authority of the body were thus prescribed:

"ARTICLE III.

"Section 1. The General Grand Chapter shall possess no other power than is expressly delegated to it. It can exercise no doubtful authority or power, by implication merely. All Eastern Star authority not hereby granted to it is reserved to the Grand Chapters, subordinate Chapters and their members individually.

"Sec. 2. It shall have and maintain jurisdiction over all Chapters established by itself in any section of any country where there is no Grand Chapter established, and have disciplinary power over such Chapters until a Grand Chapter shall be legally organized and recognized by this General Grand Chapter, and no longer.

"Sec. 3. It shall have power to decide all questions of Eastern Star law, usage and custom which may arise between any two or more Grand Chapters, or in any subordinate Chapter under its own immediate jurisdiction; and all that may be referred to it for its decision by any Grand Chapter, and its decision so made shall be regarded as the supreme tribunal of the Eastern Star in the last resort.

"Sec. 4. It shall be the judge of the qualifications of its own members.

"Sec. 5. It shall adopt and prescribe a uniform ritual of work, and formula for installation of its own officers, as well as the officers of Grand and subordinate Chapters.

"Sec. 6. All amendments, alterations or additions to the ritual that shall be promulgated by this General Grand Chap-

ter must be submitted in writing at a stated meeting, when, if approved by a majority of the members present, shall lie over until the next stated meeting, when, if adopted by a two-thirds vote, shall become a part of the same."

"ARTICLE VII.

"Sec. 2. The General Grand Chapter may levy such contributions as in its judgment shall be required, which shall always be uniform in proportion to membership, and which shall not exceed five cents per annum for each paying member."

No tax has ever been levied by the General Grand Chapter upon any Grand Chapters, except that the five which were represented at its organization were requested to advance to it two and one-half cents for each member of its subordinates, the same to be applied on their dues, which they cheerfully did, the same aggregating $148.43.



At the second meeting, held in Chicago, Illinois, May 8-10, 1878, seven Grand Chapters were represented, and Past Grand Matrons of Connecticut and New York were present as visitors. Five Chapters had been organized, and five Macoy Chapters had exchanged their charters.

The third meeting was also held in Chicago, August 20-21, 1880. Eleven Grand Chapters were represented, and visitors were present from fourteen States. Rob Morris, who was present, was made an honorary member, and his birthday, August 31, was made the festal day of the Order. Eleven Chapters had been organized, and one Macoy charter and two issued by the Grand Chapter of New York to Chapters in Maryland and Wyoming exchanged. Fourteen Chapters had been released to form two Grand Chapters.

The fourth meeting was held in San Francisco, August 17-23, 1883, when twelve Grand Chapters were represented.

Twenty-seven Chapters had been organized, and two Macoy charters exchanged. Five Chapters had been released to form a Grand Chapter. The withdrawal of the Grand Chapter of New Jersey from the General Grand Chapter in October, 1880, and its return in October, 1881, were reported. A committee was appointed on revision of ritual.

The fifth meeting was held in St. Louis, Missouri, September 23-25, 1886, ten Grand Chapters being represented. Twenty-nine Chapters had been organized, and one Macoy Chapter reorganized. Thirteen Chapters had been released to form a Grand Chapter. The Most Worthy Grand Patron reported that he had, in behalf of the General Grand Chapter, assumed jurisdiction over Mississippi, the Grand Chapter of that State having ceased to exist; and that recognition had been withdrawn from the Grand Chapter of Minnesota, on account of gross violations of law, and that a new Grand Chapter had been organized and recognized. This was a matter that provoked much controversy, extending over ten years, and occupied the attention of the General Grand Chapter at three of its meetings. The salient points of it are epitomized as follows:

The address of the Most Worthy Grand Patron, in 1886, was largely taken up with a statement of the troubles, and his action in the premises, which attempted the abolition of the old Grand Chapter and the assumption of jurisdiction over the Order in that State and the subsequent organization of another Grand Chapter. The trouble doubtless had its origin in undue ambition for office and power, but its first official manifestation was in a criticism by the Grand Patron, in his address to the Grand Chapter in 1883, of the work as exemplified in Minneapolis Chapter No. 9, which resulted in a declaration by the Grand Chapter that the work was not an infraction of the ritual, which was the only action in the matter ever taken by the Grand Chapter. The following year the matter was presented by the Grand Matron in her address, but before action was taken, and before the election and other routine business had been disposed of, the Grand Chapter adjourned *sine die*. Then came an edict from the Grand Matron, dated March 30, 1885, suspending all the officers and

members of Minneapolis Chapter from all the rights and privileges of the Order until the next meeting of the Grand Chapter. The Grand Secretary being a member of No. 9, on April 7 the Grand Matron issued a notice relieving her of the duties of that office and appointing another sister to fill the vacancy. Following this came a call for a special meeting of the Grand Chapter, which was held May 13, and at which all the acts of the Grand Matron were approved and a new corps of officers elected. At this stage the Most Worthy Grand Patron issued his edict, and, when the matter was presented to the General Grand Chapter, it took action as follows:

"*Resolved,* That in his edict of withdrawal of recognition of the Grand Chapter of Minnesota the Most Worthy Grand Patron was justified by the exigencies of the case, and this General Grand Chapter confirms his action.

"*Resolved,* That the Most Worthy Grand Patron be authorized to call a convention of all the Chapters in Minnesota claiming to work under the authority of both the so-called Grand Chapters of the State, and that he, in person or by deputy, proceed to that convention and organize a new Grand Chapter, consisting of all the Chapters willing to become members of this new Grand Chapter, and that no other body but the one thus organized be recognized by this General Grand Chapter."

The newly elected Most Worthy Grand Patron issued a call as directed, but before the time fixed for the meeting he cancelled the same, and subsequently issued an edict requiring all Chapters to recognize the original Grand Chapter and restoring recognition to the same as a constituent part of the General Grand Chapter. At the meeting of the General Grand Chapter in 1889 this action was confirmed, and all Chapters in the State were ordered to make report and pay dues to said Grand Chapter under penalty of forfeiture of all rights, and the Grand Chapter was ordered to receive such Chapters as made reports and paid dues into full membership, under penalty of a withdrawal of recognition of the Grand Chapter. The Grand Chapter failing to comply with the conditions, recognition was withdrawn April 14, 1891, and at the meeting of the General Grand Chapter in 1892 what was

known as Grand Chapter No. 2 was recognized as the "own and only" Grand Chapter of Minnesota, and by the subsequent conservative action of the leading members of the Order in both divisions a consolidation of all the bodies under one head, and the recognition thereby of all Chapters and Past Grand officers, was effected May 10, 1894, since which time peace and harmony have prevailed.

Among those present at the St. Louis meeting was Brother Morris, who read a poem as follows:

"ANGELIC VISITORS.

"[Composed for the triennial assembly of the General Grand Chapter, Order of the Eastern Star, St. Louis, Mo., September, 1886, and fraternally inscribed to Mrs. A. C. S. Engle, by Rob Morris, Poet Laureate.]

"If to our world dear lost ones would descend
If Ruth and Martha would in kindness bend,
With Esther and Electa from the sky
And sanctify our harmony and joy,
I think while in these roseate bonds we meet,
Our happiness this morning were complete.

So hard is life, so anxious and unsure,
So much there is to combat and endure,
We need a greater than an earthly hope,
To buoy our dull, despondent spirits up;
Oh God, Thou fountain of all-perfect love,
Send messengers of comfort from above.

So shall this conclave of the Eastern Star,
Be like the gatherings where the angels are;
So shall one purpose occupy each heart
And give full consolation ere we part;
While every evil thought shall fade away
And naught remain but one perpetual day."

It was ordered that

"The jewels of a Grand Chapter be the emblems within a star or a triangle, within a pentagon; and that the jewels of the General Grand Chapter be the emblems within a star or a triangle, within a circle."

By the adoption of the revised ritual, in 1889, the jewels of the General Grand Chapter were made like those of a Grand Chapter, with the addition of an outward circle.



ENGLE SIGNET

The sixth meeting was at Indianapolis, September 25-27, 1889. Twelve Grand Chapters were represented, including two delegations from Minnesota, and one Subordinate Chapter. Twenty-eight Chapters had been organized, and twenty-seven had been released to organize four Grand Chapters. The Grand Chapter of Ontario having become dormant, the General Grand Chapter assumed jurisdiction over its territory August 8, 1889. New Jersey was reported as having again withdrawn from the General Grand Chapter, in which condition it still remains. The death of Rob Morris having occurred July 31, 1888, and that of William M. Black, who had been Worthy Grand Sentinel from the organization of the General Grand Chapter, August 9, 1887, suitable action was taken relative thereto. The Most Worthy Grand Matron was made the executive head of the body, the business of granting charters and organizing Chapters still remaining in the hands of the Most Worthy Grand Patron. The committee on revision of ritual reported, and its report was adopted.

The seventh meeting was held in Columbus, Ohio, September 15-17, 1892, sixteen Grand Chapters and two subordinate Chapters being represented. Fifty-seven Chapters had been organized, while fifty-four Chapters under its jurisdiction had been released to organize six Grand Chapters.

The eighth meeting was in Boston, Massachusetts, August 29-30, 1895, when twenty-four Grand Chapters and nine subordinate Chapters were represented. Fifty-eight Chapters had been organized, while eighteen had been released to organize two Grand Chapters. The Right Worthy Grand Secretary reported having maintained a very successful Eastern Star corner at the World's Fair, which did much to bring the Order to the attention of Masons and their relatives. The Worthy Grand Conductress and Worthy Grand Associate Conductress were made elective officers, they having theretofore been appointive.

The ninth meeting was in Washington, District of Columbia, September 27-30, 1898, when twenty-six Grand Chapters were represented, besides representatives of the Grand Chapters of Connecticut, New Jersey and New York, not members of the body, and a committee was appointed to confer with

them, and subsequently it submitted a report opening up the way for their affiliation with the General Grand Chapter. Sixty-five Chapters had been organized, and eleven Chapters released to form two Grand Chapters.

The tenth session was held in Detroit, Michigan, September 24-27, 1901, thirty-one Grand and one subordinate Chapter being represented. Sixty-four Chapters had been organized, eighty-seven Chapters had been released to organize seven Grand Chapters, while eight Chapters had surrendered their charters. The Grand Chapters of Connecticut and Vermont became constituent members of the General Grand Chapter. As to the position of the star, the report of the committee adopted by the body said: "The committee is aware that . . in the teachings of ancient mythology the five-pointed star with one point down was an emblem used to represent the goat of Mendes—a god of lust— . . even if its significance was one of evil, it has been redeemed from the domain of Satan and converted into an emblem of good by its half century of use by this Order so beneficial to humanity." Jurisdiction was resumed over the Chapters in Nevada.

The eleventh session was held in St. Louis, Mo., September 19-21, 1904, thirty-nine Grand and one subordinate Chapter being represented. Fifty-nine Chapters had been organized, seven in Nevada transferred from California, and one hundred fifteen had been released to form eight Grand Chapters, and one charter had been surrendered. A concordat was adopted by which jurisdiction over Great Britain, Ireland and the whole British dominions except those upon the continent of America was released to the Grand Chapter of Scotland. Five thousand seven hundred and forty-two dollars had been contributed by the Order, through the Right Worthy Grand Treasurer, toward the maintenance of Eastern Star headquarters in the Fraternity Building during the St. Louis Fair.

The twelfth session was held in Milwaukee, Wisconsin, September 4-6, 1907, forty-three Grand and one subordinate Chapter being represented. Twenty-five Chapters had been organized, fifty-nine Chapters had been released to form seven Grand Chapters and two Chapters had surrendered their charters. A German version of the ritual (General

Grand Chapter German) was adopted and ordered printed. The Most Worthy Grand Matron incorporated in her address an entirely new constitution, rules and regulations, which were, after amendment, adopted. The powers of the general body as defined therein gave it "exclusive sovereignty over the ritual and government of the Order," but the words "and government" were stricken out in 1910. Two thousand seven hundred and thirty-eight dollars were given towards the maintenance of Eastern Star headquarters at the Lewis and Clark Exposition at Portland, Oregon, through the Right Worthy Grand Secretary. The Grand Chapter of Washington, which some years before had withdrawn from the general body, resumed its connection therewith. Order was taken to discontinue the sale of rituals to the Grand Chapter of New Jersey, the proper colors for officers was declared to be purple for the Worthy Matron and Associate Matron, the point colors for the star officers, and the five colors for the other officers.

The thirteenth assembly was held in Jacksonville, Florida, November 8-10, 1910, forty-five Grand and five subordinate Chapters being represented by two hundred and twelve members. Eighteen Chapters had been organized.

Being the only person that has been a member of the General Grand Chapter from its organization who has attended all of its meetings, and having had an intimate knowledge of its workings, I am, perhaps, as well able as anyone to speak of its great success, from many points of view. Consisting, as the Order did at the time of its organization, of but thirteen Grand Chapters (two of which had been organized the previous month), with a membership of possibly thirteen thousand, in two hundred and seventy-five Chapters, how great is the contrast with its present flourishing condition, with its fifty Grand Bodies, seven thousand Chapters, and upwards of six hundred thousand members, and increasing at the rate of four hundred and twenty Chapters, and over forty-seven thousand members per annum. Truly, the General Grand Chapter has, by the test of its fruits, proven the wisdom of its projectors, and has placed the Order on a basis of permanency, harmony and prosperity that could not otherwise have been attained.

But any sketch would be incomplete that did not mention the social reunions that its meetings afford, when sisters and brothers from one end of the land to the other clasp the cordial hand of friendship. The gatherings have been made most pleasant by the hospitalities that have been extended to its members by the Chapters where its meetings have been held, whether they have been in the beautiful summer land of California, under the eaves of Faneuil Hall, in sunny Florida, or within the shadow of the nation's capitol.

Financially the General Grand Chapter has been a success, never having levied any tax upon the Grand Chapters other than the small contributions made by the Grand Chapters that organized it, to pay its initial expenses.

In the thirty-four years of its existence four hundred and fifty-two Chapters have been organized, thirty-three Chapters have ceased to exist, and four hundred and nineteen have been released to form thirty-five Grand Chapters.

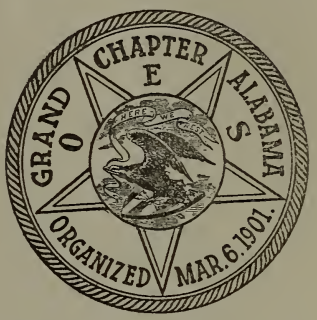
Its receipts have been approximately: For charters, $7,607; dues, $14,863; merchandise, $112,976; other sources, $5,450; total, $140,896. Disbursements: Expenses, $73,735; merchandise, $42,495; other purposes, $1,413; total, $117,-643. Assets: Cash, $23,253; other assets, $5,385; total, $28,638.

ALABAMA.

The first Chapter organized under the General Grand Chapter was Charity at Burleson, March 31, 1891, and subsequently fourteen others were chartered and the Grand Chapter was organized at Birmingham, March 6, 1901, Mrs. Hattie E. Ewing, Most Worthy Grand Matron, presiding, eight Chapters being represented.

In 1901 a committee was appointed to co-operate with the Grand Lodge in the establishment of a Home. In 1902 thanks were given the Grand Lodge for its endorsing and commending the Order to Masons and their female relatives, and for the tender of the use of its temple for the meetings of the Grand Chapter. The use of a pass-word was made obligatory. The Grand Chapter was called off to attend the funeral of the Worthy Patron of the local Chapter. Public installations were held in 1902, 1903 and 1910. In 1906

Grand Matrons and Grand Patrons were made ineligible to re-election, and a per capita tax of twenty-five cents per annum was levied for a Masonic Home fund. The festal day of the Order is quite generally observed with barbecues and picnics. The Grand Chapter was incorporated in 1907 and $500 was appropriated to the Home fund. Chapters were prohibited from holding meetings on Sunday except for funeral purposes; the State was divided into districts, and it was ordered that the Bible be opened at the second chapter of St. Matthew. In 1908 the Past Grand Matrons were appointed a committee to select a team to serve for five years to exemplify the work before the Grand Chapter, their expenses to be paid by the Grand Chapter, but the action was reversed in 1909. A committee on work, with authority to prepare instructions on such parts of the work as are not set out or made clear in the ritual, was appointed.



Grand Secretary's salary, $200. Receipts, 1911, including balance, $5,651; disbursements, $2,507; balance, $3,144.

ARIZONA.

The first Chapter chartered by the General Grand Chapter was Golden Rule, at Prescott, February 6, 1882, and subsequently eleven other Chapters were organized, there being eight live Chapters at the time of the organization of the Grand Chapter, November 15, 1900, the convention held at Phœnix, assembling in the reception room of the Commercial Hotel, five Chapters being represented. The members indulged in a banquet, in connection with the other Masonic Grand bodies, in the evening, and completed the organization by the installation of officers on the following day.

In 1905 the territory was divided into districts, and it was ruled that the request for a waiver of jurisdiction from outside the Grand Jurisdiction should pass through the hands of the Grand Matron and Grand Secretary. In 1906 each Chapter was directed to set apart one day in each year for giving

an entertainment to raise funds for a charity fund for the erection of a Masonic and Eastern Star Home, and the following year a per capita tax of twenty-five cents was levied for that purpose.

At every meeting of the Grand Chapter it has met with the most cordial attention from the Masonic fraternity, and the occasions have been most enjoyable. Receipts, including balance, 1911, $2,468; disbursements, $692; balance, $1,776.

ARKANSAS.

The first Chapter in this State was Enola No. 1, organized at Mt. Vernon in July, 1870. The Grand Chapter was organized October 2, 1876, the convention assembling on the call of W. B. Massey, and held its first annual meeting at Searcy, November 8, following, six Chapters being represented. As the proceedings of this body for its earlier meetings have not been printed, particulars that would be of interest and valuable are not accessible, while its earlier printed proceedings are lacking in statistics. At the second meeting, in 1877, but four Chapters were represented; Past Matrons, Past Patrons and Past Associate Matrons were made members of the Grand Chapter for one year after their term of office had expired; the Grand Matron was made the executive head of the Grand Chapter; dues were fixed at ten cents per capita, but were raised to twenty cents in 1882 and to twenty-five cents in 1886.

At the third meeting there were but four Chapters represented.

In 1879 a Grand Orator was elected, whose duty it was to deliver an address at the installation of the Grand officers at each annual communication, on the objects of the Order. In 1880 allegiance was acknowledged to the General Grand Chapter and its ritual adopted; a committee was appointed to visit the Grand Lodge and lay the claims of the Order before it, and ask it to recognize the Order; and an edict was issued forbidding any member of the Order conferring the degrees in any other way than in the manner prescribed by the constitution. In 1886 the State was divided into districts, and a Deputy Grand Matron and a Deputy Grand Patron appointed for each, which practice still prevails, and in 1891 district

schools of instruction were inaugurated. In 1889 a brother was suspended by the Grand Chapter for conferring the degrees in an illegal manner, and in 1892 the Grand Chapter, by special invitation, attended the dedication of the Masonic Temple in Little Rock. In 1898 the use of the Grand Lodge hall was, by resolution of the Grand Lodge, tendered to the Grand Chapter at such times as the Grand Lodge does not require it.

The organizing officer is allowed five dollars of the fee for dispensation for each Chapter organized. In 1904 steps were taken looking to the erection of a Home, and asking the co-operation of the Grand Lodge, and the annual per capita tax was increased to fifty cents, one-half to go to the Home fund, since which time the Grand Chapter has contributed about $7,500 to the Home fund and a beautiful Home has been erected on a plat of one hundred acres near Batesville, in the dedication of which the Grand Chapter participated in 1909. In 1906 the True Kindred degree was communicated to the members of the Grand Chapter *en masse*. In 1908 Mrs. Josie Frazer Cappleman was elected Poetess Laureate of the Grand Chapter.

In 1910 a sister eighty-three years old, and who was obliged to walk three miles to attend her Chapter, and who had missed but three meetings in four years, was honored by an introduction to the Grand Chapter.

The practice prevails of the Grand Matron granting many dispensations authorizing the reception of and action upon petitions for the degrees at called meetings and waiving the law in regard to the ballot.

Grand Secretary's salary, $500. Receipts, including balance, $8,679; disbursements, $5,057; balance, $3,622.

CALIFORNIA.

The degree was first conferred in this State in San Francisco, in April, 1860. The first Chapter organized was Golden Gate No. 1, San Francisco, May 10, 1869. The Grand Chapter was organized in San Francisco, April 9, 1873, by representatives of seven of the ten Chapters then organized in the State. Of these ten Chapters six still sur-

vive. A constitution was adopted which did not provide for Grand officers at the points of the star, but these were added in October, 1873. In addition to the three principal officers, and Past Matrons and Past Patrons, each Chapter was given an additional representative for each twenty-five members, and one for each fraction of twenty-five more than seventeen, but the additional representation was abolished in 1875. The Grand Patron was made the presiding officer and executive head of the Grand Chapter, and after the agitation for a change in the law continuing at almost every session, in 1909 a compromise measure was adopted dividing the duties and the honors. On this subject a committee in 1886 said:

"The labor of presiding over the deliberations of the Grand Chapter for several days in succession is very onerous, and can better be endured by a brother than a sister, as a general proposition, admitting the qualification of each, mentally, are alike. . . . Notwithstanding the Grand Matron may preside in most, or even in all, other Grand Jurisdictions. The Grand Chapter of California has not indulged very largely in the practice of going to other Jurisdictions to learn how to conduct her own affairs."

At the meeting for organization a committee was appointed to prepare a ritual, which was adopted and published. (California Ritual.) In 1875 a committee was appointed "to revise the ritual, and abbreviate the ceremonies of initiation so far as it can be done without impairing the sense or value of the same, and that the responses for the points found in the New York ritual (Adoptive Rite Revised) be adopted by subordinate Chapters."



This committee reported in 1877, the report being adopted and the ritual published. (California Revised.)

The Grand Chapter was represented at the organization of the General Grand Chapter, but in 1877 it was

"*Resolved,* That the Grand Chapter of California will not recognize any authority in the General Grand Chapter until it puts forth the form of ritual that it may adopt, and the Grand Chapter of California have time for the examination thereof, and that the members of the General Grand Chapter who are members of this Grand Chapter are not to feel themselves at liberty to pledge this Grand Chapter in any respect."

It was also ruled "That it would be in order for our Grand Chapter to grant a dispensation for the formation of a Chapter in any adjacent State or Territory where there is no Grand Chapter."

In 1878 "All resolutions, motions and orders passed by this Grand Chapter relating to the adoption of ritual, and the form thereof to be used in this Jurisdiction," were rescinded, and the General Grand Chapter ritual adopted.

In 1873 "a pass-word system" was adopted and continued in force until 1878.

In 1882 the State was divided into districts, with a Deputy Grand Matron for each, and this has continued to the present. The printed proceedings for all these years contain specific and interesting reports from the District Deputies, giving information in regard to the condition of each Chapter. In 1898, however, the operation of the law was suspended for a year and a system of schools of instruction under the direction of the Grand Matron was substituted, and was so successful that it was continued in 1899.

A Grand Chapter of Sorrow was held in 1880, when Abbie E. Wood (Krebs) delivered a memorial address; and in 1888 a like service was held by the Chapters of San Francisco in memory of Rob Morris, the Grand Chapter attending the same.

The Grand Chapter most royally entertained the General Grand Chapter in 1883 at an expense of $1,465.68.

At the request of some of the Chapters in Nevada working under charters from the General Grand Chapter, they were transferred to the jurisdiction of California, the population of Nevada being so sparse at that time that there seemed

no probability of a Grand Chapter being organized in that State; and the Grand Chapter of California, erroneously deeming this a waiver over the territory, subsequently organized five Chapters in Nevada. But the General Grand Chapter in 1901 reassumed jurisdiction thereover.

In 1888 it was

"*Resolved,* That while we recognize the lamented Rob Morris as the author and founder of the Order, we recognize Brother Robert Macoy as the master builder, who systematized the work of the Order, and through whose instrumentality the Order has assumed its present grand proportions; and that we are proud to hail Brother Macoy as the Patriarch of the Order, and hope that his useful life may be spared many years to adorn and dignify the Order of the Eastern Star."

In the matter of other degrees the Grand Chapter

"*Resolved,* That it is the sense of this Grand Chapter that it is not conducive to the upbuilding of our Order, and opposed to the well established rules, regulations and edicts of this Fraternity, that any of the so-called side degrees not prescribed by the ritual of our Order be conferred by our Chapters as such, at any time, or in the Chapter room during the evenings of our meetings, or under the auspices or countenance of our Fraternity, but that it is the sense of this Chapter that all entertainments of an exclusively social nature be reserved for a time subsequent to the close of the Chapters, to the end that matters of a fraternal nature be not rendered secondary to social festivities."

In 1898 the Grand Patron issued a warning to members of the Order against recognizing the Amaranth degree, as connected with the Order, in which he said:

"Robert Macoy wrote the degree of the Queen of the South and the Amaranth, and conferred the same on many persons during his lifetime, but said Macoy was not a member of an Eastern Star Chapter for several years before his death, nor was he a member when he wrote this degree. . . . The Macoy ritual can be purchased by any one desiring it at any of the large book stores, and is used exclusively by the colored Chapters, they working all the degrees as written by Macoy."

The Grand Patron was in error. Brother Macoy was, at

the time of his death, a member of Wyona Chapter No. 77, of Brooklyn, and the funeral ceremonies of the Order were conducted by that Chapter at his burial. The Queen of the South was, like the Eastern Star, adapted by Brother Morris from a form that had been in use before his day, and, as with the Eastern Star, Brother Macoy revised the Morris form of conferring it, but his ritual was first published in 1876, when he was certainly an active member of the Order.

In reporting upon this, the committee to which was referred that portion of the Grand Patron's address said:

"The Court of the Amaranth may be, and no doubt is, a good thing of itself, and worthy of countenance when permitted to stand alone on its merits; and we see no harm in making a prerequisite to joining it that the applicant be a member in good standing in the Order of the Eastern Star. . . . Any order of a social nature which requires advertising and bolstering up by building on the foundation and strength of another Order of known beauty and merit should be viewed with suspicion and held at arm's length. Let it flourish or decline upon its own merits alone, unaided by borrowing from, or preying upon, kindred Orders, and then only will it free itself from unkind remarks or well-deserved censure."

The bills presented for the expenses of the trial of a Matron aggregating $886.95, the Grand Chapter ordered that "Hereafter, when the members of a Chapter desire to prefer charges against the Worthy Patron or Worthy Matron, they shall deposit with the Grand Patron or Grand Matron a sufficient sum to cover the expenses of a trial, before the commission is appointed."

By a unanimous vote the following proviso was added to the section of the constitution relative to the membership of the Grand Chapter: "There is hereby created the title of Venerable Past Grand Patron, with all the rights and privileges of membership, to be conferred upon our beloved brother, William S. Moses, of Golden Gate Chapter No. 1, in view of the fact that he was the first Deputy Grand Patron, and as such organized the first Chapters in this State."

In 1901 memorial tiles were placed in the Masonic Home commemorating George J. Hobe, the first Grand Patron, and

Maria Anderson, the first Grand Matron, and some $1,546 was contributed by the Chapters for the relief of sufferers from the Galveston flood. One hundred dollars annually was appropriated for a present to the retiring Grand Matron, who was to be consulted in the selection thereof.

In 1903 regalia for the Grand officers, consisting of silver jewels and collars, was purchased at a cost of $270. Sixteen thousand six hundred and seventy-three dollars and three cents was contributed for the relief of sufferers from the earthquake of 1906—some six thousand dollars from the Order in the State, the balance from other Jurisdictions; but five thousand dollars of this sum was not expended and was returned to the donors pro rata.

In 1906 $400 per annum was voted for a Home musical fund, and in 1907 $50 per annum was appropriated for a jewel to the retiring Grand Patron, and in 1908 a fine of five dollars was imposed for loss of a ritual or secret work.

In 1909 drill corps were organized in San Francisco and Los Angeles, under direction of the Committee on Ritual, to give model exemplifications of the work.

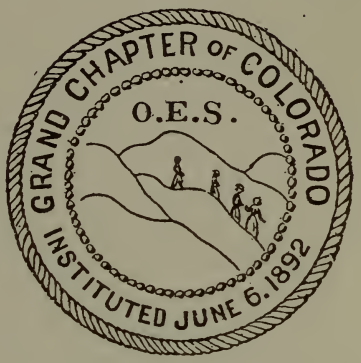
In 1911 the Grand Chapter solicited its subordinates to pay a sum equal to fifty cents per capita on their membership toward a fund to erect and maintain buildings at the Panama Exposition, one-third to be expended at San Diego and two-thirds at San Francisco. The Australian ballot system was also adopted, and fifteen cents was added to the per capita tax for a representative fund.

Grand Secretary's salary, $1,800; Assistant, $1,200; rent, $600. Receipts, including balance, 1911, $31,162; disbursements, $16,796; balance, $14,336.

COLORADO.

Chapters were chartered by Brother Macoy at Black Hawk and Silver Cliff about 1877, but neither of them survived. The first Chapter chartered by the General Grand Chapter was Trinidad No. 1, at Trinidad, January 7, 1881. The convention to organize the Grand Chapter was called by Romona No. 11, of Colorado Springs, and met at Colorado Springs June 6, 1892, when ten of the thirteen Chapters in the State

were represented by thirty-four representatives and past officers. Instead of completing the work of organization in one day, as most of such conventions have done, it continued in session three days, but those who have visited Colorado Springs, and know of the sights that may be seen there, need not be told the reason. The Chapter at Leadville presented the Grand Chapter fifty dollars toward paying the expenses of organization; Past Matrons and Past Patrons were made permanent members of the Grand Chapter, and the Grand Matron its executive head; per capita dues were fixed at twenty-five cents per annum.



The Floral Work was rendered before the Grand Chapter for the first time in 1893. The word "session" was adopted to designate the meetings of both Grand and subordinate Chapters.

In 1897 Union Lodge No. 7 extended greetings to the two Chapters in Denver, as follows:

"*Resolved,* That these relatives of our Masonic brothers are deserving of the fraternal regard, endorsement and sympathy of this lodge, and that the same is hereby extended to them, with our good will and earnest desire for their welfare and prosperity."

In 1901 the contributions for the relief of sufferers from the Galveston flood amounted to $253, and ten per cent of the annual receipts were appropriated to a benevolent fund, and in 1902 $236 was given towards the Eastern Star entertainment at the St. Louis World's Fair. Twice the Grand Chapter has been called together in special session to attend the funerals of Grand and Past Grand officers, and the Memorial Service has been rendered for them at the regular meetings. During the meeting of the G. A. R. in Denver open house was kept for members of the Order, and some eight hundred visitors registered. On two different occasions the Grand Chapter has initiated candidates at the request of subordinate

Chapters. In 1906 the fee for dispensation was raised from ten to twenty-five dollars, and $403 was contributed to the San Francisco earthquake fund. An Eastern Star relief board was organized in Denver in 1907.

In her address in 1907 the Grand Matron stated in regard to the General Grand Chapter setting forth a German ritual: "This is the first time in the history of the Order that the ritual has been given in any other than the English language," which only shows that, like many Grand officers who ought to try to make themselves familiar with the history of the Order, especially before trying to give others light, she was ignorant of the fact that a German ritual was set forth by the Grand Chapter of New York in 1898, as mentioned in the first edition of this history.

In 1910 the receipts, including balance, were $7,897, and the disbursements $2,448; balance, $5,449.38.

CONNECTICUT.

The first Chapter organized was Orient, Bridgeport, April 22, 1869. The convention to organize the Grand Chapter was called by Chauncey M. Hatch, who had served as deputy for Brother Macoy, and who had been the active agent in the organization of all the Chapters in the State, and met in New Haven, August 11, 1874, when eleven of the twelve Chapters were represented. The Grand Patron was made the executive head of the Grand Chapter, but this was changed in 1876 by placing the authority in the hands of the Grand Matron. Grand Chapter dues were fixed at fifty cents for each member admitted during the year, with no per capita dues, but in 1878 dues were levied of two and one-half cents per capita, which was increased in 1880 to five cents, and to ten cents in 1899, and later to twenty cents.



In 1878 Rob Morris's birthday was "set apart as a day of recreation and social greetings by the members of the Order

in this State," and commencing in 1886, an annual picnic of all the Chapters has been held, usually at some convenient seaside resort.

In 1889 the Chapter of Sorrow by Addie C. S. Engle was adopted, the committee reporting that "after careful examination we found nothing we would wish erased, and could think of nothing we could add to improve it."

In 1898 a monument to the first Grand Patron, erected by contributions from the Chapters, was unveiled by the Grand Matron.

In 1876 the Grand Chapter decided that "the present condition of our finances is such that we should be unable to bear our proportion of the legitimate expense attendant upon the formation of a Supreme Grand Chapter," and there the matter rested until 1897, when a committee was appointed to visit the General Grand Chapter, in 1898, which made its report in 1899, recommending affiliation therewith, but the matter was at that time indefinitely postponed, but was taken up in 1900 and the recommendation of the committee concurred in.

In the matter of ritual, in October, 1874, "A Committee on Uniformity of Work was appointed to prepare a system of work and ritual," which reported at a special session, held February 1, 1875, the ritual as ordinarily practiced (Adoptive Rite), with some additions taken from the ancient ritual (Mosaic), which was adopted, and is known as the Connecticut Addenda. Excelsior Chapter, of New Haven, also exemplified portions of the dramatized work (Mosaic), and it was ordered that "Chapters in this Jurisdiction are permitted to dramatize such portions of the work as they may choose, provided the same be in accordance with the text and ceremonies as exemplified at this time," and Short Specimen Dramas were printed by the Grand Chapter for the use of Chapters desiring to avail themselves of the permission.

In her address in 1876 the Grand Matron said: "In the brief time that the Chapter at Meriden has been in existence it has used three varieties of rituals, and I have just seen a fourth, the revised work recently adopted by the Grand Chapter of New York (Macoy's Ritual). . . . This Grand body adopted a ritual—sending for more copies, we are informed

they are not in print, thus forcing us to adopt the new one for any new Chapters we may form."

In 1877 it was *"Resolved,* That uniformity of ritual in the various Jurisdictions is desirable, and we will place no obstacle in the way of securing that end by the General Grand Chapter."

In 1878 the General Grand Chapter ritual was adopted, and the Grand Chapter recognized "the General Grand Chapter as a sister body, and will co-operate with it in such matters as in our judgment will advance the interests of the whole Order."

In 1890 it was *"Resolved,* That the ritual of the General Grand Chapter (General Grand Chapter Revised) be adopted as the ritual of this Grand Jurisdiction."

Contributions were made of $128 to the Eastern Star headquarters at the St. Louis Fair and $712 for California earthquake relief. The Sunday nearest June 12 is set apart as Decoration Day, while the Order unites with the Grand Lodge in celebrating Grand Master's Day at the Masonic Home. Concerning the Order's work for the Home the Grand Master in 1910 said: "It would be impossible for me to tell of all the good things which the Order is doing. It is a most worthy adjunct to our Connecticut Masonry, and its work is most certainly deeply and heartily appreciated."

This Grand Chapter has what is coming to be unusual, a Grand Lecturer, and the office is filled by a brother. There is also a live Past Grand Matrons' and Past Grand Patrons' Association, which holds an annual reunion.

All Past Matrons and Past Patrons are members of the Grand Chapter, and 213 of them attended the session in 1910, while the representatives present numbered 152. The Grand Secretary's salary is $200, and the receipts, including balance, in 1910, were $2,192; disbursements, $1,185; balance, $1,006.

DISTRICT OF COLUMBIA.

The first Chapter chartered by the General Grand Chapter was Ruth No. 1, at Brightwood, July 16, 1892. The call for the convention that organized the Grand Chapter was issued by the Most Worthy Grand Patron, and it met in the Scottish Rite Cathedral, Washington, April 30, 1896, and was pre-

sided over by Elmira Foley, Past Most Worthy Grand Matron, this being the third Grand Chapter which she had assisted in organizing. All the six Chapters were represented. The constitution adopted provided for two stated sessions each year, the annual session in January and the second in June; Past Matrons and Past Patrons were made permanent members of the Grand Chapter; the Grand Matron was made the executive head, and all the Grand officers were made elective by ballot, but in 1901 the point officers and Grand Organist were made appointive.

During 1896-7 the Matrons of the Chapters held monthly meetings to devise means for aiding the destitute. A committee appointed to assist in the National Masonic Fair, in 1897, succeeded in raising $1,435.96.

The Matrons, Patrons and past officers of the Chapters formed a Soldiers' and Sailors' Relief Association for the purpose of securing from each member 10 cents per month to be distributed through the Red Cross Society for the benefit of sick and wounded United States soldiers and sailors in the Spanish-American war.

In 1898 the secret work was called in, and a form was also adopted for an annual official visit by the grand officers and the inspection of the records and work of each Chapter in the jurisdiction.

The entertainment of the General Grand Chapter, in 1898, was most successfully accomplished at a cost of $1,105.95. The Grand Chapter has a committee on work, which reports as to the proper manner of rendering the work, even to the minutest details, as, *e. g.,* as to which arm of the Marshal the different officers shall take at installation.

In 1902 a law was adopted establishing an Eastern Star Home and levying an annual per capita tax of 25 cents for its support, but in 1910 this tax was abolished and voluntary contributions substituted; $175 was contributed for the relief of the Galveston flood sufferers; 1,600 volumes of reading matter were sent to our soldiers in China, and the charter of a Chapter was arrested because it neglected to prosecute those of its members who belonged to the White Shrine of Jerusalem. In 1903 a fair netted $1,177, and in 1905 another yielded $12,499.

Trials in this jurisdiction are conducted by a trial commission apponted by the Grand Chapter.

Grand Secretary's salary, $200. Receipts for 1910, including balance, $5,318; disbursements, $2,610; balance, $2,708.

FLORIDA.

Brother Macoy chartered a Chapter at Jacksonville in January, 1873, and it was active for a few years. On March 12, 1875, the Grand Patron of Mississippi issued an official document, in which he said:

"I assume the responsibility of withdrawing any further recognition of the Supreme Grand Chapter, and in the name and behalf of the Grand Chapter of Mississippi assume jurisdiction of all unoccupied territory equidistant to other State Grand Chapters. We will take care of the Chapter at Jacksonville until Florida shall have a State Grand Chapter of its own."

On April 22, 1876, a charter was issued by the Grand Chapter of Mississippi for Esther Chapter No. 37, at Cedar Creek.

The General Grand Chapter chartered Evergreen Chapter No. 2, at Tampa, June 18, 1880, and later Magnolia Chapter No. 3, at Palatka, but neither of them survived, so that when a petition was received from Green Cove Springs a charter was issued, December 24, 1889, to Electa Chapter, and it was given the number 1. Subsequently charters were granted by that body to sixteen other Chapters, the first four of which ceased to exist before the organization of the Grand Chapter, which took place at Sanford June 7, 1904, eleven of the thirteen active Chapters being represented. Mrs. Laura B. Hart, Most Worthy Grand Matron, presided. Two of the appointed officers were installed by proxy. The Grand Chapter dues were fixed at 25 cents, but were raised to 50 cents in 1905.

In 1910 the last Sunday in November was set apart as Memorial Day, and the General Grand Chapter was entertained at an expense of $845. The ceremony of draping the altar (Memorial Service No. 2) was used in memory of Past Grand Matron Orpha D. Bruce. The Grand Commandery, then in session, sent greetings by a committee, which was admitted to the Grand Chapter, and the Grand Royal Arch Chap-

ter attended a reception given after the close of the Grand Chapter.

Grand Secretary's salary, $100. Receipts, 1910, $3,097; disbursements, $1,831; balance, $1,266.

GEORGIA.

Brother Macoy chartered a Chapter at Covington in December, 1875. The first Chapter chartered by the General Grand Chapter was at Lithonia, but that Chapter and the next four chartered ceased to exist before the Grand Chapter was organized at Brunswick, February 20, 1901, Electa No. 6, Atlanta, being the senior of the nine Chapters that were active at that time. Hattie E. Ewing, Most Worthy Grand Matron, presided at the convention as the deputy of the Most Worthy Grand Patron. It was voted that $10 of the charter fee be paid the organizing officer and that the Chapter pay his traveling expenses, the fee being fixed at $25, which was raised to $30 in 1906, one-half to go to the organizing officer. Colors for the regalia of the offices differing from those prescribed by the General Grand Chapter were adopted in 1909. In 1911 printed ballots were allowed in the election of grand officers.

Grand Secretary's salary, $120. Receipts, 1911, including balance, $2,179; disbursements, $782; balance, $1,397.

IDAHO.

The first Chapter was at Mt. Idaho, chartered May 21, 1880, but it soon became dormant. Hugh Duncan No. 2, at Salmon City, chartered March 18, 1886, and sixteen of the twenty other Chapters organized by the General Grand Chapter survived when the Grand Chapter was organized at Weiser June 19, 1902. Laura B. Hart, Most Worthy Grand Matron, presided. The Grand Matron was clothed with all executive authority, including organizing Chapters, the Grand Patron being simply an advisory officer, but in 1908 he was given power to organize Chapters. The charter fee was fixed at $30, and annual dues at 50 cents per capita. An officer of a subordinate Chapter failing to attend four consecutive meetings without satisfactory excuse could be deprived of office and of any honors arising therefrom. Forty-seven dollars was contributed to the Portland Fair fund and $255 to the California earthquake sufferers. In 1908, on invitation of the Grand

Lodge, the Grand Chapter participated in the ceremonies of laying the cornerstone of the City Hall of Coeur d'Alene. The State was divided into three districts in 1908 and Deputies appointed for two of them, the Grand Matron reserving the other for herself, but the districts were abolished in 1909. The Memorial Service of Addie C. S. Engle was adopted for use in subordinate Chapters in 1910 and the annual per capita tax was raised to 75 cents.

Grand Secretary's salary, $350. Receipts, 1911, including balance, $2,572; disbursements, $1,419; balance, $1,053.

ILLINOIS.

The first Chapter in the State was Miriam No. 1, Chicago, which was organized March 4, 1869. It had previously existed as a family, having been organized as such October 6, 1866, but subsequently it adopted the Tatem ritual. The convention to organize the Grand Chapter was called by Frank Hudson, Jr., "Deputy Grand Patron," and met in the Commercial Hotel, Chicago, October 6, 1875, the ninth anniversary of the organization of Miriam Family. Twenty-two of the 181 Chapters that had been organized in the State, principally by Harmon G. Reynolds, Macoy's deputy, were represented. Of these 181 chapters, only twenty have maintained an uninterrupted existence; twenty have been reorganized, some of which have died; and twenty-eight others have had an intermittent existence; making sixty-eight that have had a place on the Grand Chapter roll, thirty-eight of which are still there. Rob Morris presided at the convention, which met at 7:30 o'clock in the evening and closed the same night, having adopted a constitution, organized the Grand Chapter and elected officers. The Grand Patron was made the presiding officer, but the law was changed in 1877, so that the Grand Matron was made the executive head.

The Grand Chapter was represented at the organization of the General Grand Chapter, and that body was recognized in 1877.

In 1879 the Grand Matron reported:

"Memory Earnest Leake, born September 20, 1874, the orphan boy whose mother and father died of that fearful disease, yellow fever, now resides with an aunt at Tupelo, Mississippi. One hundred dollars, given him from the relief fund

sent by the Eastern Star Chapters of Chicago, is invested and will be kept as a legacy for him until his educational requirements become a necessity and he is old enough to understand the circumstances relative to its donation."

We took the trouble to ascertain what this donation helped to do for Memory Earnest, who is now brother, Leake. He obtained a good English education, and also a legal one, and became a practicing attorney at Tupelo, Mississippi, a deacon in the Baptist church and a useful and honorable citizen. Of the many acts of true charity performed by the subordinate Chapters, few find record in the permanent annals of the Order, and fewer still can be traced, in their results, as this one can be, yet the Memory of many such Earnest labors is cherished in loving hearts, although the facts may not Leake out to the knowledge of the world, or to that of the members of the Order generally.

Rob Morris was a visitor in 1883 and installed the Grand Officers, and again in 1884, and delivered an address.

In 1888 the State was divided into districts and a Deputy Grand Matron appointed for each, and the system was continued until 1893, when schools of instruction, under the direction of the Grand Matron and with the co-operation of the Grand Lecturer, were substituted, and they seem to have been very successful.

Services in memory of Rob Morris were held by the Chicago Chapters October 2, 1888, which were attended by the Grand Chapter. Sopha C. Scott, during whose three years as Grand Matron the number of active Chapters increased from sixty-three to 128, was presented by friends with a diamond-studded Past Grand Matron's jewel. In 1895 the retiring Grand Matron was presented with a diamond ring, and each of her successors has been similarly remembered. On several occasions the Floral Work has been exemplified before the Grand Chapter, the doors being open for the admission of non-members; and the Amaranth Degree was exemplified in 1893, the Memorial Service in 1903 and 1906, and the Mystic Tie in 1907.

An appropriation of $250 was made toward maintaining Eastern Star headquarters at the World's Fair, which resulted

in a very successful Eastern Star corner, under the management of Lorraine J. Pitkin, Right Worthy Grand Secretary.

In 1893 the Associate Matrons were deprived of membership in Grand Chapter. In 1895 the Chapters at Champaign and Urbana furnished a room in the hospital at the former place.

The silver anniversary of the Grand Chapter was celebrated October 4, 1899, with appropriate ceremonies, addresses being delivered by several distinguished speakers, and Lorraine J. Pitkin prepared a historical sketch.

Over seven hundred dollars was contributed toward the Fraternity Building at the St. Louis fair; $200 was voted for charity in 1903, and nearly one thousand dollars for the relief of California earthquake sufferers.

There is a Board of Grand Examiners, who instruct and examine a large corps of District Lecturers, and in 1909 the Grand Chapter adopted as the standard "the ritualistic work as formulated by the Board," but it is inferred that this relates solely to the floor work. But seven typewritten copies were to be made and securely cared for. The charter fee is $50 in cities of over 10,000 inhabitants, and $25 in smaller places.

A perusal of the proceedings must impress one with the great interest taken in the Home. The Grand Matron is paid $600; the Grand Patron, $200; the Grand Treasurer, $300, and the Grand Secretary, $1,500. The receipts in 1910 were, including balance, $32,475; disbursements, $19,164; balance, $13,310; invested funds, $10,500; total assets, $23,810.

INDIANA.

Rob Morris first communicated the degree in this State in New Albany in 1852 and subsequently he communicated it on upwards of two hundred occasions. A Grand Lodge of Adoptive Masonry was organized at Elkhart January 27, 1869, by representatives of five Lodges working the Tatem ritual, the organization being patterned closely after that of Michigan. A second meeting was held in October, 1869, which closed to meet the following October, but it failed to meet again, and the Lodges composing it soon ceased to exist.

Brother Macoy chartered the first Chapter at State Line City in January, 1870, and subsequently twenty-five other

Chapters. But fifteen Chapters, however, survived at the time of the organization of the Grand Chapter, at Anderson, May 6, 1874, when Rev. John Leach, "Deputy Supreme Patron," presided, ten Chapters being represented. The constitution adopted made the Grand Patron the executive head and fixed the per capita dues at 25 cents per annum. It did not make Past Matrons or Past Patrons members of the Grand Chapter, nor provide for Grand Officers at the points of the star. Sisters only were allowed to vote in subordinate Chapters, although brethren enjoyed the franchise in the Grand Chapter (see page 36), but they were given the right to vote in Chapters in 1877, when, also, the Grand Matron was made the executive head of the Grand Chapter, this being the first Grand Chapter to make such a change. Grand Officers were also added at the points of the star. In 1879 the Grand Chapter voted not to publish in its proceedings so much of the Grand Matron's address as referred "to Brother Robert Macoy and his ritual," as it was "not proper matter to be spread upon the records," after which the Grand Matron refused to furnish any part of it for publication, but she subsequently published it in pamphlet form, with explanatory remarks. As the writer was at the time Grand Patron, and the object of some of the shafts of the Grand Matron, he will not discuss the matter, but will quote the opinion of Brother Thomas M. Lamb, the Correspondent of Massachusetts:



"We think it would have been better had the Grand Chapter published the whole address, accompanied by exposition of the fallacies contained in the objectionable part. Its fallacies were quite obvious to the Grand Chapter, and would be no less so to the Order, when made familiar with the facts. The sister is a good writer, . . . yet we find in the address nothing new bearing upon the controversy which Mr. Macoy has very unwisely provoked between himself and the Order."

The Grand Chapter located at Indianapolis in 1879, and has held all its subsequent meetings in that city, except in 1899, when it met in Fort Wayne, at which was celebrated the twenty-fifth anniversary in a suitable manner. In 1881 Jennie B. Phelps was elected Grand Matron, but declined the honor. Chapters contributed $67.50, through the Grand Lodge Officers, for the relief of sufferers from floods on the Ohio river; $690 for the relief of the Galveston flood sufferers, and $230 to the St. Louis Fraternal Building. In her address the Grand Matron spoke of a labor of love undertaken by her home Chapter:

"We have now in hand a work which I am sure will meet the approbation of every mother—that of caring for a little boy, the son of a Master Mason. The little fellow is receiving treatment for paralysis at the Surgical Institute. He was brought here nearly a year ago by his father, who, after keeping him here six months, felt that he must take him home, for sickness and death in the family had made such calls that the finances would not admit of the extra expense of keeping him here. Upon learning this fact, the members of Queen Esther Chapter determined to assume the responsibility of meeting his expenses, and have so far succeeded by giving socials, and gathering here a little and there a little."

In 1887 the Grand Chapter unanimously adopted the closing paragraph of the correspondence report, written by Martin H. Rice, Past Grand Master, as follows:

"We had completed and signed the foregoing review before this morning's session of the Grand Chapter, expecting to submit it at the proper time, without comment; but when we entered the hall this morning and saw so many earnest working Masons present, taking such an active interest in the welfare of the Order, and willing to do all in their power to promote its interests, we could not refrain from adding a few words in conclusion, and declaring in the most emphatic terms that this is not a 'woman's order,' in the sense that many would have it to be, but a grand organization of Master Masons, their wives, mothers, sisters and daughters, united together so that all may more fully enjoy the benefits flowing so freely from the grand old institution of Freemasonry. We want to put

ourselves on record as opposing all efforts to divorce this Order from Masonry, or to establish it in any way independent of that honored institution. We feel confident that there is no disposition on the part of our sisters in Indiana to weaken this Order by alienating from it the hearty support of the Masonic brotherhood, and we want to afford those in this Grand Chapter an opportunity to say to all whom it may concern whether they endorse the sentiments that we have expressed. This they can do by adopting or rejecting this conclusion to our report."

In 1889 the Grand Matron divided the State in districts and appointed a Deputy for each, but the custom was not incorporated into the law and has not been followed since. Five hundred dollars was appropriated for the entertainment of the General Grand Chapter at its second meeting in Indianapolis.

In 1892 the Floral Work was first exemplified before the Grand Chapter, and at subsequent meetings the Mystic Tie, the Vocal Star and ceremony for Draping the Altar were rendered. The Grand Organist was added to the list of officers in 1901. Two hundred and fifty dollars was contributed toward the erection of a Methodist Hospital and $234 to the Eastern Star headquarters at the St. Louis fair. Four roll calls of the Grand Chapter were ordered in 1904 and two in 1910, but none was ever completed.

The drill corps of the Knights Templar acted as escort at the reception given the Grand Officers and distinguished guests in 1911.

In 1910 the following was adopted, and it would be well if every grand body should take similar action:

"WHEREAS, Much of the limited time of the sessions of the Grand Chapter—which should be devoted strictly to the business—is increasingly being taken by the presentation of flowers to different officers, the same often bordering on electioneering methods, be it

"Resolved, That the making of presentations of any kind in the Grand Chapter be limited to officers thereof, and that such presentations shall only be made to them after they have been installed."

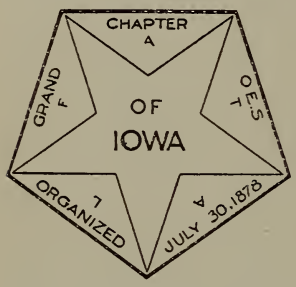
Indiana, it is believed, has the oldest organization of the

Eastern Star that has had continuous existence, in Sunbeam Chapter No. 1, Mt. Vernon, which was organized as a Family April 19, 1866, and has met regularly ever since.

An association of Past Grand Matrons and Past Grand Patrons was organized in 1911. There were 701 voters present in 1911. The salary of the Grand Secretary is $800; the receipts, including balance, in 1911 were $14,589; disbursements, $6,293; balance, $8,296.

IOWA.

The first chapter was organized in Clermont, in April, 1870, and fifty-nine charters were sold in the State by Brother Macoy. The first Chapter reorganized in the State by the General Grand Chapter was Ruth No. 6, Iowa City, May 9, 1877, and it was the first subordinate Chapter organized anywhere by authority of that body. Four other Macoy Chapters surrendered their charters in exchange for those of the General Grand Chapter, and four new Chapters were constituted before the convention to organize the Grand Chapter met in Cedar Rapids, July 30, 1878, upon the call of Jennie E. Mathews, Deputy of the Most Worthy Grand Patron, who had been the active agent in the work, when seven Chapters were represented. A constitution was adopted and allegiance to the General Grand Chapter declared. The Grand Patron was made the executive head of the Grand Chapter, but in 1881 the Grand Matron succeeded to that authority. The annual dues were fixed at 25 cents per capita, but were increased to 35 cents in 1887.



At the second meeting regalia was adopted as follows:

"For sisters, a scarf with white ground, six inches wide, the five colors to be worked around the edge. For brothers, a Master Mason's apron, with stars worked in at the two points, and borders of the five colors."

Subsequently the officers' scarfs and aprons were ordered made of different colors, while the members' scarfs and aprons were white, bordered with the five colors.

In 1890 the constitution was amended so as to give subordinate Chapters additional representation in the Grand Chapter in proportion to membership. In 1893 the State was divided into districts, with a Deputy Grand Matron in each.

By order of the Grand Chapter, the Memorial Service of Sister Engle is held at each annual meeting. In 1897 the floral star was sent to the widow of Theodore Schreiner, who had been the Grand Sentinel of the Grand Chapter from its organization, and was the first Grand Officer to die in office. In 1898 the star was sent to the widow of Past Grand Patron Dyke, and in 1899 to the mother of Brother Underwood, who was killed in the Spanish war.

In the address of the Grand Matron in 1898, the following extract from the address of the Grand Master of Masons was incorporated:

"My observation is that where Chapters of the Order of the Eastern Star have been established it has added a new zest to Masonry, stimulating its social features, and, indeed, proving itself an active auxiliary to our Order. If this is true, it would follow that it is little for us to do to so far extend our good wishes and fraternal sympathy as shall afford encouragement. That we may do so, I suggest the adoption of the following, or some like enactment as a standing regulation:

" 'That the organization known and designated as the Order of the Eastern Star, when composed of Masons, their wives, widows, mothers, sisters and daughters, may occupy Masonic halls for festal and ceremonial purposes.' "

This was approved and adopted. In a resolution of acknowledgment adopted by the Grand Chapter it is erroneously stated that "Brother Dewey was the first Grand Master to recommend the courtesy from the grand Masonic brotherhood." Daniel McDonald, when Grand Master of Indiana, in 1876, ruled that Chapters were entitled to the use of Masonic halls, and the Grand Lodge, the same year, declared the Order of the Eastern Star to be a Masonic body, within the intent of the law that prohibits the use of Masonic halls by other than Masonic bodies.

Over nine hundred dollars was contributed to the Galveston flood sufferers and $634 was raised for the Order's quar-

ters at the St. Louis fair. A memorial bookcase of very neat design was placed in the Grand Lodge library in memory of T. S. Parvin and a suitable memorial to the memory of Thomas R. Ercanbrack, who served as Grand Patron for five years, has been placed in the Masonic Home. His widow, Mrs. Harriet A. Ercanbrack, served six years as Grand Matron.

In 1909 a board was established as custodian of the work, which examines the District Deputies as to their proficiency before they enter upon their work.

The Grand Secretary's salary is $1,000, with office rent and $200 for clerk hire. Receipts, 1910, general fund, including balance, $28,402; disbursements, $15,144; balance, $13,258.

KANSAS.

The first Chapter was Esther No. 1, at Burlington, organized in December, 1875, and eighty-two were organized, principally through the labors of Harmon G. Reynolds, who called the convention to organize the Grand Chapter, at Emporia, October 18, 1876, when forty-two Chapters were represented, thirty-one of them by proxies, many of the proxies not being members of the Chapters they represented. The Grand Patron was made the executive head of the Grand Chapter, but this was changed in 1877, since which time the Grand Matron has held the authority. The constitution also provided for a Deputy Grand Patron and a Deputy Grand Matron, but these offices were abolished in 1878. The annual per capita dues were fixed at 10 cents, but were raised in 1877 to 20 cents, in 1896 to 30 cents, but were later reduced to 20 cents.

In 1877 delegates were elected to the General Grand Chapter, with discretionary powers, who, for the Grand Chapter, formally gave its allegiance to the General Grand Chapter at its meeting in 1878.

By the provisions of the constitution the annual meetings were held at the same time and place at the meetings of the Grand Chapter of Royal Arch Masons, and owing to the postponement of its meeting from October, 1879, to February, 1880, no meeting of the Grand Chapter was held in 1879. The annual meeting was changed in 1882 to such time and place as the Grand Chapter shall designate.

An Eastern Star Association, whose object is to properly celebrate the festal day of the Order, was organized by members in Kansas and western Missouri in 1884, which held most enjoyable picnics, which have been participated in by goodly numbers.

A Past Grand Matron's jewel was presented to the retiring Grand Matron in 1886, and, with few exceptions, all Grand Matrons have been similarly remembered with valuable gifts. In 1891 it was

"*Resolved,* That, in token of the high appreciation of her services, the Grand Chapter extends to its first Grand Matron, Mary A. Hepler, a heartfelt welcome, and authorizes the Grand Secretary to draw an order on the Grand Treasurer refunding to her the amount of her expenses incurred in attending this meeting, and this be done annually so long as she remains in this Grand Jurisdiction."

In 1893 the Grand Chapter presented Sister Hepler a gold watch, suitably inscribed, and, in 1895, appropriated $10 per month to her during the remainder of her life. Sister Hepler's services to the Order in Kansas and generally were invaluable, and she well deserved all the kindnesses that the Order bestowed upon her.

The Grand Chapter, in 1891, also voted to appropriate $50 annually to aid Electa Chapter in caring for the orphan, Emma Avery, so long as the Chapter has her in charge.

At the funeral of Lizzie E. Gabriel, Associate Grand Matron, in February, 1891, the Knights Templar Commandery, by permission of the Grand Commander, acted as escort to the Chapter, which performed the funeral rites of the Order, and, in 1892, a Chapter of Sorrow was held in her memory, and that of Georgiana SeCoy, Past Grand Matron, by the Grand Chapter. The memory of the different Past Grand officers has been similarly commemorated by the Grand Chapter.

By invitation of the Grand Commandery, the meeting of the Grand Chapter was held at Topeka in 1893. The many courtesies extended to the Order by the different branches of Masonry in Kansas and elsewhere are noted in this history to show the growing recognition of the Order and of its good

works. No one who has come into the Order in recent years can so fully appreciate the contrast between the condition of matters in this regard and what formerly prevailed, as can those who were early laborers in its upbuilding. In a historical address delivered by Mary H. Buck, Past Grand Matron, at the twenty-first annual meeting, she said:

"In those days it was deemed expedient to meet at the same time and place as the Masonic Grand Lodge. I well remember the cold stare we received, and the elevated noses of some of the brethren, as we were compelled at times to pass through their committee rooms and anterooms, going to and from our place of meeting. . . . There was much prejudice to overcome on behalf of our Order in the minds of even the truest and best of Masons, the idea having become fossilized with many that woman never had been and never could be made a Mason—never had and never could keep a secret. But I can safely say we have learned to do even that better than many of them, for if by chance any terrible mystery is revealed 'to the profane,' it is usually traceable to the brethren."

A painting designed by Sister Hepler, giving a pictorial history of the Order in Kansas, was paid for by contributions from the subordinate Chapters, amounting to $300, and was displayed in the Kansas building at the World's Fair, and it now adorns the walls of the Kansas Masonic Home. The Galveston flood sufferers were relieved to the extent of $282.

In 1895 the Grand Chapter was invited to attend a reception and ball given by Mt. Olivet Commandery, Knights Templar, and in 1898 the Grand Commandery unanimously adopted the following:

"*Resolved,* That the Grand Commandery of Knights Templar, in annual conclave assembled, hereby extends to the Order of the Eastern Star our knightly and courteous greetings and our sincere wish that their session may be pleasant and harmonious and their legislation wise and judicious."

In 1908, in response to the circular letter of the General Grand Chapter officers, it was unanimously

"*Resolved,* That we reaffirm the action taken by the Grand Chapter two years ago relative to the use of the square and compasses, the rods in purging the Chapter, and Matron leav-

ing her station to greet newly admitted members; that we continue all the usages."

The Grand Secretary is paid a salary of $1,000 and allowed $240 for office rent. There were 615 voters in the meeting in 1911, 328 of whom were representatives and 287 were either Grand officers, Past Matrons or Past Patrons.

The general fund receipts in 1911, including balance, were $9,845; disbursements, $4,080; balance, $5,765.

KENTUCKY.

Brother Macoy's first Chapter was at Lancaster, in August, 1870. Subsequently he chartered Queen Esther Chapter at Louisville, which exchanged its charter for one from the General Grand Chapter, March 25, 1882, but after maintaining a struggling existence for some time it succumbed, but was reorganized later. Thirty-eight other Chapters were chartered by the General Grand Chapter, but only twenty-two of them survive. The Grand Chapter was organized at Louisville, June 9, 1903, and the full corps of officers was re-elected by single ballot at the first meeting, in October, 1903. The Engle Memorial Service has been rendered before the Grand Chapter at each annual meeting.



Grand Secretary's salary, $500. Receipts, 1910, including balance, $4,694; disbursements, $2,980; balance, $1,714.

LOUISIANA.

Rob Morris Chapter No. 1, New Orleans, was chartered by the General Grand Chapter April 1, 1884, but became dormant. Rebecca No. 2, Welsh, was chartered June 3, 1890, and subsequently twelve other Chapters were chartered, and No. 1 was reorganized. At the convention to organize the Grand Chapter, eight of the ten Chapters that survived were represented, the meeting being held in Alexandria, October 4,

1900. The per capita dues were fixed at 25 cents. Forty-three dollars was contributed to the Order's headquarters at the St. Louis fair. In 1908 the State was divided into districts. According to the Grand Lodge law, Chapters, not being Masonic bodies, are not permitted to meet in Masonic halls, but the Grand Lodge exempts the halls in New Orleans from this prohibition. It is not explained why the New Orleans lodge rooms are less sacred than those in the outlying parishes.

Grand Secretary's salary, $300. Receipts, 1910, including balance, $3,425; disbursements, $2,243; balance, $1,182.

MAINE.

Brother Macoy sold a charter for a Chapter in South Berwick in May, 1870. The first Chapter organized by the General Grand Chapter was Adah No. 1, at Biddeford, April 3, 1888. The convention to organize the Grand Chapter was called by Golden Rod Chapter No. 8, Rockland, and met in Rockland August 24, 1892, when seven of the eleven Chapters in the State were represented, and a constitution was adopted which made the Grand Matron the executive head of the Grand Chapter and all Past Matrons and Past Patrons permanent members of the Grand Chapter, and provided that in addition to the three principal officers a Chapter of over fifty members should be entitled to one additional representative, and to one additional representative for each additional fifty members, but the additional representation was abolished in 1894. The per capita dues were fixed at 25 cents per annum. Provision was early made for the Grand Matron to officially visit each subordinate Chapter annually, and in 1896 the State was divided into districts with a Deputy Grand Matron in each, and schools of instruction have been held in them each year since. One hundred and thirty-six dollars was contributed to the Galveston flood sufferers and $733 for the relief of victims of the San Francisco disaster. The number of rituals was confined to ten to a Chapter in 1905. The Grand Patron in his address in 1907 called attention to the fact that of all the Masonic lodges in the State, those located in places where there were Eastern Star Chapters the previous year had made a gain of two and three-fifths per cent. in membership, while the other lodges had increased but one and one-eighth per cent.

Grand Secretary's salary, $300; for clerk hire, $200; for rent, $100. Receipts, 1911, including balance, $8,412; disbursements, $2,724; balance, $5,688.

MARYLAND.

The Grand Chapter of New York chartered Alpha Chapter No. 1, at Baltimore, September 15, 1879, but the charter was surrendered and one taken from the General Grand Chapter, April 26, 1880. The convention to organize the Grand Chapter met in Baltimore, December 23, 1898, when seven of the nine Chapters in the State were represented. Upon the question of organizing a Grand Chapter six Chapters voted for and one against, and upon the announcement of the vote the representatives of the dissenting Chapter withdrew. The Grand Matron and Grand Patron elect each volunteered to advance the Grand Chapter $100 to pay its necessary expenses, which offers were accepted. The constitution adopted made Past Matrons and Past Patrons permanent members of the Grand Chapter, the Grand Matron the executive head, and fixed the per capita dues at 25 cents per annum, which were subsequently increased to 40 cents. It also provided for two stated meetings each year after the pattern of the Grand Chapter of the District of Columbia, the annual in January and the second in June, but the June meeting was discontinued in 1901. A majority of the Chapters in the State was made to constitute a quorum. At the first annual meeting, January 25, 1899, the record shows five Chapters represented and five not represented, but, notwithstanding, the Grand Chapter proceeded with its business. The sisters appointed to office from the unrepresented Chapters sent declinations. At the June meeting in 1899 two of the dissenting Chapters were represented. In 1899 a proclamation was issued declaring one Chapter that had not come into the fold, Concordia No. 5, Baltimore, clandestine; but in January, 1900, the Chapter having reconsidered its action, and submitted to the authority of the Grand Chapter, it was reinstated, and peace was restored in "Maryland, my Maryland."

A bazar held for the benefit of the Grand Chapter netted $743, and $71 was contributed to the Galveston flood suffer-

ers. An edict was passed that no member of the Order in the Jurisdiction should be allowed to associate with or become a member of the White Shrine of Jerusalem.

In 1908, 233 Christmas baskets were given to as many children, and in 1909 900 children were similarly provided for at an expense of $648, the money being contributed by the Chapters for that purpose.

In 1910 the Grand Matron was directed to request that each Chapter name an instructed delegate to act as a caucus member to suggest candidates for Grand offices, same not to be binding, but purely advisory. A committee was appointed to co-operate with the Baltimore chapters looking to the establishment of an Eastern Star hall.

Grand Secretary's salary, $200. Receipts, 1910, including balance, $1,557; disbursements, $909; balance, $648.

MASSACHUSETTS.

The first Chapter, Harmony No. 1, was organized at Shelburne Falls in March, 1869. A council to consider the expediency of forming a Grand Chapter met in Worcester October 23, 1876, at which six Chapters were represented, and a call was issued for a convention to organize a Grand Chapter at Worcester, December 11, 1876, when the Grand Chapter was organized by delegates from five of the eight Chapters in the State. By the constitution adopted, the Grand Patron was made the executive head of the body, and he appointed all the appointive officers, including a Deputy Grand Patron, who was the second officer, there being no Associate Grand Patron, and the Grand Chapter consisted "of all present and Past Matrons, Patrons and Associate Matrons, and such other persons as the Grand Chapter shall elect," but this latter clause was stricken out in 1882. Dues were fixed at 25 cents per capita, were reduced to 15 cents in 1879, but later raised to 20 cents. At the meeting for organization

"Brother Lamb called attention to the imperfections of the ritual; its histories are too lengthy and untrue, its symbols double-tongued, and their teachings inconsistent; as a specimen of English composition it is unworthy of the Order."

On his motion it was ordered that a committee of five be appointed to make a thorough revision of the ritual. The

chairman of this committee, Brother Lamb, reported in 1877 that he had made suggestions to the ritual committee of the General Grand Chapter as to the changes desired, and recommended that the Grand Chapter await the action of the general body. The Grand Chapter declared its sympathy with the General Grand Chapter, and elected Brother Lamb as a representative to it. Respecting Brother Lamb's efforts in co-operating with the ritual committee of the General Grand Chapter, the Grand Patron said, in 1877:

"I have been witness to the labor and ability he has given to the work, and the Order is in no small degree indebted to him for what he has achieved. His version of the five histories, which have been used during the past six months in Stella Chapter, has been substantially accepted by the General Grand Chapter; also the funeral ceremonies which he had prepared."

The Grand Chapter voted unanimously to acknowledge allegiance to the General Grand Chapter, and a special meeting of the Grand Chapter was held in Springfield January 27, 1879, for the purpose of exemplifying the work according to the new ritual.

Fifteen persons, not past officers, were elected members of the Grand Chapter in 1878. In 1880 the duties of the Grand Matron were greatly enlarged, and in 1894 she was made the executive head of the Grand Chapter.

In 1892 the State was divided into districts and a Deputy Grand Matron appointed in each. The Chapters contributed liberally toward the maintaining of the Eastern Star corner at the World's Fair. In 1894 the Grand Treasurer not having sufficient funds to pay the indebtedness of the Grand Chapter, the members present contributed a sufficient amount to make good the deficiency. This year Sister Ewing was unanimously re-elected Grand Matron, but declined to accept the office.

Concerning the rendition of the Vocal Star for the first time in the State by Athenia Chapter, the Grand Patron said in 1896:

"No one's expectations met with disappointment. While no lovelier than the floral addenda perhaps, this work certain-

ly is more impressive in its teachings, and it was most beautifully rendered. I commend both these ceremonies, and am in favor of the exemplification of one or both at least once a year."

Relative to the meeting of the General Grand Chapter in Boston, the committee reported that the Chapters in the State contributed $1,664.13. Headquarters was established; a bureau of information maintained; a banquet given in Faneuil Hall; a theater party given at Castle Square Theater; souvenir badges were given to members of the Order registering at headquarters, and a souvenir jewel presented to each member of the General Grand Chapter. Twenty-three hundred members, representing 408 Chapters, located in thirty-seven States, registered during the week, and a balance of $84.90 was turned into the Grand Chapter treasury.

A Past Matrons and Past Patrons' Association has existed for many years, which holds a picnic each summer and a banquet each spring. Contributions were made to the Galveston flood sufferers, $491; St. Louis Fair, $128; San Francisco fire sufferers, $7,756. A Board of Control, to supervise the ritual work, was established in 1909. There were 734 members in attendance in 1911. The receipts, including balance, were $6,111; disbursements, $3,205; balance, $2,906. Grand Secretary's salary, $1,000.

MICHIGAN.

The Grand Lodge of Adoptive Masonry was organized at Adrian October 30, 1867, by sixty delegates from fifteen lodges, and different works of Adoptive Masonry were exemplified, after which that of J. H. Tatem, with some changes, was adopted. The Grand Worthy President (equivalent to Grand Matron) was made the executive head of the grand body, with power to grant dispensations for the organization of new lodges. A committee was appointed to procure regalia for the Grand officers, which it did at an expense of $146.25. In 1868 a committee was appointed on revision of ritual and short opening and closing prayers were adopted.

In 1869 a revised ritual was adopted, including a form for funeral ceremonies, which was a revision of that found in Adoptive Rite. Provision was made for dividing the State

into nine districts and to appoint a District Lecturer in each. In 1870 complant was received from Robert Macoy that the Grand Lodge had "appropriated his ritual and burial service, in whole or in part, without his permission," and the committee in the matter reported that they had

"Reviewed all the correspondence within our control, and from the knowledge obtained from this and other sources, together with a careful examination of the late work of Brother Macoy, date of copyright, publication, etc., your committee considers that he has no cause for complaint, with the exception, perhaps, of the adoption or use of the funeral service; while we have not the means of knowing that it is his property, yet, inasmuch as our worthy brother objects to its use at the grave of a deceased sister in Michigan, we would recommend that it be stricken from our report, and that we rely in the future on our own talents for the adoption of a funeral service. Your committee concludes that the committee last year who adopted said service and submitted it for your approval, not only wronged Brother Macoy, but have thereby induced this grand body to take action upon a matter entirely beyond its control."

In 1871 another funeral service, prepared by Past President H. E. Rehklaw, was adopted. In 1876 a committee was appointed to publish the ritual as revised, which discharged the duty, giving what is known in this history as the Michgan Ritual.

In 1877 "Brother Willis D. Engle, Grand Patron of the Order of the Eastern Star in the State of Indiana, was invited to attend the sessions of this grand body," he being the first visitor ever admitted to its meetings who was not a member of a lodge in Michigan. He was subsequently invited to address the Grand Lodge in regard to the General Grand Chapter. A communication from the officers of that body was received, and three delegates were elected to attend its next meeting, which they did, and in 1878 the Grand Lodge "resolved that we acknowledge the jurisdiction of the General Grand Chapter of the Order of the Eastern Star, and conform our work to its ritual," and a committee was appointed to make the necessary revision of the constitution and laws,

which reported the following year, and the transformation was completed.

The Order in Michigan, by cheerfully giving up its old work, which had many points of beauty and appropriateness not embodied in the General Grand Chapter ritual, and relinquishing its form of organization, which antedated that of the Chapter form by at least a year, and its Grand Lodge organization being nearly three years older than the oldest Grand Chapter, for the sake of union and uniformity, certainly demonstrated its title to the prosperity that has crowned its later years.

There had been fifty lodges formed in the State up to this time, but twenty-seven of them had forfeited their charters.

In 1881 the following was adopted:

"WHEREAS, The time has come in the temperance work when every person and society ought to take right grounds and show their true colors everywhere; therefore,

"Resolved, That we believe in and will practice total abstinence from all that will intoxicate, and will use our most earnest endeavors to totally abolish all drinking customs and suppress the liquor traffic by the use of all moral and legal measures practicable."

The provision that "no person shall be eligible for the office of Matron or Associate Matron who has not served at least one term upon one of the five points of the star," was repealed in 1882.

In 1886 Rob Morris sent the following sentiment, which was adopted:

"The Eastern Star: The Star of Bethlehem once guided three wise men to the place where the infant Jesus lay. But the Eastern Star is this hour guiding fifty thousand wise *women* to the highest plane of earthly merit and usefulness. May the rays of light we cherish continue to guide us through middle life, through old age, and even through the darkness of the tomb to those green meadows by the crystal river, where the tree of life grows, and where faith is lost in sight, and hope ends in fruition."

In 1890 the Vocal Star was rendered for the first time by the Past Grand Matrons, at whose request it was written. All

Past Matrons and Past Patrons were made members of the Grand Chapter in 1889, but they were dropped out in 1892. In the printed proceedings of 1891 the poem "In Masons' Hall with Earnest Eyes Upon the Chart Before Me," was published and credited to Rev. Willis D. Engle, which was, of course, an error of the Grand Secretary, as the poem was written long years before I saw the rays of the Eastern Star, by H. T. Stanton. The error arose from the fact that I had had it printed and had given it wide free circulation, even before knowing the name of its author.

In 1894 the Grand Chapter purchased a set of grand officers' jewels at a cost of $200, made "of sterling silver, triple gold plated, upper bar with state coat of arms in center, and the words 'Grand Chapter' in gold, in field of dark blue enamel; the lower bar with 'Michigan' in letters of gold in field of white enamel; the stars all enameled in the five colors; emblems of office and point emblems in gold." They were pronounced to be the most elegant jewels used by any society in this country.

The Grand Chapter in 1897 instructed all Chapters to provide their delegates with badges containing the name, number and location of the Chapter; and in 1898 it was ordered "that, as the grand seal of our State was designed by the first Grand Master of Masons of Michigan, Governor Lewis Cass, it shall hereafter embellish the cover of the proceedings of this Grand Chapter."

The State was divided into districts in 1901, and schools of instruction have been held in most of them annually. There are also thirty-one county associations, of which there are annual meetings. The entertainment of the General Grand Chapter in 1901 involved an expense of $308, and the same year the Engle Memorial Service was held, and it was "recommended that all Chapters hold Chapters of Sorrow." The Grand Lodge officially recognized the Order the same year.

A reference to the statistical tables will show what a wonderful development there has been in this Grand Chapter, beginning soon after it changed its form of organization, it having increased over tenfold in membership in the ten years following 1885, and about doubled its members from 1895 to

1900. It will also be noted that it has the largest number of Chapters in proportion to the number of lodges in the State.

The Grand Chapter pays one delegate from each Chapter $3 per day and 6 cents per mile traveled one way. The salary of the Grand Secretary is $800. In 1910 there were 1,045 votes in the Grand Chapter. The receipts, including balance and an invested fund of $5,590, were $27,803; disbursements, $8,965; balance, $18,838.

MONTANA.

The first Chapter, Miriam No. 1, was chartered by the General Grand Chapter and was organized at Helena January 10, 1881. Four other Chapters had been organized before the assembling of the convention to organize the Grand Chapter, in Livingston, September 24, 1890, at which all were represented, and the organization was completed on September 25. The constitution of the Grand Chapter of Michigan was adopted with necessary changes; the Grand Matron was made the executive head of the body; Past Matrons and Past Patrons were made members, and the per capita dues fixed at 50 cents per annum. In 1892 the Grand Matron was given exclusive authority to grant dispensations for and organize new Chapters. In 1897 the Chapters were authorized to elect proxies to serve if the three principal officers could not attend the meetings of the Grand Chapter. The Chapters were requested to donate a sum equal to 10 cents per capita toward a fund to pay the expenses of the Grand Matron in making official visits, in 1898, but in later years appropriations have been made for that purpose from the treasury. The crystal anniversary of the Grand Chapter was celebrated in 1904, an interesting program being presented. Generous contributions were made by the subordinate Chapters for the St. Louis fair and $372 on account of the San Francisco fire. The Grand Secretary's salary is $500, and in 1910 the receipts, including balance, were $4,876; disbursements, $2,284; balance, $2,592.

MINNESOTA.

The first Chapter was Crystal Lake No. 1, organized at Hokak, in October, 1869. The convention to organize the Grand Chapter was called by Leonard Lewis, Deputy of the

Most Worthy Grand Patron, and met in Minneapolis, June 27, 1878, when five of the eleven chapters that had been organized in the State were represented by seventeen delegates. Of these Chapters but three now survive. The constitution adopted made Past Matrons and Past Patrons members of the Grand Chapter, clothed the Grand Matron with executive powers, and fixed the per capita dues at 15 cents. Allegiance to the General Grand Chapter was acknowledged.

The Grand Chapter failed to meet in 1880. In 1882 the State was divided into three districts, with a Deputy Grand Patron in each. In 1883 the Grand Patron in his address criticised the work as exemplified in Minneapolis Chapter No. 9, which was an attempt to dramatize the work, falling far below the Mosaic, and the jurisprudence committee reported recommending

"That so much of the Grand Patron's address as refers to the peculiar exemplification of the work in Minneapolis Chapter No. 9 be not entered on the Grand Chapter records—from our knowledge, we deem it not as an ignoring, nor any infraction of the recognized ritual of the Order, but simply as an enlargement, or, perhaps, an enriching of the work, rendering it more attractive and impressive. While we do not recommend its adoption by other Chapters, we see nothing inappropriate in this practice, if any Chapter desires to adopt it."

This report was adopted. In 1884, at Hastings, while a report of a special committee disapproving the work of Minneapolis Chapter No. 9 was under consideration, and before officers had been elected, or other business disposed of, "without a thought as to the seriousness of the result," a motion to adjourn was adopted, and the Grand Chapter meeting ended. The constitution provided that the Grand Chapter should designate the place for its next meeting, which was not done. A special meeting was called by the Grand Matron for May 13, 1885, at Farmington. Although the constitution provided "No new Chapter shall be formed in any town or city where one or more Chapters exist, except upon the recommendation of the Chapters already organized in said town or city," the Grand Matron decided that one could be organized in Minneapolis without the recommendation of No. 9, and the same day

that the decision was rendered a Chapter was organized therein. Four days after rendering this decision she suspended No. 9 on account of the manner in which it rendered the work, and forbade all intercourse with its members as such. The Grand Secretary being a member of No. 9, the Grand Matron decided that she "could not perform the duties of any office," and she was directed to turn over the property of the Grand Chapter in her possession, which she refused to do. At the called meeting at Farmington a corps of officers was elected.

On August 11, 1895, the Most Worthy Grand Patron issued an edict that

"The Grand Chapter, Order of the Eastern Star of the State of Minnesota is no longer a legally qualified body to administer the affairs of the Order in that jurisdiction, and that its existence as a part of the General Grand Chapter is hereby terminated, and I do, in behalf of the General Grand Chapter assume jurisdiction over all lawful Chapters and members of the Order in that State, and it is hereby ordered that all such Chapters shall report to the Right Worthy Grand Secretary of the General Grand Chapter, and in all things conform to and obey the constitution."

At the meeting of the Grand Chapter in October, 1885, the charter of No. 9 was arrested. The Grand Matron and Grand Patron ably defended their actions in the matter, and the Grand Chapter approved the same. A second Grand Chapter was organized May 12, 1886. For an account of the actions of the General Grand Chapter in this matter refer to the sketch of that body, and for the history of the Second Grand Chapter see subsequent pages.

The Grand Chapter continued its work, five Chapters being represented in 1886, six in 1887, eight in 1888 and 1889, ten in 1890, eight in 1891 and 1892, and seven in 1893. Various efforts were made to harmonize the conflicting elements, but without success. In 1889 representatives of Chapters working under Grand Chapter No. 2 applied for admission, but the Grand Chapter refusing to admit those from three Chapters, all declined to enter, but later the Grand Chapter declared it would admit the excepted Chapters "provided our Grand Patron shall be fully satisfied of their sincerity." In

its last report, 1893, eight subordinates reported 280 members. The loyalty and devotion to their organization of the members of this Grand Chapter during the long years of trial are worthy of commendation.

At a special meeting held May 9, 1894, at which nine Chapters were represented, after conferring with representatives of No. 2, the following was adopted:

"WHEREAS, It is desirable that the two Grand Chapters Order of the Eastern Star existing in the State of Minnesota be united.

"*Resolved,* That the Grand Chapter now in session in St. Paul is invited to meet this Grand Chapter at the Masonic Temple in St. Paul at 3 o'clock this day to perfect such union, to be known as the Grand Chapter Order of the Eastern Star of the State of Minnesota, which organization shall be upon this basis: The preservation of the Eastern Star status of all officers and members of subordinate Chapters. Also, that all charters of all subordinate Chapters be preserved, subject to revisal where in conflict in names or numbers.

"*Resolved,* That the seal of the Grand Chapter shall contain the inscription: 'Grand Chapter of the Order of the Eastern Star, Minnesota, 1878-1886. United May 10, 1894.' Also the signet."

Thus was union at last consummated.

MINNESOTA NO. 2.

Of the seventeen Chapters organized before the disruption of the Grand Chapter, six had died, six remained loyal to No. 1, five joined No. 2, and one divided into two Chapters, one of them remaining with No. 1 and the other joining No. 2. The convention to organize Grand Chapter No. 2 was called by S. I. Wing, Deputy of the Most Worthy Grand Patron, and met May 12, 1886, when six Chapters were represented, the organization completed and the State divided into five districts with a Deputy Grand Patron in each.

The Grand Chapter adopted the Chapter of Sorrow, by Addie C. S. Engle, in 1889, and set apart July 31, the day of Rob Morris' death, "as the day for holding such Chapter of Sorrow throughout this jurisdiction," and it has been held by the Grand Chapter frequently.

A special meeting was held January 14, 1890, when a committee was appointed to issue a statement relative to the controversy in the Order in the State, which was prepared by J. R. Walker. At the annual meeting the dramatized work was exemplified before the Grand Chapter by Minneapolis Chapter No. 9.

During 1891 five Chapters were organized and one came over from No. 1. An effort was made to unite the two Grand Chapters, and came near being successful, and paved the way for the final consummation of the union, the vote of the subordinate Chapters on the acceptance of the plan proposed being unanimous as to the subordinates of No. 2, but in No. 1's subordinates the vote stood four for and six against.

In 1892 ten Chapters were organized and two came over from No. 1, while in 1893 thirteen Chapters were organized. By the report of 1893 there were forty-nine Chapters with a membership of 2,665, to which were added fifteen Chapters in 1894, making the totals sixty-four Chapters and, approximately, 3,215 members under No. 2 at time of the union.

MINNESOTA—UNITED.

May 10, 1894, upon the arrival of the members of No. 1, a joint meeting was held, over which Mary C. Snedden, Most Worthy Grand Matron, presided, supported by two corps of officers, sixty Chapters being represented, and it was

"Resolved, By the two Grand Chapters now jointly assembled, that the proposed union is hereby declared to be effected, and the Grand Chapter resulting from said union is declared to be the Grand Chapter Order of the Eastern Star of the State of Minnesota."



The Grand Matron stated that she had imposed upon the retiring Grand Patron, Brother Gearhart, the duty of acting as Worthy Grand Marshal, for the reason that to him, more than to any one else, the credit of restoring peace to the Order in Minnesota was due, and she

felt that he should have the satisfaction of proclaiming the installation of the officers of the united Grand Chapter.

In 1897 the Grand Matron divided the State into fifteen districts and held conventions in each, which were quite successful, and the Grand Chapter voted to continue the system. A code of etiquette, customs and rules for the guidance of officers and subordinate Chapters was also adopted.

The Grand Matron, in 1898, incorporated in her address a statement of the Grand Lecturer regarding the manner of exemplifying the work in Minneapolis Chapter No. 9, and the Grand Chapter.

"*Resolved,* That any subordinate Chapter within the jurisdiction of the Grand Chapter which may have heretofore adopted or used in the conferring of the degrees any so-called 'dramatic work,' or work different from, or not in conformity with, the work promulgated by the General Grand Chapter, or adopted by this Grand Chapter, be, and such subordinate Chapter is, hereby ordered and directed to make its work conform to said ritual."

During 1899 the Grand Matron suspended the charter of Minneapolis Chapter No. 9 for gross infraction of the laws of the Order, and her action was approved, and she was elected for the third time, but declined, and the Grand Chapter, "in the interest of harmony and with the earnest hope that the experience of the past may prove a salutary lesson in the future," restored the charter. In 1900 twenty-one schools for instruction were inaugurated in as many districts. Three hundred and sixty-three dollars was contributed to the Galveston flood sufferers and $295 for the St. Louis fair. The Star Crowned Cross was exemplified in 1902, the Guiding Star in 1903 and 1904, the Mystic Tie in 1906, and the Vocal Star in 1900 and 1911.

The salary of the Grand Secretary is $600. The receipts, 1911, including balance, were $7,978; disbursements, $3,460; balance, $4,518. There is a reserve fund of $1,708.

MISSISSIPPI.

The first Chapter was organized at Starkville in April, 1870. The Grand Chapter was organized at Rienzi December 15, 1870, by representatives of five of the seven Chapters

that had been organized in the State. It was the practice to hold a public Grand Chapter of Sorrow at each meeting, which was the chief event of the session, and on one of these occasions the local Commandery of Knights Templar acted as an escort to the Grand Chapter.

John L. Power was Grand Patron during the entire existence of the Grand Chapter. In his address in 1873 he said:

"It is well known to us, and it may as well be known to others, that the first idea of a State Grand Chapter originated in this State. Chapters of the Order have for many years existed in the Eastern and Western States, deriving their authority and charters from a sort of self-constituted Supreme Grand Council located in the East, that place of all light Masonically. It was from this supreme authority your Grand Patron received his commission on May 26, 1870. On the 15th of December following Chapters numbered 2, 4, 5, 6 and 7 held a convocation at Rienzi and organized the second [he was in error; he should have said the third] Grand Chapter on this continent. On the 3d of the previous month a Grand Chapter of the Order was formed in New York, but the correspondence of this office for 1870 attests that the brethren and sisters of the Empire State acted upon suggestions from this Jurisdiction in organizing their Grand Chapter."

In 1874, after the Grand Chapter had been closed, the local Chapter was opened and "Kosciusko Commandery, K. T. (all of whom were members of the Adoptive Rite), entered in full dress uniform, when the Grand Matron presented the Commandery a large and elegant Bible; after which the Sir Knights escorted the Chapter members to their banquet hall, where all enjoyed the festivities."

Ten of the forty-one Chapters on the roll were represented at the seventh and last meeting in 1877. Eighteen Chapters reported 510 members. The Grand Patron said:

"I regret that I cannot report prosperity in the Order. A few Chapters report great zeal and harmony, regular meetings and general attendance, but fully one-half of the Chapters are virtually dead."

The Grand Patron granted a dispensation for the admis-

sion of a young lady lacking a few months of being sixteen, but "about grown."

The Supreme Council was pledged the hearty co-operation of the Grand Chapter in 1873. In 1875 recognition was withdrawn from the Supreme Grand Council and resolutions adopted looking to the formation of a legitimate General Grand Body. In 1877 the Grand Patron being somewhat intimidated by the onslaught made by the Grand Patron of New York on the General Grand Chapter, raised the question of repudiating that body, but the Grand Chapter declared "that it would be highly inexpedient in the present languishing condition of the Order in this State that any additional burdens be imposed. This Grand Chapter recognizes the regular formation of the General Grand Chapter and cheerfully surrenders to same the jurisdiction of all territory beyond the limits of our own State over which this Grand Body has assumed control."

The latter clause referring to the two Chapters in Florida, one of which had been chartered by Brother Macoy, and the other being chartered by the Grand Chapter of Mississippi April 22, 1876. (See Florida.)

In all there were forty-one Chapters organized in this State under the authority of the Grand Chapter, seventeen of which reported to the Grand Chapter in 1877, when ten Chapters were represented.

In 1881 the Grand Patron wrote to the Right Worthy Grand Secretary:

"Grand Chapter of the Eastern Star,
"Office of the Grand Worthy Patron,
"Jackson, Miss., June 11, 1881.

"Dear Brother Engle: The Grand Chapter, Eastern Star, of this State has had no meeting since 1877. The yellow fever in 1878 prevented a meeting that year, and the apprehension of fever prevented a meeting in 1879. Other causes prevented a meeting last year and I have called no meeting this year. Our Grand Worthy Matron is in a low state of health, and has been for more than a year, so that if I had the time to work up a meeting I could not have her co-opera-

tion. Notwithstanding all this, a few Chapters continue to meet, and occasional inquiries are made as to an annual meeting. But so many duties are demanding my time I cannot give to the Eastern Star the attention it deserves and should have to prosper. I have repeatedly tried to retire from the office of Grand Patron, but each time unanimously re-elected. Under all the circumstances I have thought it best to take the responsibility of transferring the Order in this State to the fostering care of the General Grand Chapter. You have our last proceedings and can correspond with the Chapters. All I ask is to be relieved of the honors and labors incident to the office of Grand Patron. Fraternally, J. L. Power."

This was followed by earnest efforts on the part of the Right Worthy Grand Secretary to secure a meeting of the Grand Chapter, but without success, and on April 23, 1885, the General Grand Chapter assumed jurisdiction over Mississippi, all the Chapters having at that time ceased to exist, and on April 30, 1895, a charter was issued to Winnie Davis Chapter No. 1, Brookhaven, and subsequently fifteen other Chapters were chartered and the Grand Chapter was organized at Meridian on May 29, 1906, in which Past Matrons and Past Patrons were given membership and the minimum fee for the degrees fixed at three dollars. The per capita dues were fixed at fifty cents, ten cents of which was to be devoted to the Home fund, but the dues were increased to one dollar in 1911, with a view to pay mileage to representatives, which theretofore had been paid to Grand officers only. The most friendly relations exist with the different branches of Masonry. In 1909 the Grand Commandery sent a deputation to the Grand Chapter and a joint social reception was held, and in 1911 the various Masonic bodies which were meeting at the same time in a different city united in telegraphic greetings. In 1910 a resolution was passed adopting the General Grand Chapter ritual! All Past Grand Masters who were members of the Order were elected Honorary Past Grand Patrons the same year, and in 1911 the Jurisdiction was divided into districts, schools of instruction inaugurated and the Floral Work exemplified.

The Grand Secretary's salary is $150, and the receipts in

1911, including balance, were $2,199; disbursements, $1,595; balance, $604.

MISSOURI.

The first Chapter organized was said by Brother Macoy to have been at Graham, in October, 1869, but Queen Esther, at Hannibal, organized in December, 1871, bore the number one, while the one at Graham was numbered two. The convention to organize the Grand Chapter was called by Thomas C. Ready, Provisional Grand Patron, and met in Masonic Hall, St. Louis, October 13, 1875, the credential report showing sixty-five representatives present from forty-five of the 144



Chapters which had been organized principally by Brother Harmon G. Reynolds, and one Provisional Grand Patron and two Deputy Grand Patrons. The constitution adopted was unique, providing that: "The first triennial meeting shall be held on the Wednesday after the second Tuesday in October, 1878, commencing at 7 o'clock in the evening, and triennial meetings shall be held every three years thereafter, on the same day, and at the same hour, in the city of St. Louis.

"The Grand Chapter shall consist of a Grand Patron, Deputy Grand Patron, Grand Matron, Deputy Grand Matron,

Associate Grand Matron, Deputy Associate Grand Matron, Grand Treasurer, Grand Secretary, Grand Conductress, Deputy Grand Conductress, Associate Grand Conductress, Deputy Associate Grand Conductress, five Grand Chaplains, Grand Marshal, five Assistant Grand Marshals, Grand Lecturer, Grand Adah, three Assistant Grand Adahs, Grand Ruth, three Assistant Grand Ruths, Grand Esther, three Assistant Grand Esthers, Grand Martha, three Assistant Grand Marthas, Grand Electa, three Assistant Grand Electas, Grand Warder, Assistant Grand Warder, Grand Sentinel, and thirty District Deputy Grand Patrons."

A total of seventy-seven Grand officers, seven of whom were elective and seventy appointive, and the usual representatives of Chapters, and all Past Patrons and Past Matrons. A Board of Commissioners, consisting of seven officers, was clothed with the authority of the Grand Chapter, except legislative, during the recess of the Grand Chapter, and was to meet annually in the intervening years. Reports had been secured from sixty-two Chapters, fifty-five of which had advanced $3 each as dues. In 1876 the Grand Patron said:

"On examining the published proceedings he found many things that needed alteration and amendment. Under the circumstances he thought best not to try to do much until the Grand Chapter had taken further action, and thinking the necessities of the case demanded it, he had taken the responsibility of ordering a session of the Grand Chapter."

Twenty-two Chapters were represented by thirty-six members. The communication from the Grand Chapter of Indiana in regard to the convention to organize a general grand body was read and "Brother Willis D. Engle, of Indiana, was introduced and explained what was desired by the Grand Chapter of Indiana," after which delegates were elected to the convention, and subsequently allegiance was acknowledged to the General Grand Chapter. The constitution was thoroughly revised and made to conform more nearly to those of other Grand Chapters. The State was divided into districts and a Deputy Grand Patron or Deputy Grand Matron appointed for each.

In the correspondence report of 1877, in answering Brother

Macoy's attacks on the General Grand Chapter in his report on correspondence to the Grand Chapter of New York, John R. Parson said: "Perhaps we ought to be thankful that he did not declare our Grand Chapter illegal, as he did New Jersey; but as our Missouri Chapters paid the representatives of the so-called Supreme Chapter over three thousand dollars for their charters, we presume we are legal."

Andrew G. Mackey was a visitor to the Grand Chapter in 1879, and delivered an interesting address. In 1880 the Grand Matron arrested the charters of one hundred Chapters for failure to report, ninety-eight of them holding Macoy Charters. From 1881 to 1891 the number of Chapters represented varied from eight to twenty-three.

In his address in 1889 the Grand Patron said: "I wrote Past Patron S. L. C. Rhodes that unless he sent me a petition for a Chapter he had better send a synopsis of his good deeds (if he had been guilty of any) to the Grand Chapter committee on necrology, that they might prepare suitable resolutions on his sudden death and his untimely taking off. He at once notified me where I could get a petition, and he still lives.

"I sent word to Captain Tygard (who is president of a National bank) that unless he sent me an application for a charter I would get the comptroller to send an inspector to examine his bank every thirty days. He immediately sent me a draft for $25 and seventy names.

"I notified Judge Givan that if he did not take steps to organize a Chapter, I would come to Harrisonville and board a couple of months with him while I worked the matter up. He telegraphed me that the matter would be ready on my arrival, and I would not have to stay."

The law having been that a lady need be but sixteen years of age to be eligible to the degrees, the Grand Patron said: "While we believe Missouri girls are smarter at sixteen than girls in other parts of the country are at eighteen, and know that our young ladies at sixteen have more good sense than our young men at twenty-one, still as all other States require ladies to be eighteen years of age to be eligible to the degrees, I recommend that, as a matter of courtesy to other jurisdictions,

we make our law conform to theirs." And the law was amended in accordance with his recommendation.

Of the 144 Chapters chartered by Brother Macoy, only ten survive. Fifty dollars was contributed to the Galveston flood sufferers, $733 to the St. Louis fair and $500 to the relief of the needy in consequence of the San Francisco fire. District schools of instruction have been held since 1897. The Star Crowned Cross was rendered before the Grand Chapter in 1901, the Memorial Service in 1906 and the Pilgrims in 1910. The dues are 40 cents per capita, 15 cents of which goes to the Home fund.

In 1910 the Grand Chapter passed resolutions amending the ritual in two particulars, which, of course, was not legal, as the General Grand Chapter has sole jurisdiction in that matter. There were 478 members in attendance, 237 of whom were representatives of Chapters and 241 were Past Matrons or Past Patrons. The receipts were, including balance, $19,998; disbursements, $9,324; balance, $10,674. Grand Secretary's salary, $800.

NEBRASKA.

Brother Macoy said that the first Chapter organized was at Brownsville, in January, 1872, but Queen Esther, at Nebraska City, bore the number one, while Adah, at Brownsville, was numbered two. The convention to organize the Grand Chapter met in the parlors of the Commercial Hotel, Lincoln, at 8 o'clock on the evening of June 22, 1875, nine of the twelve Chapters in the State being represented by nineteen delegates. Of these twelve Chapters, only two have had a continued existence since, Vesta No. 6, Omaha, and Electa, No. 8, Lincoln. Past Matrons and Past Patrons were made members of the Grand Chapter without the right to vote, but they were given that right in 1892. The Grand Chapter was to meet at the same time and place as the Grand Lodge, but this regulation was repealed in 1888. The Grand Patron was made the executive head of the grand body, and continued as such until 1888, when the Grand Matron was clothed with the executive powers.

In 1876 delegates were elected to the convention that organized the General Grand Chapter, but none of them at-

tended. That organization was recognized in 1877 and dues paid to it. The Grand Chapter held no meetings in 1882 and 1883, and the proceedings for 1879, 1880, 1881 and 1884 have not been published. Concerning these times the Grand Patron said in 1885: "The history of our Order in this jurisdiction does not clamor even for synoptical recapitulation. There is in it little that is calculated to fill the heart with satisfaction or encouragement. Though a brief, it has proven a checkered history. The past year did not differ widely from the years preceding it. A few willing and faithful hearts and hands there are, and have been, or our beautiful star would have long since, so far as Nebraska is concerned, have been lost in the dark, dense night clouds."

In 1889 provision was made for dividing the State into districts, and a sister was appointed to bear greetings to the Grand Lodge then in session. In 1892 a Grand Chapter of Sorrow was held, and this has been the practice almost every year since 1894.

The Grand Chapter contributed as an ornament to the State building at the World's Fair a design six feet in diameter, the center being an immense star made entirely of glass, representing the Grand Chapter; the center pentagon in crimson, lettered in gold leaf, and about the inscription was wrought a golden chain; each point of the star was of the appropriate color, with proper emblems painted thereon; surrounding this were the stars furnished by the subordinate Chapters.

In 1894 Mt. Hebron Commandery, Knights Templar, acted as an escort to Dawson Chapter at the funeral of a sister. In 1895 the Grand Chapter adopted a public service prepared by Helen H. Stires for the celebration of Christmas. District conventions were inaugurated in 1896. In 1897 a brother addressed the Grand Chapter upon Masonry, and "quoted extensively from Masonic authorities to show that women were, a few centuries ago, eligible to all the degrees of ancient Masonry."

A creditable display for the Order was made at the Trans-Mississippi Exposition, the Order in Nebraska contributing for that purpose $345.25, and the Order in other States $190. Relief has been extended: To cyclone sufferers in Nebraska,

$84; Galveston flood sufferers, $284; to the St. Louis fair, $115, and to the Portland fair, $56.

The Grand Matron in 1908 prepared a series of questions to be answered at schools of instruction, she indicating the answers to the first two questions, as follows: "Who was the founder of our Order? Ans. Rob Morris. When and where was the first Eastern Star Chapter organized? Ans. Michigan, in 1866." Readers of this history will know that both were incorrect.

This Grand Chapter has had more addendas exemplified before it than any other. Vocal Star, the Floral Work, the Mystic Tie, the Guiding Star and the Pilgrims have been exemplified, some of them several times, while the funeral ceremonies have been conducted three times in lieu of memorial service.

A Past Grand Matrons' Club, to meet annually, was organized in 1909, and in 1910 Achoth Sorority, to which only members of the Order are eligible, was organized at the University of Nebraska.

The Grand Secretary's salary is $700. The receipts in 1910, including balance, were $7,523; disbursements, $3,513; balance, $4,010.

NEVADA.

The General Grand Chapter chartered Friendship Chapter No. 1 at Elko November 25, 1879, but the charter was surrendered June 8, 1883. Electa Chapter No. 2 at Austin was chartered August 2, 1882, and subsequently two other Chapters were organized, and in 1894, at the request of the three active Chapters, they were transferred to the jurisdiction of the Grand Chapter of California, which erroneously assumed that that action transferred the territory to its jurisdiction and it granted charters to four additional Chapters, but in 1900 the Most Worthy Grand Patron granted a charter to Chapter No. 9 and in 1901 the General Grand Chapter resumed jurisdiction over all the Chapters and the Grand Chapter was organized at Reno September 19, 1905. In addition to the three votes of the Chapter, the Past Matrons and Past Patrons each have one collective vote.

The Grand Secretary's salary is $200, and the receipts, including balance, in 1911 were $2,145; disbursements, $957; balance, $1,188.

NEW HAMPSHIRE.

Brother Macoy chartered four Chapters in this State, of which Olive Branch, at Lancaster, surrendered its charter in exchange for one from the General Grand Chapter May 28, 1888, Adah, Candia, pursuing the same course in 1892. The convention to organize the Grand Chapter met at Lancaster May 12, 1891, all of the six Chapters being represented. The constitution adopted made Past Matrons and Past Patrons members of the Grand Chapter and the Grand Matron its executive head, and fixed the per capita dues at twenty-five cents per annum. Chapters were given one representative each in addition to the three principal officers in 1895. The charter fee is twenty-five dollars, the dues twenty-five cents per capita; mileage is paid at the rate of five cents one way. A Board of Finance of three members, one elected each year to serve for three years, passes on all bills and allowances. The degrees are usually exemplified at the annual meetings, but the only other ceremonies given have been the Memorial Service and Floral Work.

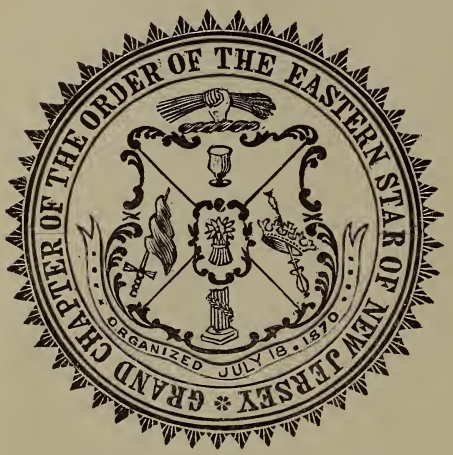


Grand Secretary's salary, $200. Receipts 1910, including balance, $2,441; disbursements, $1,534; balance, $906; invested, $1,411; total, $2,317.

NEW JERSEY.

The first Chapter organized was at Keyport, March 25, 1869. The Grand Chapter was organized at Newark July 18, 1870, by representatives of three Chapters, all there were in the State, and the Grand Secretary was instructed to notify Brothers Robert Macoy and Edward O. Jenkins of the fact. Of these three Chapters but one, Eureka No. 2, Elizabethport, survives. At an adjourned meeting, October 20, a constitution, etc., was adopted which made the Grand Matron the pre-

siding officer and all Past Matrons and Past Patrons members of the Grand Chapter. Subsequent to the organization of the Grand Chapter Brother Macoy issued charters for the organization of two additional Chapters. At the meeting in June, 1871, a communication was received from Brother Macoy stating, "From what has transpired among the members of the Order in New Jersey toward me, I must decline further participation in the affairs of the Order in that State."



The same year a committee was appointed to prepare a ritual, which reported the striking out of the word "Supreme" in the obligation. Brother Macoy offered to supply ten blank charters for twenty-five dollars, and rituals at two dollars and two dollars and a half each. In 1873 Brother Macoy was present as a visitor as Grand Patron of New York, and congratulated the Grand Chapter on its success and the manner in which its business was transacted. The Grand Matron made mention of the organization of a Supreme Grand Body in June, 1873.

In 1874 a communication was received from the Grand Chapter of New York, recognizing the Grand Chapter of New Jersey. Until 1875 the Grand Chapter had no star officers, but they were then added. The Patron's lecture, as established by the Grand Chapter of New York, was adopted in 1875, and in 1876 the new (Macoy) ritual was adopted and the Grand Patron defended the legality of the organization of the Grand Chapter, which had been assailed by Brother Macoy, as chairman of the Committee on Correspondence of the Grand Chapter of New York.

The Grand Chapter was represented at the organization of the General Grand Chapter, and at its meeting in 1878, and

adopted its ritual. In 1880 it withdrew its acknowledgment of and allegiance to the general body, but a year later this action was rescinded and the Grand Chapter retained its connection with the General Grand Chapter until 1887, when it again "permanently" withdrew its allegiance and appointed a committee to revise and prepare a ritual. At the next annual meeting the mover of the resolution, who was then Grand Patron, said the withdrawal was an illegal act, committed inadvertently, and asked that the Grand Matron declare the same null and void, but upon this recommendation the Grand Chapter indefinitely postponed action. The next year the same brother took diametrically opposite grounds, quoting from letters twelve years old to show that Rob Morris never gave his sanction to the General Grand Chapter, utterly oblivious of his acts during the last eight years of his life, and the Grand Chapter affirmed its act of withdrawal and appointed a new committee on ritual. In 1890 the committee on ritual reported in favor of adopting the Macoy ritual, but the report was not concurred in, and it was ordered that the General Grand Chapter ritual be continued in use and a committee was appointed to translate it into the German language. In 1893 the ritual question again coming up, action thereon was postponed for two years, but one year later this action was rescinded and the revised General Grand Chapter ritual adopted and was in use until the adoption of a ritual formulated by a committee and adopted by the Grand Chapter in 1910 (New Jersey Ritual), this being necessary in consequence of the General Grand Chapter in 1907 refusing to sell rituals thereafter to the Grand Chapter.

In 1897 a committee was appointed to visit the General Grand Chapter at its Washington meeting in 1898, which reported in 1899 and action on the question was laid over for one year, and in 1900 it was postponed for another year when a motion to rejoin failed of adoption.

In 1883 the office of Associate Grand Patron was created, but it was abolished in 1890 and re-established in 1902. In 1891 it was ordered that members hailing from Minnesota belonging to Chapters other than those subordinate to Grand Chapter No. 1 must not be received. The twenty-fifth anni-

versary was celebrated by a banquet at noon, September 19, 1894. At that meeting the charter fee was reduced from twenty dollars to ten dollars. In 1896 a special tax of five cents per capita was levied, to be continued annually until jewels should be obtained for all Past Grand Matrons, but this action was rescinded the following year.

This Grand Chapter has, perhaps, had more cases of "grievances" in proportion to the number of Chapters and members than that of any other Jurisdiction. This, together with her vacillating course on many subjects, and the fact that Chapters are not allowed to meet in Masonic halls, and that, like New York, they admit as visitors all Master Masons to Chapter meetings, may account for the slow growth of the Order in the State. It seems also that Masons who were not members have filled the Worthy Patron's chair. The Grand Patron in 1903 said, "That one who was not a member of our Order should be permitted to confer membership therein upon others never appealed to me as either right or proper," but it did not, it seems, occur to him that the admission of any one to Chapter meetings who was not a member of the Order was neither right nor proper.

The Grand Chapter was incorporated in 1908. Fifty-four dollars was contributed to the St. Louis Fair and $251 for the relief of sufferers from the San Francisco fire. The fee for charter was raised from ten to twenty-five dollars in 1909, while the minimum fee for the degrees is three dollars and a half.

Mrs. Susie A. Stewart, who is the oldest living Past Grand Matron in the Order in point of service, has served as Grand Treasurer for thirty-five years, while Mrs. Mary Martin, Past Grand Matron, has filled the office of Grand Secretary for twenty-six years. The proceedings show that two Past Grand Matrons and five Past Grand Patrons have dimitted from the Order.

The salary of the Grand Secretary is $300, and the receipts in 1910, including balance, were $3,168; disbursements, $1,217; balance, $1,951.

NEW MEXICO.

The first Chapter organized was Queen Esther No. 1, at Raton, November 5, 1888, and subsequently nine other Chapters were chartered, five of which participated in the organization of the Grand Chapter at Albuquerque April 11, 1902, Mrs. Laura B. Hart, Most Worthy Grand Matron, presiding. All Past Matrons and Past Patrons were made permanent members of the body and the per capita tax fixed at fifty cents. The Grand Matron was clothed with all authority, even to delegating authority to confer the degrees, but her deputies were privileged to call a brother to their assistance if they so desired. The Grand Patron was allowed to sound the gavel to call the Grand Chapter to order, to preside when invited to do so by the Grand Matron and to give her advice. All members of the Grand Chapter were made eligible to any office, restriction as to sex only excepted. The charter fee was fixed at thirty dollars and the minimum fee for the degrees at three dollars. The Floral Work was exemplified in 1903 and 1909. One hundred and thirty-six dollars was contributed to the San Francisco fire sufferers and eleven dollars to the St. Louis Fair.

The salary of the Grand Secretary is $150, and the receipts, including balance, in 1910, were $1,975; disbursements, $1,077; balance, $898.

NEW YORK.

The first Chapter organized in this State was Alpha No. 1, New York City, December 28, 1868. The Grand Chapter was organized in New York City November 30, 1870, by representatives of fourteen of the twenty Chapters, five of them being by proxies who were not members of the Chapters they represented; a constitution was adopted which made the Grand Patron the executive head and all Past Matrons and Past Patrons members of the Grand Chapter, and required that proxies must be members of the Chapters they represented; and that "sisters and daughters, if unmarried, must have attained the age of eighteen years" to be eligible to the degrees. No provision was made for an address or report from the Grand Matron.

In 1873 the Grand Patron reported the organization of the

Eastern Star Mutual Benefit Association, which seems to have survived for a number of years and then dropped out of sight. The Grand Patron also reported that

"At the Masonic Fair held in this city in March and April last for the benefit of the hall and asylum fund, the Eastern Star was particularly prominent. At almost every table were to be found members of the Order actively employed. At the great Masonic Fair held in this city in 1866 for the same noble purpose the ladies of the Eastern Star were also numerous and active. Through their exertions much of the material aid that swelled the receipts of that enterprise to the very respectable sum of $50,000 may be attributed to them. Immediately after the close of that fair Alpha Chapter, then just organized, added from the proceeds of an entertainment and personal contributions the sum of $1,000." The amounts realized in 1873 by the Chapters aggregated $1,617.

Rob Morris was present as a visitor in 1873 and delivered an address. Star officers were added to the roll of Grand officers. In 1874 provision was made "that in no case shall both the Grand Matron and Grand Patron be chosen from this city or the country, but one from each. This rule shall govern in the choice of other Grand officers." Sisters were also exempted from dependence upon the standing of the Masons through whom they obtained membership. The Grand Patron reported having assisted in "the ceremonies of adoption and lustration, according to the rites of the Order, upon two lovely female children," and concerning it he said: "The persons selected, or voluntarily acting, as guardians, solemnly promise in behalf of the Chapter to watch over and protect them until they have attained mature age, or so long as they live and do require it, and it is in their power to do so; to guard them against danger and temptation; to forgive, if they repent; to instruct their inexperience; to reprove their faults and admonish them with a view to improvement, and by precept and example teach them to be good and virtuous."

This is all that is known of this "rite of the Order (?)." It is possible that Brother Macoy had an idea that it might be, at some future time, developed for the mutual benefit of the Order and himself. Concerning the burial service he said:

"I have . . prepared a service . . and would respectfully recommend that it be printed by the Grand Chapter for the use of the Order in this State . . to be supplied to Chapters with or without charge, as you may deem advisable." It was a revision of the service incorporated in Adoptive Rite, and was subsequently ordered incorporated into the ritual. (Macoy's Ritual.) It had, however, been previously published in pamphlet form without being copyrighted.

The Grand Chapters of California, Indiana, Massachusetts, New Jersey and Vermont were formally recognized in 1874, and Brother Macoy was presented "several pieces of silver" by Eleanor Burton, in behalf of members of the Order, to which he pleasantly responded.

In 1877 Brother Macoy, in the Report on Correspondence, vigorously attacked the General Grand Chapter and its "so-called Secretary;" labored to show, what was not a fact, that the Grand Chapter of New York was "the parent Grand Chapter of the world," and gave all who differed with him, especially the Grand Matron of Connecticut, most severe criticism. He pronounced concerning her address: "Much of its sentiment, pathos and flowery exordiums are better adapted to the annual fourth of July celebrations than the peaceful and conservative session of a Grand Chapter," and, after quoting some "pathos," said: "Angels and ministers of grace, defend us! What has this to do with the transactions of the Eastern Star? A few more such profuse exhilarations from this or any other Grand East and our Order will be the subject of ridicule, and, finally, disaster. She expresses a desire that the work should be uniform and the landmarks perfectly similar. Upon these points we say, most heartily, Amen! And to bring about a result so desirable we would respectfully suggest that our enthusiastic sister confine her labors to the State of Connecticut, where she can, as she fervently expresses, 'make New England's sterile rocks blossom as the rose.' This sentiment is not in harmony with the parable of the sower, as uttered by our Savior: 'And some (seed) fell upon a rock, and soon as it sprung up it withered away, because it lacked moisture.' By the way, in a country where the soil is so

fertile that 'sterile rocks blossom,' would not that be a first-class place to raise Cain?"

The report was referred to a committee "to revise and remove all objectionable matter." In reviewing this report as Committee on Correspondence for the Grand Chapter of Indiana, Nettie Ransford said: "'Angels and ministers of grace, defend us!' If this be the revised report, what must the original have been? . . The report is so full of abuse of all who happen to entertain views which differ from those of the chairman of the committee that we can not conceive how it could have been received."

In 1879 a committee was appointed to obtain from Brother Macoy a copy of the degree of the Good Samaritan, "which, if after due examination, shall be approved by the committee, or a majority thereof, said committee shall be, and they are hereby, empowered to present the said degree to the several Chapters in this Jurisdiction as a second or advanced degree in the system of the Adoptive Rite;" but the following year the committee submitted an adverse report, which was adopted. A revised constitution was adopted which described the jurisdiction of the Grand Chapter as "co-extensive with the geographical limits of the State," but, by a resolution offered by Brother Macoy, the executive officers were "authorized and empowered to grant charters, on proper application, in all places where no Grand Chapter exists," and in pursuance of this resolution the Grand Patron, in 1880, reported that he had granted charters to Chapters at Bowling Green, Kentucky; Baltimore, Maryland, and Laramie, Wyoming, and he also reported the appointment of Deputy Grand Patrons for the States of Maryland and Tennessee.

In 1884 the degree of the Amaranth was exemplified before the Grand Chapter; the Grand Patron reported that he had "received a communication from Farmersville Chapter No. 13, of Texas, accompanied with the sum of $24.50 for dues, as they were working under a charter granted from New York some time ago." The matter was referred to the Committee on Credentials and Returns, which recommended that the money be received, which was concurred in, but the committee did not state on what grounds it based its recom-

mendation. This Chapter bought its charter from Brother Macoy, and if anybody collected dues from it, it should have been the Supreme Grand Chapter. It might be contended that, by his proposing the resolution to grant charters for Chapters outside of the State of New York he had voluntarily transferred to the Grand Chapter his self-assumed powers. At this meeting the Grand Matron was made the executive head of the Grand Chapter.

An entertainment netting $500 was given under the auspices of the Grand Matron, April 15, 1886, for the benefit of the hall and asylum fund, and, in 1889, a fair was conducted by the Eastern Star Masonic Fair Association, for the benefit of the Masonic Home, which netted $2,278.01.

In 1888 the Grand Chapter by resolution, and without formal charges or trial, suspended from the Grand Chapter a Past Matron "until such time as she returns the books and property of" a defunct Chapter, but the following year she was reinstated without having complied with the conditions.

In 1890 the Grand Matron reported that the Grand Lecturer, having used his office "to advance the Queen of the South in the interest of Robert Macoy, and to the injury of the Order," the office had been declared vacant. The Committee on Addresses reported "the act not justifiable and without precedent," which report was adopted. The Grand Chapter ordered that "no member be permitted to hold commission as Grand Representative from more than one sister Grand Chapter," and divided the State into four districts, with a Deputy Grand Matron in each, but in later years the number of districts has been increased to forty-one. It also ordered that "all private or personal matters that have transpired in the metropolitan district that would have an injurious influence or criticism upon the good name of our Order in this State" be omitted from the address of the Grand Matron, but subsequently the address was published under the auspices of the Grand Matron, and, from a perusal of it, we think the Grand Chapter fully justified in its action, but we cannot fail to note that when the Grand Chapter of Indiana previously took similar action regarding the address of its Grand Matron,

it was severely criticised by some of those who were instrumental in "suppressing" a portion of this address.

In 1891 a "Commission of Appeals" was appointed, to "hear all grievances before presented to this Grand Chapter." A committee was appointed to "draft resolutions giving expression to the grateful sense of this Grand Chapter for the valuable services rendered the Order by Brother Robert Macoy," which reported a set of resolutions from which we quote: "He has seen the labors of his hands abundantly blessed, and as the shades of evening gather about our brother, and the sunset glow sheds a halo upon his pathway, it is with pleasure that we place upon record this testimony of our love for him and our appreciation of the services he has rendered to the Order of the Eastern Star."

The Grand Chapter recommended "that the obligation be repeated by the candidate and the room darkened from the time of entrance until the taking of the obligation," and that the candidate kneel. This had not been allowed before this, as the Macoy Ritual prescribed that the candidate should stand in front of the Associate Matron's station, and should simply assent to the obligation after it had been repeated to her. Concerning the candidate's kneeling, as first prescribed in the General Grand Chapter Ritual, Brother Macoy said in Critical and Explanatory Notes: "She is also required to kneel, which was not the original practice. The act in this place is indecorous and unbecoming a lady. The correct position is that the candidate shall stand in front of the A. M., near the station of Esther."

In 1892 M. Libbie Putnam was appointed "permanent chairman" of the Correspondence Committee, in which capacity she served three years and then resigned, the work being done by different committees for three years, since which the duties have been ably discharged by Frederick W. Putnam. This Grand Chapter has learned, what many Grand Chapters are slow to do, that in order to get the highest good from such reports they must be written by experienced hands, and that a good correspondent, once secured, should be retained for years, if not for life. The standing and reputation of a Grand Chapter in the Eastern Star world depends more upon

its reports on correspondence than any other one thing. To change every year, and to appoint the retiring Grand Matron, as is sometimes the practice, is as absurd as was the practice, now happily going out of style, of appointing the Grand Matron of a Jurisdiction the Grand Representative of other Grand Chapters near her own. A sister may make a very efficient Grand Matron and a very poor Correspondent.

In 1894 May 30 was set apart for the annual "decorating with flowers and performing suitable memorial exercises over the graves of deceased members." The "twenty-fifth anniversary of the establishment of the Order" was celebrated in June, 1894, by an elaborate banquet and addresses by Brother Macoy and others.

The matter of ritual has been a subject frequently before the Grand Body, and we give a summary of its actions. In 1873 Robert Macoy, as Grand Patron, recommended the appointment of a committee "looking to certain improvements in the ritual," and the committee appointed in pursuance of this resolution reported the following year, and "the ritual as amended and published in 1874" was adopted as the standard work, and five hundred copies were ordered printed and paid for from the funds of the Grand Chapter.

In 1875 the Grand Patron said in his address: "In the month of November our Grand Lecturer, Brother B. T. Burnham, at my request, handed me manuscript for the completion of our work of initiation. . . . This I caused to be printed and directed the Grand Lecturer to forward copies to each Chapter for their use. . . . Our ritual being thus complete, I now recommend that a committee of five be appointed by this grand body, whose duty it shall be to carefully revise it, and that the said committee be directed to publish the same under the sanction of this Grand Chapter."

The work referred to included the Patron's lecture as in Macoy's Ritual, and, on motion of Brother Macoy, it was "adopted by this Grand Chapter as the standard work of the Order in this State," and a committee consisting of Brothers Macoy and Greenwood was appointed to "revise the ritual of the Order."

In relation to its report the Grand Patron said in 1876:

"The committee have . . . given great care and incessant labor to their work, and received suggestions from many members long in the Order."

The committee reported a revised ritual and it was adopted. Brother Burnham made an ineffectual motion to correct the ritual as reported in one particular, "to read as originally written," saying, "I am unwilling to allow such an answer to go out before the intelligent members of the Order as the work recommended by B. T. Burnham, Grand Lecturer of 1875."

In 1879 the ritual was amended by adding some portions of the General Grand Chapter ritual, and in 1880 further amendments were made. In 1881 it was *"Resolved,* That a committee be appointed to consider the propriety of enlarging the ritual by the addition of new degrees, with power to make such additions if the best interests of the Order seem to require such action, and to take into consideration such matters connected with the ritual and harmonize any inaccuracies therein as may be found."

The committee in 1882 reported quite extended alterations, but the report was recommitted to the committee to report the following year, which it did, and after an exemplification of the revised work the report was laid on the table for fifty years and the committee was discharged with thanks. It was also *"Resolved,* That the floral addenda (of which Brother A. J. Burton is author) be added to and become a part of the ritual of this Grand Chapter."

In 1885 further amendments were made to the ritual. In 1888 a committee was appointed to revise the ritual, which reported the following year, and its report was laid on the table. In 1895 the Sisterhood degree, written by Brother Burton, was adopted as an auxiliary to the ritual. It was described as "founded on the ladder of Jacob, or, as it is generally known, as the theological ladder. A lucid explanation of the Star in the East is also given." During 1895 the Grand Matron and Grand Lecturer set forth some additions to the ritual in a circular to the Chapters, and ordered that they take immediate effect. A sign of distress and motto accompanying it were adopted.

In 1895 a committee was appointed to arrange with the owners of the copyright of the ritual whereby the Grand Chapter could control its sale and also revise it, which reported in 1896 in favor of the purchase at $300, and an assessment of five dollars was levied on each Chapter to pay the same, which was promptly responded to. In 1897 it was reported that "since the close of the matter of purchase . . . a new ritual . . . has been issued containing . . . the whole work of the Eastern Star and placed on sale."

It was resolved that proper measures should be taken at once to protect the interests of the Grand Chapter, and that suitable papers be legally drawn up and served upon the previous owner of the ritual and the publisher of the new work referred to, to restrain the further publishing and sale of the book, but in 1898 the committee in the matter reported that it "found the expense attending any legal measures would be greater than the Grand Chapter would be justified in incurring, and that the publication of the ritual by other parties was not of sufficient injury to the Grand Chapter to cause any uneasiness."

Chapters were forbidden to use rituals not purchased of the Grand Secretary. In 1897 a committee was appointed to revise the ritual, which reported progress in 1898, and the Grand Lecturer was empowered to eliminate from the ritual grammatical and historical errors. The committee made final report in 1899 and the ritual was ordered published. (New York Ritual.) A resolution was adopted that the ritual should remain unchanged for ten years, but amendments or additions to it have been made almost yearly.

Concerning the General Grand Chapter the record is as follows: In 1876 the communication from the Grand Chapter of Indiana, inviting the Grand Chapter to send delegates to the convention which organized the General Grand Chapter was read and ordered placed on file.

In 1881 the Grand Patron in his address having advocated joining the General Grand Chapter, it was

"*Resolved,* That this Grand Chapter deprecates and disapproves of any effort on the part of its members to establish

relations of membership between this Grand Chapter and the organization styling itself the General Grand Chapter."

In 1885 the Grand Matron, evidently not being awed by the foregoing resolution, said, in her address:

"We need but look at the reports of the various States connected with the General Grand Chapter to satisfy ourselves that while our own State is diminishing in numbers, *every* State enrolled with the General Grand Chapter is alive in interest and increasing in members. . . . In my judgment the time is at hand when all Grand Chapters should acknowledge allegiance to the General Grand Chapter, and in doing so this Grand Chapter would surrender no right that it is important that she should exercise."

A resolution bearing on the matter was laid upon the table for one year, when it was unanimously resolved that the Grand Chapter do not join the General Grand Chapter.

In 1897 a committee was appointed "to take into consideration the advisability of joining the General Grand Chapter, or using the ritual of the same," which reported in 1898, when a committee was appointed to attend the meeting of the General Grand Chapter in Washington and "make due and careful inquiry into all matters concerning membership in the General Grand Chapter and as to rituals, etc., and report."

In 1899 the committee reported at length the basis that had been agreed upon by the committee and the General Grand Chapter for the consideration of the matter, action on which was deferred until the following year, when the Grand Chapter took no notice of it.

The contributions for benevolent purposes have been most liberal, $510 being given for the relief of Galveston flood sufferers, $100 to the St. Louis Fair and $2,068 on account of the San Francisco fire. Although Master Masons duly vouched for are privileged to attend any meetings of Chapters, the Worthy Patron cannot examine such an one. After the General Grand Chapter discontinued supplying rituals to New Jersey a resolution was adopted offering to supply such Grand Chapter with the "Standard Ritual" (New York), which by at least two Grand officers was pronounced "per-

fect" before many of the later alterations were incorporated in it.

In 1896 the Grand Secretary reported $30 received for "charters for three new Chapters (South)." The Most Worthy Grand Matron did not report them issued, but in 1897 she reported a charter issued to Golden Link Chapter No. 3, Goldsboro, North Carolina. In 1898 three charters for new Chapters were granted (location not specified) for $30, and in 1899 Esther Chapter No. 4 was chartered at Haw River, North Carolina. At that time the constitutional price of a dispensation was $15. The issuance of these charters was not noticed by the Committee on Charters, but subsequently, at the request of the Grand Chapter of North Carolina, $35 was paid that body for money collected from three of the Chapters, but the Grand Chapter still retains the fees collected from the remaining five.

Worthy Matrons and Worthy Patrons serving after 1904 do not obtain permanent membership thereby in the Grand Chapter, but all Past Grand officers and past and present District Deputy Grand Matrons and past and present Assistant Grand Lecturers do.

The Grand Secretary's salary is $2,400, and the receipts, including balance, in 1910, were $31,448; disbursements, $22,220, and the balance, $9,228.

NORTH CAROLINA.

Brother Macoy issued a charter for a Chapter at Kingston in February, 1869. The first chartered by the General Grand Chapter was Hope No. 1, at Boone, April 15, 1882, but the hope was not realized and it never made a report. The second No. 1 was at Center Grove, chartered July 30, 1890, and followed in the footsteps of its predecessor, the oldest surviving Chapter being Mt. Vernon No. 2, Ore Hill, chartered April 29, 1903. Eleven other Chapters were chartered by the General Grand Chapter, seven of which were active and six of them were represented at the organization of the Grand Chapter at Asheville, May 20, 1905.

In 1906 a committee was appointed to visit the Grand Lodge to secure recognition from that body. In 1909 the State was divided into three districts; the Memorial Service

was exemplified; $25 was ordered refunded to the Grand Chapter of New York for charter fees remitted by that body for two Chapters it had chartered in North Carolina which the Grand Chapter was unable to revive.

Annually contributions are made to a charity fund, which, including fifteen cents per capita per annum, aggregate $343.

The salary of the Grand Secretary is $200, and the receipts in 1910, including balance, were $1,570; disbursements, $832; balance, $738.

NORTH DAKOTA.

The first Chapter was Lady Washington No. 1, Jamestown, chartered by the General Grand Chapter September 7, 1887, the second being chartered in 1892. There were thirteen Chapters in the State when the Most Worthy Grand Patron called the convention to meet at Valley City on June 14, 1894, to organize the Grand Chapter. There was a social, preliminary to the convention, which is thus recorded in the proceedings:

"On Wednesday afternoon, June 13, 1894, the Grand Lodge of A. F. and A. M., then in session at Valley City, extended an invitation to the representatives of the several Chapters of the Order of the Eastern Star, who had assembled for the purpose of organizing a Grand Chapter, to attend the installation of the Grand Lodge officers. Mrs. Lorraine J. Pitkin, Right Worthy Grand Secretary of the General Grand Chapter, being present, accepted an invitation to sit in the Grand East during the installation, this being the first time a lady ever received such distinguished honors at the hands of Masons. Mrs. Pitkin in a very impressive speech thanked the Grand Lodge for the courtesy extended to her.

"A reception and banquet was given in the evening in honor of the officers and delegates of the Grand Lodge of A. F. and A. M., Royal Arch Masons, Knights Templar and Order of the Eastern Star. The banquet was one worthy of the occasion."

The convention was presided over by Sister Pitkin, Deputy of the Most Worthy Grand Matron and Most Worthy Grand Patron, all the thirteen Chapters being represented by forty-one delegates. A constitution was adopted making the Grand

Matron the executive head and fixing the per capita dues at twenty-five cents per annum. The officers elected were, on invitation of the Grand Chapter of Royal Arch Masons, installed at a joint installation in the evening.

The Floral Work was first given before the Grand Chapter in 1895. In 1896 a floral offering was sent to the Grand Royal Arch Chapter, in session in a room adjoining the Grand Chapter. In the year 1899-1900 the Grand Matron successfully introduced the district school of instruction system, under the supervision of District Deputies. In 1900 twenty-four persons who were members of the convention that organized the Grand Chapter, not otherwise members of the Grand Chapter, were, by resolution, made permanent members, and the second Sunday in September was designated as Memorial Day, on which each Chapter should hold a Chapter of Sorrow in memory of the deceased members of the Order, and in 1902 the Memorial Service was rendered before the Grand Chapter. The Floral Work has been twice rendered in Grand Chapter and the Pilgrims and Guiding Star each once. Several times the members indulged in an annual banquet, the Grand Treasury being taxed for the deficiency.

The Grand Secretary's salary is $400, and the receipts, including balance, in 1910, were $4,377; disbursements, $1,879; balance, $2,498.

OHIO.

Brother Macoy chartered a Chapter at Vermillion in March, 1869, but it did not survive. Previous to this, in 1868, the Grand Lodge

"*Resolved,* That the said degrees, otherwise called Adoptive or Androgynous Masonry, are not legitimate Masonic degrees, and do not entitle the recipients thereof to any of the rights or benefits of Masonry; that the conferring of said degree on women is calculated to deceive and mislead them, and is ,therefore, improper.

"*Resolved,* That the lodges of this Jurisdiction are forbidden, under any pretense whatever, to permit their halls to be used for the purpose of conferring said degree."

By authority of the Most Worthy Grand Patron, Willis D. Engle communicated the degrees to Dr. C. S. Chorlton in

April, 1883, and he was made Deputy for the State, and on November 13, 1883, Lorraine Chapter No. 1, at Columbus, was chartered. Pearl No. 2, Cleveland, was organized in December, 1886, and others rapidly followed, but Dr. Chorlton did not live to see the consummation of his desires, as he died May 1, 1889, while the Grand Chapter was not organized until July 24 following, in a Knights of Pythias hall in Cleveland, the Most Worthy Grand Patron presiding, and all of the five Chapters in the State being represented by thirteen delegates. The Grand Matron was made the executive officer and the per capita dues fixed at twenty-five cents per annum.

In 1891 a committee was appointed to memorialize the Grand Lodge asking permission for Chapters to hold meetings in Masonic lodge rooms, and in 1892 it was made a standing committee, and the Grand Chapter made an appropriation covering the expenses of the chairman of the committee, who handed the amount over to the Ladies' Aid Society of Pearl Chapter, to be used in assisting to furnish a cottage at the Masonic Home. In 1892 the Grand Lodge decreed that "with the consent of the Grand Master and the unanimous consent of members of all Masonic bodies occupying Masonic halls," their use might be granted to Chapters of the Order for festival and ceremonial purposes. In 1896 the Grand Matron said in her address to the Grand Chapter: "At the very beginning of the official year Grand Master Mellish plainly signified his intention not to allow any Chapters of the Order of the Eastern Star to meet in a Masonic hall. He also declared that those Chapters already meeting in lodge rooms had no legal right there, and many of our Chapters were ordered by him to seek quarters elsewhere."

But in 1897 the Grand Lodge ordered that Chapters might meet in Masonic halls by obtaining the consent of the Masonic bodies using the same. This opened up the way for a more rapid extension of the Order, which was well improved, as the statistics show. In 1895 the State was divided into districts, with a Deputy Grand Matron in each, and detailed reports are submitted annually as to the condition of the various Chapters. In 1898 Sedgwick's Monitor, for use in

connection with stereopticon views, was indorsed. In 1899 the Grand Chapter by a rising vote elected the superintendent of the Masonic Home and his wife to receive the degrees and proceeded to confer the same, the Sedgwick Monitor lectures being given by Brother Sedgwick. In 1900 the three-months-old baby of the Grand Secretary, "O. E. S"hearer, was adopted by the Grand Chapter, but it is presumed that the then Grand Secretary is the official custodian.

The Memorial Service has been rendered several times in Grand Chapter and all Chapters which have suffered loss by death were requested to render same publicly. The Floral Work and Mystic Tie have also been exemplified. Liberal contribution was made to the St. Louis Fair. In 1909 the Grand Secretary was instructed to purchase a coronet for the Grand Matron to wear during the sessions of the Grand Chapter, but a year later she reported that the designs submitted varied so in design and price she did not feel like making a decision, and she was discharged from that duty.

The proceedings do not show detailed disbursements nor indicate Grand Secretary's salary. They were $7,741 in 1910, while the receipts, including balance, were $16,063; balance, $8,322.

INDIAN TERRITORY.

The first Chapter organized in Indian Territory was O-ho-yo-hom-ma (Red Woman's) No. 1, Atoka, chartered by the General Grand Chapter February 25, 1879, through the efforts of Joseph S. Murrow, Grand Master of Masons. Two years later An-tek Hom ma Chapter was organized at McAlester. The call for the convention to organize the Grand Chapter was issued by Chapter No. 1, and it met at Atoka July 11, 1889, when six of the eight Chapters in the Territory were represented. The Grand Matron was made the executive head of the Grand Chapter, the per capita dues were fixed at twenty-five cents per annum and allegiance was declared to the General Grand Chapter.

Upon the setting off of Oklahoma Territory the question of jurisdiction arose between the Grand Chapter and the officers of the General Grand Chapter, but in 1892 the Gen-

eral Grand Chapter decided that the Grand Chapter had jurisdiction.

In 1896 the Grand Secretary noted that the thermometer stood at 108, on August 13, when the Grand Chapter proceeded to confer the degrees upon five candidates, residents of four different places where no Chapters existed, with the view of organizing Chapters therein, but the subsequent history shows that Chapters were organized in only two of them. One of the candidates was Grand Master of Masons and the last chief of the Wyandotte Indians, another was the Grand Commander of the Knights Templar. The Grand Chapter of New York was declared clandestine, and all Eastern Star intercourse with it was prohibited, but the declaration was suspended during the meeting of the General Grand Chapter in 1898, but was again put in force in 1899. A bonus of five dollars was voted to any one "who will organize a Chapter."

Carrie M. Perkins, Past Grand Matron, who served as Grand Secretary for six years, died in 1900. The Committee on Addresses in 1898 well said that "probably to Sister Perkins more than to any other one person is due the success of the Order in these two Territories." In 1900 memorial services were held by the Grand Chapter. "While the soft throbbing tones of the organ filled the room the Grand Chapter was called up as the Grand Conductress, Sister Madeline B. Conkling, and the Associate Grand Conductress, Sister Emma Cotton, entered bearing between them an appropriately draped easel on which rested the pictured, sunny face of our beloved Grand Secretary. Slowly, tenderly they bore it past Esther, whose lesson of fidelity to kindred and friends our sister had so fully exemplified in life, as a bereaved husband and many others present could testify; past Martha, whose sublime lessons she was, even now, experiencing; on past Electa, whose teachings of charity and hospitality had ever been most generously heeded, finally placing it in the Grand East which she had once so graciously filled. In faltering tones the Grand Matron gave the command and once again Carrie M. Perkins received the Grand honors from the companions who loved her so well."

The Grand Patron issued a special dispensation by telephone, and the same appears in the proceedings as under seal.

In 1900 a petition was presented by eleven Chapters in Oklahoma asking that the Chapters in that Territory be allowed to withdraw and organize a Grand Chapter, but a resolution to allow them to do so was laid upon the table, but the separation was consented to in 1901.

In 1900 the Masonic Grand Lodge

"*Resolved,* That the Most Worshipful Grand Lodge, A. F. and A. M., of the Indian Territory, does most heartily indorse the Order known as the Order of the Eastern Star, not as a part of Masonry, but as a most powerful adjunct to Masonry in its great work, it being composed of Master Masons, their wives, widows, sisters and daughters, and we recommend the Order to all Masons."

The Memorial Service has been rendered several times and the Floral Work also. The final session of the Grand Chapter was opened at McAlester February 9, 1909, but was dissolved at Guthrie the following day, the members, together with those of the Grand Lodge, being transported in Pullmans during the night, the Grand Lodge very generously appropriating $700 toward the transportation of the Grand Chapter members. And thus ended the Grand Chapter of the Indian Territory, aged twenty years. The veteran Joseph S. Murrow was the prime mover in the organization of the Order in the Territory and helped dissolve as well as organize the Grand Chapter.

OKLAHOMA TERRITORY.

The Grand Chapter was organized at Guthrie February 14, 1902, twenty Chapters holding charters from the Grand Chapter of Indian Territory and four from the General Grand Chapter, having been organized after the surrender of Oklahoma Territory by the Grand Chapter of Indian Territory. All Past Matrons and Past Patrons were made members, the Grand Matron being the executive head, and the annual dues fixed at 25 cents per capita. During the seven years of the existence liberal contributions were made for the Order's representation at the St. Louis and Portland fairs. The Memorial Service and Floral Work were several times exempli-

fied, as well as the Pilgrims once. The final adjournment took place on the evening of February 11, 1909, after which a grand social time was had by the members, and on the following day the component parts of the two Grand Chapters organized the Grand Chapter of

OKLAHOMA STATE

when 200 Chapters were represented and all necessary steps taken for its government, the officers being divided between the two former jurisdictions. The day being the centennial of the birth of Abraham Lincoln, a half-hour was set apart for a proper observance of the occasion. The State was divided into thirty-two districts, with Deputy Grand Matrons in each. Grand Secretary's salary, $600. The receipts, including balance, in 1911 were $6,045; disbursements $3,519; balance, $2,526.

ONTARIO.

The General Grand Chapter chartered Queen Esther Chapter No. 1, Toronto, March 3, 1882, and subsequently four other Chapters in the Province, and a Grand Chapter was organized in Toronto May 3, 1882, but neither the subordinate nor the Grand Chapter long survived, and it was officially declared dead and the General Grand Chapter resumed jurisdiction of the Province August 8, 1889.

OREGON.

Brother Macoy issued a charter for a Chapter at Oregon City in January, 1870, and later for three others, but none of them survived at the time of the organization of the Grand Chaper. The first Chapter chartered by the General Grand Chapter was Alpha No. 1, at Ashland, February 24, 1880, William S. Moses, who was the organizer of the first Chapter on the Pacific coast, being the organizing officer. Nine Chapters had been organized when Roseburg Chapter No. 8 issued the call for the convention to organize the Grand Chapter, which met at Roseburg October 3, 1889, at which six Chapters were represented. Of the ten Chapters then in existence, seven survive. The constitution of the Grand Chapter of California was adopted with some emendations. It made all Past Matrons and Past Patrons members of the

Grand Chapter, and provided that Chapters should elect representatives to act when any of the three principal officers of a Chapter could not attend the meeting of the Grand Chapter. The Grand Patron was made the executive head, and he so continued until 1892, when the Grand Matron succeeded to the executive powers; the per capita dues were fixed at 50 cents per annum; the State was districted, and a Deputy Grand Matron provided for each district, which continued until 1897, when the districts were abolished. The minimum fee for the degrees was fixed at $2.50 for ladies and $5 for gentlemen, but it was equalized in 1892.

In 1892 a memorial to the Grand Lodge was adopted, in which it was stated: "We come to you as your mothers, wives, daughters, widows, sisters, sons and brothers would come to you, and ask that we be allowed to assist you in carrying forward the grand work." To which the Grand Lodge responded: "The Grand Lodge will be glad of your co-operation in the fraternal and charitable work of the Masonic Order, and when the members of this Grand Lodge go back to their several homes they will endeavor to do all in their power toward furthering the interests of the Order of the Eastern Star among Masons and their families."

Similar greetings were also exchanged in 1896. In 1894 the Grand Chapter, by invitation, attended in a body a Lodge of Sorrow held by the Grand Lodge. In 1895 the Grand Chapter exemplified the work, the candidate being a Master Mason, who was thereupon declared "a member of the Grand Chapter of Oregon." The practice of veiling the candidate evidently prevailed until 1896, when, on recommendation of the Grand Patron, it was discontinued. A Grand Chapter of Sorrow was held in Portland November 7, 1897, in memory of Julia Abraham, Past Grand Matron, and each Chapter which had been called to mourn the loss of a sister or brother responded to the roll call with flowers and brief remarks in memory of the deceased, and annually since the Grand Chapter has held the same ceremony, it having been formally adopted as the form to be used by the members of the Order when assembled as a Chapter of Sorrow, and the uniform code of

by-laws adopted provided that it may be used after the death of any member.

Three Chapters having sustained a heavy loss by fire, many of the members being left homeless, and several destitute, in response to an appeal by the Grand Matron, the Chapters contributed $1,359 for their relief. Three hundred and fifty-two dollars was contributed to the Galveston flood sufferers, $142 to the St. Louis fair, $638 to the Portland fair and $820 to the San Francisco fire victims. Three thousand dollars' worth of stock was also taken by the Grand Chapter in the Portland Masonic Temple. The Floral Work and the Mystic Tie have each been rendered at the annual meetings. One unique feature in the exchange of courtesies between the Grand Chapter and the Grand Lodge of Masons, their meetings being contemporaneous. Each body appoints a committee to convey its compliments to the other, the committee of the Grand Chapter being frequently headed by a sister.

The salary of the Grand Secretary is $600, and in 1911 the receipts, including balance, were $10,551; disbursements, $4,028; balance, $6,473.

PENNSYLVANIA.

Brother Macoy chartered three Chapters in this State, the first being at Northumberland, in January, 1869, but none of them survived. The first Chapter chartered by the General Grand Chapter was Wyoming No. 1, Pittston, on November 11, 1887, it being instituted by the Rev. D. W. Coxe, Past Grand Patron of Kansas. The convention to organize the Grand Chapter was called by the Most Worthy Grand Patron, and met in Scranton November 21, 1894, all of the five Chapters being represented, and Mary C. Snedden, Most Worthy Grand Matron, presided. The constitution adopted made Past Matrons and Past Patrons members of the Grand Chapter, and the Grand Matron its executive head, and fixed the per capita dues at 25 cents per annum. In 1898 the Grand Matron decided, in accordance with the constitution, that a member of the Order in good standing could act as proxy in Grand Chapter for any Chapter in the State, which decision the Grand Chapter overruled, but a year later it acknowledged its error, adopted a resolution of apology and changed the law so as to

require a proxy to be a Past Matron or Patron and member of the Chapter represented. In 1899 the annual meeting was changed from November, 1900, to January, 1901, so that there was no meeting in 1900.

Contributions aggregating $100 were made toward the St. Louis and Portland fairs. In 1908 the State was divided into four districts, with a Deputy Grand Matron in each.

The Order in this State is somewhat handicapped by the attitude taken by the Grand Lodge, forbidding it the use of Masonic halls, but in spite of that it is making satisfactory progress and will, no doubt, some day, overcome the opposition, as the Order has in almost every State.

The salary of the Grand Secretary is $600, and in 1910 the receipts, including balance, were $5,009; disbursements, $2,428; balance, $2,581.

RHODE ISLAND.

Providence Chapter No. 1 was chartered by the General Grand Chapter December 3, 1890, and on the call of the General Grand Chapter officers the convention to organize the Grand Chapter met in Providence August 22, 1895, all the five Chapters in the State being represented. Mary C. Snedden, Most Worthy Grand Matron, presided, and a number of other distinguished visitors, who were on their way to Boston to attend the meeting of the General Grand Chapter, were present. Past Matrons and Past Patrons were made members of the Grand Chapter, and the Grand Matron its presiding officer. The per capita dues were fixed at 25 cents per annum. This is one of two Grand Chapters that do not require representatives of five Chapters to constitute a quorum, the law reading: "Representatives of a majority of the Chapters, or a majority of the members of the Grand Chapter shall constitute a quorum." Under this law the Grand Chapter assembled in 1896 with fifteen Grand officers, five Past Grand officers from two Chapters and representatives of two Chapters.

In 1904 the Grand Chapter formally protested against the action of some Grand Chapters in placing the square and compass on the altar and admitting step-daughters into the Order, and in 1910 the number of rituals was limited to five for each

Chapter, and the same must be the property of the Chapter. One hundred and three dollars was contributed to the Galveston flood sufferers.

The coat of arms of this Grand Chapter, which is herewith illustrated, and which is incorporated in its seal, embraces the arms of ancient craft Masonry and the arms of the



State of Rhode Island, thus indicating by what authority it exists—through the fraternity and the State. The star of the Order also appears, while the shield is supported by figures representing Ruth and Electa, Esther's crown and scepter appearing above it. The motto may be translated: "What brighter stars?"

The salary of the Grand Secretary is $50, and the receipts in 1910, including balance, were $732; disbursements, $373; balance, $359.

SOUTH CAROLINA.

Brother Macoy chartered a Chapter at Charleston in April, 1873. Gate City No. 1, at Florence, chartered by the General Grand Chapter March 31, 1893, surrendered its charter February 25, 1898. Thirteen other Chapters were chartered by that body, only six of the fourteen surviving until the organization of the Grand Chapter, at Greenwood, June 1, 1907, the oldest being Greenwood No. 4, chartered April 26, 1897. Four Chapters were represented by eleven persons, seven of

them being members of the local Chapter, and nine of the eighteen officers chosen hailed from the same Chapter. The by-laws adopted required that representatives from not less than five Chapters must be present to form a quorum. Past Matrons and Past Patrons were made members, and it was specified that only a brother could be a proxy for a Worthy Patron. The annual dues were fixed at 50 cents per capita, 10 cents of which was set apart as a charity fund. The Grand Matron issued a letter to the Masonic lodges in the State which bore the approval of the Grand Master and Grand Secretary, which bore abundant fruit. In 1908 the Grand Master of Masons, who was not a member of the Order, wrote to every Grand Secretary of Masons in the United States and Canada to gain information in regard to it, and his conclusion, as given to the Grand Lodge, was: "In view of the reports received from every State in the American Union, I strongly recommend this Order to your most earnest consideration."

In 1909 the State was divided into eighteen districts with a Deputy in each.

The salary of the Grand Secretary is $100, and the receipts, including balance, in 1911 were $1,840; disbursements, $967; balance, $873.

SOUTH DAKOTA.

Brother Macoy granted a charter for a Chapter at Vermillion in July, 1871, but it did not survive. The first Chapter chartered by the General Grand Chapter was Queen Esther No. 1, at Mitchell, February 4, 1882, but before the convention met to organize the Grand Chapter this Chapter and Black Hills No. 2, Rapid City, had become dormant, and Evergreen No. 3, Madison, surrendered its charter in February, 1889. The call for the convention was issued by Vesta Chapter No. 4, Watertown, and it met at Watertown July 10, 1889, the six active Chapters being represented, all of



which survive. By the constitution adopted the Grand Matron was made the executive head of the Grand Chapter, the per capita dues were fixed at 25 cents per annum, and a special assessment of 50 cents per capita was levied.

The constitution as amended in 1891 made the first six elective officers of any Grand Chapter under the jurisdiction of the General Grand Chapter who affiliated with any Chapter in South Dakota permanent members of the Grand Chapter. In 1895 the Grand Matron issued an appeal for the relief of the widow of a Master Mason of one of the South Dakota lodges, and the Chapters responded to the extent of $77.50, and the Grand Chapter appropriated $50 for the same object. The Floral Work was recommended for the use of subordinate Chapters in 1896, and district conventions were inaugurated in 1898. The Vocal Star was rendered "in a manner beyond criticism" at the annual meeting in 1898, and the Mystic Tie was presented in 1910.

The Grand Chapter, by invitation, attended the banquet given the Grand Lodge by St. John's Lodge No. 1, of Yorkton, at the celebration of its quarto-centennial, June 13, 1899, and one of the regular features every year is the exchange of congratulations and good wishes between the Grand Chapter and the Grand Lodge.

A Past Grand Matron and Past Grand Patrons' Association was organized in 1907, which meets annually the same week as the Grand Chopter. The Memorial Service is rendered at each meeting. Philip Lawrence bears the title of Poet Laureate of the Grand Chapter. The Galveston flood sufferers were relieved to the amount of $226, while $152 was contributed to the St. Louis and Portland fairs.

The salary of the Grand Secretary is $500, and in 1911 the receipts, including balance, were $5,276; disbursements, $2,512; balance, $2,764.

TENNESSEE.

Brother Macoy chartered a Chapter at Nashville in 1874, and subsequently two others in the State, but none of them survived. The first Chapter chartered by the General Grand Chapter was Esther No. 1, at Gladdice, April 30, 1880, and Chapters were chartered at Galliher's Mills and Fayetteville

in 1880 and 1881, but all of them became dormant, so that when a Chapter was organized in March, 1893, at East Nashville, it was given the number 1, and subsequently the General Grand Chapter chartered ten other Chapters, but only six survived and participated in the organization of the Grand Chapter at Nashville, October 18, 1900. Past Matrons and Past Patrons were made members, and, together with Associate Matrons, were made elegible to any office in the Grand Chapter. The dues were fixed at 25 cents per capita. By an amendment adopted in 1901 the Grand Chapter was empowered to elect and initiate candidates living at points remote from any Chapter, they becoming members-at-large. The salary of the Grand Secretary is $500, and in 1911 the receipts, including balance, were $2,914; disbursements, $1,966; balance, $948.

TEXAS.

The Order is said to have been introduced into this State in 1870, and five charters sold therein by Brother Macoy. The first Chapter chartered by the General Grand Chapter was Friendship No. 1, Dallas, June 22, 1877, which was organized July 24. Twelve other Chapters were chartered up to May 22, 1884. The call for the convention to organize the Grand Chapter was issued by members of Fort Worth Chapter No. 8, and it met in Fort Worth May 5, 1884, when four Chapters were represented, and the organization of a Grand Chapter was proceeded with, but it was not recognized by the General Grand Chapter until July 20, when the action of the convention had been endorsed by an additional Chapter. Elmira Foley, Past Most Worthy Grand Matron, was present and rendered valuable assistance. The Grand Chapter membership was made to include not only Past Matrons and Past Patrons, but Past Associate Matrons also. A bare quorum



was present in 1888. Concerning the condition of the Grand Chapter in 1889, the incoming Grand Secretary said: "The committee on foreign correspondence of the Grand Chapter of Indiana in its review of the printed proceedings of the sixth annual meeting of the Grand Chapter for 1888 says: 'No money appears to have been paid to the Grand Treasurer; no statistics given, and proceedings indicate that the affairs of the Grand Chapter are in a chaotic condition.' If this appeared to be the condition of our Grand Chapter in 1888, it was certainly in a much worse condition in 1889, when but six Chapters were represented and but two of the Grand Officers were present, even the Grand Secretary being absent, and only a skeleton report was submitted by him, with no statistics whatever. . . . The late Grand Secretary did not furnish even the addresses of Secretaries of live Chapters. We had to find out what we could and stumble along as best we could in the dark, until by main strength we forced our way to the light."

The finance committee found $140.55 due from the Grand Secretary, and that

"With sixty out of ninety odd Chapters, there is no entry whatever, not a debit nor a credit, nothing to say if chartered or not, or if demised or not; nothing but blank pages. . . . Your committee finds it utterly impossible to report upon the standing of the several Chapters, and as to their indebtedness."

But the condition was bravely faced, and effective steps taken to put the Order on a firmer foundation. The Floral Work and the Chapter of Sorrow, by Addie C. S. Engle, were adopted for the use of subordinate Chapters. In 1891 Grand Chapter No. 1, of Minnesota, was recognized "as the only legal Grand Chapter, and all communication forbidden with the pretended Grand Chapter No. 2, or with any subordinate Chapter or individuals working under the pretended jurisdiction of that illegal body."

In 1892, July 31, the day of Rob Morris' death, was designated as memorial day; the State was divided into fifty-five districts, but the number was reduced to ten in 1896. The Grand Chapter made the experiment of allowing $13 to any

Deputy organizing a Chapter, the result of which was stated by the Grand Matron in 1893: "Careful investigation shows that in many cases undue influence has been brought to bear upon a community of Masons to organize a Chapter. Often a charter and a few rituals had been sold them, an exorbitant fee charged for organizing, and the so-called Grand officer had gone on his way rejoicing. There was no exemplification of the work and no careful, conscientious explanation of the beauties of its teachings which appeal so strongly to the sympathetic soul of woman. Small wonder, is it not, that grim death followed in the footsteps of such official (officious) work?"

In 1894 all copies of the secret work were ordered called in, the delegates to the Grand Chapter to be instructed in same by the "committee of the work." In 1899 the committee reported that seventy-five persons had been insructed in the secret work during the meeting. The Grand Matron was made the executive head in 1895, and a test oath was adopted; the General Grand Chapter was memorialized to publish a monitor of the work and the secret work separately. In 1896 $75 was appropriated for the relief of a Past Grand Patron, $100 in 1897, $125 in 1898, and $95 was contributed by personal subscriptions for the same purpose. In 1897 the Grand Secretary was ordered to issue a circular to all Chapters and lodges warning them against "Masonic pirates," who were communicating the degrees without authority.

In 1898 it was "*Resolved,* That in future this Grand Chapter will not accept or attend any banquet given by the subordinate Chapter in the city where the annual convocation is held."

Notwithstanding this, the Grand Chapter attended and partook of "an elegant lunch" served by the local Chapter at its convocation in 1899.

The Galveston flood of September 8, while it took but three members of the Order, brought distress upon many others, and the need of assistance was promptly recognized by members of the Order generally. The Grand officers were prompt and efficient in meeting the emergency, issuing appeals both to the Chapters of Texas and to the various Grand Chapters,

which were responded to liberally, the total contributions from the Order being $9,400.

They have a committee on work which examines applicants in the secret work and grants them certificates of proficiency at each meeting of the Grand Chapter, the number sometimes reaching 350. Copies of the secret work are only given to this committee, to four Grand officers and the District Deputies. The Grand Matron grants dispensations for Chapters and is empowered by the constitution to administer the obligation. At various times the Mystic Tie has been rendered, and during the meetings the local Chapters have given King Solomon's Secret and Female Masonry for the entertainment of the delegates.

The Texas Past Grand O. E. S. Association was organized in 1908, which meets annually, and in 1910 a unique ceremony was given by the Grand Representatives, each of whom responded for the jurisdiction represented. Liberal contributions were made to the San Francisco sufferers and the St. Louis fair.

The Grand Secretary's salary is on a percentage basis, and was $1,292 in 1911, while the receipts, including balance, were $25,732; disbursements, $14,663; balance, $11,739.

UTAH.

Lynds Chapter No. 1, Salt Lake City, chartered June 6, 1892, was the first organized in this domain of Mormonism, and four other Chapters were started before the organization of the Grand Chapter at Salt Lake City, September 20, 1905, the fifth Chapter being constituted the same day. All Chapters were represented, there being fifty members present. The annual dues were fixed at 50 cents per capita, but raised in 1908 to 75 cents. Each Chapter was given three votes, to be cast by the three principal officers, and two additional collective votes, to be cast by the Past Matrons and Past Patrons. The Chapter of Sorrow was rendered in 1906 and 1909, the Vocal Star in 1909 and the Atwood Memorial in 1911.

The Grand Secretary's salary is $200, and the receipts, including balance, in 1911 were $1,346; disbursements, $710; balance, $636.

VERMONT.

The first Chapter was Mt. Anthony No. 1, Bennington, organized December 21, 1869. The call for the convention to organize the Grand Chapter was issued by Electa Chapter No. 6, Brandon, and the convention was held at Brandon, November 12, 1873, five of the six Chapters in the State being represented, one by a proxy not a member of the Chapter represented. The constitution of the Grand Chapter of New York was adopted with necessary changes.



In 1875 a committee was appointed "to prepare a uniform work and lectures to be used in this State," which reported in 1876, "recommending that used in the State of New York" (Adoptive Rite), and the recommendation was concurred in, and one hundred copies ordered to be procured, but in 1877 the Grand Patron reported that the committee, on going to New York, "came back with a copy of a new ritual (Macoy's Ritual), published by authority of the Grand Chapter of New York," and the same was adopted.

In 1879 it was *"Resolved,* That a committee of three be appointed to take into consideration the propriety of revising our ritual, and to recommend such work, as in their judgment, is best calculated to promote the good of the Order."

This committee reported in 1880 that "Both the Macoy ritual and that of the General Grand Chapter possess merits, and we deem the matter of too much importance to decide upon a recommendation." And it was *"Resolved,* That the matter be postponed until the next convocation, and that subordinate Chapters instruct their representatives as to their wishes."

In 1881 a motion to adopt the General Grand Chapter ritual was not concurred in. In 1888, it being found that the Queen of the South ritual was contained in the only Macoy rituals that could be obtained, the use of any ritual or degree not for-

mally adopted by this Grand Chapter was interdicted, and "The Grand Secretary was instructed to request Brother Macoy, the publisher of our ritual, not to sell rituals in this Grand Jurisdiction unless the requisition has the impression seal of this Grand Chapter or one of its subordinates."

In 1891 the Grand Patron said: "I feel that the time has come for this grand body to have a ritual of its own, and I would therefore recommend that a committee be appointed to prepare and present a ritual for use in this Jurisdiction."

But the matter was "dropped until the financial condition of the Grand Chapter will warrant further action." In 1892 the Grand Secretary called attention to the fact that the only (Macoy) rituals obtainable contained the Amaranth degree, and were "publicly sold in book stores as the original and only Eastern Star manual," and a committee was appointed "With full power to make an arrangement for the printing of a ritual for this Jurisdiction, separate and distinct from the spurious Orders or degrees, and if unable to make such arrangement, that they have authority to prepare and print a ritual for the use of this Jurisdiction."

In 1893 this committee's report was adopted as follows: "We recommend that if suitable and satisfactory arrangements can be made with the General Grand Chapter, that purchases of rituals for all new Chapters be made from the General Grand Chapter; that permission be granted to any Chapter to substitute the General Grand Chapter ritual for the Macoy, and that until some definite action as to the adoption of a ritual by this Grand Chapter other than the one heretofore adopted, any of the Chapters within this Jurisdiction may use either the Macoy or General Grand Chapter ritual as they may determine, or may use the ritual of the General Grand Chapter, except as to the history of the five degrees, and, as to that, may, if they desire, substitute our present ritual."

The permissive use of either ritual continued until 1902, when the General Grand Chapter ritual was adopted and the Grand Chapter became an integral part of the general body. The State is divided into nine districts, with Deputies in each.

Star officers were first appointed in the Grand Chapter in 1891, and in 1895 it was "made compulsory on the Deputies

in the several districts to appoint a district convention to be held with some Chapter in the district once a year."

In 1900 the Mystic Tie was given before the Grand Chapter by Coral Chapter, concerning which the Grand Chapter proceedings say: "The Mystic Tie is drawn upon lines Masonic, and in this characteristic is quite different from the other addenda common to the Order. The literary and symbolic values of the exercise are exceptionally perfect, as one might suppose who was acquainted with the author, but it appeals more to the Masonic sense than to Eastern Star sentiment, and therefore has not been as well received in Vermont as was the Pilgrims. It is, however, a very difficult degree to present, and on this occasion was given in a most creditable manner."

In 1907 the Grand Lodge of Masons passed an order allowing Chapters to meet in Masonic lodge rooms, provided the lodge concerned assented thereto, and in 1909 the Grand Chapter ruled that "no member can lawfully have anything to do with either" the White Shrine or the Amaranth. The Pilgrims was exemplified in 1906 and the Mystic Tie in 1905.

This Grand Chapter is peculiar in that the Grand Patron and Grand Matron are co-ordinate in power in many things, including presiding in the Grand Chapter, and should they fail to agree on any co-ordinate points, the matter must be submitted to the Grand Chapter for decision.

The salary of the Grand Secretary is $500, and in 1911 the receipts, including balance, were $7,839; disbursements, $1,713; balance, $6,026.

VIRGINIA.

Brother Macoy issued a charter for a Chapter at Portsmouth in January, 1872. The first chartered by the General Grand Chapter was Alpha No. 1, at Woodstock, March 13, 1896, which became dormant in 1899, the oldest surviving Chapter being Alpha No. 2, at Petersburg, chartered March 30, 1896. The General Grand Chapter organized fourteen Chapters, only nine of which survived, six of which were represented at the organization of the Grand Chapter at Richmond, June 22, 1904. Past Matrons and Past Patrons were made members and the dues fixed at 25 cents per capita, but

were raised, in 1906, to 50 cents. A column in the cavern at Luray was formally named Madeline B. Conkling by the Grand Matron in 1908, and in 1909 a traveling representative was authorized to visit points where no Chapters were located, in the interest of extending the work and influence of the Order.

The Grand Secretary's salary is $75, and the receipts, including balance, in 1910 were $1,153; disbursements, $562; balance, $591.

WASHINGTON.

Brother Macoy chartered a Chapter at Vancouver in December, 1869, but the first Chapter under the authority of the General Grand Chapter was organized at Goldendale as Evergreen No. 1, November 12, 1881. The call for the convention to organize the Grand Chapter was issued by Fern Chapter No. 7, Tacoma, and the convention met at Port Townsend, June 11, 1888, with all the eight Chapters represented, of which six still survive. The constitution and laws of the Grand Chapter of Iowa were adopted, with necessary changes. It made Past Patrons and Past Matrons members of the Grand Chapter, and the Grand Patron its executive head, but the Grand Matron was given the executive powers in 1890.

The Grand Chapter, by invitation of the Grand Lodge, attended the ceremonies of laying the cornerstone of the Masonic Hall at Ellensburg, June 10, 1890. In 1897 the Grand Chapter provided for a permanent committee of three, "who shall exhibit and explain the signs at this and each succeeding communication of this Grand Chapter, and that the signs as exhibited by said committee shall be the adopted signs in this Jurisdiction."

In 1898 the Grand Matron reported having granted a dispensation to a Chapter to confer the degrees outside the Chapter room, and at Steptoe Butte, and to remove the charter for that purpose, but the Grand Chapter decided that the Grand Matron had no authority to grant a dispensation to a Chapter to hold a meeting outside the town or city specified in its charter, or to authorize a Chapter to hold its meeting within the territorial jurisdiction of another Chapter. The Grand Chapter also declared: "We do not see the necessity for mak-

ing any change in the ritual. We believe the ritual should remain forever unchanged. . . . The secret work of the Order should never be printed by the General Grand Chapter except in cipher."

Concerning the exemplification of the work before the Grand Chapter in 1899, by Electa Chapter No. 20, of Spokane, the record says: "Truly this is a wonderful country of magnificent distances easily overcome, when a full corps of officers was willing to travel over four hundred miles to exemplify the work before the Grand Chapter. The same Chapter repeated the journey in 1907.

In 1899 the Grand Chapter also declared: "The Grand Chapter of Washington has never authorized any one to represent it in the General Grand Chapter, and under its constitution could not consistently do so, and any person from this State who is admitted to a seat in the General Grand Chapter must act in his or her individual capacity, and not as a representative of this Grand Chapter." And in 1900 the independence of the Grand Chapter was set forth in a declaration which was laid over one year, when the connection with the General Grand Chapter was severed.

The Grand Chapter abolished the Grand Representative system. It would be difficult for any one to demonstrate that the Order has been in any way benefited by it, and the Grand Chapter of Washington did not materially suffer by doing away with it during the years of its independence. The changes made in the ritual by the General Grand Chapter were not recognized until action had been taken on them by the Grand Chapter. In 1906, by a unanimous vote, its connection with the general body was resumed, and now there is no more loyal Jurisdiction in that body. However, criticising the adoption of the new constitution at Milwaukee, the Grand Chapter in 1909 adopted a report which said: "The new constitution of the General Grand Chapter is the creature of craft, and a cunning design to usurp in the hands of one person autocratic power; with the passing of this influence the scheme will die out, for it is not likely that any one in this generation will ever attempt the like again," and reaffirmed that the authority

of the general body was confined to the landmarks and ritualistic work.

In the State of Washington a Master Mason can not be suspended from all the rights and privileges of Masonry for non-payment of dues, but is suspended from lodge privileges only. But if the sentence for non-payment of dues under the laws of a Grand Lodge in another State is suspension from all the rights and privileges of Masonry, one so suspended is not in good standing in that State, nor in the State of Washington, and hence is not an eligible petitioner for the degrees of the Order, and during the years of its separation from the General Grand Chapter Masons dropped from the roll and dimitted Masons as well, and their female relatives were held eligible to the degrees, but since that time their practice has conformed to the usages of the Order, but in 1911 a memorial was addressed to the General Grand Chapter asking that the law be changed so that dimission from a lodge shall not affect the standing of one otherwise eligible.

In 1907 the dues were raised to 45 cents per capita, 10 cents of which goes to the Home fund. On different occasions the various addenda have been exemplified before the Grand Chapter, and the Memorial Service frequently rendered.

The salary of the Grand Secretary is $1,000, and the receipts, including balance, in 1911 were $12,171; disbursements, $3,630; balance, $8,534.

WEST VIRGINIA.

Miriam No. 1, Wheeling, was chartered April 20, 1892, and nine other Chapters were chartered by the General Grand Chapter, eight of which survived until the organization of the Grand Chapter, at Wheeling, June 28, 1904, five of them being represented. The Grand Matron was made the presiding officer and all Past Matrons and Past Patrons were made members. The dues were fixed at 25 cents per capita, but were raised to 35 cents in 1906. Since 1905 any one who organized a Chapter has been paid a commission of $7.50. In 1909 the State was divided into five districts and a Grand Lecturer was added to the list of officers in 1911. Both the Memorial Service and the Floral Work have been exemplified before the Grand Chapter.

The salary of the Grand Secretary is $100, and in 1911 the receipts, including balance, were $3,670; disbursements, $1,414; balance, $2,250.

WISCONSIN.

The following is from the annual address of J. P. C. Cottrill, Grand Master of Masons in Wisconsin, to the Grand Lodge in 1875, the recommendations of which were unanimously adopted by that body:

"In July, 1874, the Masters of several of the subordinates applied to me by letter for advice and directions, stating that they had received printed circulars addressed to their lodges from a person, whose name I omit here, as he has since died, notifying them that he would visit their lodges on certain days designated, in order to organize what he termed Chapters of the Eastern Star. I gave the matter immediate attention and thorough investigation. I found that an organization under a somewhat different name had existed and had been tolerated by the Grand Orient of France during the last century, but that it had decayed and died there. In somewhat different shape it appeared to have been revived in this country, and the effort was to import it into this Jurisdiction, in order that its projector might put money in his purse. A personal interview with him brought from him the open—and, as it seemed to me, the dishonest—avowal that his object in disseminating it was to enable him the better and more conveniently to sell books, etc., that he was engaged in retailing. He stated that he cared nothing for it, but that meeting the brethren assembled together in one place and at their lodge rooms to hear him lecture and receive this new Order, he was enabled thereby to sell his wares more conveniently, and that he was thus saved the time and trouble of calling on each one separately. In short his object at the bottom was to sell his goods, to spend his evenings pleasantly at the profit to himself of $30 for each charter granted, which charter signed in blank he carried with him; and this he proposed to do in the name of and as an attachment or appendage of Freemasonry. I at once stated to him that his project could have from me only disapproval and discountenance; that I believe the sentiment of the Grand Lodge was against any such concern, and that

our constitution and standing regulations positively prohibited it. He assured me that he would abandon the business in this Jurisdiction, but, feeling no especial confidence in any promises made by any man so unworthy as I was satisfied he was, I caused a circular to be issued to all subordinates calling their attention to the fact that by the constitution the conferring of honorary or side degrees in any lodge is entirely forbidden."

The above shows from contemporary records the manner and purpose of propagating the Order under the auspices of the Supreme Grand Chapter, by at least some of its Deputies. At the time of this action the writer took occasion in his communications to the Masonic press to endorse the action of the Grand Master of Wisconsin, as he then believed and still believes that such a mode of extending the Order was more hurtful than helpful. This action of the Grand Lodge effectually barred the Order from the State until it had conquered many of the ill effects of the professional charter peddler, so that when, in 1890, the Grand Lodge adopted the report of its committee, which follows, the Order had virgin soil in which to be planted, and the history of the Grand Chapter fully demonstrates that the Order owes a debt of gratitude to Brother Cottrill.

"Your committee, to whom was referred such of the Grand Master's address as related to the Order of the Eastern Star, begs leave to report: Your committee recommends that in all cases when the Grand Master shall deem it expedient to grant dispensations to enable the Order of the Eastern Star to hold its Chapter in a Masonic lodge room, that such dispensation be granted without charge."

And without exception, when a Chapter has asked the privilege of meeting in a Masonic lodge room, the dispensation has been granted.

The first Chapter chartered was Honor No. 1, Sturgeon Bay, July 10, 1890, and nine others were organized in the next seven months. The call for the convention to meet in Milwaukee February 19, 1891, was issued by the three principal officers of Milwaukee Chapter No. 2. The ten Chapters then organized had a membership of 605, and eight of them were represented in the convention by twenty-two delegates. The

constitution adopted made Past Matrons and Past Patrons members of the Grand Chapter, and the Grand Matron its executive head, and fixed the per capita dues at 25 cents per annum.

In the first year the number of Chapters increased to twenty-nine. In 1892, June 24 was designated as Eastern Star recreation day. In 1894 the State was divided into districts, and district Chapters held in each. The Floral Work was first rendered before the Grand Chapter in 1895. In 1897 the constitution was changed so that no Past Matron nor Past Patron, except those already members, acquired membership in the Grand Chapter by reason of their past honors.

An incident of more than ordinary interest was the presentation to the Grand Chapter of a beautiful silk national flag by some of the Past Grand Matrons and Past Grand Patrons at the meeting in 1898. In response to an appeal issued by the Grand Matron in 1898, the Chapters contributed $234.60 to provide a home for an aged widow of a Master Mason, and when she died in 1899 the balance of her funeral expenses was paid by the Grand Chapter, and for several years the Grand Chapter has annually appropriated $50 for the relief of a sister.

In 1899 the Vocal Star was rendered before the Grand Chapter in a most impressive manner by Bloomington Chapter. A special per capita assessment of 5 cents was levied in 1900, and the dues were subsequently raised to 30 cents. In 1899 the town of New Richmond being almost entirely destroyed by a tornado, the Grand Matron issued an appeal for the relief of members of the Order suffering therefrom, to which the Chapters responded to the amount of $1,192.76 in cash, besides other contributions.

In 1904 the State was divided into ten districts, but these were abolished and a salaried Grand Lecturer substituted in 1908. One hundred dollars was contributed toward the St. Louis fair, and the General Grand Chapter was most delightfully entertained in 1907 at a cost to the Grand Chapter of $1,431. In 1909 it was determined to continue the taking up of a password at the opening of Chapters. Among the addendas rendered before the Grand Chapter have been the Floral

Work, the Pilgrims and the Star Crowned Cross. This is the only Grand Chapter of any age that has had but one Grand Secretary and one Grand Treasurer from its start.

The Grand Secretary's salary is $600, and the receipts in 1911, including balance, were $9,059; disbursements, $5,980; balance, $3,079.

WYOMING.

The Grand Chapter of New York chartered Alpha Chapter No. 1, at Laramie, December 24, 1879, but it surrendered its charter and took one from the General Grand Chapter August 5, 1880. The convention to organize the Grand Chapter was called by the Most Worthy Grand Patron, and met in Casper September 14, 1898, six of the eight Chapters being represented. The constitution adopted made the Grand Matron the executive head and fixed the per capita dues at 25 cents per annum, which were increased to 50 cents in 1906, and made the then Past Matrons and Past Patrons permanent members of the Grand Chapter. A public installation of the Grand officers was held in connection with the installation of the officers of the Masonic Grand Lodge, and every year since a joint banquet and ball has been tendered the two bodies by the local lodge and Chapter. Liberal contributions were made toward the St. Louis fair and the sufferers from the San Francisco fire. The Floral Work was rendered in 1909, and an edict was issued declaring "All Orders, or so-called Orders, which base their membership, in whole or in part, upon membership in the Order of the Eastern Star, which have or may hereafter invade the jurisdiction of this Grand Chapter, are hereby declared to be clandestine, and all Eastern Star members holding membership in said Order, or so-called Order of "The True Kindred of Masonry," are hereby required to cease membership therein within sixty days from the date hereof, or be subject to expulsion for conduct unbecoming a member of this Order, in refusing or failing to obey the above mandate of this Grand body."

Some of the zeal required by members of this Grand Chapter in attending its meetings may be gathered from the following note of the Grand Secretary in 1903:

"The Grand Chapter held this annual session in the extreme northeastern part of the State. Some of the members present traveled the entire length of the State, several hundred miles in Nebraska and across a corner of South Dakota, in order to reach Newcastle. The railroad fare alone exceeded fifty dollars, and one could have reached New York City in less time."

Grand Secretary's salary, $250. Receipts in 1910, including balance, $2,753; disbursements, $658; balance, $2,095.

CHAPTERS UNDER THE GENERAL GRAND CHAPTER.

This body exercises jurisdiction over all territory not included in the Jurisdictions of the forty-eight Grand Chapters in this country and the Grand Chapter of Scotland. That leaves the lone State of Delaware, the two territories of Alaska and Hawaii, continental possessions of the United States and the balance of the world, except those portions of the British Empire not in America.

Alaska—There are three Chapters, the oldest being Alaska No. 1, at Nome, chartered August 1, 1907, followed by Nugget No. 2, at Douglas, in 1909, and Aurora No. 3, Ketchikan, in 1911. Total membership, 172.

Canal Zone—Orchid No. 1 was organized at Gorgona October 25, 1911. As has been the case in many localities, much opposition was offered by some Masons to the establishment of this Chapter, but many of the opponents have been won over, and there are prospects for the Order flourishing and doing much good. Membership, 51.

Hawaii—The first Chapter was Hawaii, at Hilo, chartered March 15, 1899. Since then three Chapters have been organized in Honolulu, and are progressing harmoniously.

Philippine Islands—Mayon No. 1, at Manila, was chartered January 11, 1905, and has a membership of 91.

Mexico—The Order is represented by only one Chapter, Cananea, at Cananea Sonora, chartered May 3, 1906.

Canada—When, less than fifty years ago, the Order began its march onward, its progress was slow, but after the birth of the General Grand Chapter, as State after State wheeled into line, the march became more swift and stirring.

Its tread echoed along our mountains and vales from the Atlantic to the Pacific, from the great lakes to the gulf, and soon from far-away isles of the sea, from Alaska to the Canal Zone was heard the same ringing tread of steadily marching feet. But the grand procession marches now not only to the strains of the star-spangled banner. From Bonnie Scotland comes the note of the bagpipes, and as we listen with pleasure to that, suddenly, from the northland, echoes the inspiring music of "God Save the King." Our "Lady of the Snows" has bowed her stately shoulders to the five-colored robe, and those who have tasted her courteous hospitality and know the warm heart beneath the calm exterior welcome her as a most powerful factor in the promotion of fraternal love, relief and truth. It is true that some of her sons are still in a Rip Van Winkle sleep, but others and her fair daughters feel for her such intense pride, and are so determined that she shall not lag behind in any great movement for the world's betterment, that those sleepers will soon be awakened to the full consciousness that their mothers, wives and daughters are worthy of their regard. When that day arrives the Order in the States and elsewhere must look well to its laurels if it expects to rival what will be accomplished by harmonious, united efforts in the great Dominion of Canada.

Alberta—The first Chapter chartered was Mountain View, at Olds, April 26, 1906. Three other Chapters were organized in 1908, one in 1909, and six in 1911, the total membership being 560.

British Columbia—Alpha, at Rossland, was chartered in 1899, but its charter was arrested in 1906, but subsequently restored. One Chapter was organized in 1908, two in 1909, one in 1910, and four in 1911, membership in the eight Chapters being 572.

Manitoba—Queen Winnipeg, at Winnipeg, chartered August 12, 1909, is the only Chapter in this Province, and has a membership of 61.

New Brunswick—Victoria, at Woodstock, was chartered April 28, 1909, and two others were organized in 1911, the membership in the three being 140.

Ontario—Victoria, Windsor, was chartered August 20,

1908, two others in 1909, and two in 1910, the membership being 440.

Quebec—King Edward, Coaticook, was chartered October 30, 1908; Maple Leaf No. 2, at Frelighsburg, in 1909, and Unity No. 3, Cookshire, in 1911, the membership being 168.

Saskatchewan—Mizpah, Moose Jaw, was chartered August 12, 1909, and has a membership of 64.

Yukon—Yukon, Dawson, was chartered November 15, 1906, and has a membership of 59.

Totals for Canada: Thirty-three Chapters and 2,064 members.

SCOTLAND.

Brother Macoy chartered Victoria Chapter No. 1, Glasgow, September 30, 1874, and subsequently three others were organized, but only Victoria Chapter maintained a continued existence. The General Grand Chapter chartered Dundee No. 1, at Dundee, May 28, 1901. The officers of Victoria Chapter, which used the Macoy ritual, made strenuous efforts to revive the dormant Chapters Macoy had chartered, and succeeded with two of them, and on January 24, 1903, the representatives of these Chapters organized the "Grand Chapter of the Order of the Eastern Star of Scotland," and the same asked recognition from the Grand Chapters in this country, and, not being conversant with the fact that only three Chapters were instrumental in its organization, and that the General Grand Chapter claimed jurisdiction over Scotland and deemed the organization irregular, some of them granted the request.

John Crombie, at one time an active Mason and Grand Warden of the Grand Lodge, published a blue lodge ritual, which he was ordered to recall, and not doing so, he was suspended from the fraternity. Subsequently he issued rituals of other rites, including the Eastern Star (Crombie's Ritual), and under the title of the Supreme Council of Rites he chartered Chapters, first at Aberdeen and subsequently at other points, but it is believed that none survived except at Aberdeen and Dundee.

The General Grand Chapter chartered three other Chapters in 1903 and 1904, and to bring about a peaceful solution

of the complicated situation the General Grand Chapter, by its principal officers, assembled representatives of all the Chapters and organized the Grand Chapter of Scotland on August 20, 1904, and entered into a concordant therewith by which it is to use the ritual as established by the General Grand Chapter, and has jurisdiction over the British Empire, excepting such portions as are on the continent of America, with the privilege of organizing a Supreme or General Grand Chapter as soon as a sufficient number of Grand Chapters are organized in the different divisions shall make it expedient to do so.

The Grand Chapter is maintained not by a level per capita tax, but graded according to the rank of its members. For the Grand Matron and Grand Patron dues are £1 1s; each Associate Grand Matron and Associate Grand Patron, 10s; for members of the Grand Chapter 2s each, etc. Three black balls are necessary to reject a petitioner. In 1910 petition blanks for the degrees were ordered to have the following appended: "The Order of the Eastern Star is purely a Christian Order, and this matter should be pointed out to all applicants for admission." A society called "Lady Freemasons" was declared a clandestine body in 1908.

Grand Secretary's salary, $105. Receipts, 1910, including balance, $1,585; disbursements, $1,000; balance, $585. The Chapter made no reports to the Grand Chapter, so that the number of members is unknown.



EASTERN STAR HOME, WICHITA, KANSAS

CHAPTER II.

HOME AND CHARITY WORK.

THE slogan of the Order has been, almost from its inception, a "Home," either for its own members alone, or in connection with the Masonic fraternity. As soon as the Order had reached an independent footing, and had proved that it had come to stay, it looked about for larger fields of usefulness. The same inspiration which prompts man to heroism or quiet service also animates the bosom of his female relatives, although most of woman's deeds of heroism and self-denial are such as the great world knows nothing of. More inured to suffering than her brother, going down again and again into the valley of torture and pain, she sees more acutely than he the woes of suffering humanity, and with a greater caution looks into a possible future for dependent loved ones. By observation and experience she knows what it is to be widowed and homeless when the strong arm upon which she might confidently lean is no longer hers. Therefore, she has gladly aided in furnishing and supporting Masonic homes and urged the fraternity to build such where there are none. Her ingenious and clever methods of raising funds, her earnest appeals for aid and the sympathetic view which she is able to present, have been the means of changing the whole attitude of the fraternity in some places in this regard. What it owes to the Eastern Star in this particular will never be known until that great day when the books shall be opened, but the following record, which only presents a partial statement of the financial side of the case, not reckoning the many contributions of money which have been made through other channels than the Grand Chapters, and the many material contributions, will give some hint of the accomplishments. No account is taken of the thousands of dollars given for relief in special cases, such as the Galveston flood, the San Francisco fire, etc., yet the aggregate exceeds $550,000!

Alabama—There is a Masonic Home toward the support of which there has been contributed by the Order the sum of $5,340.

Arkansas—A Masonic and Eastern Star Home, costing about seventy thousand dollars, is maintained. Two of the seven trustees represent the Order, and its members are admitted on the same conditions as Masons. Twenty-five cents of the annual per capita is appropriated to its support, and the contributions thus far made by the Order exceed $9,300. The Home, which has a capacity of 150, is paid for, and the cost of maintenance is estimated at $12,000, toward which the Eastern Star is expected to contribute $2,000.

California—Although there are two Masonic Homes in the State, yet, owing to the far-famed virtue of its climate, which causes many of limited means and feeble health to resort thither, the demand is not fully supplied, and the Order is raising a fund for an Eastern Star Home, the contributions therefor, as indicated in the proceedings, amounting to $6,388.

Colorado—The Order has contributed some $2,160 toward the maintenance of the Masonic Home.

Connecticut—The Order has for many years rendered substantial assistance toward the support of the Masonic Home at Wallingford, not only in money, but in many contributions "in kind," which were far more valuable. The cash amounts to $5,500. The Grand Chapter has started an Eastern Star Home fund, now amounting to $3,000.

District of Columbia—The Order has acquired a plot of ten acres with valuable improvements, and has furnished comfortable accommodations for its dependents, the total valuation being $32,000. In 1911 it contributed $6,200 toward its support.

Florida is as yet without any home, but the Grand Lodge and Grand Chapter are accumulating funds for that purpose, the latter body having $1,026 toward that object.

Georgia has a Masonic Home, managed by a board of ten trustees, two of whom are chosen by the Eastern Star, and the contributions from the Order have aggregated $1,600.

Illinois—The Masons established a Home in 1885, and in 1886 granted representation to the Eastern Star on the direc-

torate, and in 1895, the request that widows and orphans of the Order be admitted on the same terms as those of Masons being refused, it was determined that the Order maintain an Eastern Star and Masonic Home, and a site of twenty-eight acres was purchased near Macon, and the brick house of eleven rooms has been twice added to, so that it now has seventy-two rooms, and the plant represents $54,000. There were at the last report thirty-two inmates, all of whom are adults, and all but one are females. Current expenses and ordinary repairs were estimated at $10,555, equalling $330 per capita per annum. The total amount raised has been $123,000.

Indiana—In 1892 the Grand Chapter resolved that the time had arrived for definite action toward securing a home, but owing to the death of the chairman of the committee on the subject the matter was neglected, but in 1902 the subject was revived, and a fund begun, which now aggregates $10,000, and in 1911 a per capita tax of 10 cents was levied for the fund. Entirely by the efforts of the Order, the Grand Lodge was moved to action, and in 1910 levied a per capita of 25 cents, and is also raising money by voluntary offerings, so that the dream of the faithful women workers will soon be realized. An Eastern Star Home Association was organized in 1909, but it will probably be merged with the Masonic organization.

Iowa—The movement for a Home began in 1902 and was so successful that a beautiful Home was acquired in 1904, controlled exclusively by the Order, toward which Masons have contributed liberally. The property is valued at $219,000, the contributions in cash exceeding $42,000, besides many gifts of material.

Kansas—The movement for a Masonic Home was begun by the Grand Chapter in 1885, when a committee was appointed to confer with the Grand Lodge, but little advance was made until 1891, when the Grand Lodge unanimously voted to yield to the solicitations of the Eastern Star and resolved "to co-operate with similar committees from the other regular and recognized Masonic bodies, and the Order of the Eastern Star, to furnish plans for arranging and carrying into effect the action of the Grand Lodge." At its organiza-

tion, and continuously since, a sister was made a member of the board of directors, the first time that a woman has served in such a capacity. The regulations were made to provide for the admission of the children of members of the Order.

In 1895, the Grand Lodge having decided to abandon the project on account of the prevailing hard times, the Grand Chapter asked the Grand Lodge to reconsider its action and to take steps toward founding a Home, pledging the hearty assistance of the Order. To this request the Grand Lodge acceded, and in 1896 an annual per capita tax of 10 cents was made by the Grand Chapter for the object; a standing committee on the Home was provided for; June 24 was made Masonic Home day, which each subordinate Chapter was requested to devote to raising money for the Home. The contributions of the Order toward the Home have aggregated more than forty-three thousand dollars, in addition to special contributions for particular objects. Emma W. Port, Past Grand Matron, contributed $1,000 as the foundation of an endowment, to which the Grand Chapter added $500 in 1900.

In 1896 the board of directors adopted the following:

"We appreciate and gratefully acknowledge the encouragement, aid and support, moral as well as material, given by the Order of the Eastern Star, and record our conviction that an Order so distinguished and noted for its efforts in behalf of distressed, destitute and helpless humanity is entitled to the active support as well as the commendation of all good Masons."

The Home was dedicated by the Grand Lodge September 10, 1896, and in his address on the occasion the Grand Master said:

"We do not forget the powerful aid and influence of the Eastern Star and its Chapters. Without their aid, and the support of the women of Masonry, we could boast neither of past success nor future hope."

Rinda E. Chesney, Past Grand Matron, was the first matron of the Home, while the present one is Mary C. Snedden, Past Most Worthy Grand Matron.

We are pleased to present herewith an illustration of the home, and to quote the following description of it:

"It was erected for Hon. R. E. Lawrence in 1888, when Wichita was in the zenith of her glory and money was no object, and cost $97,000.

"It is built of stone, three stories high, with basement under the entire building; double walls and slate roof render it fireproof. The building is 90 by 90 feet. The reception room is 20 by 25, finished in oak, with massive French plate mirrors and parquet floor. Opening from this room, with folding doors, are the library, parlors, sitting room and matron's room.

"It is one of the many places in this land that cost a fortune and sold for a song. The Masons bought the place for only $21,000. Since buying it they have built an addition connecting the stable (which was as fine as the house) with the house. The addition contains the dining room and kitchen, the original dining room being used as the matron's room and the original kitchen as the children's play room. The stable has been fitted up for the old men, the former carriage room, with its beautiful mantel and grate, being their reading room. The Masons bought the Home and the Eastern Star furnished it."

Kentucky—The Masonic Home of Kentucky was the pioneer in this country, and since 1903 the Eastern Star has contributed liberally toward its support, but it has inaugurated a movement for an Eastern Star Home, for which it is raising an endowment fund. The contributions aggregate $3,600.

Louisiana—In 1908 the Grand Chapter adopted resolutions looking to the accumulation of a fund to furnish a Masonic Home, should one be erected, failing which, it should be for building an Eastern Star Home, and $1,834 has been contributed thereto.

Maine—No action has been taken toward establishing a Home, but the Grand Chapter has started a charity fund, which amounts to $370.

Massachusetts—The Grand Chapter began the accumulation of a fund for a Home in 1902, and has raised $12,655 for that object.

Michigan—The Masons established a Masonic Home, and, in 1890, in response to an appeal of the Grand Matron, many

of the Chapters assisted in promoting a State Masonic fair for its benefit, which netted $7,000, and from that time forward the Chapters have been active promoters of the work, contributing over eleven thousand dollars, and the Grand Chapter is represented by three members on the board of control. A sad calamity befell the enterprise in the destruction of the Home by fire, but, nothing daunted, the work goes on. A per capita of 10 cents is levied annually for it.

Minnesota—A committee was appointed in 1891 to confer with the Grand Lodge in relation to the establishment of a Masonic Home, and the Grand Lodge declared its sympathy with the object, but nothing further was done in the matter until 1900. In 1901 the matter of co-operating in the erection of a Masonic Home, toward which the Grand Lodge had accumulated some thirty thousand dollars, was decided upon, and a 10-cent per capita tax was levied, and a committee appointed to raise and manage funds for that object, and the Grand Chapter has accumulated $12,435 toward building a Home, and a Masonic Home Association has been incorporated, with Mary C. Taylor, Grand Secretary, as one of the directors, and a Home is to be built when $100,000 has been raised, $50,000 of which is to be for endowment, the per capita now being 8 cents per annum.

Mississippi—The Order is represented by three members of the board of trustees of the Masonic Home, and has contributed $1,682 towards its support, which speaks well for this young and small Grand Chapter. It has decided to build a memorial chapel at the Home.

Missouri—In 1878 a committee was appointed to mature plans for the gradual accumulation of funds for the purpose of establishing a widow's and orphan's asylum. The matter was in abeyance until 1888, when the Masons having started a movement to establish a Home, the Chapters began contributing sums annually, varying from $17.50 to $390, aggregating in eight years some two thousand dollars. In 1894 it was proposed to build at the Home an Eastern Star chapel, and the same was completed in 1897 at a cost of $3,533, and the chapel was dedicated by the Grand Master, October 21, 1897, in the presence of the Grand Chapter, the members of it taking



EASTERN STAR HOME, MACON, ILLINOIS

prominent parts in the program. In the eastern end of the chapel is a large Eastern Star window donated by the children of the Home. Besides, they contributed $339.95, the money being earned by their voices. On the right of this window is a picture of Christ blessing little children, donated by Ascalon Commandery, Knights Templar; on the left, one of the Repose in Egypt, from Molah Temple, Mystic Shrine. Other windows show Martha, Ruth, Esther, the Ascension, the Guardian Angel, the open Bible and the Burning Bush. The members in Missouri are justly proud of their chapel and have held their annual meeting in it.

In 1900 the following was adopted:

"The Grand Chapter does hereby agree to give $3,000 toward building the old people's building. It further agrees to contribute annually an amount equal to 15 cents per member toward the maintenance of the Masonic Home, provided that the board of directors of the Home, or whoever has the authority, will admit the members and children of such members of the Order who are not now entitled to equal privileges of the Home with those of the Masonic fraternity of Missouri. Provided, further, that the board of directors of the Masonic Home of Missouri will so amend their laws as to admit two lady directors from the Grand Chapter, Order of the Eastern Star of Missouri. . . . When the charity fund shall be deemed sufficient, and the necessity arises, the fund, or such portion of it as may be necessary, shall be used to organize and maintain an old ladies' home."

Each subordinate Chapter was requested to raise funds for the object. At this juncture Sister N. M. Botkin, of Joplin, said she would start the fund with a nest-egg of $25, and in less than an hour contributions were made by Chapters and individuals aggregating $1,465.54, and a committee was appointed to confer with the directors of the Home in regard to the matter, and the request was acceded to. It has been the practice of the Grand Chapter to appropriate annually fifty or seventy-five dollars for Christmas presents for the aged members of the home.

The property of the Home is valued at $190,000 and there is an endowment fund of $121,000. The Eastern Star has

contributed $35,000. There are 154 inmates, and the cost is $212 per capita per annum.

Montana—Miriam Chapter No. 1, of Helena, took the initiative so far as the Order is concerned, in 1898, toward the establishment of a Masonic Home, issuing an appeal to the several Chapters, which resulted in the raising of $325.05, and the amount raised by the Order is $6,300, which was largely expended in furnishing the Home, the cornerstone of which was laid December 27, 1906.

Nebraska—The Grand Chapter passed a resolution in 1887 pledging co-operation with the Grand Lodge, but as the matter did not materialize, it was revived in 1898 and carried to completion, and a beautiful hospital has been erected by the Order, the contributions aggregating $7,643.

Nevada—In 1911 the first Monday in November was designated as Home day and $256 was reported in the treasury.

New Hampshire—The Grand Chapter has raised $930 for a Home fund.

New Jersey—There is no Masonic or Eastern Star Home, but the Grand Chapter has raised a charity fund of $1,489.

New York—In 1890 a committee of one from each Chapter was appointed "to give an entertainment in New York and Brooklyn to raise a nucleus for the purpose of providing a Home for the deserving members of the Order," and the Grand Matron reported that "she had directed the Grand Secretary to write to the Most Worshipful Grand Master, and offer the services of the Order to furnish one room in the Masonic Home at Utica, when completed, which might, perhaps, be set apart for the use of the deserving of the Order," and subsequently $200 was appropriated for the object. An Eastern Star Home Association was organized in 1892, and it has raised over $140,000, $84,859 being invested at interest, the balance going to the purchase and furnishing of nine acres of ground in 1907, and for maintenance. The property is located in the center of Waterville, and has a three-story frame house of twenty-one rooms, which was dedicated June 20, 1908. A per capita tax of 25 cents is levied annually for its support.

North Carolina—The Masonic and Eastern Star Home

was incorporated in 1908, in which the Grand Chapter is represented by three trustees, it pledging itself to raise two-fifths of the necessary funds. The contributions so far reported aggregate $2,000, and the Home, costing $25,000, is under way at Greensboro.

North Dakota—A fund is being accumulated against the time of need, which now amounts to $1,097.

Ohio—In 1890 a committee was appointed to devise ways and means to secure a Home for the indigent Masons and their children. In 1895 the Grand Matron was authorized to issue an appeal to Chapters for contributions for the Masonic Home at Springfield, but owing to the action of the Grand Master in relation to Chapters meeting in Masonic halls she did not do so. In 1897 the Grand Chapter appropriated $100 to the Home, which had been completed by the Masons at a cost of $17,500. A memorial hospital was erected by the Order at the Home in 1905 at a cost of $12,042, and liberal sums have been raised every year for the work, aggregating $21,427, beside many Christmas cheer donations, and in 1910 a committee was appointed to consider the expediency of establishing an Eastern Star Home.

Oklahoma—In 1892 a committee was appointed "to work up an interest for the orphans' fund," and in 1900 subordinate Chapters were requested to raise money for a Home. The Grand Lodge has acquired a section of land, formerly an Indian reservation, containing one hundred buildings, at a cost of $75,000, the Order's contributions being $8,700, beside gifts for Christmas cheer. In 1910 $1,000 was appropriated for a library for use of the Home people.

Oregon—In 1898 the Grand Matron made a strong plea for the establishment of a Masonic Home, and the Grand Chapter elected five trustees to promote the work and appropriated $300 to the object, and communicated its desire to the Grand Lodge, which declared itself ready by counsel and moral support to sustain it. The Chapters contributed $133 and the Grand Chapter appropriated $100 in 1899, but owing to the fact that the Grand Lodge considered the movement premature, the matter has not been vigorously pressed, but $2,279 has been accumulated.

Pennsylvania—In 1906 the Grand Chapter contributed $250 to furnish a room in the Masonic Home, and $3,000 has been accumulated toward an Eastern Star Home, most of which has been raised by a voluntary association of the members in western Pennsylvania.

South Carolina—In 1909 the Grand Chapter voted to cooperate with the Grand Lodge in the Home matter, and in 1910 to furnish a room in memory of Past Grand Matron Outz. The total for Home and charity fund is $1,171.

South Dakota—A fund for a Home was started in 1898, which now amounts to $5,789.

Tennessee—The Order contributed $4,500 toward the Masonic Home, located five miles from Nashville, and it is represented on the Home board.

Texas—The Order has contributed $5,094 for Christmas cheer and has a fund of $13,538 for a Home. It has also appointed a committee of five to look after the welfare of the graduates from the Home, and the subordinate Chapters annually contribute from $500 to $800 for Christmas cheer for the Home residents.

Utah—There is the nucleus for a Home fund of $100 and $384 in a charity fund.

Vermont—There is a small fund for a Home, and in 1911 a sister offered to donate a site for a Home, which was referred to a committee.

Virginia—The Chapters have contributed $1,000 toward the Masonic Home located in Richmond.

Washington—The Masonic Home is located on a twenty-acre plot near Puyallup and is managed by five directors, two representing the Eastern Star and three the Grand Lodge. The Grand Chapter levies a per capita of ten cents per annum and has contributed $15,651. In 1909 a special appropriation of $335 was made to furnish a room.

West Virginia—In 1911 twenty per cent of the balance in the treasury each year was appropriated to a Home fund and a room is to be furnished in memory of a deceased sister. Cash in hand, $295.

Wisconsin—In 1893 a committee was appointed to consider the advisability of establishing a Home, but no progress



EASTERN STAR HOME, WATERVILLE, NEW YORK

was made until 1900, since which time $9,322 has been raised. In 1902 it was resolved to erect a Home when sufficient funds were raised to establish and maintain same without levying a tax upon the Masons or Eastern Stars, but subsequently arrangements were made with the Scottish Rite Home for the care of dependants upon the Eastern Star, upon payment of the actual cost, not exceeding $3.50 per week.

Wyoming—In 1908 a per capita of ten cents was levied, and in 1910 $300 had been secured for the Home fund.

CHAPTER III.

JURISPRUDENCE, ETC.



N this chapter is given a survey of the actions of the different Grand Chapters upon various questions of both law and custom, which may have been in the form of decisions of the presiding officer, approved by the Grand Chapter, or by a law adopted by it. While there is a general trend toward uniformity, it will be noted that on some points there is a wide divergence. The General Grand Chapter has exerted a wide influence toward securing uniformity in this direction, as it has secured absolute uniformity in ritualistic work, so far as the same can be hoped for or is desirable. It is not possible, if indeed it were desirable, that the work should be rendered in absolutely the same manner in every Chapter. Some Chapters have greater means and ability than others, and will employ them toward the embellishing of the ritualistic work, and will find material profit in the use of robes, marches and addendas that other Chapters, of more limited opportunities, can not employ. In that branch of the Catholic Church in which the writer has the privilege to minister the motto of the undivided church has practical illustration: "In essentials, unity; in nonessentials, liberty; in all things, charity;" and the Order can find no better lines on which to regulate its rendition of ritualistic work. Whatever will add to the impressiveness of the work, without involving a departure from the forms laid down in the established ritual, should be hailed with pleasure by all who love the Order, but nothing should find acceptance that is a departure in a serious way from its wording and spirit. We do not believe that our ritual has attained that degree of perfection that it can not be improved, but frequent changes should be avoided, and should not find place until they have been seriously and maturely considered, as, indeed, they must be under the law of the General Grand Chapter governing the subject.

Concerning what may be considered harmless innovations, the Grand Chapter of the District of Columbia has declared: "This Grand Body will not proscribe the introduction of any reasonable addition to the degree work not contrary to the ritual and not specifically forbidden thereby."

While the decisions and actions of the General Grand Chapter, on subjects other than the ritual, are binding only on the subordinate Chapters under its immediate jurisdiction, they have had their influence upon most of the Grand Chapters, as *e. g.,* the adoption of a test oath by it in 1895 has been generally followed, although but two or three Grand Chapters used one before that time; the ruling that the brother on an investigating committee must report before a petition can be balloted upon, has been generally followed, as has also the acceptance of the raised right hand as a voting sign.

In the matter of eligibility to membership there should be general uniformity, as the ritual prescribes, and there have been few departures therefrom, although Kansas, Maryland and Ohio have ruled that under certain circumstances the relatives of a dimitted Mason are eligible, while in New York the relatives of a brother suspended for nonpayment of dues are admitted. The mother of an adopted son who is a Mason is usually deemed eligible, but Wisconsin and Wyoming rule them out, and Texas does so provided the mother's husband is a non-Mason. A foster-sister is also usually recognized, although California, Iowa and West Virginia do not do so. New Jersey does not admit half-sisters or adopted daughters, while Montana admits the daughter of a Mason, although she be the adopted daughter of a non-Mason. As to the matter of age there is uniformity, except that Montana admits wives and married sisters under eighteen, evidently believing that the marital tie adds wisdom as well as experience. In Ohio and Missouri a woman whose first husband was a Mason, divorced from a second husband who was not a Mason, is a Mason's widow, while in Massachusetts a woman whose husband obtained a "Western divorce" is still considered his wife, and is eligible if he is a Mason in good standing, and stepsisters are also eligible. As to the eligibility of a person unable to write, the expressed opinions are evenly balanced,

Michigan and Wisconsin answering yes, and Illinois and Missouri no.

The General Grand Chapter has very properly ruled that a Master Mason who is a member of a lawfully constituted lodge is eligible to the degrees, irrespective of race or color, the ballot being the only test in such cases, but California rules that a negro otherwise eligible can not be received.

Physical qualifications have troubled the Eastern Star as greatly as the Masonic Fraternity, and there are a variety of rulings in the matter. Most Grand Chapters disbar the blind, while Illinois, New Mexico and Texas admit them. The deaf are generally in the same category, but Minnesota rules that a Master Mason, no matter what his physical condition may be, is eligible, but disbars women with one arm, as do the General Grand Chapter, Indiana and Kentucky. Alabama, Louisiana and Oklahoma rule that one must be able to see and give the signs and hear and give the passes. Iowa says an artificial limb is as good as a natural one.

In most jurisdictions a member can affiliate with any Chapter that will receive him, irrespective of residence, but many Grand Chapters require that they shall be residents of the State in which the Chapter is located, as in Massachusetts, Missouri and North Dakota; others require that affiliation must be with the nearest Chapter, as Idaho, Michigan, Montana, Nevada, Ohio and West Virginia, while in addition to this Arizona and Wyoming require a residence of six and three months, respectively, before petitioning. Nevada requires a member dimitted over one year to pay dues from the date of dimit, in addition to the affiliation fee, while in California a member under such conditions must pay six months' dues. A unanimous ballot is generally required on a petition for affiliation, but in Wisconsin a vote of four-fifths is sufficient, while in Iowa and New Hampshire a two-thirds vote is required. In Idaho and Missouri three black balls reject. Alabama has the most peculiar regulation, whereby one holding a dimit over two years can not affiliate, but must be reinitiated. In Arizona an examination is not necessary if petition is accompanied by a dimit and the petitioner is known to be the person she represents herself to be.

In Kansas a petition either for the degrees or affiliation can only be received by unanimous consent, while in California an unfavorable report of an investigating committee rejects the petitioner. In all other jurisdictions a ballot must be had. The general rule that the brother on an investigating committee must sign the report is departed from in Michigan, while in Illinois and Nebraska the entire committee must make report. California has a peculiar arrangement: the Matron appoints the investigating committee privately, no one else knowing who its members are, nor are they known to each other. Each makes a written report to the Matron, who destroys same and announces the nature of the reports to the Chapter.

Although such is not generally the case, Alabama, Georgia, Iowa, Kentucky, Missouri, New Jersey and Oregon require that a brother must retain his membership in a Masonic lodge to be in good standing in the Order, and it is to be hoped that many other jurisdictions will fall into line and thus place the Order on the same basis in this regard as the Grand Encampment of Knights Templar, which considers that a man who does not keep in active touch with what is popularly called Blue Lodge Masonry should not be allowed the privilege of the appendant Orders. In most jurisdictions the suspension or expulsion of a brother by his lodge automatically has the same effect in the Eastern Star, but California, Iowa and Montana decide otherwise, as do Connecticut and Texas if the suspension be for nonpayment of dues. The members of a Chapter whose charter is arrested do not lose their individual standing in the Order.

In Kansas, New Hampshire and New Jersey one must have served as Associate Matron or Conductress to be eligible to the office of Matron. In Ohio none of the three principal officers is allowed to serve more than two consecutive terms, and in New Hampshire a Patron must be an affiliated Mason, But New York allows any Master Mason to act as Patron, thus empowering one who is not a member of the Order to make others such. Arizona requires the Matron and Patron to commit their work to the satisfaction of the installing officer before they can be installed. Texas prohibits a member who

is an officer in any secret society other than Masonic from holding office in Grand Chapter.

The Worthy Matron in office is justly entitled to install her successor or name the installing officer, but California and Ohio rule that the Chapter can do so; Minnesota that the incoming officers have that right. Illinois says the Matron must be installed before any of the other officers can be. Only those who have presided in the East of a Chapter are permitted by the ritual to perform the installation ceremony, but Kentucky and Montana have attempted to invest the Associate Matron with the power. Installation by proxy is not usually permitted, but New York says all but the Matron and Patron may be; Nevada that the star officers, and Nevada that all the appointive officers can be. West Virginia prohibits public installations and New Hampshire allows them only by dispensation of the Grand Matron. In other jurisdictions they are permitted.

Alabama, Montana, Nebraska and Texas rule that an elected officer cannot resign or dimit, but Nebraska and Arizona provide that if an officer is absent from four or three successive meetings, respectively, the office may be declared vacant. Maine and Nevada will not allow any installed officer to dimit, while Illinois, Montana, South Dakota and Wisconsin agree that an officer installed into one office cannot be elected to fill a vancancy in another, and Nebraska makes the Grand Matron and Grand Patron ineligible to the offices of Matron and Patron.

As a rule, a Matron or Patron installed into office is entitled to the honors of a past officer, irrespective of the term of service, but in Arizona they must be present at a majority of the regular meetings during their term to be, and Iowa requires that a full term must be served.

The Grand Honors are usually given to Grand and Past Grand presiding officers, no matter where their service may have been, but Maine restricts them to those of its own jurisdiction. Oregon gives them to all elective Grand and Past Grand officers when visiting subordinate Chapters. Massachusetts forbids their being given in subordinate Chapters, and the District of Columbia does not allow them to be given

to Past Grands when the Grand Matron or Grand Patron is present. Although the ritual provides for the saluting of the Matron with them at her installation, Connecticut disallows it when the installation is public.

In Ohio a person is not a member or subject to dues until he has signed the by-laws; in California if one fails to sign within six months his membership is forfeited, and in Maine an objection filed before the by-laws are signed has the effect of a black ball, while in California and Indiana the ballot is final and an objection is of no force.

The regulations in regard to balloting are generally that all members present must vote on petitions, but they need not do so in Massachusetts, while in Texas visitors are also allowed to ballot. Balloting on more than one petition at the same time is allowed in Kansas, Kentucky, Maine, Ohio and Rhode Island. In Illinois no ballot can be spread while the Patron is presiding and in Pennsylvania no ballot can be had in his absence. Petitions can only be balloted on at a stated meeting except in Louisiana, where it may be done at a called meeting, "if all the members within hail have been notified."

In spite of the positive requirements of the ritual, and a landmark ever since the inception of the Order, that a Master Mason only can initiate applicants, Iowa, Mississippi, New Mexico and Texas attempt to empower a sister to administer the obligation.

The prevailing regulation for a quorum is seven; in Missouri and Wyoming they must all be members of the Chapter, while Texas counts visitors and Connecticut, Illinois, Minnesota and New Jersey require that one of them must be a brother, and California rules that a trial cannot be had without a Patron being present.

That a Chapter cannot be opened in the absence of the three principal officers except by the Grand Matron or her Deputy is the prevailing rule, the departures therefrom being Wyoming, where a Past Matron or Past Patron can do so; Colorado, where the Conductress or Associate Conductress may officiate, and the District of Columbia, where a Past Matron can perform the ceremony.

Generally a member in good standing loses no rights be-

cause delinquent in dues, but in Idaho and Oregon those delinquent a year cannot vote or hold office. In Kentucky the time is two years, while in California and Minnesota delinquents may be declared suspended after notice, without trial.

One suspended in Ohio must pay dues for the time suspended in order to be reinstated, while in Texas the reinstatement of a brother by a lodge which had suspended him does not reinstate him in the Chapter, which is at variance with the rule in all other jurisdictions.

By the laws of most Grand Chapters a rejected petitioner can petition another Chapter after gaining residence within its jurisdiction, but New Hampshire, Mississippi, Montana, New Jersey, Pennsylvania, South Dakota, Tennessee and Wisconsin hold to the doctrine of perpetual jurisdiction—that a person having been rejected by one Chapter can never apply to another without the consent of the rejecting Chapter—while the District of Columbia claims jurisdiction for five years and Illinois for three years. Massachusetts respects the claim of perpetual jurisdiction where held by other Grand Chapters, while it is not allowed by the other grand bodies. This is one of the ancient practices of some Grand Lodges that is the better complied with in the breach than in the observance.

Maine is the only State that gives jurisdiction to a subordinate Chapter half way to the neighboring Chapter "by the usual traveled route," rather than by airline. The District of Columbia makes the novel claim of jurisdiction over a nonresident in the District if he resides nearer a Chapter in its Jurisdiction than to a Chapter in his State of residence.

Waivers of jurisdiction are usually granted by a majority vote, but Michigan requires a unanimous one and Florida a two-thirds by secret ballot, while Massachusetts rules that where Chapters have concurrent jurisdiction each must waive same. Illinois decides that a waiver must be unconditional, while Indiana very properly rules that its Grand Matron cannot waive jurisdiction over any resident of the State, that being the exclusive right of the Chapter. The District of Columbia makes the novel decision that a Chapter in its jurisdiction cannot confer the degrees upon a resident of another, even though the Chapter having jurisdiction waive it. Chap-

ters under dispensation cannot waive jurisdiction or grant dimits.

In most Jurisdictions there is no restriction as to the number of candidates upon whom the degrees can be conferred at one time, but California, Illinois, Kansas, New Jersey, New York and North Dakota place a limit varying from four to six.

Perhaps nothing has contributed more to creating and maintaining interest in the Order than the various ceremonies, such as the Floral Work, Vocal Star, etc., which are noticed in Chapter V of Part One. Several Grand Chapters have ruled that such can only be given after the Chapter is closed, but the majority admit of their use under the head of good of the Order, while California, Iowa, North Dakota, Texas and Wisconsin have decided that the Floral Work can be given in public. Of course, the Amaranth, True Kindred and the White Shrine of Jerusalem, claiming to be independent Orders, are not recognized in any Jurisdiction save possibly New Jersey and New York, and several Grand Chapters have forbidden Eastern Star members to belong to them.

Electioneering for office is a bane in all societies and is made an offense against the Order in Ohio, Illinois, Indiana and Wisconsin. Minnesota pronounces printed ballots illegal.

Past officers of other Grand Chapters affiliating with Chapters under their jurisdiction are accorded full Past Honors in most jurisdictions, but Mississippi disallows them.

Iowa, Missouri and Oregon prohibit Chapters from joining with any other than Masonic bodies at public functions, and the rule generally prevails that they can only attend funerals where they have charge, and in the District of Columbia they must have a dispensation to do so. Nebraska allows a Chapter to appear in public in regalia, "if the Chapter expects the public to assist in paying for it."

A woman who has money invested in the liquor business is not received in Georgia. Washington does not admit saloon keepers. Minnesota requires charges to be preferred against such as are members. Nebraska disbars saloon keepers, but admits their relatives. She also prohibits a Chapter meeting in a building in which a saloon is located, and Cali-

fornia very wisely prohibits the use of alcoholic beverages in Chapters.

Rhode Island has ruled that "it is permissible for a Chapter to possess a duplicate charter, and use the same in lieu of the original, which may be placed in some place secure from fire," but it strikes us that this decision might seriously complicate matters under certain conditions that might arise, and have arisen in other Jurisdictions, where dissensions exist and the Chapter officers were not in harmony.

The District of Columbia is alone in exempting from fees and dues clergymen not engaged in any secular employment.

A member of a Chapter has the right to object to the presence therein of any visiting member, but in New York a Master Mason, although not a member of the Order, cannot be thus excluded.

Notwithstanding the obligation, which makes no distinction as to the duties of members to brothers and sisters, Indiana, Oregon and Texas allow appropriations by Chapters for relief to females and children only. Arizona and Nebraska restrict appropriations to purposes connected with the Order or Masonry. California confines the appropriation for the purpose of presenting a pin to the retiring Matron to ten per cent of the general fund, and Illinois allows no entertainments appealing to the public.

New Jersey forbids the presence of children in the Chapter or anterooms, Louisiana, Maine and Nevada in the Chapter room, while half a dozen States fix the limitation at two years.

The playing of cards in Chapter rooms is not allowed in most jurisdictions, but is permitted in anterooms, while Louisiana, Maine and Virginia bar card parties and dances in connection with the Order.

Illinois and Ohio forbid the use of the titles sister and brother outside the precincts of the Chapter room.

Soliciting persons to become members of the Order is not commonly allowed, but Louisiana permits it.

Fines for loss of rituals and secret work are imposed in some Jurisdictions, and in Massachusetts a Chapter invading the jurisdiction of another forfeits $25 to that Chapter.

While there is no regulation in regard to what place the

Bible upon the altar shall be opened, the general practice is at the second chapter of the Gospel according to St. Matthew.

Rods are used in several Jurisdictions by the Conductresses, and in Iowa and Kansas the square and compass are used upon the altar.

In the District of Columbia the Marshal carries a baton and in Michigan introduces Grand officers and visitors.

A password is collected at the opening of Chapters in Massachusetts, Michigan, New Jersey, New York and Texas.

In Missouri all the officers join in the golden chain, and in Alabama it is directed that the hands should be raised as high as the shoulder.

CHAPTER IV.

STATISTICS OF THE ORDER.

TABLE No. 1 shows the number of Chapters and members in the different jurisdictions at quintennial periods, and the percentage of increase in number of Chapters and members during the same.

Table No. 2 shows the year of the Order's introduction and the total number of Chapters organized in the different States, the present number of active Chapters, the number of Chapters that in any way have become dormant, either by forfeiting charters or failing to report, the percentage that the dormant Chapters bear to the total number organized, the total membership, and the average number to each Chapter. I have grouped the several States according to their geographical locations. It will be seen that, for some reason, in that portion of the country lying south of the historic Mason and Dixon's line, the Order does not prosper as it does north of it, the only exceptions being in Maryland and the District of Columbia, which lie immediately south of the original line. The largest average membership is in the District of Columbia, Rhode Island and Massachusetts following in the order named. Arizona, Pennsylvania, New Mexico, Rhode Island and Utah have no dormant Chapters, the Order being longest established in Arizona, and in the other Jurisdictions in the order named.

Table No. 3 shows the number of Masonic lodges and Master Masons in the several States in 1910, the number of Chapters of the Eastern Star in the same, with the percentage that number bears to the number of lodges, and the number of members in each State, with the percentage that number bears to the number of Master Masons. It will be noticed that Michigan bears the palm in percentage of Chapters to lodges, while South Dakota leads in the percentage of mem-

bers to Master Masons, followed by Nevada, Oregon, Michigan and Wyoming in the order named. The difference in totals of Chapters and members between Table No. 3 and the two others is caused by the omission of the foreign Chapters.

According to proceedings received at the time of this edition going to press the increase in number of active Chapters reported by thirty-five Grand Chapters since 1910 has been 306, and in membership 33,384, making the total 6,848 Chapters and 578,018 members. The increase for the five years from 1905 to 1910 averaged 368 Chapters and 39,803 members per annum.

TABLE No. 1

STATE	1870		1875		1880		1885		1890		1895		1900		1905		1910	
	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members
Alabama	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	32	1,305	69	3,298
Arizona	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	356	13	812	15	1,199
Arkansas	....	....	.....	.....	7	304	38	1,184	91	3,430	103	3,523	91	5,363	164	4,629	206	8,388
California	....	....	16	1,026	39	2,227	74	4,512	91	6,069	113	7,608	158	12,499	198	20,526	253	30,190
Colorado	....	....	.....	.....	.....	.....	.....	.....	.....	.....	26	1,702	44	3,259	59	5,164	77	7,600
Connecticut	....	....	15	1,498	23	1,893	18	1,459	25	1,792	34	2,610	46	3,613	50	5,068	65	7,043
District of Columbia	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	1,612	8	2,172	12	3,078
Florida	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14	518	33	1,435
Georgia	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16	845	50	3,778
Idaho	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	24	1,280	33	2,235
Illinois	....	....	41	1,821	28	*1,862	61	3,089	140	6,721	267	16,238	400	24,927	462	36,436	572	55,860
Indiana	....	....	17	822	31	1,321	32	1,565	63	3,673	126	7,675	202	12,613	273	20,086	295	25,682
Iowa	....	....	.....	.....	13	468	43	1,647	66	3,081	150	7,510	261	13,987	350	23,047	383	30,410
Kansas	....	....	.....	.....	15	848	29	1,434	68	3,594	152	7,776	184	9,929	237	16,233	285	22,040
Kentucky	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	2,203	140	7,153
Louisiana	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12	444	36	1,650	68	3,906
Maine	....	....	.....	.....	.....	.....	.....	.....	.....	.....	30	2,075	71	5,141	119	10,442	156	16,992
Maryland	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	951	13	1,620	19	2,042
Massachusetts	....	....	4	*300	7	544	14	1,031	23	2,412	41	4,537	71	7,047	83	10,563	122	17,324
Michigan	25	*980	22	1,135	28	1,336	20	1,073	50	3,191	140	10,331	267	20,743	323	33,647	376	47,961
Minnesota	....	....	.....	.....	5	*319	8	*500	30	1,195	89	4,834	130	8,250	167	11,358	176	13,963
Mississippi	11	*416	15	*650	17	729	.....	.....	.....	.....	.....	.....	.....	.....	6	404	52	2,059
Missouri	....	....	62	2,584	24	*1,147	18	1,052	39	1,992	90	5,105	160	9,039	183	13,453	286	21,061
Montana	....	....	.....	.....	.....	.....	.....	.....	5	359	16	1,154	27	1,591	37	2,426	43	3,952
Nebraska	....	....	8	319	9	*385	9	*400	14	683	75	3,910	90	5,145	158	9,060	185	13,516
Nevada	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	849	16	1,389
New Hampshire	....	....	.....	.....	.....	.....	.....	.....	.....	.....	19	1,473	33	2,843	37	3,973	45	5,378
New Jersey	3	156	7	277	6	277	7	426	9	528	14	811	20	1,312	28	2,241	46	4,610
New Mexico	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14	602	30	1,512
New York	20	960	34	2,117	29	1,367	24	1,247	42	2,448	73	5,109	160	10,508	332	23,952	441	38,774
North Carolina	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	329	50	1,535
North Dakota	....	....	.....	.....	.....	.....	.....	.....	.....	.....	20	*831	34	1,997	50	3,170	63	4,728
Ohio	....	....	.....	.....	.....	.....	.....	.....	8	344	52	2,909	127	7,624	227	15,747	320	28,269
Oklahoma	....	....	.....	.....	.....	.....	.....	.....	10	445	18	692	40	1,527	131	4,332	224	10,958
Oregon	....	....	.....	.....	.....	.....	.....	.....	7	359	34	1,925	60	3,725	77	6,059	91	8,334

TABLE No. 1—Continued

STATE	1870		1875		1880		1885		1890		1895		1900		1905		1910	
	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members	Chapters	Members
Pennsylvania	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	476	16	1,186	35	2,761	100	8,686
Rhode Island	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	580	8	1,035	8	1,199	11	1,563
South Carolina	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	131	35	1,463
South Dakota	....	.....	.....	.....	.....	.....	.....	.....	8	401	33	1,620	60	2,978	79	7,424	96	7,253
Tennessee	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	476	29	1,305	78	3,677
Texas	....	.....	.....	.....	.....	.....	17	*680	33	*1,459	77	4,054	85	3,684	206	9,678	408	22,822
Utah	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	467	9	894
Virginia	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	413	22	1,175
Vermont	....	.....	9	*400	9	453	12	574	22	*1,100	29	1,824	35	2,700	54	4,634	66	6,272
Washington	....	.....	.....	.....	.....	.....	.....	.....	8	434	39	1,991	58	3,204	77	6,232	111	10,244
West Virginia	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	728	42	2.874
Wisconsin	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	66	3,850	117	7,552	153	11,034	183	16,573
Wyoming	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10	477	17	1,123	23	1,867
Gen. Grand Chapter	....	.....	.....	.....	14	413	54	2,580	44	1,957	64	3,573	84	3,345	43	2,283	27	1,799
Scotland	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	107	34	‡.....
TOTALS	59	2,512	250	12,949	304	15,893	478	24,453	896	47,667	2,000	118,306	3,197	202,682	4,702	345,720	6,542	544,734
Per cent increase	....	.....	324	412	21	22	58	54	88	95	123	148	60	71	47	70	39	58

* Estimated. ‡ Chapters in Scotland make no reports to Grand Chapter.

TABLE No. 2

Introduced	STATES	Chapters Organized	Active Chapters	Dormant Chapters	Per cent Dormant	Members	No. Members to Chap.
	New England—						
1888	Maine	159	156	3	2	16,992	109
1888	New Hampshire	47	45	2	¼	5,378	116
1869	Vermont	78	66	12	15	6,272	92
1869	Massachusetts	132	122	10	8	17,324	147
1890	Rhode Island	11	11	0	0	1,563	142
1869	Connecticut	74	65	9	13	7,043	108
		501	465	36	7	54,572	117
	Eastern—						
1868	New York	492	441	51	10	38,774	88
1869	New Jersey	49	46	3	3-5	4,610	100
1887	Pennsylvania	100	100	0	0	8,686	87
		641	587	54	8½	52,070	89
	Mid-Western—						
1883	Ohio	328	320	8	2	28,269	88
1870	Indiana	364	295	69	16	25,602	87
1867	Michigan	423	376	47	11	47,961	127
1869	Illinois	676	572	104	15	55,860	98
		1,791	1,563	228	13	157,692	101
	Western—						
1869	Missouri	425	286	139	33	21,061	74
1870	Kansas	349	285	64	18	22,040	77
		774	571	203	26	43,101	76
	Northwestern—						
1890	Wisconsin	187	183	4	2	16,573	89
1870	Iowa	438	383	55	12	30,410	80
1869	Minnesota	197	176	21	10	13,963	79
1872	Nebraska	232	185	47	20	13,516	73
1887	North Dakota	66	63	3	½	4,728	75
1882	South Dakota	102	96	6	6	7,253	76
		1,222	1,086	136	11	86,443	80
	Mountain and Plain—						
1882	Arizona	15	15	0	0	1,199	80
1881	Colorado	85	77	8	10	7,600	99
1880	Montana	46	43	3	11	3,952	92
1879	Nevada	17	16	1	½	1,389	87
1880	Idaho	39	33	6	15	2,235	68
1879	Wyoming	24	23	1	½	1,867	81
1892	Utah	9	9	0	0	894	99
1888	New Mexico	30	30	0	0	1,512	50
		265	246	19	7	20,648	84
	Pacific—						
1881	Washington	119	111	8	7	10,244	92
1880	Oregon	100	91	9	9	8,334	92
1869	California	284	253	31	12	30,190	119
		503	455	48	10	48,768	108
	Eastern Border—						
1879	Maryland	21	19	2	10	2,042	97
1892	Dist. of Columbia	14	12	2	16	3,078	256
		35	31	4	11	5,120	182

TABLE No. 2—Continued

Introduced	STATES	Chapters Organized	Active Chapters	Dormant Chapters	Per cent Dormant		No. Members to Chap.
	Southeastern—						
1896	Virginia	37	22	15	40	1,175	53
1892	West Virginia	46	42	4	10	2,874	68
1891	Georgia	78	50	28	36	3,778	75
1882	North Carolina	58	50	8	15	1,535	31
1893	South Carolina	45	35	10	22	1,463	42
1880	Florida	39	33	6	19	1,435	43
		303	232	71	24	12,260	53
	Mid-Southern—						
1891	Alabama	100	69	31	47	3,298	48
1870	Mississippi	115	52	63	55	2,059	40
1884	Louisiana	78	68	10	13	3,906	57
1879	Kentucky	172	140	32	20	7,153	51
1880	Tennessee	102	78	24	24	3,677	48
		567	407	160	28	20,093	50
	Southwestern—						
1870	Arkansas	407	206	201	50	8,388	42
1877	Texas	793	408	385	49	22,822	56
1879	Oklahoma	287	224	63	22	10,958	49
		1,487	838	649	43	42,168	50
	Gen. Grand Chapter	27	27	.....	...	1,799	...
	Scotland	34	34	.....	...	* ——	...
		61	61	.....	...	1,799	...
	Recapitulation—						
	New England	501	465	36	7	54,572	117
	Eastern	641	587	54	8½	52,070	89
	Mid-Western	1,791	1,563	228	13	157,692	101
	Western	774	571	203	26	43,101	76
	Northwestern	1,222	1,086	136	11	86,443	80
	Mountain and Plain	265	246	19	7	20,648	84
	Pacific	503	455	48	10	48,768	108
	Eastern Border	35	31	4	11	5,120	182
	Southeastern	303	232	71	24	12,260	53
	Mid-Southern	567	407	160	28	20,093	50
	Southwestern	1,487	838	649	43	42,168	50
	*Foreign	61	61	.....	...	1,799	67
		8,150	6.542	1,608		544,734	84

*Membership in Scotland not reported.

TABLE No. 3

STATISTICS FOR 1910

STATE	Lodges	Chapters	Per cent	Master Masons	O. E. S. Members	Per cent
Alabama	523	69	16	23,303	3,298	14
Arizona	19	15	79	1,807	1,199	67
Arkansas	527	206	40	19,934	8,388	42
California	333	253	76	43,007	30,190	70
Colorado	118	77	65	14,311	7,600	53
Connecticut	108	65	60	22,586	7,043	31
Dist. of Columbia	28	12	42	9,005	3,078	34
Florida	191	33	17	9,083	1,435	16
Georgia	453	50	11	35,295	3,778	11
Idaho	55	33	60	3,167	2,235	70
Illinois	786	572	73	101,692	55,860	55
Indiana	542	295	55	57,499	25,602	45
Iowa	520	383	74	44,399	30,410	68
Kansas	394	285	73	35,496	22,040	62
Kentucky	557	140	25	35,983	7,153	20
Louisiana	210	68	32	13,802	3,906	21
Maine	203	156	78	28,781	16,992	59
Maryland	114	19	17	13,816	2,042	15
Massachusetts	245	122	50	58,679	17,324	29
Michigan	417	376	90	65,708	47,961	73
Minnesota	253	176	70	25,800	13,963	54
Mississippi	352	52	15	18,147	2,059	11
Missouri	611	286	47	51,086	21,061	41
Montana	70	43	60	5,957	3,952	67
Nebraska	253	185	74	18,507	13,516	73
Nevada	25	16	64	1,771	1,389	78
New Hampshire	79	45	58	10,358	5,378	52
New Jersey	192	46	26	33,094	4,610	14
New Mexico	39	30	75	2,572	1,512	58
New York	803	441	55	168,714	38,774	23
North Carolina	380	50	13	19,890	1,535	8
North Dakota	101	63	63	8,006	4,728	59
Ohio	520	320	67	79,501	28,269	36
Oklahoma	385	224	58	18,558	10,958	59
Oregon	123	91	74	10,781	8,334	77
Pennsylvania	481	100	21	96,430	8,686	9
Rhode Island	37	11	30	7,464	1,563	21
South Carolina	233	35	15	13,171	1,463	11
South Dakota	128	96	75	8,904	7,253	82
Tennessee	446	78	18	23,835	3,677	15
Texas	797	408	51	50,027	22,822	46
Utah	15	9	60	1,779	894	50
Vermont	104	66	63	12,933	6,272	48
Virginia	298	22	8	20,638	1,175	55
Washington	176	111	63	15,676	10,244	65
West Virginia	140	42	30	14,679	2,874	20
Wisconsin	265	183	70	26,421	16,573	60
Wyoming	30	23	77	2,639	1,867	71
Totals	13,679	6,481	47	1,404,691	542,935	39

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