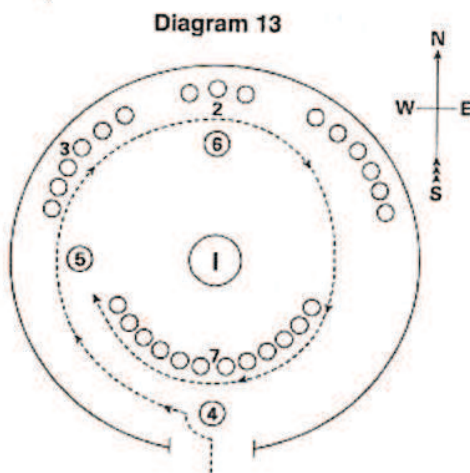


THE ORDEAL CEREMONY

The ceremonial grounds. Each lodge is urged to develop its own ceremonial grounds using available materials to create the proper setting. (See diagram 13 below.) The site should be located in a remote part of camp where nonmembers will not have access to it. The entrance to the circle is from the south. There is a fire burning in the center. At the north there are three candles representing the three parts of the Scout Promise. There are six candles each at the northeast and northwest, together representing the 12 points of the Scout Law.



The Ceremonial Grounds

1. The fire
2. Three candles representing the Scout Promise
3. Twelve candles typifying the Scout Law
4. Nutiket and Kichkinet, first challenge
5. Meteu and Kichkinet, second challenge
6. Allowat Sakima and Kichkinet, third challenge
7. Line of candidates after the challenge

Materials and props. Ropes with loops at four-foot intervals, three candle stands (one for three candles, two for six candles), 15 candles, sashes, and matches/lighter to light candles.

The principals and the members. Allowat Sakima stands at the north between the three candles and the fire, Meteu stands at the west, Kichkinet at the east and Nutiket at the south. The members are around the circle, leaving room at the south for the candidates and elangomats.

The candidates and elangomats. The candidates and elangomats, after finishing their work projects, are given a chance to take a shower, change into Scout uniform, have a meal of scant food, and rest. When the time for the Ordeal ceremony arrives, the candidates are lined up by their elangomats in clans. The elangomats lead the candidates in a single file toward the Ordeal ceremonial ground, stopping them on the trail outside of the circle.

Allowat Sakima: Are you brothers satisfied that all present are members?

Members: We are satisfied.

Allowat Sakima: Let us open our lodge in the Ordeal ceremony.

The members join hands and the sign of the Ordeal—the drawing of an arrow with the right hand from a quiver over the left shoulder—is given simultaneously by Allowat Sakima, Meteu, Nutiket, and Kichkinet.

Meteu: We are gathered here together
in the midst of this great forest
Underneath the stars above us;
Gathered now to help and serve,
Cheerfully in all our actions,
Lovingly in our reflections.
As the smoke curls, winding upward,
May our thoughts and actions rising
Fill us all with acts of goodness
And direct and rule and guide us
In our work and thoughts this evening.



Allowat Sakima: Brother Kichkinet, will you search the trail and find the candidates there for admission to our circle. Make them ready, and bring them before me.

Kichkinet leaves the ceremonial ground after exchanging the sign of the Ordeal with Allowat Sakima. Allowat Sakima stands between the three candles and the council fire. Kichkinet walks down the trail toward the candidates.

The candidates are stopped by their elangomats at a point on the trail near to the circle. Each elangomat goes to the last candidate in his clan and whispers to the candidate:

Elangomat: If you intend to continue your service to your troop place your left hand on the shoulder of the candidate in front of you.

The elangomat then whispers the same direction to the next candidate, until all are standing the same way.

When Kichkinet arrives, the first elangomat in the line announces to Kichkinet:

First elangomat: Brother Kichkinet, we all have the same purpose.

Kichkinet then binds the candidates and elangomats together with a special rope having loops at four-foot intervals. A loop is placed around each candidate's and each elangomat's right wrist.

Kichkinet then moves to the front of the line and places the first person's left hand on his left shoulder.

Holding the rope's end in his right hand, Kichkinet then leads the candidates and elangomats to the circle for Nutiket's challenge.

When Kichkinet reaches the entrance to the circle he is stopped by Nutiket.

Kichkinet taps Nutiket on the right shoulder, three long taps.

In turn, Nutiket taps Kichkinet on the right shoulder, one long tap and two short taps.

Nutiket: Brother Kichkinet, who are these strangers who seek admission to our circle?

Kichkinet: These are they who have been selected by their fellow Scouts to become a part of our Brotherhood.

Nutiket: How do they expect to obtain this privilege?

Kichkinet: By continuing so to live and act in the service of others as to deserve it.

Nutiket: Have they passed the Ordeal without flinching?

Kichkinet: They have, Nutiket.

Nutiket: Enter.

Kichkinet, followed by the line of candidates and elangomats, passes Nutiket and proceeds around the circle until he comes to Meteu at the west side of the circle.

Kichkinet and the candidates and elangomats are stopped by Meteu.

Kichkinet taps Meteu on his right shoulder, three long taps.

Meteu taps Kichkinet's right shoulder, one long and two short taps.

Meteu: Brother Kichkinet, who are these strangers who seek admission to our circle?

Kichkinet: These are they who have been selected by their fellow Scouts to become a part of our Brotherhood.

Meteu: How do they expect to obtain this privilege?

Kichkinet: By continuing so to live and act in the service of others as to deserve it.



Meteu: Have they passed the Ordeal without flinching?

Kichkinet: They have, Meteu.

Meteu: Have they been given the admonition?

Kichkinet: They have not, but I, their friend, have received it, and I will give it to you for them.

Meteu: What is the admonition?

Kichkinet whispers the admonition and responds to the whispered question as to its meaning.

Meteu: You have been given the admonition correctly. You may pass.

Kichkinet, followed by the line of candidates and elangomats, passes Meteu and proceeds around the circle behind the council fire until he comes to Allowat Sakima at the north side of the circle.

Kichkinet, the candidates and elangomats are stopped by Allowat Sakima.

Kichkinet taps Allowat Sakima on his right shoulder, three long taps.

Allowat Sakima responds with one long and two short taps on Kichkinet's shoulder.

Allowat Sakima: Brother Kichkinet, who are these strangers who have entered our circle which I perceive is broken to receive them?

Kichkinet: These are they who have been chosen by their fellow Scouts to become a part of our Brotherhood.

Allowat Sakima: How do they expect to obtain this privilege?

Kichkinet: By continuing so to live and act in the service of others to deserve it.

Allowat Sakima: Have they passed the Ordeal without flinching?

Kichkinet: They have, Allowat Sakima.

Allowat Sakima: Have they been given the admonition?

Kichkinet: They have not, but I, their friend, have received it, and I will give it to you for them.

Allowat Sakima: What is the admonition?

Kichkinet whispers the admonition and responds to the whispered question as to its meaning.

Allowat Sakima: You have been given the admonition correctly. Have they been completely prepared to receive the Obligation of the Order?

Kichkinet: Each has placed his hand on the shoulder of his companion, and they are bound together.

Allowat Sakima: Brother Kichkinet, will you finish their preparation by placing them in proper position to receive further knowledge?

Kichkinet: It shall be done.

Kichkinet, followed by the line of candidates and elangomats, passes Allowat Sakima and proceeds the remaining way around the council fire, halting the candidates and elangomats and lining them up along the south side of the circle. (Kichkinet must be sure to line the candidates and elangomats up well away from the fire since he will ask them to take three steps forward.)

Kichkinet lines up at the west end of the line of candidates and elangomats.

Nutiket walks from the south counter-clockwise around the circle to the east and

lines up on the east end of the line of candidates and elangomats.

Meteu walks clockwise around the circle and stands on Allowat Sakima's right.

Kichkinet (to candidates and elangomats):

Lower your left hand and face the council fire.

(Pause)

You will now take three steps forward and pause before the council fire.

Allowat Sakima: Brother Meteu will ask you to strengthen your spirits for this, your present undertaking.

Meteu: There should fall a solemn silence
O'er the brothers in our circle,
For their thoughts should now be centered
On the noble goal and purpose
That has called us all together.
We who love the woods and camping,
We who strive in cheerful service,
Stand beside and urge them forward
On the next step of their journey,
On their long and toilsome journey,
Each one ready now to help them
Through their toils and tribulations.
This our purpose and intent,
Mark with silence reverent.

Pause for at least one minute of silent meditation.

Nutiket: You are about to take upon yourselves the solemn obligation of the Order of the Arrow, Wimachtendienk, Wingolauchsik, Witahemui. You will listen while Allowat Sakima repeats it so that you may learn what you are about to promise.

Allowat Sakima repeats the Obligation.

Nutiket: You will now raise your right hand in the Scout sign and repeat the Obligation after Allowat Sakima.

The Obligation

Allowat Sakima: I do hereby promise, on my honor as a Scout, that I will always and faithfully observe and preserve the traditions of the Order of the Arrow, Wimachtendienk, Wingolauchsik, Witahemui. I will always regard the ties of the brotherhood in the Order of the Arrow as lasting, and will seek to preserve a cheerful spirit even in the midst of irksome tasks and weighty responsibilities, and will endeavor, so far as in my power lies, to be unselfish in service and devotion to the welfare of others.

Nutiket: You may now lower your hand and have your bonds removed.

Nutiket and Kichkinet remove the rope from the candidates and elangomats and then retire to their stations.

Allowat Sakima: My brothers—for now I am permitted to hail you by this endearing title—it becomes my duty as Mighty Chief to explain to you the various ceremonies through which you have passed in order to become a member of this Brotherhood, the origin of which, tradition tells us, may be ascribed to Chingachgook, the Chief of the Delawares, in the legend Meteu will give you.



The Legend

Meteu: Years ago, in the dim ages,
In the valley of the Delaware,
Lived a peaceful tribe of Indians—
Lenni Lenape their name was.
Deer and bear, wildcat and panther
Through the forest oft they hunted.
On the bosom of the river
Peacefully they fished and paddled.
Round their busy village wigwams
Still the chase they nimbly followed.
In this state of bliss so happy
Many moons they lived contented,
Springtime blossomed into summer,
Summer into autumn ripened,
Autumn died on winter's bosom;
Thus the seasons in succession
Never ending seemed to pass on.

But, behold, a cloud arising
Changed how soon this peaceful aspect.
Neighboring tribes, and distant enemies,
Suddenly disturbed their hunting.
Then Chingachgook, aged chieftain
Of the tribe, made quick inquiry:

"Who will go and carry warning
Of this dire and dreadful danger
To all Delawares, our brothers?"

But none wished to make the journey.

Then spoke up the noble Uncas,
Worthy son of the old chieftain,

"O my father, I am ready;
Send me on this gracious errand.
If we would remain a nation,
We must stand by one another.
Let us both urge on our kindred
Firm devotion to our brethren
And our cause. Ourselves forgetting,
Let us catch the higher vision.
Let us find the greater beauty
In the life of cheerful service."

Off upon the trail they started,
Old Chingachgook and young Uncas;
And in every village
Some were found who were quite willing
To spend themselves in others' service.

When at last the fierce marauders
Were forced back to their own country
And peace was declared between them,
They who first themselves had offered
For the service of their Brethren,
To the places most respected
By the chieftain were promoted:
For, said he, who serves his fellows
Is, of all his fellows, greatest!

As a seed dropped by the sower
On good soil bears quick fulfillment:
So this saying of their chieftain
In their hearts found glad acceptance
And they asked that in some manner
He should make its memory lasting.

So together fast and firmly
Chief Chingachgook bound these warriors
In a great and honored Order,



Into which can be admitted
Only those who their own interests
Can forget in serving others.
And so firm must be their purpose
So to live, that their companions,
Taking note of their devotion,
Shall propose them to the Order,

We, therefore, to them succeeding
To the present day perpetuate
The names and token of this
Brotherhood of Cheerful Service
Called by the Delawares:
Wimachtendienk, Wingolauchsik,
Witahemui!

Explanation of the Ordeal

Nutiket: Having been elected as one who thought least of your own interest while working for the good of your fellow campers you became a candidate for the Order of the Arrow, Wimachtendienk, Wingolauchsik, Witahemui. In preparation for your induction into our Brotherhood you were required to undergo an Ordeal, the object of which was to test you in all points of loyalty and fidelity upon which our Brotherhood is founded. That you are here with us tonight, my brothers, is proof that your devotion to these high ideals is heartfelt and true. You were led by guides to the north end of camp, for the north is the emblem of the hunter, the trapper, and the scout. It means fixity of purpose. Here you

were asked to test the bow as a symbol of your strength and will. You were then encamped for the night that you might appreciate that you were set apart from the rest of the Scouts for something higher.

In the morning you were set at different tasks more or less severe and distasteful, with only a small amount of food, to teach you the virtues of cheerful service and self-denial. That you finished them satisfactorily proved your loyalty and fidelity. The Ordeal having been successfully completed, you were sent on the trail leading to the circle of our lodge. There, each of you placed your left hand on the shoulder of the candidate in front of you as a symbol of your purpose to return in service to your unit. Kichkinet, observing your unity of purpose, then tied you together and led you forward. You were tied together to show that we are all bound by ties of brotherhood which, until you had taken the Obligation, were represented by rope.

Following the trail which leads through our broken circle to its center, you met with three obstructions: first, Nutiket, who asked if you had passed the Ordeal; then Meteu, who inquired if you had been given the admonition of our Order; and lastly Allowat Sakima, the Mighty Chief, who asked your acceptance of the Obligation of the Order of the Arrow.

Each of these three officials had his attention called to your presence by three taps on the shoulder, which was replied to by one tap,



followed by two taps. These taps have a significance: the first, meaning the three parts of the Scout Promise; the second, signifying the 12 points of the Scout Law. The three officials exemplify the three principles of the Order of the Arrow—brotherhood, cheerfulness, and service.

Allowat Sakima: Before giving you the Obligation of the Order of the Arrow, I asked that you be completely prepared to receive it. Kichkinet responded by causing you to approach the fire of Cheerfulness. Then Nutiket told you that you were about to take upon yourselves our solemn Obligation, and he caused you to stand before the fire with your right hand showing the Scout sign.

Then, my brothers, you took upon yourselves an obligation which we trust will never be broken.

The hailing sign of the Ordeal is made with the right hand over the left shoulder moving as if drawing an arrow from a quiver.

Allowat Sakima demonstrates the hailing sign.

As the symbol of our Order, the arrow has been fitly chosen. It must be straight, its point keen. Aimed high, its course is undeviating, its direction onward and upward.

Wear the sash, therefore, over your right shoulder with the head pointing upward as a token of your new obligation to lead in cheerful service.

My brothers, I now take you by the hand, and give you the handclasp of the Order. I will admonish you as all our brothers before you have been, reminding you to fulfill your obligation—to put into practice its meaning.

Allowat Sakima gives each candidate the Order of the Arrow handclasp. (The handclasp is given with the left hand, as in the Scout handclasp, intertwining the third and fourth fingers.)

Allowat Sakima explains the meaning. (That linking the fingers signifies the bonds of Brotherhood.)

Allowat Sakima also whispers the admonition ("Ahoalton") and gives its meaning ("To love one another").

Kichkinet and the candidate's elangomat decorate each candidate with the arrow sash of the Ordeal as soon as Allowat Sakima has given the candidate the handclasp.

Allowat Sakima: I congratulate you, my brothers, on your achievement of Ordeal membership. You are now entitled to all rights and privileges of the Order of the Arrow, but you must remember that this obligates you to a life of cheerful service, and that membership in our Order is given, not only for what you have done, but for what you are expected to do in the future, for your journey is just beginning. Another time of testing is before you. Now you must preserve the tradition of cheerful service given us by Uncas. This will not be easy. Your fellow Scouts will thoroughly test your dedication. But you will discover that everything you have done and heard in this Ordeal will help you. Seek to understand the four tests you



have completed, and resolve not to flinch when you encounter these tests in new ways as you strive to fulfill your obligation.

He alone is worthy to wear the Arrow who will continue to serve his fellow man.

Brothers, we challenge you: Strengthen the ties of brotherhood. Build upon the fire of cheerfulness. Ease the burdens from the shoulders of your fellow Scouts! When you have done these things, you will again find yourself before me, prepared to see the full meaning of the Arrow.

You will now take your places in the circle which is being widened to receive you.

Lodge Closing Ceremony

Allowat Sakima: Having finished the work for which we gathered here this evening, we are about to leave this our meeting place. It is proper that before we go we remind ourselves of those ties which help bind us together. Let us give the sign of the Ordeal.

The sign of the Ordeal is given by all present.

Allowat Sakima: Let us also join hands and sing the song of our Order.

The Order of the Arrow Song

Words and Arrangement by E. URNER GOODMAN

Firm bound in bro-ther-hood, Ga-ther the
clan That cheer-ful service brings To fel-low man.
Cir-cle our council fire, Weld tightly ev-'ry link That
binds us in bro-ther-hood, Wi-mach-ten-dienk.

Allowat Sakima: Brother Nutiket, will you now perform the duty entrusted to your charge.

Nutiket comes forward and slowly and deliberately, timing the actions to his words, extinguishes the eighth, ninth, 10th, and 11th of the group of 12 candles, and the third of the group of three candles, saying as he does so:

Nutiket: As Guard of this lodge, I would be ever mindful of my duty faithfully to exemplify the points of the Scout Law represented by these candles which I now extinguish as we close our lodge:

A Scout is cheerful;

A Scout is thrifty;

A Scout is brave;

A Scout is clean;

and always to live that part of our Scout Oath or Promise which describes our duty to ourselves:

"To keep ourselves physically strong, mentally awake, and morally straight."

May it be our steadfast purpose that, although we snuff out these candles as we leave this circle, the virtues which they represent may glow the brighter in our hearts and consciences.

[Nutiket returns to his station on the south side of the circle.]

Allowat Sakima: Brother Kichkinet, will you attend to your part in this ceremony?

[Kichkinet similarly comes forward and extinguishes the third, fourth, fifth, and sixth of the group of 12 candles, and the first of the group of three candles, saying as he does so:]

Kichkinet: As Guide of this lodge, I would be ever mindful of my duty faithfully to exemplify the points of the Scout Law represented by these candles which I now extinguish as we close our lodge:

- A Scout is helpful;
- A Scout is friendly;
- A Scout is courteous;
- A Scout is kind;

and always to live that part of our Scout Oath or Promise which teaches us:

"To help other people at all times."

May it be our steadfast purpose that although we snuff out these candles as we leave our circle, the virtues which they represent may glow the brighter in our hearts and consciences.

[Kichkinet returns to his station at the west side of the circle.
Allowat Sakima steps forward from his position and extinguishes the first, second, seventh, and 12th of the group of 12 candles, and the second of the group of three candles, saying as he does so:]

Allowat Sakima: How solemn is the duty of the Mighty Chief to show forth the greatest of the Scout's obligations:

"To do our duty to God and country"

To be ever Trustworthy,
Loyal,
Obedient,
and Reverent.

May it be our steadfast purpose that although we extinguish these candles, the virtues which they represent may glow the brighter in our hearts and consciences. (Pause)

Meteu will once more remind us of our solemn resolution that should guide us as we depart from this gathering of our lodge.

Meteu: We who bear the Obligation
Of the Order of the Arrow
Now in silent meditation
Mindful of our high tradition
Ponder that which is our purpose,
Pledge ourselves to cheerful service,
And with the guidance of our maker
We with hearts and wills united
Pledge to serve His holy purpose,
This our reason and intent
Mark with silence reverent.

[Pause for a silent meditation.]

Allowat Sakima: This concludes our ceremony. Let us now greet our new brothers.

The Legend in Prose

Long years ago, in the dim ages of the past, the Lenni Lenape Tribe of the Delaware Indians inhabited the Delaware River Valley. Here they pursued the deer, the bear, the wildcat, and the panther. They hunted and fished. Their villages were numerous and powerful; their hunting parties strong. They tilled the fields as well as followed the chase. They were a peaceful people, never warring with other tribes unless first attacked. The smoke arose from their wigwams as they returned from the hunt, and the council fires blazed brightly, as around them they smoked their pipe of peace.

Many moons they lived in this blissful state of happy contentment. Springtime blossomed into summer, matured into autumn, and faded away into winter, in what seemed a never-ending succession of season. But a cloud arose on this peaceful scene. Neighboring tribes and distant enemies began to raid their hunting grounds. Then Chingachgook, the chief of the Lenni Lenape Tribe, made inquiry, "Who will go and warn the villages of the Delawares of the danger which threatens?" But none wished to go. One said, "Let them look to themselves—we are happy here." Another said, "Why should we be concerned as long as we are safe?" But Uncas, his son, said, "My father, here am I; send me. All these villages are of our blood—the Lenni Lenape. What is danger

to one is the affair of all. The need is urgent. They are six to our one, and if we are to survive as a nation, we must all stand by each other. Meanwhile let us both urge upon our kindred the necessity of unselfish devotion to each other and the cause in which we are enlisted, and as they get this higher vision, send them forth on their errand of cheerful service."

Then Chingachgook, the chief, and his son, Uncas, set to work. In every village were found some who were willing to give themselves cheerfully in the service of others. Their enemies were compelled to retire to their own borders and, when peace was declared between them, they who first went out cheerfully to serve their kindred were raised to places of high eminence in the tribe by the chief. For, he said, "The servant of all is the greatest of all." And these men became so convinced of the truth of this saying that they besought the chief to perpetuate it in some manner.

So Chingachgook bound them together in a Brotherhood into which only they can be admitted who can forget their own interests and advancement while looking out for those of their brothers. And these must be so considered and recommended for membership by their associates.

So greatly did this Order aid and strengthen the Lenni Lenape that other tribes seeing this besought their help in forming similar lodges in their own tribes. So in the same spirit of service many such lodges were formed, which were bound together into a great Brotherhood.

And so we, the followers of the early Indian on this soil, perpetuate to the present day the Brotherhood of Cheerful Service, which being translated into the language of the Delaware Indians, becomes *Wimachtendienk*, *Wingolauchsik*, *Witahemui*.