Royal Arch Workings

Exaltation of a Companion

and

Installation of the Three Principals

Incorporating the changes required

as a consequence of the resolutions passed in Nov 2004 by

SUPREME GRAND CHAPTER
As a consequence of the resolutions passed in Supreme Grand Chapter in Nov 04, there is a need for a printed ritual that allows Chapters to implement the essential changes. It is hoped that Companions will see the changes as improvements which enhance the comprehension of all Companions of the purpose of the Royal Arch.

The following text not only incorporates the mandatory elements but also includes minor adjustments which remove inconsistencies. The construction of the Installation ceremonies allows all Companions the greatest opportunity to witness as many as possible of the elements of the Installation ceremonies.

In addition a layout is produced that maximizes the potential for as many Companions as possible to take part in the Ceremonies. In the Exaltation the work of the Sojourners can be divided between the three Sojourners and the Three Principals can share work previously done only by the First Principals. The Prayers and Scriptures can be read by Companions. The three Lectures can be divided up and delivered by a number of Companions. In the Installation three Companions can read the scriptures and three other Companions can deliver the Robe addresses – they do not have to have passed through the Chairs. What follows suggests how this might be done.

It is now Mandatory for the full Reverential or Hailing Sign (both hands) to be given by the Companions at the opening and closing of the Chapter and Provincial Grand Chapter recommends that the two handed Sign should be held in position until the Principals say “Agree, Agree, Agree” at which point both hands should be dropped.

The full sign should also be given, towards the pedestal, by latecomers on their admittance.

The full R or H sign having been given at the opening of the Chapter and by latecomers, it is not now to be given during the Ceremonies before addressing the Principals - a Court Bow should now be given instead.

Chapters can adapt this document, which is also available in electronic form from Group Vice Chairmen, to the workings of their own particular Chapters as the variety of workings is a feature that merits preservation.
THE OPENING CEREMONY:

DC or the Janitor should light the candles before the ceremony begins

The Comps. assemble, properly clothed, in the Chapter Room. The sash should be worn over the apron with the knot on the r. side of the body. Scrs. E. and N. and the three Ss. wear robes over their R.A. clothing and their collars over their robes. All should be seated. The D.C. assists the Prins. to clothe in the ante-room, their robes should be over their R.A. clothing and their collars over their robes.

D.C. Upstanding, Comps, to receive the Three Principals of ................. Chapter. (All rise as the Prins. enter, J. leading, H. following and Z. coming last. D.C. closes and locks the door. Three Principals line up in the West with Z in the centre facing E, J to his left and H to his right. Z gives welcome to Companions and calls upon Organist to play opening hymn

Z Companions, assist me to open this Royal Arch Chapter.

DC To order, Comps. (All give the full R or H Sn.. The three Prins. take one Sp. beginning with l.f. halt and bow.)

Z O...p....t. (The three Prins. beginning with l.f., take one Sp. halt and bow.)

H O...sc...t (The three Prins., beginning with l.f., take one Sp. halt and bow.)

J o... .pr... .t

Z Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name.

OMNES S.M.I.B. (May be chanted if there is an organ and an organist present).

Z. moves back a small pace, H. and J. move round in front of him until all three form a t.i.n.l., apex to the W. They lower their l. hs., palms upwards with t.. . bs concealed to form a t.i.n.l., the forefingers of the hs. being contiguous and a little below breast level. Scr. N. leaves his place, picks up the smaller V.S.L. and places it open on the t.i.n.l. thus formed and waits until Prins. have saluted V.S.L. The three Prins. make a similar t.i.n.l. with their r. hs. but with the palms downwards, and the little fs. contiguous on top of the V.S.L. No movement of the ft or kns. is made. Z. then recites the phrase by phrase, H and J repeating in turn each phrase after him.

We three — do meet and agree - in peace love and unity — our mysteries to keep — and never to divulge the same — unless when three — such as we — do meet and agree.

Z Agree. (salutes the open VSL)
H Agree. \(\text{(salutes the open VSL)}\)

J Agree. \(\text{(salutes the open VSL)}\)

Z Agree.

At this point the Comps drop both hands.

The Scr. N. takes the VSL. closes it, restores it to the KS, and resumes his place. The Prins. align facing E as before and resume the R or H S’n. Z comes in front of J. to NW. corner, faces E with ft. together and retaining Sn. Commencing with the 1.f he takes three walking paces and halts without completing time third step, i.e., with the l.f in advance of the r.f and bows towards the al. Commencing with the r.f he takes two paces, incomplete as before, with the 1.f in front of the r halts and bows towards the al. Commencing with the r.f. he takes two more paces incomplete as before, halts and bows towards the al. At the third bow Z should not be beyond the al. He then proceeds without squaring and takes his stand in front of his chair facing W. J steps back a pace. H and J turn inwards facing each other, cross in the W, H passing on the E side of J, to gain the NW and SW corners respectively. They then turn E holding the Sn and with the ft together.

They then advance simultaneously to the E with precisely the same steps as Z employed, halting and bowing at the third, fifth and seventh s.sps as he did. Having gained the E they stand in front of Z with their backs to the W. forming a t.i.n.l. with Z in order to communicate the Name. This is done on a series of four t.i.n.l.s. The r.ft. are approximated heel to toe so as to form one t....., their r kns. are bent so as to touch one another forming the second t.... The R or H sign has been maintained until now. The r.h. is now dropped so as to rest on the elbow of the Princ on the l. thus forming the third t.... The l.h. which is still touching the forehead, is now shifted at that level to grasp the l. wrist of the Princ on the r. thus forming the fourth t..... and the arms are extended the full length.

The Name is communicated in three syllables. Z gives the first, H gives the second syllable and J gives the third. Then H gives the first syllable, J gives the second and Z the third. J now gives the first syllable, Z the second and H the third. Each of the Prins has in this syllabic manner given the complete Name. The syllables are spoken audibly, not whispered, under the uppermost t,,, formed by the l arms.

The Prins then separate, are given their Scptrs by the DC, turn E, salute their Scptrs, turn to face W and stand before their respective their chairs. Ks 4 are given by the Prins.)

Z Comps., in the name of the T.A.L.G.M.H., I declare this H.R.A. Chapter duly opened. \(\text{(Ks. 4. H. and J., carrying their Scptrs., proceed to the N. and S. sides of the}

\(\text{)}\)}
pedestal respectively and remove the veil. At the same time the P.S. opens the large VSL. It is immaterial where he opens it but Hosea: Ch. 2: v.1 is appropriate. H and J return to the dais and all three Prins. take their seats followed by the rest of the Comps.

THE CLOSING CEREMONY:

Z (knocks 4) Comps - I rise, for the first time to inquire if any Comp has aught to propose for the good of R A Masonry in general, or this the ......... Chapter in particular.

Z (knocks 4) Comps - I rise, for the second time to inquire etc.

Z (knocks 4) Comps - I rise, for the third and fourth time to inquire etc.

Z (knocks 4) Companions assist me to close the Chapter.

(All rise) (The Comps stand to order round the ensigns, The Prins having removed their gloves descend from the dais. H and J approach the pedestal, taking their Sceptres with them, reveil the plate of gold and then return in line with Z.

DC To order Companions.

The Companions stand to order with the full two handed R or H sign

Principals stand in a line facing west. DC takes Sceptres from them and hands them to Asst D C who holds them in his arms. H and J move to face east in front of Z DC hands small VSL to the Principals, who stand to order supporting VSL on left hands, with right hands upon it forming triangle. (as described for opening ceremony) Z says and the others repeat in order of Z, H, J

We all do meet and agree - in peace, love and unity - our mysteries to keep - and never to divulge the same – until three – such as we - do meet and agree

Z agree (salutes the VS)

H agree (salutes the VS)

J agree (salutes the VS)

Z agree

The Companions drop both hands DC takes back the VSL.

DC returns Sceptres to the Principals who form a triangle with them.
Z Companion Principal Sojourner, the labours of the Convocation being ended, you have my command to close the Chapter.  

(Prins break t.i.n.l give kn 4)

The DC takes the Sceptres from the Principals and lays them on the floor in the form triangle with apex towards the E.

PS Companions, in the name of T T A L G M H and by command of the ME, I close the Chapter, until ........., emergencies excepted, of which every Companion will receive due notice.

*PS closes large VSL*

*Three Principals extend arms in horizontal position*

Z Glory to God on High.

H On earth peace.

J Goodwill towards men

*Principals drop arms*

IPZ Companions, nothing now remains but according to ancient custom to lock up our secrets in a safe and sacred repository, uniting in the act fidelity - fidelity - fidelity - fidelity. *At each repetition of the word fidelity the proper sign is given.* DC rearranges the Sceptres

Z Companion Organist may we now have the closing hymn.

DC The ME and his co-principals invite you to join them at the Festive Board and until the ME, his co- principals, (the Representative of the M E Grand Superintendent,) the Grand Officers of Supreme Grand Chapter, the Officers of Provincial Grand Chapter and Installed Principals have retired will the Companions please remain in their places.

*All retire to Festive Board.*
THE EXALTATION CEREMONY

Z. Comp S E are the papers in order?

SE. ME the papers are in order, I have examined the Candidate’s Craft Certificate and have received Clearance Certificates from the Candidate’s Craft Lodges.

Note : Particulars of Rule 67, R. A. Regulations, having been complied with, the ballot is then taken, and if the Candidate is elected, H. and J. veil the pedestal. If the Candidate has been elected at a previous Convocation the ceremony can be proceeded without the above.

Z. (knocks) — Companions, Bro ........ is this evening a candidate to be exalted to the Supreme Degree of Royal Arch Masonry. Companion Second Assistant Sojourner, you will retire to entrust the Candidate and ascertain his proficiency in the former degrees.

(2ndAS gives court bow and retires and in the ante-room proceeds ) -

2ndAS. (to Can.) - Bro. A. B., advance to me in the 3 Degrees, communicating the Ws of a MM on the f p o f (done).

Do you pledge your honour as a man, and your fidelity as a Mason, that you have been raised to the Sublime Degree of a M. M. for four weeks and upwards.

(Can. assents)
Do you likewise pledge yourself, that you will conceal what I am about to impart to you with the same strict caution as the other secrets in Masonry?

(Can. assents)
Then I will entrust you with the Passwords leading to this Supreme Degree. They are ....... ........ (Candidate repeats both words) which signify, "My people having found mercy" (Candidate repeats words)

(2ndAS. returns to the Chapter.)

The Can. is blindfolded, and clothed as a M. M.

Jan (Kn4)

SN. (after giving ct. bow) – E.Comp J., there is a report.

J. Comp. SN. see who seeks admission.

SN. (To Janitor) - Whom have you there?
Jan Bro. A. B., who has been regularly initiated into Freemasonry, passed to the Degree of a Fellow Craft, and in due time raised to the Sublime Degree of a M. M. in which capacity he has exercised himself for four weeks and upwards, and has made such progress that as a reward of merit he has been entrusted with the Passwords leading to this Supreme Degree, to which he seeks to be admitted, and for which ceremony he is properly prepared.

SN. How does he hope to obtain the privileges of this Supreme Degree?

Jan. By the assistance of T. T. A. L. G. M. H., the united aid of the c . . .and t. and the benefit of the Passwords.

SN. *(To Can)* Will you give me the PWs?

Can. ..............................................

SN. The import of the Ws? *(Given)*

SN. Wait, while I report to E.Comp. J. *(Closes the door.)*

SN. E.Comp. J., Bro. A. B, who has been regularly initiated into Freemasonry, passed to the Degree of a F. C., and in due time raised to the Sublime Degree of a M. M., in which capacity he has exercised himself for four weeks and upwards, and who has made such progress that as a reward of merit has been entrusted with the Passwords leading to this Supreme Degree, to which he seeks admission and for which ceremony he is properly prepared.

J. How does he hope to obtain the privileges of this Supreme Degree?

SN. By the assistance of T. T. A. L. G. M. H., the united aid of the c . . . and t . . . and the benefit of the P. Ws.

J. Do you Comp N vouch that he is in possession of the P. Ws?

SN. I do, E.Comp. J.

J. Then let him be admitted in due form.

*(The Candidate, properly prepared, without gloves, is placed in the West, between the Soj. the 2ndAS on the Candidate's right and the 1stAS, on the left.) (The Candidate, being blindfolded, should not be told to salute) (but in Chapters with a long standing custom of saluting as MM’s this custom may be continued)*

J. Bro. A. B., as you seek preferment in our Order, and have been entrusted with the Passwords leading to this Supreme Degree, we must enquire if you freely and voluntarily offer yourself as a Candidate for R. A. Masonry?
Can. I do.

J. Do you present yourself with a view to improving in Fmy. and dedicating that improvement to the glory of God and the good of man?

Can. I do.

J. Are you willing to take the sacred and solemn Obligation, restricted to this Supreme Degree and to keep inviolate our mystic rites?

Can. I am.

J. Then you will kneel whilst the blessing of heaven is invoked on our Proceedings. (4 Ks Comps. stand to order with sign of prayer.)

**PRAYER**

J. (or Chapter Reader) Almighty God, at whose command the world burst forth from chaos and all created nature had its birth, we humbly implore Thee to bestow Thy spiritual blessing on this Convocation assembled in Thy Holy Name and grant that the Bro. who now seeks to participate in the light of our mysteries may be endued with a portion of Thy Divine Spirit. May he not enter our Order lightly, nor recede from it hastily, but pursue it steadfastly, and may he ever remember that the object of our institution is the welfare of our fellow-creatures, but, above all, the honour and glory of Thy Most Holy Name.

Omnes - So mote it be. (*Drop sign*)

J. In all cases of difficulty and danger, in whom do you put your trust?

Can. In T. T. A. L. G. M. H.

J. Glad are we to find your faith continued on so firm a basis. You will now rise and follow your Conductor. (*Can. rises*)

J. (knocks). - Companions, take notice that Bro. A. B., who has been regularly initiated into Freemasonry, passed to the degree of F. C., and in due time raised to the Sublime Degree of a M. M., is about to pass in view before them, to show that he is the Candidate properly prepared to be exalted to the Supreme Degree of RA Masonry.

(*The 2ndAS. takes Can. by the right hand, and walking in front and backwards the 2ndAS conducts Candidate. round the Chapter in due form, and places him in the West immediately in front of the Sojs' chairs. 2ndAS. stands to the Can’s right.*)

J. (to Can.) – Bro ....... as you seek to participate in the light of our mysteries, we must call upon you to advance towards the Sacred Shrine where they are deposited
by seven steps, halting and bowing at the third, fifth, and seventh, for at each step you will approach nearer to the S. and M. name of T. T. A. L. G. M. H.

(The 2nd AS instructs the Candidate how to proceed, thus:)

2nd AS Take three steps forward, commencing with the l. . f. . .; halt and bow. Take two steps, commencing with the r. . . f. . .; halt and bow. Take two more steps commencing with the r. . . f. . .; halt and bow. (1stAS stands on left.)

J. (to Can.) - You are now arrived at the crown of a Vault, into which it is necessary that you should descend. You will, therefore, wrench forth two of the Arch-stones. (Which is done. 2ndAS instructing Candidate.)

J. Let the Candidate be duly lowered into the vault, and attend to a portion of the writings of our G. M. K. S. ...

(2ndAS lowers Candidate on his knees before the pedestal)

(J or Chapter Reader stands and reads Proverbs, chap. ii., v. 1-9; chap. iii, v. 13-20; H. and Z. and Companions sitting; )
"My son, if thou will receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thy heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. Happy is the man that findeth wisdom, and the man that geteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things that thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew".

J. You will now endeavour to find something.

(2ndAS. causes Candidate, to grope and places scroll in his right hand

Can. It is found.

J. What is found?
Can. Something like a scroll of vellum of parchment.

J. What are its contents?

Can. From the want of light I am unable to discover.

J. (to Can.) - Let the want of light remind you that man by nature is the child of ignorance and error, and would ever have remained in a state of darkness, had it not pleased the Almighty to call him to light and immortality by the revelation of His Holy Will and Word. Arise, (does so) wrench forth the Keystone, (does so) and prepare to receive the light of the Holy Word.

J. Let the Candidate be again lowered into the vault, and attend to a portion of the writings of the Prophet Haggai.

(2ndAS again instructs Can. to kneel)

(H or Chapter Reader stands and reads Haggai, chap ii., v. 1-9, b Z. and J. and Companions sitting.)

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, “Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, who is left among you that saw this house in her first glory and how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, o Zerubbabel”, saith the Lord, “and be strong, o Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, and work: for I am with you, According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not”. For thus saith the Lord of hosts; “Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than the former, and in this place will I give peace”

Z. You will now prepare to take a sacred and solemn Ob. without which none can be exalted to the Supreme Degree.

2ndAS (to Can.) - Support the V. of the S. L. on your left hand; place your right hand upon it.

(Kns 4 - The Principals advance to the pedestal, Comps. stand round the ensigns, and all give sign of reverence)

Z. (to Can.)- State your names at length, and say after me –
OBLIGATION

I, ... . . . in the presence of T. T. A. L. G. M. H., and of this H. R. A. Chapter, duly constituted, consecrated, and congregated, of my own free will and accord, do hereby and hereon most sincerely and solemnly promise and swear that I will always help, conceal, and never divulge any of the secrets or mysteries restricted to this Supreme Degree, denominated the H. R. A. C. of J., to any one in the world, unless it be to a true and lawful Companion of the Order, whom I shall find to be such after due examination. I further solemnly promise that I will not dare to pronounce lightly or irreverently the Sacred and Mysterious Name of T. T. A. L. G. M. H.; nor to share it by syllables unless in the presence and with the assistance of two or more R. A. Companions. All these several points I solemnly swear to observe without ev., eq., or men. res. of any kind. So help me T. T. A. L. G. M. H., and keep me steadfast in this my sacred and solemn Obligation of a Royal Arch Mason.

Z. As a pledge of your fidelity, and to render this binding as a solemn Ob. for so long as you shall live, you will seal it . . . times with your lips on the V. of the S. L.

Z. Comp. Second Assistant Sojourner, you will raise the Candidate in due form with the grip of a R A Mason

2ndAS. (to Can.) - Bro. A. B., now a Comp. of Our Order - rise.
(take Can by r.h. saying “Bro....”, place l.h. under right forearm saying “now”, place r.h on upper forearm saying “a Comp”, place l.h under Cand’s elbow saying “of our Order” and place r.h under Cand’s armpit saying “rise” -

Z. (to Can.) - Having been kept for a considerable time in a state of darkness, what, in your present position, is the predominant wish of your heart?

Can. Light.

Z. Comp. Second Assistant Sojourner, let that light be restored to the Can.

(Principals. stand to order with sceptres forming a triangle, Comps. standing round ensigns, tilt them slightly inwards; 2ndAS. then removes hoodwink.)

Z. (to Can) - We congratulate you upon being admitted to the light of our Order, and it is with gratification that we express our confidence that your future conduct will fully justify our partiality in exalting you to this Supreme Degree, so truly denominated the essence of Freemasonry. You will now read the contents of the scroll you brought with you out of the vault.

Can. (Can. reads Genesis, chap. I, v. 1-3). - "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light".
(Note – Province particularly recommends that the following three paragraphs are all given as they provide the Candidate with a good insight into the purpose of the Royal Arch)

Z. Such, my newly-exalted Comp., are the first words of the Sacred Volume, which contains the record of God's revealed will and word. Let us, therefore, bless, praise, and magnify His Holy Name for the knowledge vouchsafed to us, and walk worthily in the light which shines around.

J. In the degrees which you received in the Craft, you were taught that Freemasonry is a system of morality based on a belief in TGAOTU and promoting brotherly love, relief and truth as the rule for your earthly pilgrimage. The ceremony of Raising implies that there is more to learn for it urges us to lift our eyes to Him whose Divine Word brings peace and salvation to the faithful and obedient of the human race.

H. The Royal Arch develops this theme. It is therefore concerned with truth in the light of eternity and so leads its Companions to a higher understanding of the purpose of our mortal existence. It is in this sense that you should consider the vision revealed to you when you were restored to light. The meaning of your actions whilst in a state of darkness and the significance of this revelation is about to be explained to you, so that you may understand and enjoy the companionship of the Order of which you are now a member.

Z. You are now at liberty to retire and on your return to the Chapter the ceremony will be resumed.

( Can. retires - 2ndAS sits down, removes surplice, puts it on right hand chair and sits down at side, and PS joins 1stAS, they remove their R. A. clothing, give ct bow and retire. )

(1st AS and PS put on M. M. aprons.)

(Jan gives knocks of M. M)

SN. Excellent Companion H., there is a report.

H. Comp. Scribe N., see who seeks admission.

SN. (opening door) - Whom have you there?

Jan. Three Master Masons from Babylon, having heard that you are about to rebuild the Temple to the honour and glory of the M. H., are anxious to sojourn among you, and offer their assistance in that great and glorious undertaking.
SN. Wait, while I report to the E.Comp. H.

(Closes door, gives ct. bow and reports to M.E)

SN. E.Comp. H., three M. Ms. from B., having heard that you are about to rebuild the T. to the honour and glory of God, are anxious to sojourn among you and to offer their assistance in that great and glorious undertaking

H. Admit them.

(Scr. N. goes to door and opens it. The Sojs. and Can. are admitted, clothed as M M, They stand in the W., 1stAS in the centre, Can. on the left. PS on the right, SN. closes and locks door and resumes seat. No Salutes) (but in Chapters with a long standing custom of saluting as MM's this custom may be continued)

H. Strangers, whence come you?

1stAS From Babylon, E. Comp. H.

H. What is your request?

1stAS Having heard that you are about to rebuild the Temple to the honour and glory of the MH, we are anxious to sojourn amongst you, and assist in that great and glorious undertaking.

H. As no strangers can be permitted to participate in that most holy work, we demand to know who you are

1stAS Brethren of your tribes and families.

H. But are you descended from those who fled when the City and Holy Temple were oppressed? Or are you of that tribe left behind by the Babylonian General for the purpose of tilling the land?

1stAS We would scorn to be descended from those who basely fled when the City and Holy Temple were sorely oppressed; neither are we of that menial tribe left behind by the Babylonish General for the purpose of tilling the land. We are nobly born, and, like yourselves, descended from a race of patriarchs and kings. A., I., and J. were our forefathers. E.Comp. H., we are descended from the royal house of David and the princely tribe of Judah, who, for their sins and the sins of the people, were taken into Captivity with Jehoiachim their king by Nebuchadnezzar, King of Babylon, there to remain for seventy years as was foretold by the prophet Jeremiah. The period of our Captivity expired in the first year of the reign of Cyrus, King of Persia, when it pleaded the Almighty to inspire that noble prince to issue the following proclamation: "Thus saith Cyrus King of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord
his God be with him, and let him go up”. We eagerly availed ourselves of this opportunity of returning to our native land, and are come up accordingly to sojourn among you, and to offer our assistance in rebuilding the Temple to the honour and glory of the Most High, who hath promised by the mouth of His holy prophets to establish there His Name for ever, and give peace to the whole earth.

H. We congratulate you on your noble ancestry, and with pleasure admit you brethren of our tribes and families. It only remains to inquire on what part of the work you wish to be employed?

1stAS Any position to which your Excellencies may appoint us will be deemed an honour conferred.

H. Humility and docility are sure indications of merit, but, from the lateness of your application, the principal offices are already filled. We will, for the present, engage you to go and prepare the ground for the foundation of the Second Temple, on the site where the first formerly stood — for which purpose you will be supplied with the proper working implements; but we lay this strict injunction upon you: that should you, during the progress of your labours, make any discovery which you deem of importance, you will communicate it to none but the Grand Sanhedrim now sitting.

1stAS We humbly thank your Excellencies for the trust reposed in us, and pledge ourselves to a faithful performance of the duties thereof.

(The 1stAS receives the crow, the Can. the pick-axe, the PS. the shovel. If there be more than one Candidate, the last receives the shovel.)

H. Go, and may the God of you fathers be with you.

(Sois. & Can. retire and return to the door. PS has a r. . . round his w. . ., and two smaller r. . .s fastened to his w....ts; they carry their imps. of l )

Jan. ( gives kns. 4)

SN. M. E., there is a report.

Z. Comp. S. N., see who seeks admission.

SN. (opens the door and says to Jan) - Whom have you there?

Jan. The three Sojs., who were sent to prepare the ground for the foundation of the Second Temple, having made a discovery they deem of importance, are anxious to communicate it to the Grand Sandrehim now sitting.

SN. Wait, whilst I report to the M.E. (Closes door.)
M. E., the three Sojs., who were sent to prepare the ground for the foundation of the Second Temple, having made a discovery which they deem of importance, are anxious to communicate the same to your Excellencies.

Z. Admit them.

(They are admitted, 1st Asst enters first, PS in the centre. The Can last. No Salutes) (but in Chapters with a long standing custom of saluting as MM's this custom may be continued)

Z. (to Sojs.) – We understand that you have made a discovery which you deem of importance. You will therefore communicate to us the discovery you have made, and the circumstances which led to the same.

PS. M. E., on resuming our labours early this morning, we discovered a pair of pillars of exquisite design and workmanship. Proceeding onwards, we found six other pairs of equal symmetry and beauty, which, from their situation, appeared to have supported the roof of a subterranean passage or gallery, leading to the spot where the M. Holy Place formerly stood. Our progress was here impeded by the fragments which had fallen during the conflagration of the former T. These we cleared away, and came upon what appeared to solid rock. Accidentally striking it with my crow (PS strikes with crow), I heard a hollow sound. I therefore hailed my companions, when the one with the pick loosened the ground, which the other cleared away with the shovel (indicates each implement in turn) when what first appeared to be solid rock proved to be a compact piece of masonry in the form of a dome. Knowing from the character of the architect of the former building that no part thereof had been constructed in vain, we decided to examine it further. We therefore wrenched forth two of the Arch stones, when a Vault of considerable extent appeared to view. Being all anxious to descend, we cast lots. The lot ME was mine. My Comps. tied this strong cord or lifeline around my body to assist my descent; but being apprehensive of dying from damp, noxious vapours or other unforeseen causes, I took a smaller line in each hand, wherewith to give preconcerted signals, if I required more liberty, or wished to be drawn up. I was then duly lowered into the vault. On arriving at the bottom, I thought I felt something like the base or pedestal of a column with certain characters engraven thereon, but from the want of light I was unable to discover their meaning. I then signalled with my left hand for more liberty, and on exploring the vault found this scroll of vellum or parchment, but from the same cause I was unable to read its contents. I therefore signalled with my right hand, and my Comps drew me up, bringing the scroll with me. (indicates Scrl in r h). On arriving at the light we found from the first words on the scroll that it was part of the long-lost Sacred writings promulgated by Moses at the foot of Mount Horeb in the wilderness of Sinai. This naturally stimulated us to further exertions; we, therefore, enlarged the aperture by removing the keystone, and I descended as before. The sun, by this time, had gained its greatest altitude, and shone with meridian splendour through the opening, enabling me clearly to distinguish those objects I had before so imperfectly discovered. In the centre of the vault stood a block of white marble, a pedestal, wrought in the form of the altar of incense, a double cube, on the front of which were
engraven the initials of the three Grand Masters who presided at the building of the former temple, namely S. K. of I., H. K. of T., and H. A, together with certain mystic characters whilst a veil covered the face of the pedestal. I approached it with reverential awe and on raising the veil, I there beheld on a plate of gold that which I humbly conceived to be the S. and M. N. of T. T. A. L. G. M. H. I carefully reveiled it with all respect and reverence, gave the agreed-on signal and was drawn up. Assisted by my Comps., I closed the aperture, and we have hastened hither to communicate to your Excellencies the discovery we have made, and the circumstances which led to the same.

Z. Your narrative bears every appearance of truth, but to convince us you must state what you saw engraven on that plate of gold.

PS. That, M. E., we must humbly beg to decline, for we have heard with our ears, and our fathers have declared unto us that in their days, and in the olden time before them, it was not lawful for anyone to mention that S. and M. name of T. T. A. L. G. M. H., except the High Priest, and even he but once a year, and then only when he entered the H. of H. and stood before the Ark of the Covenant to make propitiation for the sins of the people.

Z. We admire your pious caution, and your conduct considerably increases our esteem. We shall therefore depute two of our Comps., E. and N., to accompany you to the spot, and their report shall determine your reward.

(1stAS. takes charge of Can.)

PS retires with SE. and SN. to N. W. corner of the room. They stand to order, PS on right of SE.

SE. says to PS, "State what you saw on that plate of gold."

PS begins and the Name is communicated in a whisper. PS returns to his place. SE. on north, SN. on south, advance by seven steps, no sign, halting and bowing at 3, 5, and 7. They remove veil from pedestal and both report.)

Scrs. (SE. first, SN. after.) - Right. M. E., in every particular.

Z. (to Sojs., after consulting H. and J.) - My Colleagues in office concur with me in opinion that, as a reward for your zeal and fidelity in having discovered the long-lost mysteries of the R.A., you should immediately be called to that exalted rank held by your noble ancestors.

Z. Comps. E. and N., divest those worthy Masons of the implements of labour, clothe them in robes of innocence, and instruct them to advance hither that they may be duly rewarded.
(The Scribes take tools, etc., and replace them on the floorcloth, they then invest Can. and both Sojs., with white surplices, Soj's. resume their R. A. Clothing, SN. directs Can. to advance, PS accompanying Can. to see that he does as instructed.)

SN. (to Can.) - Advance by 7 steps, halting and bowing (no sign) at the 3rd, 5th, and 7th, follow and copy me.

(This is done and SN. returns to his seat.)

(PS halts Can. in front of the Principals. First Principal rises.)

Z. (to Sojs.) - The robes with which you have been invested are emblems of that purity of heart and rectitude of conduct which ought to actuate all those who are exalted into this Supreme Degree. We reward you with this Jewel (puts on the jewel) as a mark of our entire approbation and admit you Companions among us; we decorate you (put on the ribbon and badge) with this ribbon and badge, the insignia of our order. (PS hands staff of Judah to M, E. Z., who continues.) We entrust you (give the staff into the r. . .t h. . .d ) with this staff of office, which you will ever have a right to bear, unless 72 of your elders are present; and we hereby constitute you Princes and Rulers of the O; and if you continue in the faithful discharge of your duties, you will by a regular gradation be admitted to an entire participation of our mysteries.

Z. It is in this point of the ceremonies that the manner of sharing the sacred Name is communicated. The Sojourners found this Name inscribed on a plate of gold in the vault, and rightly conceived it to be the Sacred and Mysterious Name of T. T. A. L. G. M. H. Because in olden times it was not lawful for anyone save the High Priest to pronounce that Name, it is our custom to divide it into three syllables, each syllable to be spoken by a different Companion, thus forming a token of recognition. E. Comp. H. will you please assist.

(H. leaves his Sept. on his chair and steps down to the r. side of the M.E.Z., facing S. The Can. is in front looking E., and the PS is behind and to the r. of the Can. ready to prompt him.)

Z. Stand to order thus. This is called the Reverential or Hailing Sign, and is to be used when entering or retiring from the Chapter, always to the Name on the Pedestal, as will be further explained in due course.

The Sacred Name is given on a series of t.i.n.l.s formed first with the r. foot, second, with r. knee, third, r. hand on r. elbow, and fourth, l. hand grasping l. wrist. The Sacred Name is ...... It is shared in a series of syllables. I will commence and you will follow – the PS will dictate the syllables you are to give.
(The Name is communicated in due form. Can. is prompted by PS.)

**Z** indicates Charter or Warrant, present Regulations and ByLaws.

(The Principals resume their seats)

(PS takes Can. to the west, gives no sign and addresses the Principals.)

**PS. (to Prins)** - Thus invested, rewarded, decorated, and entrusted by your Excellencies, it shall ever be our study to merit a continuance of your approbation, by faithfully and assiduously, discharging the duties of the high vocation to which you have this day been pleased to call us.

(Note Province particularly recommends the following paragraph in its entirety without the text referring to the Third Degree previously given at this point which would now be inconsistent with the purpose and structure of the ceremony)

**Z.** We congratulate you on being exalted into Royal Arch Masonry, at once the foundation and keystone of the whole Masonic structure. A perfect understanding of the secrets and mysteries of the Royal Arch can only be gained by passing through the three Principals' Chairs, and we look forward to the day when you will occupy those high offices and complete your knowledge of this Order. Companions, please be seated.

(The Sojs. and Can, take their seats, Can. in middle, PS on his right, and Asst S. on his left.)

The following Explanation of the Signs must be given at this point whenever the new Mystical Lecture is to be given in preference to the traditional version).

**Z (or a PZ)** The Master Mason is taught the F.P.O.F. which point out our duties to each other. In the Holy Royal Arch we also acknowledge five signs which mark the relation we bear to the M.H. as creatures offending against His mighty will and power, yet still the adopted children of His mercy. I will now go through the signs and you, my newly exalted Companion, will please rise and copy me.

This is the Penal Sign *(demonstrates)*, the only perfect sign in Freemasonry given with the left hand. It signifies that the stiff-necked and disobedient will be cut off from the land of the living by the judgement of God, just as the body was slain by the sword of human justice.

It is to avert this that we are taught by the Reverential or Hailing Sign to bend with humility and resignation before the chastening hand of the Almighty *(shields eyes)* and engrave His laws on our hearts *(places hand on heart).* This Sign is to be used when entering or retiring from the Chapter, always to the Name *(points to pedestal)*,
and you will note that no step is taken when giving it. It is said that this sign was used by Moses, who, when the Lord appeared to him in the burning bush at the foot of Mount Horeb in the wilderness of Sinai, thus shaded his eyes \textit{(demonstrates)} from the brightness of the Divine Presence, and placed his hand on his heart \textit{(demonstrates)} in token of obedience, It should be discharged \textit{(or dropped)} before speaking.

This sign can thus be considered the parent of the Penitential or Supplicatory Sign, for how should a frail and erring creature present himself to his Creator but on bended knees \textit{(kneels)} and with uplifted hands \textit{(demonstrates)} in token of humility and contrition?

The Monitorial sign, hands girding the loins, thumbs to the front \textit{(demonstrates)}, represents the frail and defenceless posture by which we acknowledge that we can do no manner of good or acceptable service but through Him from whom all good counsels and just works do proceed.

Lastly, by the Fiducial Sign \textit{(demonstrates)} we show that we would prostrate ourselves with our faces to the dust. Thus must we throw ourselves on the mercy of our Divine Creator and Judge, looking forward with humble but holy confidence to His blessed promises by which means alone we hope to pass through the Ark of our redemption into the mansions of eternal bliss and glory, into the presence of Him who is the Great I AM, the Alpha and Omega, the Beginning and the End, the First and the Last.

Companion, please be seated.

\textit{Whether or not the above Explanation of the Signs is given, the ceremony should proceed as follows}

\textbf{Z} We now come to the Lectures of the Order. There are three, the “Historical”, the ‘Symbolical’, and the ‘Mystical’. Tonight you will hear (all three) or (the Historical,) (and) (the Symbolical and) the Mystical. This (or these) will be given in the permitted alternative version approved by Supreme Grand Chapter in 2004. Information about the Order, including further guidance on the content of the Lectures is contained in a booklet which will be presented to you at the close of the Ceremony (or if not yet available, shortly).
REVISED HISTORICAL LECTURE:

Comp 1 Comps. there are three epochs in the history of Freemasonry which particularly merit your attention. They are, the openings of the First or Holy Lodge, the Second or Sacred Lodge, and the Third or Grand and Royal Lodge.

Comp 2 The First or Holy Lodge was opened two years after the exodus of the children of Israel from their Egyptian bondage, by Moses, Aholiab and Bezaleel, on consecrated ground, at the foot of Mount Horeb, in the Wilderness of Sinai, where the children of Israel had pitched their tents, assembled, and gathered themselves together to offer up their praises and thanksgivings to the Most High for their signal deliverance from the hands of the Egyptians. And there, but before that time, the Almighty was pleased to reveal Himself to His faithful servant Moses, when He commissioned him His High Ambassador of wrath against Pharaoh and his people, and of freedom and salvation to the house of Jacob.

And there were delivered those mysterious forms and prototypes, the tabernacle and the Ark of the Covenant, with the tables of the sacred law enGRAven by the finger of the Most High, with those sublime but comprehensive precepts of moral and religious duty. And there were dictated, by His unerring wisdom, those peculiar forms of civil and religious polity which by separating His favoured people from all other nations, consecrated Israel a chosen vessel to His service. For these reasons this has been designated the First or Holy Lodge.

Comp 3 S. K. of 1., H. K. of T., and H. the W. S., presided over the Second or Sacred Lodge, which was opened in the bosom of holy Mount Moriah, on the very centre of the ground on which the Sanctuary of the solemn Sanhedrim was afterwards erected. There, on the threshing-floor of Araunah, the Jebusite, David offered up that mediatorial sacrifice by which the plague was stayed. And there, in a vision, was revealed to him the plan of that magnificent temple which was afterwards erected by his illustrious son; for God said, “He shall build an house for My Name, and I will establish the throne of his kingdom for ever.” For these reasons this has been denominated the Second or Sacred Lodge.

Comp 4 The Third or Grand and Royal Lodge was opened at Jerusalem soon after the return of the children of Israel from their Babylonish Captivity, by Z., the prince of the people; H., the prophet; and J., the son of Josedech, the High Priest. Then was the kingly power restored, in the person of Z., to the royal line of David and the princely tribe of Judah. Nor was all vestige thereof effaced until after the destruction of Jerusalem by the Romans under Titus, in the 70th year of the present era. Therefore, to commemorate this restoration, this has been called the Third or Grand and Royal Lodge.

Comp 1 We have in the present Chapter a resemblance of those Grand Originals. In every regular, well-formed, and duly-constituted R. A. Chapter, we acknowledge the representation of the Grand and Royal Arch Chapter at Jerusalem. The three Principals represent Z., H., and J., whose names they bear. The two Scribes E. and
N., Lectors and expounders of the Sacred Law, and attendants on the Grand Sanhedrim, Yourselves represent the three Sojourners, who, for their zeal and fidelity in having discovered the long-lost mysteries of the R. A., were rewarded with seats among the princes and rulers of the people, represented by the rest of the Companions.

REVISED SYMBOLICAL LECTURE:

H. Companions, the symbols of R.A. Masonry and the rites and ceremonies at present in use amongst us have been adopted to impress on our hearts those exalted principles of morality which we, as Companions in this Order, are bound to practise. They also typify that spirit of fraternal union which gives energy and permanency to Freemasonry, enabling it to survive the wreck of mighty empires and resist the destroying hand of time.

Comp 1 The Jewel you wear incorporates the Seal of Solomon enclosed within the circle which has such importance in this Order. You must always wear this Jewel in your Craft Lodge as a visible sign of the indissoluble link between Royal Arch and Craft Masonry.

The principal colours of the Royal Arch are blue and crimson, the traditional colours of two of the veils of King Solomon’s Temple. These colours appear on your apron and sash, where the indented pattern is an emblem of regal dignity and power.

Comp 2 The form of a Royal Arch Chapter, when properly arranged, approaches as nearly as circumstances will permit, that of a catenarian arch. Thus we preserve a memorial of the vaulted shrine in which the Sacred Name was deposited.

In R.A. Masonry we acknowledge six lights. The three lesser represent the light of the Law and the Prophets, alluding to the Patriarchal, Mosaical and Prophetical dispensations. The three greater allude to the Sacred Name itself and also refer to the Supreme Being’s powers of creation, preservation and annihilation.

Comp 3 The ensigns on the staves (points to them) are the distinctive bearings of the twelve tribes of Israel and the four principal banners (indicates them) represent the leading standards of the four divisions of their army. They display a man to personify intelligence and understanding, a lion to represent strength and power, an ox to denote patience and assiduity, and an eagle to indicate the promptness and celerity with which the will and pleasure of the Great I AM must ever be executed.

Comp 4 The bearings on the sceptres denote the regal, prophetical and sacerdotal or priestly offices each of which is conferred in a peculiar manner accompanied by the communication of particular secrets. As a Master Mason you are already aware that the VSL, square and compasses are regarded as the three great lights of Freemasonry.
Comp 5 The sword and trowel commemorate the valour of those who rebuilt the walls of Jerusalem after the return from Babylon, each with the trowel in his hand and the sword by his side as ever ready to defend the City and Holy Sanctuary against the enemies who at that time surrounded them. So should you be ever ready to uphold and defend the principles of the Craft and of the Holy Royal Arch.

Comp 6 The pick, crowbar and shovel may be considered as the working tools of the Degree, and symbolise that fearsome day when the graves will give up their dead and we shall meet our tremendous but merciful judge, and may dare to hope that the spirit will be raised to immortal life and everlasting bliss.

REVISED MYSTICAL LECTURE:

If considered necessary, the Lecture may be given by a competent Companion below the rank of First Principal. If the Lecture is given by more than one Companion, suitable breakpoints occur at the end of each section as indicated below, and may be adopted as convenient.

Comp 1 Companions, tradition informs us that at the building of King Solomon’s Temple an immense number of masons were employed, and that their names or marks were found engraved on some part or other of the building; but the names of the three Grand Masters who presided were nowhere found until, as was graphically illustrated in the earlier part of the ceremony, they were discovered by the three sojourners who, returning from the captivity in Babylon, had been instructed to prepare the ground for the foundation of the Second Temple.

The Sojourners discovered a vault and, knowing that no part of the former structure had been designed in vain, decided to explore it further. In its centre was a pedestal, but they could not examine this until the darkness was dispersed - so should we not expect to understand immediately all that we encounter, but try to comprehend its meaning by continued study and enquiry.

When the glorious light of the sun revealed the contents of the vault, the pedestal was seen as a block of white marble, wrought in the form of an Altar of Incense, a double cube. It is represented here by the pedestal which you see before you. On the top of the pedestal was a plate of gold. White, as I am sure you are well aware, is an emblem of innocence, as gold is of purity. Engraved on the front of the pedestal were found the initials of the three Grand Masters who had presided at the building of the former temple, namely (State names in full) S., K of I; H., K. of T; and H.A.B., placed there to perpetuate their names as well as to commemorate the circumstances and proceedings attending the erection of that structure. There was likewise the triple tau (points to it). The tau, by reason of its having been used to distinguish the innocent, and those who escaped unhurt in battle, has ever been considered a mark or sign of life. The triple tau alludes symbolically to the Deity, by whom the gloomy, horrific and unshapen chaos was changed into regular form and peaceful existence.
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*Sojourners and Candidate take up positions on the South side of the Pedestal*

**Comp 2** On this plate of gold are a triangle and circle. These mathematical figures have ever been selected as referring to the Deity or some Divine attribute. The triangle has long been considered a sacred symbol. In times of antiquity names of God and symbols of Divinity were often enclosed in triangular figures. The circle is an emblem of eternity, for as it has neither beginning nor end, it may justly be deemed emblematic of God, who is without beginning of days or end of years, and it continually reminds us of that great hereafter when we hope to enjoy eternal life. On the circle (or plate) of gold is that great, awful, tremendous and incomprehensible Name of the Most High. It signifies I AM THAT I AM - the Alpha and Omega - the Beginning and the End - the First and the Last - who WAS, and IS, and IS TO COME - the Almighty. It is the Sacred and Mysterious Name of the actual, future, eternal, unchangeable and all-sufficient God who alone has His being in and from Himself and gives to all others their being; so that HE IS what HE WAS, WAS what HE IS, and will remain both WHAT HE WAS and WHAT HE IS from everlasting to everlasting, all creatures being dependent on His mighty will and power.

Companions, I charge you, should you ever be about to mention that Sacred and Mysterious Name lightly or irreverently, pause, place your finger on your lips, and remember your Obligation.

**Comp 3** On being restored to light you beheld the three Principals holding aloft their sceptres so that they formed a triangle.

The sceptre of the Third Principal, J., denotes the priestly function; that of the Second Principal, H., represents the prophetical role; these two sceptres define the limits of earthly power which the sceptre of the First Principal, Z., represents, thus illustrating that on earth power must be exercised under and subject to the laws of our Divine Creator.

By this vision therefore you are led to see the Royal Arch as indeed the climax of pure, ancient Freemasonry, having virtue for its aim and the glory of God for its object, while the eternal welfare of man is considered in its every part, point and letter. Suffice it to say that it sees the teaching of the Craft in the light of eternity, being founded on the Sacred Name of God Who was from all beginning, is now, and will remain, One and the Same for ever.

This Supreme Degree inspires its members with the most exalted ideas of God, and leads to the exercise of the purest and most devout piety; a reverence for the incomprehensible True and Living God Most High, the Eternal Ruler of the Universe, the elemental life and primordial source of all its principles, the very spring and fount of all its virtues.
INSTALLATION CEREMONY

Installation of Joshua Elect Part One

(It is not essential for the chairs of H and J to be filled during the Installation Ceremonies. In those Chapters whose workings are based on the Chairs being occupied the text indicates when the change over can occur)

IZ. (when appropriate) I would be grateful if E Comp X would act as Installing Nehemiah.

(DC or Presenting Officer takes the J Elect to the West of Chapter. JE removes gloves. ADC places KS to N of ped and another KS before Chair of J)

DC or PO (with reverential sign) E. Comp ...................... I present to you Comp ...................... who has been duly elected 3rd Principal of this Supreme Degree, to receive at your hands the benefit of Installation into the Chair of J. of this Chapter.

IJ. I congratulate you upon the honour conferred on you by the Companions in electing you to the Chair of J. of this Chapter. It is the best proof that your conduct as a Master and your zeal as a Freemason are approved and acknowledged by them.

(In some Chapters the following section is retained – The ceremony of ablution is no longer part of the workings in this Chapter. Ablution refers to the baring of the feet and alludes to that part of the Scripture where God appeared to Moses in the burning bush and said ‘Put thy shoes from off thy feet, for the place whereon thou standest is Holy Ground.’ The ablution is intended to remind you that all who were about to enter the priesthood had to undergo a series of purifications that the might enter the service of God undefiled in body and mind.)

I must now inquire:

IJ. Are you ready and willing to undertake and faithfully discharge, with integrity and zeal, the duties of the high office to which you have been elected?

JE. I am

IJ. Do you promise to maintain, and cause to be maintained, so far as in your power lies, the Laws and Regulations of the Supreme Grand Chapter, and also the By-laws of this Chapter?

JE. I do.

IJ. Do you promise to co-operate with the other Principals in supporting the dignity of the Order and in promoting the peace and harmony of this Chapter?

JE. I do.
IJ. Do you promise to administer justice with impartiality, to reprove the disobedient with firmness, and not to forget that Mercy is one of the attributes of Him to whom our institution is dedicated?

JE. I do

IJ. Are you ready and prepared to take a SO never improperly to reveal any of the Ss which may now or at any time be entrusted to you as a Principal of the Order?

JE. I am

IJ. Then you will advance to the N of the Ped (does so) kneel upon both knees, place the VSL on your left hand and place your right hand upon it (DC takes up VSL opens it hands it to J Elect and remains at the side of J Elect)

(4 Ks All Comps stand to order with Sn of R)

IJ. State your names at length and recite your Ob:

JE. I,................., in the presence of the All-merciful God, and in this Holy Royal Arch Chapter, do hereby and hereon, of my own free will and accord, solemnly swear never to reveal any of the secrets restricted to the office of Third Principal of this Supreme Degree to any person whomsoever, except to a Companion of the Order, who shall have been duly elected to the office and obligated as such in a Holy Royal Arch Chapter according to the established custom of the Order, or who may be a designate to that office, by the Warrant of Grand Chapter; and not even to him unless assisted by two or more Installed Principals of the Order, regularly assembled for that purpose. I further solemnly promise that I will maintain and cause to be maintained, the Laws and Ordinances of the Supreme Grand Chapter that I will strictly conform to the rites and usages of the Order, and never admit a candidate for exaltation but upon the conviction that he is worthy of that honour. To all these conditions I vow fidelity, and I pray the Almighty to keep me steadfast in this my voluntary and solemn obligation.

IJ. As a pledge of your fidelity, and to render this a solemn obligation, you will seal it with your lips on the VSL.

(JE k..s the VSL once only. All drop Sn. DC takes VSL from J Elect and replaces it on the right hand part of the k.s.)

Rise (here J signals with his Scpt) duly obligated J of this Chapter

DC – Be seated Comps

IJ. You will now kneel (or stand) before the Third Principal’s Chair and attend to portions of scripture selected for the Installation of a Third Principal.

( D. C. leads JE to before 3rd P. ’s chair and he kneels down or stands.)
(The Chapter Reader stands and reads as follows:

THE DEDICATION AND OFFICE OF THE HIGH PRIEST

A Reading from the Book of Leviticus

And the Lord spake unto Moses, saying
Gather thou all the congregation together unto the door of the tabernacle of the congregation
And Moses did as the Lord commanded
And Moses said unto the congregation ‘This is the thing which the Lord commanded to be done.’
And Moses brought Aaron and his sons, and washed them with water.
And he put upon him the coat, and girded him with the girdle, and clothed him with the robe,
And he put the ephod upon him, and girded him with the curious girdle of the ephod,
And bound it unto him therewith
And he put the breastplate upon him:
Also he put in the breastplate the Urim and the Thummin.
And he put the mitre upon his head;
Also upon the mitre, even upon his forefront, he did put the holy crown;
As the Lord commanded Moses.
And Moses took the anointing oil, and anointed the tabernacle and all that was therein
And sanctified them.
And he sprinkled thereon upon the altar seven times, and anointed the altar and all its vessels
Both the laver and its vase, to sanctify them.
And he poured of the anointing oil upon Aaron’s head and anointed him to sanctify him.

A Reading from the Book of Numbers

And Moses said unto Aaron, ‘Take a censer and put fire therein from off the altar
And put on incense, and go quickly to the congregation, and make an atonement for them;
For there is wrath gone out from the Lord; the plague is begun.’
And Aaron took as Moses commanded, and ran into the midst of the congregation;
And, behold, the plague was begun among the people,
And he put on incense, and made atonement for the people.
And he stood between the dead and the living, and the plague was stayed.

**A Reading from the Book of Genesis**

And Jacob came to Shalem and he erected there an altar,  
And called it El-elohe-Israel.

AMEN

**I.J.** E. Companion ......, at your initiation into Fmy. you were recommended to study  
the V. of the S. L. as a guide to your faith, and I trust that, during the progress you  
have made in the different degrees of the Order, you have adhered to that  
recommendation. I shall not, therefore, attempt to explain or expound those  
passages of Scripture which have just been read. Suffice it to say, that in them our  
Grand Master Moses has handed down to us and to our posterity a record of the  
mercy of our Almighty Father, as amply evinced by sending His Priest into the midst  
of the living and the dead, to stay the plague which had visited the sinful people.

**I.J.** I now invite you to join with us in solemn prayer *(All face E with attitude of  
Prayer)*

**I.J. or Chapter Reader** Almighty God, who has assisted us this day to number our  
worthy Companion among the Rulers of our Order, grant that his future life and  
actions may be regulated by Thy Holy Laws. Inspire us with humility, and make us  
obedient to Thy Commandments. Vouchsafe to us that mercy which Thou didst not  
withhold from Thine ancient people, so that at the close of this our mortal career we  
may be numbered among those who shall be admitted into Thy temple of eternal  
bliss and glory,

*(Omnes)*So mote it be.

**I.J.** You will now be conducted to a seat in the Chapter

*(DC conducts J Elect to a seat on the floor of the Chapter All sit.)*
Installation of Second Principal (H Elect) Part One

IZ. (when appropriate – see note at beginning of Installation) For the purpose of the next part of the ceremony I would be grateful if E Comp ............. would occupy the Third Principal’s Chair.

(DC or PO takes HE to W of Chapter. HE removes gloves. ADC moves KS to S of ped and the other KS to before Chair of H)

DC or PO E. Comp H, I present to you E Comp ............... who has been duly elected 2nd Principal of this Supreme Degree, to receive at your hands the benefit of Installation into the Chair of H. of this Chapter.

IH. E. Comp., it cannot but be satisfying and gratifying to your feelings as a Member of this Chapter, that, in the discharge of your duties as Third Principal, you have succeeded in gaining the approbation of the Companions, the best proof of which is that they have elected you to succeed to the more exalted position of the Second Chair. At your installation into the Chair of J., the duties of a R. A. Companion were forcibly impressed on your mind and, I am happy to say successfully. I need not therefore now repeat them, being under the fullest conviction that you will not depart from the path of rectitude which has led you to further preferment and honour. Before, however, I install you into the Chair of H., it is my duty to demand of you to enter into a solemn engagement as H. Elect. Are you ready and willing to do so?

HE I am.

IH. Then you will advance to the S of the Ped (Does so) Kneel upon both Ks support the V.S.L. on your l.h. and place your r.h. upon it. (D.C. takes up small V. S. L., opens it at any page and hands it to H. Elect and remains on r. side of H. Elect.)

(4 Ks Prins stand in front of their chairs. All stand to order with Sn. of R.)

IH. State your names at length and recite your Ob:

HE. I, ........ in the presence of the All-powerful and All-merciful God, and in this Holy Royal Arch Chapter, do hereby and hereon most solemnly promise and swear strictly to adhere to the different engagements entered into by me during my Masonic career; and I vow, never to divulge any of the secrets restricted to the office of a Second Principal of this Supreme Degree to any individual whomsoever, unless it be to a Companion of the Order who shall have been previously installed into the Chair of J., duly elected to the Chair of H., and obligated as such in a Holy Royal Arch Chapter, as authorised by the Supreme Grand Chapter. I further promise to discharge the duties of my office to the utmost of my power, and I pray that the Most High will by His strength support me in my endeavours, and keep me faithful to this obligation.
IH. As a pledge of your fidelity, and to render this a solemn obligation, you will seal it twice with your lips on the V.S.L. (Does so – all drop Sn. DC takes VSL from HE and replaces it on the right hand part of the k.s.) Rise (here H signals with his Scept) duly obligated Second Principal.

(All sit)

H. You will now kneel before the Second Principal's Chair, and attend to the portions of scripture selected for the Installation of a 2nd Principal.

(D. C. leads H. Elect before the 2nd P.'s chair and he kneels down or stands)

(The Chapter Reader stands and reads as follows:)

The Call of a Prophet

A Reading from the First Book of Samuel

And the child Samuel ministered unto the Lord before Eli.
And the word of the Lord was precious in those days.
There was no open vision.
And it came to pass at that time, when Eli was laid down in his place,
And his eyes began to wax dim, that he could not see;
And ere the lamp of God went out in the temple of the Lord,
Where the ark of God was,
And Samuel was laid down to sleep;
That the Lord called Samuel:
And he answered, 'Here am I.'
And he ran unto Eli; and said 'Here am I for thou callest me'
And he said, 'I called not, lie down again.'
And he went and lay down.
And the Lord called yet again, Samuel.
And Samuel arose and went to Eli, and said,
'Here am I for thou didst call me.'
And he answered, 'I called not, my son; lie down again.'
Now, Samuel did not yet know the Lord,
Neither was the word of the Lord yet revealed to him.
And the Lord called Samuel again the third time:
And he arose and went to Eli, and said 'Here am I for thou didst call me.'
And Eli perceived that the Lord had called the child.
Therefore Eli said unto Samuel, 'Go lie down;
And it shall be, if he call thee, that thou shalt say,
'Speak Lord for thy servant heareth.'
And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered ‘Speak; for thy servant heareth.’ And Samuel grew, and the Lord was with him, and did not let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

A Reading from the Book of Exodus

Wherefore say unto the children of Israel, ‘I am the lord, and will bring you out from under the burden of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgement.’ And Moses stretched out his arm over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. And the Lord said unto Moses, ‘Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.’ And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

A Reading from the Book of Genesis

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him ‘I am Almighty God; walk before me and be thou perfect.’ And God said unto him, ‘I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.’

AMEN
IH. E. Comp. ................................., in your recent obligation, you called on the Most High to keep you faithful to your pledge. The passages of Scripture just read afford ample proof of His readiness and power to assist those who love, fear, and obey Him. Let me, therefore, exhort you to a strict adherence to His Holy will and word, that you may be ready to say, in the language of His Elect, "Speak, Lord, for Thy servant heareth."

IH. I now invite you to join with us in solemn prayer (All stand with attitude of Rev)

IH or Chapter Reader Almighty God, who in the hour of peril and persecution didst assist Thy chosen people to subdue their enemies, continue unto us Thy kindness and protection, and grant that our knowledge of Thy goodness and power may inspire us with gratitude for the manifold blessings we have already received, that so, during our sojourn in this world of sin, we may be raised above the powers of darkness and live according to Thy Holy Will and Word. SMIB (All drop attitude of Prayer)

IH. You will now rise and be conducted to a seat in the Chapter

(DC conducts H Elect to a seat on the floor of the Chapter All sit.)
Installation of Zerubbabel-elect Part One

IZ. (when appropriate see note at beginning of Installation) For the purposes of the next part of the ceremony I would be grateful if E Comp ........................... would occupy the Chair of H

(A.D.C conducts as PZ. to H.’s Chair, and assists with robe and sceptre. DC or PO conducts Z.Elect to W of Chapter ZE removes gloves)

DC. M E, I present to you E Comp. ..........., who has been duly elected to the office of First Principal of this Supreme Degree, to receive at your hands the benefit of Installation into the Chair of Z. of this Chapter.

IZ. E. Comp. ..........., I congratulate you upon the honour conferred on you by the Chapter. Your acquaintance with the mysteries of the R. A. and the many services rendered by you to this Chapter, have entitled you to the confidence of the Companions, in selecting you to preside over them as First Principal; while the manner in which you performed the duties of the various offices to which you have been appointed, both in Lodge and in Chapter, sufficiently proves your zeal as a Mason, and is an earnest of continued exertion on behalf of the cause. Hence, I presume, you are inspired with confidence to take upon yourself the office of Z. I must, however, impress upon your mind that the higher the rank to which you are elevated, the more important and responsible do the duties required of you become. The office of Z. is the highest and most honourable a Chapter can confer, and it has, therefore, a right to expect that its First Principal shall be to all men, and especially to Masons, an example of that moral rectitude of conduct which alone can entitle him to the good will and affection of the Companions, and the respect and homage due to the office. In the presence of this Holy Royal Arch Chapter, I ask you - Are you prepared to take upon yourself the office of Z. of this Chapter, and to discharge the duties thereof to the best of your ability

ZE. I am.

IZ. Then you will advance to the front of the ped (does so) kneel on both knees (does so) Support the V.S.L. on your l.h. and place your r.h. upon it. (D.C. takes up small V. S. L., opens it at any page and hands it to Z. Elect. D. C. remains at side of Z. Elect.)

(4 Ks All stand with Sn. of R)

Z. State your name at length and repeat after me:

I, ..........., in the presence of the All-merciful, Omnipotent, and Eternal God, before His S. . . and M. . . N . . . and in this HRAC do freely and solemnly swear that I will preserve inviolate the secrets restricted to the office and rank of Z. of this Order; that my heart shall be the safe and sacred repository of the secrets, and that I will never reveal them to any individual whomsoever, unless he is legally entitled thereto, and then only in a duly constituted Holy Royal Arch Chapter regularly convened. I also
promise to act in conjunction with the other Principals of the Chapter, thereby
promoting obedience to the laws and regulations of the Supreme Grand Chapter, and
preserving that bond of union and fraternal love which has ever been the foundation
of the M. . . c S. . . e. To all these conditions I pledge myself, and I pray the Eternal
Ruler of the Universe to keep me steadfast in this Obligation.

As a pledge of your fidelity, and to render this a solemn obligation, you will seal it
with your lips three times on the V.S.L. *(All drop Sn of R)*

*(DC takes VSL from Z Elect and replaces it on the right hand part of the k.s.)*
*(here Z signals with his Scpt)*
Rise, duly obligated Z. of the Order.
*(All sit)*

Z. You will now kneel before the Chair of Z, and attend to some portions of Holy
Writ, selected for the Ins. of a 1st P.

*(D. C. leads Z. Elect before 1st P/s chair, Z Elect kneels or stands)*

*(The Chapter Reader. stands and reads as follows:)*

**The Selection of a King**

**A Reading from the First Book of Samuel**

And the Lord said unto Samuel 'How long wilt thou mourn for Saul,
Seeing I have rejected him from reigning over Israel?
Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lemite
For I have provided me a King amongst his sons.'
And Samuel did that which the Lord spake, and came to Bethlehem.
And the elders of the town trembled at his coming
And said 'Comest thou peaceably?'
And he said, 'Peaceably: I am come to sacrifice unto the Lord;
Sanctify yourselves and come with me to the sacrifice.'
And he sanctified Jesse and his sons, and called them to the sacrifice.
And it came to pass, when they were come, he looked on El-i-ab
And said 'Surely the Lord's anointed is before him'
But the Lord said unto Samuel(109,157),(853,888)
'Look not on his countenance
Nor on the height of his stature; because I have refused him.
For the Lord seeth not as man seeth, for man looketh on the outward appearance,
But the Lord looketh upon the heart.'
Again, Jesse made seven of his sons pass before Samuel.
And Samuel said unto Jesse ‘The Lord has not chosen these.’
And Samuel said unto Jesse ‘Are here all thy children?’
And he said ‘There remaineth yet the youngest, and behold, he keepeth the sheep.’
And Samuel said unto Jesse, ‘Send and fetch him: for we will not sit down till he come hither.’
And he sent and brought him in.
Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.
And the Lord said ‘Arise, anoint him: for this is he.’
Then Samuel took the horn of oil and anointed him in the midst of his brethren:
And the Spirit of the Lord came upon David from that day forward.
So Samuel rose up and went to Ramah.

**A Reading from the Book of Exodus**

Moreover, he said
‘I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob.
And Moses hid his face: for he was afraid to look upon God.
And God said unto Moses, ‘I AM THAT I AM.’
And he said ‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty,
But by my name, JEHOVAH, was I not known unto them.’

**A Reading from Psalm 68**

Sing unto God, sing praise to His name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

AMEN

**IZ. E. Comp. ........** from the passages of Scripture just read, we learn that the Almighty does not look upon the outward appearance of man, but upon the heart. He, therefore, selected David, anointed him, and invested him with regal power. This day you have been prepared, in accordance with the ancient custom of the Order, to enter upon the kingly office held by your illustrious predecessors, and may the great I AM, whose Eternal Existence is indicated in the Sacred Name, preserve you now and evermore.

**IZ. I now invite you to join with us in solemn prayer. (All rise and turn to the E. with Sn. of R.)**

**IZ or Chapter Reader** We unite in hearty thanks to Thee, Almighty Father, for the manifold blessings received from Thine inexhaustible store. Grant that our labours
may produce the fruits of wisdom and love, and that whilst we are labouring to erect
and preserve our earthly tabernacle to The Name and Glory, we may at the same time
prepare our path to Thine Eternal Temple, where peace and glory reign for ever and
ever.

(Omnes.) So mote it be. (sung if there is an organ and organist present.)

IZ. You will now rise and be conducted to a seat in the Chapter (DC does so)

DC. Be seated Comps

INSTALLATION OF Zerubbabel Elect Part two

IZ. I must now ask all those below the rank of an Installed First Principal, with the
exception of Z. Elect, to retire from the Chapter. (They do so)

IZ. (4Ks) I now declare this a duly Constituted Conclave of Installed First Principals.
(4 Ks)

(The Z. Elect is placed in the E in front to ZE by DC or PO)

DC or PO M. E., I present to you E. Comp. ......., duly obligated Z. Elect.

IZ. (to ZE) I will thank you to give me the Pass W. . . (Given with prompt from DC
or PO.) ....... The import of the word? (Given with prompt from DC or PO.) .......

IZ. I will now entrust you with the sign and word of your Chair.

(IZ rises, leaves Sceptre on Chair and turns ZE to face W so ZE is to left of IZ)

The Sn. is given by placing the tips of the th’s. and fi..t fi..e.s together so as to form a
t.i.n.l. thus (here Sn. is illustrated by IZ and Z Elect copies. The other three f..g.rs of
the hand are clenched) and looking through the c. .t.e with the l e down upon the top
of the Ped. (here Z lifts the hds, the f..g.rs of which are forming a t.i.n.l. as described
above, to the l. eye and looks down upon the ped. through the c.n.r. of the t.i.n.l. The
sign is then dropped. IZ faces S and turns ZE to face him facing N) The Wd. is J.. (Z
Elect repeats) It is the Incomprehensible N. o. T. M. H.

IZ. I now invest you with the robe and collar of your office (The DC takes Robe off IZ
and puts it on ZE then takes collar off IZ and puts it on ZE) and entrust you with the
Sceptre of your Chair. (does so) You will now take your Chair, previous to which you
will salute your Sceptre and mentally repeat the W. . . of your Chair. (Z Elect kisses
Scept and takes chair IZ moves away to IPZ seat)
Newly Installed Z. (4 ks) I now declare this Conclave of Installed 1st P's closed and declare this a duly Constituted Conclave of Installed Second Principals (4 Ks.) E Sc N admit all Installed Second Principals and HE (Admitted)

Installation of Haggai elect Part two

(DC or PO places HE before IH facing E)

DC. M. E. I present to you E Comp ...., duly obligated H. Elect.

IH. (to H. Elect) - Give me the Password (given prompted by DC or PO). ( ....... )

IH. The meaning? (given prompted by DC or PO). ( ............... )

IH. I will now entrust you with the S. and Ws. of your Chair.

(IH stands facing S and turns HE to face him facing N)

The s. is given thus . . . (the r. arm is bent at right angles at the elbow, the arm kept to the side and the forearm held straight out, palm facing l. The hnd. is then lowered about six inches, moved to the l. about six inches, moved to the r. about twelve inches. and then dropped to the side. The hnd. has described in the air an inverted tau. (In some Chapters an action alluding to the waves is given). It alludes to the action of Moses, when he divided the waters of the Red Sea; "And Moses stretched forth his hand over the sea, and the Lord caused the waters to go back by a strong east wind all that night, and the sea became dry land, and the waters were divided."

The words are E.Sh...d.i (H. Elect repeats)

Their meaning is G.. A......y (H. Elect repeats).

IH. I will now invest you with the Robe and Collar of your office (DC takes robe off IH and places it on HE and takes collar off IH and pts it on HE), and entrust you with the Sceptre of your Chair. (Does so) You will now take your Chair; but before doing so, you will salute your sceptre, and mentally repeat the words of your Chair (HE does so and takes his chair. IH moves to reserved seat),

Z. (4 ks) - I now declare this Conclave of Installed 2nd P's closed and declare this a duly constituted Conclave of Installed (Third) Principals (4 Ks) E Comp N Admit all Installed (Third) Principals and JE (Admitted)
INSTALLATION of Joshua Elect Part two

(DC or PO places JE before IJ facing E)

**DC or PO** E. Comp. . . . I present to you Comp ....... duly obligated J. Elect.

**IJ.** I will thank you for the password leading to the Third Principals Chair E

**JE.** *(Gives prompted by DC or PO)*

**IJ.** and the import of the Password? *(Gives prompted by DC or PO)*

**IJ.** I will now entrust you with the s. and ws. of your Chair.

*(IJ rises leaves Sc on Chair and faces S turns JE to face him facing N)*

The Sn. is given by placing the lh. to the r. of the n. whilst at the same time swinging the rt a

*(the r. h should he kept extended at the side and moved to and fro at the side and not across the body. The l.h. is raised, with the t... h hid, to the r. side of the n)*

It alludes to the act of Aaron; when he stood between the living and the dead, he placed his left . . . at the r. ..to protect his ... from the offensive smell, at the same time *(D. C. hands censer, if available)* swinging the censer with the right. The words of your Chair are ........... ; their meaning is God, the God of Israel.

**IJ.** I will now invest you with the Robe and Collar of your office *(DC removes Robe from IJ and puts on IJ then removes Collar from IJ and puts on JE)*, and entrust you with the Sceptre of your Chair *(Does so)*.

**IJ.** You will now take your seat in the Chair of J , previous to which you will salute your Sceptre, and mentally repeat the words of your Chair, ... *(the words are given)* which I have just given you. I should here observe that this should always be done at the opening of the Chapter.

*(J. takes the Chair and IJ moves to reserved seat.)*

**Z.** *(knocks)* - I now declare this Conclave of Installed (Third) Principals closed.

**Z.** *(4 Ks)* E Comp N Admit all Companions
ROBE AND SCEPTRE ADDRESSES

Scarlet Robe Address:

IPZ (or a Companion) (Z stands and faces S to be addressed by Comp facing N)
The scarlet robe with which you are invested is an emblem of kingly dignity, and should remind you of the fraternal concern that you should evince for the welfare of the Chapter, and the fervent zeal which should actuate you in the promotion of its prosperity. To that end you must subdue all passions and prejudices, and cultivate charity, not to Companions alone but to all mankind. In presenting you with this S. - the crown being an emblem of sovereignty - I would remind you that to reign in the hearts and affections of the Comps. is far more grateful to a generous mind than to rule over their lives and fortunes. Let the bright example of your illustrious predecessors in the G. C. of J. stimulate you to a faithful discharge of your duties, so that when the King of kings shall summon you to His presence, you may receive at His hands a crown of glory which shall never fade away.

(Z. resumes his seat and addressing Comp returns to his place.)

The Purple Robe Address:

Z (or a Companion) (H stands and faces S to be addressed by Comp facing N)
The purple robe with which you are invested is an emblem of union, and is intended to remind you that the harmony of the Chapter should be your constant care; and as the glorious sun when at its meridian dispels the mists and clouds which obscure the horizon, so may your exertions dissipate the gloom of jealousy and discord should it ever appear. The emblem on your Sceptre should remind you that, although your words and actions may be hidden from view, there is One whose all-seeing eye is ever upon us and who knows our every thought, word, and act. Let this monitor (the Ins. P. points to the emblem) prompt you to walk justly and uprightly through life, that when the Great Overseer, whose eye neither slumbers nor sleeps, shall relieve you from your post upon earth, you may be admitted to the Celestial Grand Chapter above, and find your name recorded in the book of eternal life.

(H. resumes his seat and addressing Companion returns to his place.)

The Blue Robe Address:

H (or a Companion) (J stands and faces N to be addressed by Comp facing S)
The colour of the Robe with which you are invested is blue. It is one of the most beautiful and durable in Nature, and is peculiarly characteristic of our Order, which has stood the test of ages, and is distinguished by the beauty of its superstructure, viz., universal brotherhood and benevolence.

It is intended to remind you that in the breast of a Freemason those virtues should be as expansive and all-embracing as the blue vault of heaven. Let the emblem on your Sceptre (pointing to J’s Sept) remind you of the solemnity and dignity of the office.
you are now about to fill, and impress your mind with a sense of your dependence upon God, and that perfection is not vouchsafed unto man upon earth, perfect holiness appertaining only unto the Lord.

(J resumes his seat and Past Principal returns to his place.)

Presentation of Charter, R A Regulations and Chapter By-laws.

IPZ M.E. I now present the Charter of this Chapter which I deliver into your special keeping.
I present to you the book of R.A. Regulations and the By-laws of your Chapter, which I strongly recommend to your notice.
You will now appoint and invest the Officers

(Note: The I.P.Z. is not an Officer of the Chapter but if, as is often done, he is to be invested with a collar, he should be invested first)

After the Janitor is invested

IPZ ME Your Excellencies that completes the ceremonies of Installation

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