IG *takes p and goes to door followed by* **JD** *and* **SD**, *JD on left.*

***IG** *opens door, retaining hold on it as before, presents p to Can's n l b.*

IG — Do you feel anything? — *and after an affirmative answer from Can raises the p above his head to show that he has so presented it.*

JD *with l h takes Can firmly by r h (***SD** *on Can's left) and leads him to the kneeling stool. All three stand facing E.*

IG *after Can is admitted, closes and locks door, places p on SW's pedestal and resumes his seat.*

WM *names Can*— Mr . . . . . ., as no person can be made a Mason unless he is free and of mature age, I demand of you, are you a free man and of the full age of eighteen years?

JD *prompting Can aloud* — I am *(Can repeats)*.

WM — Thus assured, I will thank you to kneel while the blessing of Heaven is invoked on our proceedings.

JD *assists Can to kneel, instructing him if necessary in a whisper, and then releases his r h.*

WM *one k* **SW** *one k* **JW** *one k.*

Ds *hold wands in l h, cross them over head of Can and give Sn of R.*

ALL *stand with Sn of R (Can does not give Sn of R).*

PRAYER

(***WM** *says prayer in E L of I.*)
Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that, assisted by the tenets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name.

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***IPM** — So mote it be.

ALL *drop Sn of R.*

Ds *uncross wands and hold them again in r hs.*

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

JD *prompting Can aloud* — In . . . . . *(Can repeats).*

WM — Right glad am I to find your faith so well founded: relying on such sure support you may safely rise and follow your leader with a firm but humble confidence, for where the name of ..... is invoked, we trust no danger can ensue.

WM *sits.*

JD *assists Can to rise, taking his r h firmly as before.*

ALL *(except* **Ds** *and Can) sit.*

SD *draws kneeling stool aside to his left out of way of JD and Can.*

worthy men, and we trust to worthy men alone, vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties. Are you therefore willing to take a S O, founded on the principles I have stated, to keep inviolate the mysteries of the Order?

Candidate — I am. *(If Can does not answer voluntarily,* **JD** *should whisper to him 'Answer'. The Can is supposed to give this answer of his own free will and he is at liberty to refuse. If he does so, the ceremony cannot continue and he is led out of the Lodge.)*

WM — Then you will kneel on your l k, your r f formed in a square *(Can does so)*; give me your r h which I place on the VSL —*does so* — while your l will be employed in supporting these Cs, one pt presented to your n l b.*

JD *assists by raising Can's r h on reference to r h.*

SD *assists by raising Can's l h on reference to l h.*

WM *places one leg of Cs in Can's l h and directs the pt to his n l b. The Cs are held by*

Can with upper pt on b.

***WM** *one k* **SW** *one k* **JW** *one k.*

ALL *stand with Sp and EA Sn.*

Ds *hold wands in l h, cross them over head of Can, Sp and EA Sn.*

WM *to Can* — Repeat your name at length and say after me:—

I, ...— *Can gives name in full*— in the presence of the Great Architect of the Universe, and of this worthy, worshipful, and warranted Lodge of Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord do hereby — *with l h touches Can's r h* — and hereon — *with l h touches VSL* — sincerely and solemnly promise and swear, that I will always h* *(pronounced hail)*, conceal, and never reveal any part or parts, point or points of the mysteries of or belonging to Free and Accepted Masons in Masonry which may heretofore have been known by me, or shall now or at any future period be communicated to me, unless it be to a true and lawful Brother or Brothers, and not even to him or them, until after due trial, strict examination, or sure information from a well-known Brother that he or they are worthy of that confidence; or in the body of a just, perfect and regular Lodge of Ancient Freemasons.

I further solemnly promise that I will not write those mysteries, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be so done by others, if in my power to prevent it, on anything, movable or immovable, under the canopy of Heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible, or intelligible to myself or anyone in the world, so that our special arts and hidden mysteries may improperly become known through my unworthiness.

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, in the certain knowledge that on the violation of any of them I shall be branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune.

So help me God, and keep me steadfast in this my G and S O of an EA FM.

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ALL *cut Sn.*

Ds *lower wands to r h.*

WM *removes Cs from Can's l h.*

SD *lowers Can's l h to side. Can's r h remains on VSL.*

WM — What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it a S O, you will seal it with your lips on the VSL *(Can does so).*

JD *if necessary instructs Can in whisper.*

WM — Having been kept for a considerable time in a state of d, what, in your present situation, is the predominant wish of your heart?

JD *prompting Can aloud* — L *(Can repeats).*

WM — Bro JD, let that blessing be restored to the Can.

JD *should catch WM's eye to indicate that he is ready.*

WM *raises gavel, moves it l, r, and down.*

ALL *give one clap as gavel strikes pedestal.*

JD *removes h w at the same moment.*

WM *pausing till Can is used to l and ready to continue* — Having been restored to the blessing of material l, let me point out to your attention what we consider the three great, though emblematical, ls in Freemasonry: they are the VSL, the Sq, and Cs. The Sacred Writings are to govern our faith, the Sq to regulate our actions, and the Cs to keep us in due bounds with all mankind.

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WM *takes Can's r h from VSL with his r h* — Rise, newly obligated Brother among Masons — *restores Can's r h to JD.*

WM *sits.*

SD *returns to seat.*

ALL *(except* **JD** *and Can) sit.*

JD *takes Can's r h turns l and conducts him to N side of WM's pedestal so that both are in a position parallel to the pedestal and about two feet from it, facing S towards WM, and releases h.*

WM *to Can* — You are now enabled to discover the three lesser ls; they are situated E, S, and W, and are meant to represent the Sn, Mn, and M of the Lodge; the Sn to rule the day, the Mn to govern the night, and the M to rule and direct his Lodge.

Bro . . . . . , by your meek and candid behaviour this evening you have, symbolically, escaped two great dangers, but there was a third which, traditionally, would have awaited you until the latest period of your existence. The dangers you have escaped are those of s and s, for on your entrance into the Lodge this p — *picks up p from pedestal, unsheathes it, and shows it to Can, suiting actions to words* — was presented to your n l b, to imply that had you rashly attempted to rush forward, you would have been accessory to your own . . . by . . .,

whilst the Brother who held it would have remained firm and done his duty — *sheathes p and replaces it on pedestal.*

JD *removes c t from n of Can and hands it to WM.*

WM *shows c t to Can* — There was likewise this c t, with a running noose about your n, which would have rendered any attempt at retreat equally fatal — *hands c t to IPM.*

But the danger which, traditionally, would have awaited you until your latest hour was the symbolic penalty at one time associated with the Obligation of a Mason, that of having y t c a had you improperly disclosed the mysteries of Freemasonry. The full penalty was that of having the t c a, the t t o b t r *(singular)* and b i t s *(singular)* o t s at l w m, or a cs l f t s, where t t r e a f t i 24hs. The inclusion of such a penalty, which was always regarded as purely symbolic, is unnecessary, for the Obligation you have taken this evening is binding on you for so long as you shall live.

Having taken the G and S O of a Mason, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar mysteries restricted to each; these, however, are not communicated indiscriminately, but are conferred on Candidates according to merit and abilities. The term "mysteries" dates from Medieval times and refers to the skills, knowledge and modes of recognition of his trade or guild in which an experienced Master undertook to instruct his Apprentice.

I shall therefore proceed to entrust you with the mysteries of this Degree, or those marks by which we are known to each other and distinguished from the rest of the world; but must premise for your general information that all Sqs, Ls, and Pdrs are true and proper Sns to know a Mason by. You are therefore expected to stand perfectly erect *(Can does so)*, your feet formed in a Sq *(Can does so)*, your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions.

You will now take a short pace towards me with your l f, bringing the r h into its h *(Can does so)*. That is the f r s in Freemasonry, and it is in this position that the mysteries of the Degree are communicated. They consist of a Sn, Tn and Wd — *rises, faces Can and takes Sp.* Place your h i t p w t t e i t f o a s t t l o t w — *illustrates and ensures that Can copies* — The Sn is given b d t h s a t t a d i t t s — *illustrates and ensures Can copies.*

WM — This is in allusion to the symbolic penalty of the degree, which implied that, as a man of honour, a Mason would rather have had his t c a — *gives P Sn and ensures that Can copies* — than improperly disclose the mysteries entrusted to him.

WM — The G or Tn is given — *takes Can's r h and adjusts g by placing Can's t in position before placing his own* — by a d p o t t o t f j o t h. This, when regularly given and received, serves to distinguish a Brother by n as well as by d. This G or T, together with the word which is about to be communicated to you, is derived from the modes of recognition adopted by our operative predecessors to distinguish genuine stonemasons from impostors. In modern times it must only ever be used in open Lodge or to test or "prove" an unknown Brother who is seeking to be admitted to a Lodge meeting. This G or Tn demands a word, a word highly prized amongst Masons as a guard to their privileges. Too much caution, therefore, cannot be observed in communicating it; it should never be given at length, but always by Ls or Ss, to enable you to do which, I must first tell you what that word is: it is .....

JD *repeats word aloud and ensures that Can repeats it aloud after him.*

WM *spells the word.*

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JW — Give me that word.

JD *prompting Can aloud (quickly and, if necessary, by phrases)* — At my initiation I was taught to be cautious; I will letter or halve it with you *(Can repeats in similar phrases).*

JW – Which you please and begin.

(At the JW's ped the word is first lettered then halved.)

JD *gives first letter aloud (Can repeats).*

JW *gives second letter.*

JD *gives third letter (Can repeats).*

JW *gives fourth letter.*

JD *gives first half (Can repeats).*

JW *gives second half.*

JD *gives whole word (Can repeats).*

JW — Pass, ... — *replaces Can's r h in l h of JD and sits.*

JD *leads Can via S W corner of the Lodge, 'squaring' as before, to the S of SW's pedestal. Both Can and JD face N parallel to SW's pedestal and a convenient distance from it. Releases h.*

JD *rests butt of wand on floor with the top resting against r shoulder, Sp and EA Sn* — Bro SW, I present to you Bro ..... on his initiation — *cuts Sn and takes wand in his r h again.*

SW — I will thank Bro ..... to advance to me as a Mason.

JD *instructs Can in whisper to take Sp only and ensures he does not give Sn at this stage.*

SW — What is that?

JD *prompting Can aloud*—The f r sp in Freemasonry *(Can repeats).*

SW — Do you bring anything else?

JD *prompting Can aloud* — I do *(Can repeats).*

JD *instructs Can to give EA Sn and cut it.*

SW — What is that?

JD *prompting Can aloud* — The Sn of an EA FM *(Can repeats).*

SW— To what does it allude ?

JD *prompting Can aloud and by suitable phrases (Can repeating)* — The symbolic penalty of the degree, which implied that, as a man of honour a Mason would rather have had his t c a — *as Can says 'his t c a' prompts him to give Sn and cut it* — than improperly disclose the mysteries entrusted to him.

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SW — Have you anything to communicate?

JD *prompting Can aloud* — I have *(Can repeats).*

awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar cases you would wish he would do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has blessed you, as well to His glory as the welfare of your fellow creatures.

As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State which may for a time become the place of your residence or afford you its protection, and above all, by never losing sight of the allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

As an individual, let me recommend the practice of every domestic as well as public virtue: let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments, which have already been amply illustrated — Benevolence and Charity.

Still, as a Freemason, there are other excellences of character to which your attention may be peculiarly and forcibly directed: amongst the foremost of these are Discretion, Fidelity and Obedience. Discretion consists in an inviolable adherence to the Obligation you have entered into — never improperly to disclose any of those Masonic mysteries which have now been, or may at any future period be, entrusted to you in the course of our ceremonies, and cautiously to avoid all occasions which may inadvertently lead you so to do. Your Fidelity must be exemplified by a strict observance of the Constitutions of the fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort or otherwise unduly obtain the mysteries of a superior degree, and by refraining from recommending anyone to a participation of our mysteries unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on your choice. Your Obedience in all Masonic matters, must be proved by a strict observance of our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of political or religious discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, and by perfect submission to the Master and his Wardens whilst acting in the proper and lawful discharge of their respective offices within the Lodge.

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And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member; to study more especially such of the liberal Arts and Sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of Truth, of Honour, and of Virtue.