

Ancient Order of Druids

Ritual of the Royal Arch Degree

Opening the Chapter

The Officers being robed outside the Chapter Room (with the exception of the Junior Guardian, who is at the Door inside the Room, and the Registrar and Organist, who are at their respective positions), the Director of Ceremonies enters and satisfies himself that all present are fully exalted Companions.

D C.: Companions, please be upstanding to receive the Most Excellent Royal Arch-Druid, and his Officers.

The Director of Ceremonies and Officers enter as follows:

- 1. Director of Ceremonies.*
- 2. Graduate Bards.*
- 3. Bards.*
- 4. Senior and Junior Eubates, bearing the Sceptre and Holy Bible upon the Cushion, respectively.*
- 5. Tacitus.*
- 6. Most Excellent Royal Arch-Druid.*
- 7. Senior Guardian, with Drawn Sword.*

During the Entry the Companions sing the First Chorus: "Arise, Brothers, rise," etc.

The Director of Ceremonies, upon reaching the front of the Altar, turns and faces the advancing Officers. The Graduate Bards and Bards proceed direct to their positions. The Junior Eubate places the Book and Cushion, and the Senior Eubate the Sceptre, upon the Altar. The Eubates retire either side of the Director of Ceremonies, and with the Tacitus, who has advanced to the centre of the Room, form a triangle, with the latter at the apex. The Most Excellent Royal Arch-Druid takes his position at the Altar.

The Director of Ceremonies and Senior Guardian then stand right and left respectively at the side of the Most Excellent Royal Arch-Druid

The Tacitus and Eubates salute the Most Excellent Royal Arch-Druid with the sign of —, and retire to their positions.

All remain standing.

S.E. (with the sign of —): Most Excellent Royal Arch-Druid, we beg of you to proceed to the forms of opening the Chapter, such forms being necessary to remind you of the dignity of your Office, and the Companions of their, — and — to each other, and — to the ruling Authorities of the Chapter.

M.E.R.A.D.: Companion Tacitus, is the Chapter free from the intrusion of strangers?

Tacitus: So far as I am aware, Most Excellent Royal Arch Druid, all present are fully qualified Companions.

M.E.R.A.D.: Nevertheless, I will ask the Director of Ceremonies to lest each Companion.

The Director of Ceremonies (with assistance, if necessary) tests and resumes his position at right of the Most Excellent Royal Arch-Druid.

D.C.: Most Excellent Royal Arch-Druid, each Companion has been tested, and found fully qualified.

M.E.R.A.D.: Companion Junior Guardian, is the Chapter secure?

J.Guar. (after proving same): The Chapter is secure, Most Excellent Royal Arch-Druid.

M.E.R.A.D.: Companions, with that closing door the perplexities of this world are shut out, and we are enclosed in our Temple of Friendship, and as we profess to meet in Brotherly Love and Charity with each other, I claim your response to those feelings by the sign of —. Next placing your — over your — as a token that the sentiments of Peace and Goodwill exist within your breast towards every Companion present. As a further confirmation I will thank you to give each other the G— o— —.

The Most Excellent Royal Arch-Druid takes up Sceptre: May the Giver of Light and Life grant us the disposition to act towards each other with sincerity, that this meeting may be conducted with Order, Liberality and Brotherly Love, and may the happiness and prosperity we desire be extended to us so long as we cordially and truly find pleasure in seeing them in the possession of others.

Four Chords.

The Senior Guardian sheathes the Sword.

S.E.: Companions, the Chapter being now open, you will invest yourselves with your Regalia.

The D.C. and S.Guar. salute, and retire to their respective positions.

The following charges (repeated by all present) are given before any business is undertaken and must be honoured by the Sign of F—.

M.E.R.A.D.: Companions, I will thank you to remain upstanding whilst the Ancient Charges are delivered.

M.E.R.A.D.: May we act loyally to our King, and revere the Degree of Royal Arch-Druidism.

S.E.: May we reverence the Deity, abstain from evil, and act Brotherly.

J.E.: May we ever remember the Arch-Druids' aim—Friendship, Philanthropy, and Brotherly Love.

Business.

Exaltation Ceremony

All Rituals of the Second Degree must be carried out in fully lighted Chapters.

M.E.R.A.D.: Companion Director of Ceremonies please ascertain if there are any Candidates for Exaltation.

The Director of Ceremonies returns and reports.

D.C.: Most Excellent Royal Arch-Druid, there are in attendance Brothers ... (*Names*).

M.E.R.A.D.: Companion Tacitus, have these Brethren been regularly recommended, proposed and accepted for admission to this Chapter?

Tacitus: They have, Most Excellent Royal Arch-Druid.

M.E.R.A.D.: Companion Director of Ceremonies you will please retire and prepare the Candidates.

The Senior Guardian takes his position to the left of the Most Excellent Royal Arch Druid, with Sword at 'The Carry.'

The Director of Ceremonies Prepares the Candidates, and announces them, through the wicket, to the Junior Guardian as follows:

D.C.: Companion Junior Guardian, I have here ... *state number* Brother Druids, who have been regularly recommended, proposed and accepted, and now wish to be instructed in the Mysteries of Arch Druidism.

I. Guar.: I will report to the Junior Eubate.

I. Guar. (report from the door): Companion Junior Eubate ... *state number* Brother Druids, who have been regularly recommended, proposed and accepted, now wish to be instructed in the Mysteries of Arch Druidism.

JE. to Junior Guardian: Admit them, and if upon examination by our Senior Eubate they be found worthy, they shall have the information they seek.

The Director of Ceremonies conducts the Candidates to the Junior Eubate, who says: Brother Druids, is it from a desire for information, and to render yourself more useful to the Order, and to the Brethren generally, that you wish to become Arch-Druids?

Answer: It is.

J.E.: Then I will conduct you to the Senior Eubate, that he may petition the Most Excellent Royal Arch-Druid for your admission to our rites and privileges.

Done.

J.E.: Companion Senior Eubate, I present for your examination ... *state number* Brother Druids, who, in search of knowledge, are desirous to become Members of this Royal Arch Degree.

S.E.: Brother Druids, before I can recommend you to the Most Excellent Royal Arch-Druid you must answer the following question

Will you faithfully promise to support the rules and regulations of this Degree, yielding — to the Officers, and sincere —— to the Companions?

Answer: I will.

S.E.: Companion Junior Eubate, by the pledge the Candidates have given, I consider them worthy of my recommendation ; you will therefore assist me in conducting them to the Altar to receive the obligation of Arch Druids.

First Chorus.

"Prepare, your solemn rites prepare," etc.

During the singing of this Chorus the Candidates are placed before the Altar.

S.E.: Companion Tacitus, with the assistance of the Junior Eubate, I present ... *state number* Brethren, that you may administer to them our Sacred Obligation.

M.E.R.A.D., with knock: Companions, please be upstanding.

Tacitus: Brethren, do you seriously and solemnly declare that you are prompted to solicit the privileges of this exalted Degree solely by a desire of being more serviceable to your fellow creatures?

Answer: I do.

Tacitus: Before you are entrusted with our Mysteries, it is necessary that you should take an Obligation binding you to secrecy. Have you any objection to making a Solemn Declaration to that effect?

Answer: No.

Tacitus: But, do you consider a Declaration made in this Assembly binding on you as honourable men?

Answer: I do.

Tacitus: These being your sentiments, you will place your hand over your heart, and as a hand is placed upon your shoulder, you will give your full name, and repeat after me hereby promise and declare, in the presence of this Assembly of Ancient and Royal Arch-Druids, that I will never improperly make known the Secrets and Mysteries of Royal Arch Druidism to any person who is a Druid only, or to the world at large, who are not Druids; and I further promise that I will support the Degree, and endeavour to promote the welfare of my Brethren, so that —, — and —— may ever be the principles of the Degree.

Four Chords.

M.E.R.A.D.: Companions, please be seated.

Tacitus: Companion Senior Eubate, the Brethren having taken the Solemn Obligation of a Royal Arch-Druid, you will now petition the Most Excellent Royal Arch Druid for their admission to the Degree

S.E.: Most Excellent Royal Arch-Druid, permit me to offer for your consideration the professions of —, —, and —.— of the Brethren before you. Be pleased to admit them amongst us, suffer them to partake of that knowledge they are so anxious to obtain, and instil into their minds the useful admonitions and regulations which govern this Degree.

M.E.R.A.D.: Restore them to Light, and the knowledge they seek shall be imported to them.

Second Chorus.

"All Hail, Most Excellent, All Hail," etc., etc.,

Charge

M.E.R.A.D.: Brethren, the Ancient and Primitive Druids were the immediate descendants of Japhet, one of the sons of Noah, and were the early inhabitants of this island.

They passed under three Denominations, the first being the Priests, who had the care of Religion and were the Princes and Governors of the land ; the second were the Bards, who composed and sang songs in praise of their heroic warriors; and the third the Eubates, who added Moral Philosophy to the study of Theology.

Their Religion consisted of the belief in a Supreme Being, the Immortality of the Soul, and reward or punishment in a future state.

Their Philosophy was of the most plain and simple character, derived from their observations of Nature; but that in which they most excelled, and upon which their Religion and Philosophy were founded, was the science of Geometry, displayed in the structure of those wonderful Temples that have been the admiration of every age.

The study of this science fills the mind with rapture. To the true geometrician the region of matter with which he is surrounded affords ample scope for his imagination, and opens a sublime field for his inquiry and disquisition. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses, and account for the return of the scenes each season discloses to the discerning eye By it we may discover the Wisdom, Power and Goodness of the Divine Creator, and view with delight the beautiful proportions which grace and connect the Universe.

Numberless worlds are around us moving through the vast expanse, all framed by the same Divine Artist and guided by the same unerring Laws of Nature.

It was the study of Nature, and the observations of her beautiful proportions, which led the Ancient Druids to study symmetry and order This gave rise to Society, and birth to every useful art; the Architect began to design, and his plans having been improved by time and experience, produced results which are the admiration of the world.

This was Druidism in its purity, and it continued in this state for many centuries. In process of time, the Phoenicians having landed in Britain, formed a commercial intercourse with the inhabitants, who imbibed their idolatrous notions concerning the transmigration of souls and the necessity for human sacrifice, so that they fell away from the purity of their Ancient Religion.

In consequence of this decay of Religion and Science, their Chiefs and Elders formed themselves into a distinct and separate body, calling themselves Arch-Druids; and they suffered none to partake of their Sacred Mysteries but those who would renounce their idolatry, return to the religion of their forefathers, and live in Love, Peace and Charity with the Brethren.

Having selected you from the great body of Druids as fit and proper persons to be exalted to this Royal Arch Degree, we invest you with our Insignia.

The Tacitus invests each Candidate with the Collar of the Degree.

M.E.R.A.D.: That Collar, though simple and unassuming, is to remind you that —, — and — are the Grand Principles upon which the Degree is founded. — to all Mankind; — to the Companions, in keeping their secrets as your own, and — to the ruling authorities of the Chapter. — is explained by a distinctive — — —. The Tacitus administers the —.

M.E.R.A.D.: The Password is — and — and the Enter-sign the — of —. There is also an Inner Password, which is changed annually, and for the present period is —.

In order to gain admission to a Chapter you will give — — — — — on the wicket thus: — Upon giving the Password — and — the Guardian will admit you and test you with the — and Inner Password. You will then advance uncovered to the centre of the Chapter and salute the Most Excellent Royal Arch Druid with the — of —.

The Senior Guardian sheathes his sword.

M.E.R.A.D.: Companions, I congratulate you upon being accepted Members of this exalted Degree, and look to you to uphold the honour of this Institution.

Four Chords.

At that remote age, under the loving guidance of their Priests and Elders, those who again swore fealty and allegiance to their Ancient Religion, were granted admission to the Sacred Rites and Privileges of Royal Arch Druids, the excellent Principles then taught being inculcated to this day in all who are exalted into our Mysteries.

The tenets of Royal Arch Druidism have been accepted by some of the greatest men of the country, who in the practice of its precepts allied themselves with the Brethren in the furtherance of its Grand Principles of Brotherly Love and Affection.

As Arch-Druids it is your duty to consider the Divine precepts of the laws of morality as the standard of Truth, Honour and Justice, and in all respects to render your lives by a strict observance of such rules.

You are expected to be considerate and loyal subjects to the land of your nativity and to those in authority, duly observing the laws made for the benefit of the community.

In your outward demeanour you will be careful to avoid censure or reproach, and to beware of those who may endeavour to insinuate themselves into your esteem with a view to betraying your virtuous intentions and resolutions, or making you swerve from the Principles of this Institution.

Let not interest, favour or prejudice bias your integrity, nor influence you to be guilty of a dishonourable action, but let your conduct be uniform and your deportment suitable to the dignity of the profession; and that we may be happy here, and have a fair claim to bliss hereafter, let us consider the character of a perfect man.

One who is superior to fear, to selfish interests and corrupt means, whose mind is ever regulated by principles of the strictest rectitude and integrity, who is true to the God whom he worships, and unostentatiously fixed upon the Faith he professes. Full of affection for the Brethren, kind and faithful in his friendship, forgiving and generous to his enemies, warm and compassionate to the unfortunate, self-denying to his own private interests, and prodigal alone to those of the public. One who professes magnanimity without pride, humility without meanness, who is just to all and harsh to none, simple in manner but manly in feeling. One upon whose word all men might rely, whose countenance could never deceive, it being the index of a benevolent mind from which nothing but professions of friendship could emanate; in short, such a character as one would choose for a superior, trust as a friend, and love as a fellow man.

The practice of Charity towards all those whom the vicissitudes of life have brought to sorrow, affliction or want, you are specially called upon to observe, as far as may lie in your power, without injury to those who have the first claim upon your love and protection.

It is not particularly my province to enter into a disquisition on every branch of this amiable virtue, but I shall briefly state the happy effects of a benevolent disposition and observe that Charity, when extended to proper objects, affords the greatest pleasure the human mind is capable of enjoying.

The bounds of the greatest nation or the most extensive Empire cannot circumscribe the generosity of a liberal mind.

A mutual chain of dependence subsists throughout the animal creation; man is therefore a proper

object for charity, but by your exaltation you are called upon to exercise a higher kind of benevolence than that I have described, namely, a charitable feeling towards each other. A kindly disposition to forgive the errors and even the follies of your fellow associates will always reflect credit upon you as Royal Arch-Druids, and be worthy of you as men.

If any of your friends should be desirous of becoming Royal Arch-Druids, you will be careful not to recommend them unless you are convinced they will conform to our laws; that the value of Royal Arch Druidism may be enhanced by the difficulty of the, purchase, the honour and reputation of the Institution established upon a firm basis, and the world at large convinced of its benign influence.

Third Chorus.

"Welcome, welcome to our faithful band."

M.E.R.A.D., with Sceptre, Bards also rising: Newly-exalted Companions, from the attention you have paid to this Charge, I am led to hope you will form a proper estimate of the value of Royal Arch Druidism, and that it will instil into your minds the dictates of Truth, Honour and Justice, accompanied by —, — and —.

M.E.R.A.D., replaces the Sceptre and sits: Companions, you will now retire and re-enter as fully accepted Royal Arch -Druids, when the ceremony will be resumed

The Candidates leave the Chapter, and re-enter as Companions. They are then placed, seated right and left, in front of the Altar.

The Eubates remain Robed.

Ceremony to Follow the Exaltation

The Director of Ceremonies (having resigned his Wand to the Right Bard) retires from the Chapter, and proceeds to gain admission in the usual manner. The Junior Guardian questions the Director of Ceremonies through the wicket, and reports to the Senior Guardian, who advances (with drawn Sword) to the centre.

S. Guar.: Most Excellent Royal Arch-Druid, the Companion Director of Ceremonies is without and claims admission and examination as a fully accepted Royal Arch Druid.

M.E.R.A.D.: Have the Passwords been duly given?

S. Guar.: He has been regularly challenged and his responses are satisfactory.

M.E.R.A.D.: Admit him.

The Junior Guardian admits the Director of Ceremonies, the Senior Guardian returns to the entrance. As the Director of Ceremonies passes the two Eubates they leave their pedestals and join him, the Senior Eubate on his right and the Junior Eubate on his left, each carrying his Globe. The Tacitus and Senior Guardian take their, respective positions behind the Director of Ceremonies and Eubates. All advance to the centre, and the Director of Ceremonies stands with the — of —.

M.E.R.A.D.: Companion Director of Ceremonies, what sign are you giving, and when should it be given?

D.C.: The — of — Most Excellent Royal Arch-Druid, in token of my — to your authority. *This — should be given whenever the word is mentioned, to remind the Companions of their Obligation.*

M.E.R.A.D.: As an accepted Royal Arch-Druid you should be conversant with our Mysteries. Who are the Companions supporting you?

D.C.: The Senior and Junior Eubates *indicating same*, who represent the Ancient Eubates, the Scientists and Probationers for the highest honour of this Degree.

M.E.R.A.D.: Why are their Robes green?

D.C.: Green is symbolical of learning; it is the colour of Nature, from which, by observation, the Ancient Eubates derived their philosophy and science.

M.E.R.A.D.: The Eubates hold before you a Celestial and a Terrestrial Globe. These symbols naturally remind us of our ancient predecessors' knowledge of Astronomy and Geometry, but to Royal Arch-Druids they have a hidden meaning. What do these symbols signify?
During the above question the Eubates advance their Globes before the Director of Ceremonies, within easy reach.

D.C., placing his left hand upon the Terrestrial Globe: If we regulate our lives and actions in this world by the precepts of the Royal Arch Degree, we shall *placing his right hand upon the Celestial*

Globe have a fair claim to bliss hereafter in a World Celestial.

The Eubates return to their pedestals, seating themselves with the — of —. The Senior Guardian stands upon the left of the Director of Ceremonies whilst the Tacitus steps forward, receiving the Book and Cushion from the Left Bard. He then stands to the right of the Director of Ceremonies.

M.E.R.A.D.: What is the Emblem of a Royal Arch-Druid?

D.C.: An Equilateral Triangle.

M.E.R.A.D.: What does it signify?

D.C.: The three great principles of the Degree— Equity, Honour and Justice, and their equal importance.

M.E.R.A.D., holding the Sceptre, handed to him by the Right Bard: Of what signification are the interlaced triangles?

D.C.: The Union of the Primitive Degree with Royal Arch Druidism.

M.E.R.A.D., with knock: Companions, please be upstanding.

M.E.R.A.D., standing with Sceptre: Companion Director of Ceremonies, what is the Declaration of a Royal Arch Druid?

D.C. turns to the Tacitus and places his right hand upon the open pages: — to all mankind, —to the Companions in keeping their secrets as my own, and — to the ruling authorities of the Chapter. *Turns to the Senior Guardian, takes the drawn Sword, and stands at the "Salute":* Yielding — to the laws which afford me protection, and to the Sovereign of this Realm. *(Returns Sword to Senior Guardian, who sheathes Chords*

M.E.R.A.D.: Companions, please be seated.

The Most Excellent Royal Arch-Druid replaces the Sceptre and receives the Director of Ceremonies' Wand from the Right Bard. The Director of Ceremonies advances to the Altar.

M.E.R.A.D.: Companion Director of Ceremonies, I congratulate you upon your examination, and have pleasure in returning your Wand of Office, feeling certain from your conduct whilst being examined that I could not place it in better hands.

The Senior Guardian returns to his post, the Left Bard advances to the Tacitus and receives the Book and Cushion Replacing them upon the Altar, the Tacitus takes his seat, and the Director of Ceremonies retires, with the — of —.

The M.E.R.A.D. may here (or after the Catechism) give welcome to newly-exalted Companions:

Health, wealth and prosperity to our newly-exalted Companions."

"May they ever emulate the mottoes and principles of Royal Arch Druidism."

Chapter Fire.

Responses from Exaltees.

The Catechism of the Degree

This Catechism shall be conducted from the Chair, the Companions answering standing in the centre of the Chapter.

Q.: Companion, what are you?

A.: A Royal Arch-Druid, and a Member of this Academy of Arts and Sciences, where Geometry and true Philosophy are taught.

Q.: Who was the founder of your Academy?

A.: Pythagoras, who flourished about 530 years before the Christian Era. It was he who brought the whole circle of the sciences into one general body, and communicated them to a select body of Arch-Druids in order that they might be kept sacred, and made known to none save those of pure and upright hearts, men who would part with their lives sooner than divulge the Sacred Mysteries.

Q.: What was taught by Pythagoras and the Venerable Arch - Druids?

A.: Astronomy, Geometry, and Natural Philosophy.

Q.: Were not the Sublime Sciences of Astronomy, Geometry and Natural Philosophy known before the days of Pythagoras?

A.: Yes, the Sublime Sciences were known, and practised, by many of our venerable and virtuous forefathers, but never taught in an academic manner before his time.

Q.: Which were the first Academies, and by whom were they founded?

A.: The first Institutions of this kind were founded, one in Egypt and another amongst the Brahmins of India, by the Venerable and Scientific Companion Arch - Druid.

Q.: Can you give me an instance of these sciences being known at an earlier period?

A.: I can, it is recorded by Josephus that Seth, the son of Adam, was well acquainted with the Sublime Sciences, and being informed that the world would be twice destroyed, by water and by fire, he erected two pillars, one of stone and another of brick, on each of which he inscribed the history and rules relative to Astronomy, Geometry, and Natural Philosophy.

Q.: What were his reasons for so doing?

A.: His reasons were that, should the flood come, and throw down the pillar of brick, the one of stone would stand, and should the globe be enveloped in flame, the pillar of brick would stand, having been prepared by the element "Fire."

Q.: Can you mention any other of the Ancients who understood the sciences?

A.: Yes, Enoch, who was so well versed in Astronomy, Geometry and Natural Philosophy, and so wholly engaged in the study of the beautiful proportions of the Universe, that he was said to hold converse with God, and after a life spent in contemplation on the harmony of the Celestial Spheres, was translated to Heaven as a reward for his piety.

Q.: How did you gain admittance to this Academy of Royal Arch-Druids?

A.: By serving a probation as a Primitive Druid, keeping the secrets of that Degree safely locked within my breast, by a life of strict morality proving myself a worthy Brother, and one fit to be raised to this super-excellent Degree. I was, therefore, by the consent of this Venerable Chapter, elected, exalted, and received a Password.

Q.: Will you give me that Password?

A.: No, I will not, unless you can prove yourself a true geometrician.

Q.: Try me, and I trust you will find me a true Companion.

A.: As a geometrician you should be well acquainted with triangles. How many triangles are there?

Q.: Six.

A.: Name them.

Q.: The Equilateral, Isosceles, Scalene, the Right-angled, Obtuse-angled and Acute-angled.

A.: Define them.

Q.: The Equilateral triangle is a figure having three equal sides, the Isosceles has two equal sides, and the Scalene triangle has each of its sides unequal. The Right-, Obtuse- and Acute-angle triangles contain respectively a right angle, an obtuse angle, and three acute angles.

A.: Which of these is considered the most harmonious?

Q.: The Equilateral, and for this reason it has been chosen the Emblem of the Degree, the equal sides, and equal angles being a symbol of the equality of all Companions.

A.: Since you have proved yourself a true Royal Arch-Druid, I will now give you the Password, which is — and —.

Q.: Now I will thank you to explain to the Companions what benefits have been derived from the Sublime Sciences.

A.: As you were good enough to impart to me the information I was desirous of obtaining, I shall be pleased to place you and the Companions in possession of the knowledge I have acquired. The Phoenicians, by their knowledge of Astronomy, were enabled to navigate the unknown deep; by Astronomy and the compass the mariner can ascertain his position and the true course to steer, and by Astronomy we know the cause of day and night, eclipses and the tides.

Q.: Since you have so well defined Astronomy, will you enumerate the benefits we derive from Geometry?

A.: By Geometry we are able to ascertain the true figure of the globe we inhabit, to measure the magnitude and distance of the heavenly bodies, and demonstrate the truth of mathematics, of which it is a branch. By its rule the habitations in which we dwell, and those beautiful structures which adorn this and every civilised nation, have been designed. Geometry was held in such high estimation by the ancients that upon the discovery of that valuable and useful theorem, subsequently known as the 47th of the first Book of Euclid, he, the great Geometrician and Venerable Arch-Druid, Pythagoras, offered a sacrifice to the gods.

Q.: What is this theorem?

A.: In any right-angle triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle. Thus, if the subtending side be 5, and the sides containing the right angle be 4 and 3, then 25, the square of 5, will equal 16, the square of 4, plus 9, the square of 3.

Q.: What is Natural Philosophy?

A.: The study of Nature, the different strata of the earth, its fossils and minerals, the nature and property of its animal and vegetable productions. The study of Nature by our venerated forefathers, the Arch-Druids, led to the discovery of the medicinal properties of the vegetable kingdom.

Q.: Which of the vegetable kingdom did they consider the most sacred?

A.: The Oak and the Mistletoe.

Q.: Why did the Arch-Druid use a knife of gold to cut the Sacred Mistletoe from the Oak?

A.: The Mistletoe was never known to grow upon the earth, Its position, between heaven and earth, led to its being considered a sacred emblem. No instrument, therefore, was thought sufficiently pure with which to cut it, but one made from one of the rarest of then known metals—gold.

Q.: Companion, I heartily thank you for the knowledge you have imparted, and that w~ may never forget the true principles of Royal Arch Druidism, I will ask the Companions to be upstanding and pledge the immortal memory of our Venerated Royal Arch Companion Pythagoras with the — of —. *Companions rise, and give the — of —, at the same time as the "Questioner."*

Closing the Chapter

M.E.R.A.D.: Companion Registrar, please read the Roll.

The M.E.R.A.D., after the Roll is read, may, should he so desire, thank Visitors and Companions, and ask for responses.

M.E.R.A.D.: Companion Senior Eubate, the time having arrived to terminate our labours, and quit this Sacred Retreat of Friendship, I will thank you, the Officers and Companions to assist me to close the Chapter.

The Senior and Junior Eubates advance with the Tacitus, forming a Triangle, with the latter at the apex. The Senior Guardian stands with drawn sword immediately behind the Tacitus, and the Director of Ceremonies (with Wand) behind the Senior Guardian. The Companions form two sides of a Triangle with the Director of Ceremonies at the apex.

The Junior Guardian remains at the entrance.

M.E.R.A.D.: Companion Senior Eubate, as the motive for which we assemble in the character of Royal Arch-Druids is more closely to unite us in the bonds of Philanthropy and Good Fellowship, have you reason to believe that those feelings have existed in the Chapter this evening?

S.E.: Most Excellent Royal Arch-Druid, in attending to the duties of my office, I have found the conduct of every Companion fully characterised by —, — and —.

M.E.R.A.D.: Companions, I congratulate you upon the good report the Senior Eubate has given of your — and — to each other, and — to the ruling authorities of the Chapter, which now close with these observations.

Having terminated our labours, it becomes us as good men to return to the bosom of our families, making our homes the seat of morality, affection and tranquility; studying the preservation of our health by avoiding irregularity and intemperance, lest our families be injured, our interests and welfare affected, and ourselves rendered incapable of attending to our usual occupations, which should be pursued diligently, that we may pass through life with credit and satisfaction.

Finally, I entreat you to observe and enforce all the rules of Brotherly Love, the foundation of our Fraternity, by contributing to the welt are of each other so far as may be consistent with your interests and honour, regulating your lives by such actions as will ensure to you the honour of this Royal Arch Degree, and display the influence and utility of our rules, that the world may be led to admire our proceedings as harmonising with the tenets of our protection.

Takes up the Sceptre.

May the Great Giver of Light and Life grant you and all who contribute to the happiness of their fellow men, either in word or deed, a tranquil journey, a cheerful spirit, and means of plenteousness, wherewith to sojourn through life with credit, satisfaction and prosperity.

Four Chords.

The Officers withdraw in the same order of procession as they entered, the Companions singing the Closing Chorus.

"Now our pleasures are over," etc, etc.