

THE PERFECT CEREMONIES  
of  
CRAFT MASONRY  
*and*  
THE HOLY ROYAL ARCH

— 1872 & 1874 —

Introduction  
*by*

Arturo de Hoyos & S. Brent Morris

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## THE MASONIC BOOK CLUB

The *Masonic Book Club* (MBC) was formed in 1970 by two Illinois Masons, Alphonse Cerza and Louis Williams. The MBC primarily reprinted out-of-print Masonic books with scholarly introductions; occasionally they would print original texts. The club originally was limited to 333 members, but the number eventually expanded to nearly 2,000, with 1,083 members when it dissolved in 2010. In 2017 MW Barry Weer, 33°, the last president of the MBC, transferred the MBC name and assets to the Supreme Council, 33°, SJ USA. Under the editorship of Arturo de Hoyos, 33°, G.: C.: and S. Brent Morris, 33°, G.: C.: the revived Masonic Book Club has the goal of publishing classic Masonic books while supporting Scottish Rite SJ USA philanthropies.

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## INTRODUCTION



ON DECEMBER 27, 1813, FOLLOWING FOUR YEARS OF negotiation, the United Grand Lodge of England was created when two rivals, the Premiere Grand Lodge of England, aka the “Moderns” (formed in 1717), and the “Antients” Grand Lodge (formed in 1751) set aside their differences and merged. The two former rivals had ritual variances and, for the next two years, a Lodge of Reconciliation met to create a new form of ritual acceptable to all. They did not create an “authorized ritual” which was to be enforced throughout the English Constitution, but rather created a satisfactory form of ritual. Lodges would be free to include variations so long as the essentials were included. Unfortunately, we do not have detailed minutes to tell us just how the process worked, or who contributed what. Still, we are fortunate to have some surviving contemporary documents, including the *Shadbolt MS.* and the ritual papers of Waller Rodwell Wright, with which can be compared with the earliest known works.<sup>1</sup>

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1. P. R. James, “The Shadbolt MS.,” *Ars Quatuor Coronatorum* [hereinafter AQC] 80 (1967): 1–6. See Colin F. W. Dyer, “The Work of Waller Rodwell Wright on Craft Ritual and Lectures,” AQC 89 (1976): 197–205.

We may have a fair idea of what the 1816 ritual was like, however, from Richard Carlile's notorious exposé first published serially in his journal *The Republican* (1825),<sup>2</sup> and subsequently continued in print in a single volume as the *Manual of Freemasonry* (1831). He was a freethinker and a champion for freedom of the press who believed that religion originated with solar worship.<sup>3</sup> Carlile had published Thomas Paine's *Common Sense*, *The Rights of Man*, and *The Ages of Reason*, for which he was found guilty of blasphemy (a crime) and sentenced to three years in Dorchester Gaol. While serving his sentence Carlile turned his attention to Freemasonry and printed his exposé, compiled from a variety of sources, including copies of some of Waller Rodwell Wright's papers and the printed rituals of William Finch.<sup>4</sup> The *Manual of Freemasonry* includes elements of the "reconciliation" ritual which are not heard today. For example, it explains why it is common today, under the English Constitution, to receive two similar-sounding words in the Master Mason Degree. Carlile's text informs us that "The former is the ancient, the latter the modern word."<sup>5</sup> This alludes to the melded ritual of the Antients and the Moderns.

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2. [Richard Carlile, ed.], *The Republican*. Volume XII. From July 8, to December 30 (London: R. Carlile, 1825).

3. See Joel H. Wiener, *Radicalism and Freethought in Nineteenth-Century Britain: The Life of Richard Carlile*, *Contributions in Labor History* no. 13 (Westport, Conn., and London: Greenwood Press, 1983).

4. Finch was a regular Mason whose ritual publications infuriated Grand Lodge, causing him to be shunned. See F. M. Rickart, "William Finch," *AQC* 55 (1942): 163–283; Douglas Vieler, "William Finch – The Positive View," *AQC* 102 (1989): 61–97.

5. "To William Williams, Esq., . . . , Letter III," *The Republican*, vol. 12, no. 4 (Jul 2, 1824): 120. N.B., in this 1825 printing Carlile used the terms "old" and "modern," which he later corrected. See *The Manual of Freemasonry in Three Parts . . . Now First Collected in One Volume* (London: Richard Carlile, Fleet Street, 1853), 72.

## STABILITY RITUAL

Although no official ritual was produced by the Lodge of Reconciliation it has been argued that the Stability ritual (sometimes known as the “Muggeridge Working”<sup>6</sup>) “is the only Lodge of Instruction having the right to claim to be lineally descended from the Lodge of Reconciliation, which settled the Ritual and Ceremonial of the three degrees and rehearsed the working approved by Grand Lodge in the year 1816.”<sup>7</sup> Stability Lodge No. 217 was originally founded in 1797 as an Antients lodge. In 1817, when the lodge was reconstituted, it counted two members (including the Worshipful Master) who had participated in the Lodge of Reconciliation. A third participant in the Lodge of Reconciliation also soon joined. In 1819 a complaint was filed against the lodge for using a different lecture, when the Grand Lodge determined that the practice was permissible. This, naturally, led to alternate ritual practices.

## EMULATION RITUAL

In 1823 the Emulation Lodge of Improvement was founded for Master Masons only. Several of its members had belonged to the Burlington and the Perseverance Lodges of Instruction. Burlington began working in 1810 under the Moderns Grand Lodge, while Perseverance started in 1818 under the United Grand Lodge. As Colin Dyer noted, “Among the ‘Founders’ [of Emulation Lodge] were some who

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6. Henry Muggeridge joined the lodge in 1839, and served as Preceptor from 1851–85, with a reputation for verbal precision. When Stability ritual was first printed in 1902, his name became associated with the text as a testament of its accuracy.

7. See F. W. Golby, “Historical Landmarks: Stability Lodge of Instruction,” *AQC* 113 (2000): 201–9.

were very able ritualists and who had a great deal of experience and expertise in the working of the new forms according to the Grand Stewards' Lodge system.”<sup>8</sup> The founders were almost equally split in membership among the former rival grand lodges.

Peter William Gilkes (1765–1833) joined Emulation Lodge of Improvement in 1825. He was initiated at age twenty-one in British Lodge No. 4, a Moderns lodge, in 1786, and became a preeminent instructor of Masonic ritual. Although not a member of the Lodge of Reconciliation, he visited it about ten times. He was known for his strict adherence to verbal accuracy, which is still a characteristic of lodges using the Emulation working. It is not known precisely when the lodge adopted its particular working, beyond the lectures, but we can narrow it down to a five-year period. In 1830 the lodge sent a petition, or “Memorial,” to the Grand Master, the Duke of Sussex, requesting a special warrant to continue its practice,<sup>9</sup> and sometime between then about 1835 it formalized its ritual working. The earliest notice of the Emulation working appeared in an article in *The Freemasons Quarterly Review* (1836):

About the year 1823, several Brethren considered that the Masonic lectures were not worked in the Lodges upon a sufficiently regulated system, and that if those whose attainments as working Masons placed them as a prominent authority, were to meet together and to work efficiently, they might be the means of effecting much improvement. They accordingly met, we believe in Wardour Street, pursuant to a general notice in the public papers,

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8. Colin F. W. Dyer, *Emulation: A Ritual to Remember* (London: A Lewis for Emulation Lodge of Improvement, 1973), 36.

9. For a photograph of the document, see Dyer, *Emulation* (1973), plates 1–4.



**PETER GILKES, P.M.**

From a print published by "Br. Jno. Harris," 1820,  
engraved by John Kennerley

which advertisement created a considerable sensation in the Craft. Some members of the Grand Stewards' Lodge, hitherto the only authority for a recognized system, felt that it was necessary to watch the proceedings. Some Grand Officers, with Brother E. Harper, the Grand Secretary, also attended. The several chairs from the Master to the outer guard were all filled with the most practical and experienced Masons of the day; and we have the authority of a Grand Officer for stating, that never was there so perfect an illustration of the ceremonies and lectures ever before manifested. The visitors separated highly delighted; and among them the lamented Peter Gilkes, who so highly approved of the proceedings, that, in about twelve months afterwards, he joined the Lodge, and supported it until the time of his death.<sup>10</sup>

It was likely in 1836 that the first version of an "Emulation ritual" was printed, appearing under the title *The Whole of the Lodge Ceremonies and Lectures in Craft Masonry; as taught by the late P. Gilkes*. Although an imprint was absent from the publication, the printer may have been George Claret (1783–1850), a well-known ritualist and acquaintance of Gilkes. This work was the first post-Union plaintext English ritual printed as a fraternal aide-mémoire rather than as a public exposé. It was followed by Claret's own book, *A Series of Masonic Illustrations, comprising all those taught by the late Bro. P. Gilkes with many others* (1838). In the introduction to his ritual Claret noted, "The contents are warranted to be *genuine* modern Free-masonry, the same as promulgated by the United Grand Lodge, at the Union of the two bodies of Masons in 1813, and first taught by *myself* at Regular Lodges,

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10. See "Lodges of Instruction," *The Freemason's Quarterly Review* (September 30, 1836), 321–23.

and Lodges of Instruction, in London at that time.”<sup>11</sup> Claret’s ritual included occasional gaps in the ritual, some of the more sensitive parts of which were supplemented by little sheets which were intended to be destroyed when memorized.<sup>12</sup> Claret followed this with *The Ceremonies, etc. of The Holy Royal Arch. Also of Passing the Vails* (1845).<sup>13</sup> His widow continued to print and sell his ritual books following his death.

The next printed ritual guide to appear was *The Text Book of Freemasonry* (1870), which included the Emulation Craft degrees, the Ceremony of Installation, the three Lectures, and the Ceremony of Exaltation to the Royal Arch.<sup>14</sup> The anonymous *Text Book of Freemasonry* was, however, born of dubious parents, having been printed in London by Reeves and Turner, whose character was less than stellar. Although the book was not a proper exposé, the publisher had a reputation for reprinting and selling anti-Masonic works, and older ritual exposés, such as Carlile’s *Manual of Freemasonry* (1831), Avery Allyn’s *A Ritual and Illustrations of Freemasonry* (1831), and John Fellows’s *The Mysteries of Freemasonry* (1860). The third edition of *The Text Book of Freemasonry* (1881) was reprinted by the Masonic Book Club in 2005.

11. G. Claret, *The Whole of Craft Free-Masonry* (London: G. Claret, 1841), 4.

12. de Hoyos’s copy (1841) includes occasional corrections to the text in Claret’s handwriting. The supplemental sheets were pasted in with a handwritten note on the backside reading, “to be destroyed when known on a point of honor. G[eorge]. C[larét].”

13. G. Claret, *The Ceremonies, etc. of The Holy Royal Arch. Also of Passing the Vails* (London: G. Claret, 1845).

14. [Anon., “A Retired Member of the Craft”], *The Text Book of Freemasonry: A Complete Handbook of Instruction to All the Workings in the Various Mysteries and Ceremonies of Craft Masonry. Containing the Entered Apprentice, Fellow-craft, and Master Mason’s Degrees; Together with the Whole of the Three Lectures; Also the Ceremony of Exaltation in the Supreme Order of the Holy Royal Arch; a Selection of Masonic Songs, Etc. Illustrated with Three Engravings of the Tracing Boards* (London: Reeve and Turner, 1870).

The complete introduction is 21 pages.

Eight sample pages  
from *The Perfect Ceremonies*  
of Craft Masonry follow.

THE  
PERFECT  
CEREMONIES OF

**Craft Masonry**

ACCORDING TO THE MOST APPROVED FORMS

AS TAUGHT IN

**THE UNIONS EMULATION LODGE OF  
IMPROVEMENT FOR M. M.'s.**

FREEMASONS' HALL,

TM

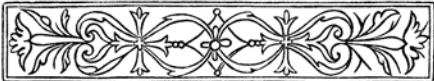

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**MDCCCLXXI**



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## To Open the Lodge in the First Degree.

**T**HE brethren being assembled and clothed, the W. M. gives one k . . k with the Gavil and is answered by the S. and J. Wardens, (*the same is done at the Opening and Closing in the three Degrees.*)

W. M.—Brethren, assist me to open the Lodge.

W. M.—(*To J. W. calling him by name.*) Br. A. B. What is the first care of every Mason?

J. W.—To see the Lodge properly Tyled.

W. M.—(*To J. W.*) Direct that duty to be done.

J. W.—(*To I. G. by name*) Br. A. B. See the Lodge properly Tyled.

I. G.—Gives three k . . s, which are answered by the Tyler,





## 2 The Perfect Ceremonies



the I. G. turns round and says to J. W. Br. A. B. (*name*). The Lodge is properly Tyled.

J. W.—Gives three k . . . s (*no sign*), and reports the same to the W. M. (*calling him by name*).

W. M.—(*To S. W. by name*) Br. A. B. What is the next care?

S. W.—To see that none but Masons are present.

W. M.—Brethren, to order as Masons in the first degree.

W. M.—Br. J. W. How many principal officers are there in the Lodge?

J. W.—Three, the W. M., S. and J. Wars.

W. M.—Br. S. W. How many assistant officers are there?

S. W.—Three, besides the Tyler or outer Guard, namely, the S. and J. Deacons, and I. G.

W. M.—Br. J. W. The situation of the outer Guard, or Tyler.

J. W.—Outside the door of the Lodge.





*of Craft Masonry.* 3

W. M.—(*To J. W.*) What is his duty?

J. W.—Being armed with a drawn sword, to keep off all Cowans and intruders to Masonry, and see that the Candidates are properly prepared.

W. M.—Br. S. W. The situation of the I. G.?

S. W.—Within the entrance of the Lodge.

W. M.—(*To S. W.*) What is his duty?

S. W.—To admit Masons on proof, receive Candidates in due form, and obey the commands of the J. W.

W. M.—Br. J. W. The situation of the J. D.?

J. W.—At the right of the S. W.

W. M.—(*To J. W.*) What is his duty?

J. W.—To carry all messages and communications of the W. M. from the S. to the J. W. and see the same punctually obeyed.





#### 4 *The Perfect Ceremonies*

W. M.—Br. S. W. The situation of the S. D.?

S. W.—At the right or near the W. M.

W. M. (*To S. W.*)—What is his duty?

S. W.—To bear all messages and commands from the W. M. to the S. W. and await the return of the J. D.

W. M.—Br. J. W. Where is your constant place in the Lodge?

J. W.—In the South.

W. M. (*To J. W.*)—Why are you so placed?

J. W.—To mark the Sun at its meridian, to call the brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

W. M.—Br. S. W. Your constant place in the Lodge?

S. W.—In the West.

W. M.—(*To S. W.*) Why are you so placed?

S. W.—To mark the setting



Sun, to close the Lodge by the W. Master's command, after having seen that every Brother has had his due.

W. M.—(*To S. W.*) Where is the Master's place?

S. W.—In the East.

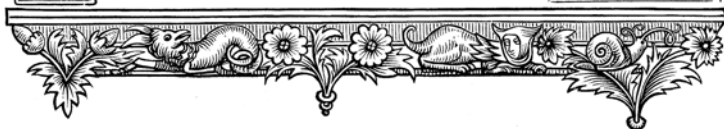
W. M.—(*To S. W.*) Why is he so placed?

S. W.—As the Sun rises in the East, to open and enliven the day, so is the W. M. placed in the East to open his Lodge, and employ and instruct the Brethren in Freemasonry.

W. M. — The Lodge being duly formed, before I declare it open, let us invoke a blessing from the Great Architect of the Universe on all our undertakings, may our labours thus begun in order, be conducted in peace, and closed in harmony.

P. Master.—So mote it be.

W. M.—In the name of the Great Architect of the Universe, I declare the Lodge duly open for





the purpose of Freemasonry in the first Degree.

The W. M. gives three k . . . s, which are repeated by the S. and J. Wars. I. G. and Tyler.

*[The Brethren resume their seats.]*



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