SERIES 3:
SUBLIME COUNCIL

CLASS VI — CONSISTORY.

The officers of the Sublime Council, in both the Consistory and Council degrees, are 14 *in number:*

- Sublime Dai (S. D.)
- First Mystagogue (1st Mys.)
- Second Mystagogue (2nd Mys.)
- Orator
- Treasurer
- Secretary
- Grand Expert
- Archivist
- Messenger of Science (M. of Sci.)
- Accompanier
- Standard Bearer
- Sword Bearer
- Guardian
- Sentinel

1.—SUBLIME DAI.

ORGAN.

4.—ORATOR.

8.—ARCHIVIST.

5.—TREASURER.

6.—SECRETARY.

7.—EXPERT.

BATTERY.

11.—STANDARD BEARER.

Altar.

12.—SWORD BEARER.

3.—2ND MYSTAGOGUE.

2.—1ST MYSTAGOGUE.

9.—MESSENGER OF SCIENCE.

12.—ACCOMPANIER.

13.—GUARDIAN.

SENTINEL.

GRAND INSTALLATOR.

First Degree of the Sublime Council and Twenty-first Degree of Antient and Primitive Masonry.

The three following grades are Official Consecrations. The Sash is white. The Jewel a winged egg engraved with the Hermetic Cross and double-headed eagle, and placed within an equilateral triangle.

OPENING.

SUBLIME DAI.—(*Strikes* WWW. *Repeated by the Two Myst. All rise.*) Illustrious First Mystagogue, what in your duty?

FIRST MYSTAGOGUE.—It is to protect the inviolability of our Mysteries against all intruders.

S. D.—Illustrious Grand Expert, assure yourself that the accesses of the Temple are deserted and its echoes silent.

GRAND EXPERT.—(*Retires, and, on return, reports.*) Sublime Dai, no one can overhear us.

S. D.—Illustrious Second Mystagogue, at what hour is the labour of this Sublime Council to be put into activity?

SECOND MYSTAGOGUE.—Sublime Dai, the labours are continuous.

S. D.—Illustrious Second Mystagogue, why continuous?

2nd Mys.—Because the labours to which we are vowed exact the perpetual employment of all our powers and suffer no interruption, except during the moments devoted to the restoration of exhausted nature.

S. D.—What is the period for repose, conceded by our traditions?

1st Mys.—The interval of perfect darkness.

S. D.—Illustrious Second Mystagogue, at what hour do we renew our labours?

2nd Mys.—At the first appearance of light.

S. D.—What hour is it now?

2nd Mys.—It is the hour for resuming our labours.

S. D.—Since it is the hour for resuming labour, unite with me in beseeching T.S.A.O.T.U. to grant that we may have but one aim in view—the glory of His name, the prosperity of our order and the general good of humanity.

The S.D. descends, places himself in the midst of the temple, facing the East. Before him is burning incense, at his side the two Mystagogues; at the foot of the altar are the Messenger and Accompanier, three paces behind these the Expert, Standard Bearer, and Guardian. All the members turn towards the East, and the Sublime Dai in a loud voice pronounces the following

PRAYER.

S.A.O.T.U., Father of Nature, Source of Light, Supreme Law of the Universe, receive the homage of our love, of our admiration, and of our worship. We prostrate ourselves before the eternal laws of Thy wisdom; direct our labours, enlighten them with Thy light, dissipate the darkness which veils truth; unite mankind whom ignorance and prejudice divide; remove the band of error which obscures their eyes; that led to truth by philosophy the human race may present but one family of brothers offering from all parts an incense, pure and worthy of Thee.

ALL.—Glory to Thee O Lord! Glory to Thy works! Glory to Thy infinite goodness.

S. D.—(*Re-ascends to the East, gives the Battery* WWW-WWW-WWW, *which is repeated by the two Mystagogues, and, sword in hand, says*) Illustrious Brothers, observe the Orient and attend to giving the S.*21*. To the Glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare this Sublime Council of Grand Installators, open and at labour on the twenty-first degree, with. the aim of securing to all brethren the inestimable blessings derivable from the observance of peace, tolerance, and truth.

Strikes W. *All seated.*

RECEPTION.

The Grand Expert, with Neophyte, strikes WWW-WWW-WWW *on the door of the Council.*

S. D.—Illustrious Messenger of Science, see who disturbs this Sublime Council.

MESSENGER OF SCIENCE.—(*Opening the door.*) Who alarms this Sublime Council?

GRAND EXPERT.—It is Illustrious Sir Knight A.B., who seeks advancement, light and knowledge.

M. of Sci.—It is Illustrious Sir Knight A.B., who seeks advancement in our venerated Rite, and is accompanied by the Illustrious Grand Expert.

S. D.—Admit them that we may ascertain his motives. (*Done.*)

Gr. Exp.—Sublime Dai, I present to you Illustrious Sir Knight A.B. who has worked his way with zeal and energy from the degree of an Apprentice Mason to

that of a Knight Grand Inspector; and who now desires more light and knowledge, in order to increase his usefulness to his brother Masons in every degree.

S. D.—By what recommendation does he solicit advancement from this Sublime Council?

Gr. Exp.—By the many Masonic trials, ordeals, probations and purifications which he has already undergone.

S. D.—Dost thou know goodness and canst thou do it?

NEOPHYTE.—(*Prompted by Expert.*) Yes, and I promise to do good wherever it is possible.

S. D.—Forget not that man is a material being, mortal by his body, but spiritual and immortal by his soul; that he may be drawn by one of these two substances of which he is composed to all sensible beings and by the other to God himself, that he is placed upon earth to be, as it were, the King and Pastor of nature and to render homage to its Author.

Dost thou promise to propagate science, light and the gentle morality professed by this Sublime Council: to teach truth and justice, with which noble faculty the Supreme hath endowed thee; to practice love and devotion to all thy brothers?

Neo.—I do.

S. D.—Dost thou solemnly promise to maintain faithful allegiance to this Sublime Council, to use whatever light and knowledge thou mayst acquire for the good of the Rite and its members. Dost thou, likewise, solemnly and sacredly promise to keep secret the

forms, ceremonies, and teachings of this Sublime Council?

Neo.—I do.

S. D.—Illustrious Brothers, are you willing to grant advancement to this Candidate?

All signify assent by the battery.

Illustrious Knight, we perceive that your petition meets with a favourable reception from this Sublime Council and that the members are willing to grant your request. The labour of our Sublime Council is directed to the investigation of the religious dogma of remote antiquity. The special aim of the first three degrees, which we are about to confer upon you, is to prepare you for officiating in the Public Ceremonials of the Rite and to teach you that our doctrine and faith is of the most remote antiquity. In all religious Rites and Mysteries the priestly class have been inducted with solemn ceremonies, their Temples inaugurated with Mystic Rites; and their dead buried in the faith of an immortal life beyond the grave.

We cannot do better in this introductory degree than recall to your recollection the ceremonial observances of the various rites through which you have already passed, from the degree of Apprentice and Master Mason to the point at which you have already arrived. These commence with the primitive Craft traditions of the Semitic branch of the human race. They allegorically represent the creation of the world by the great Master Builder and as such you were placed as a foundation stone in the North East corner. The same custom was followed in our Egyptian

traditions, they made use of the Mosaic pavement, the rough and perfect ashlar, the square, trowel, the lotus, heliotrope, acacia, and myrtle, all symbols which are well known to you. The science of symbolism was not only known amongst the Egyptians but spread, as an ancient form of civilization, into Canaan, Syria, Chaldea, Arabia, Tyre, Sidon, and Nineveh. The figures of animals were used by these nations as symbolical only of the attributes which guided their worship. The compound Cherubic Sphynx especially symbolised the divine attributes and when applied to the position of the constellations, it gives to Masonry, as resurrected good, a period of 5876 years before the common era.

In your earlier initiations you were instructed in the natural and mechanical sciences and more especially geometry; as you advanced onwards you were made acquainted with theosophical emblems, and it now becomes your duty to make a practical application of these in conducting the Installation of the Officers, of subordinate bodies of our Antient and Primitive Rite in their Chapters, Senates, and Councils. (*Strikes* WWW. *All rise*.)

S. D..—(*Placing both hands on Neophyte's head*.) S.A.O.T.U., Chief and Father of that first supreme law and reason which dwells in us, deign to keep us in remembrance of that nobility of nature which we have received from thee; grant that it may aid us to purify ourselves from unreasonable passions. and render us superior to them, so that our organs may serve us in the best and most convenient manner; endow us with the noble faculty

of understanding truth and justice; deign to enlighten the Neophyte, who comes amongst us, with thy divine light; receive, we pray thee, the homage of his love, bless our labours, dissipate the clouds which cover our eyes, in order that we may become worthy of Thy merciful kindness and protection. (*He places the sacred glaive npon his head, and says*) To the glory of T.S.A.O.T.U. I consecrate thee to the service of God and the brotherhood. To qualify you for further instruction I confer upon you the title of Grand Installator of our Antient and Primitive Rite. In your new quality it becomes your duty to make yourself fully acquainted with the ritual and Public Ceremonials of our Rite, as they have been transmitted to us, from the East, by the Patriarchs of our ancient and venerated order; and contiuue our sublime teachings uncorrupted.

Gives to the Neophyte the ritual of Installator.

I will now instruct you in the special Sign, Token, and Word which prove you to have been qualified for your appointed duties. (*Done. Strikes* ꝟ. *All seated.*) You will now take your seat and. listen to the instructive lessons of the degree.

CHARGE.

Symbols and emblems were the primitive language of the people of the East. The horse represented courage, the ox strength, the serpent cunning or prudence. Such symbols were adopted by theology to designate the distinctive attributes of divinity, and science and art had no other language. The symbols were further designed to express a grand idea of the creator, a dogma, a doctrine, or a belief.

The grand hieroglyphic used to express nature, recalled to the intellect that eternal animation witnessed in the planetary world, the destruction and generation of beings, of which the sun was considered the primary cause, and the moon, in its absence, the secondary cause, the one typifying the father and the other the mother. The symbolical and emblematical language was that of the priests, savants, and architects; not because it is hidden and mysterious, but because it personifies and perfectly characterises the truth of things.

It follows that since symbols and emblems have been used to conserve Freemasonry, during the lapse of centuries, and shew its true origin, they ought to be an object of great veneration to the eyes of the brethren; but they have a further sacred application which sanctifies their ordinarily wise use amongst us. Under their metaphysical envelope is found the basis of the religious dogma and philosophy of the institution. Each symbolical or emblematical figure is the image of a natural truth which serves as a torch by which a brother may enlighten his reason, and clear for himself a straight way in the passage of life.

In the modern classification of Freemasonry each degree has its symbols and emblems, which are but the luminous lines traced for the intelligence of the initiate, by which to arrive at the discovery of the essence of truth, and of what is good and just in each thing.

Our order is divided primarily into three degrees lengthened into three serial divisions, because the ancient Temples were divided into three portions;—the first for disciples, the second for believers, and the third, or most holy place, for divinity. Our ancient architectural

brethren divided their churches and cathedrals into nave, chancel, and communion for the same reason, and separated the last from the two former by the rood-screen. Even so should our own symbolical temples be arranged. In the first degree you are taught morality and the love of mankind; in the second, the natural sciences, and more especially mathematics, which were anciently termed, the gate of the gods; in the third you are raised to a knowledge of the dogma of a life beyond the grave. In the first serial division of our rite are embodied our elementary principles; in the second our scientific teaching; and in the third our philosophy and sacred theosophy.

These three states were anciently symbolised by the rough and perfect ashlar, and the white marble stone of true die or square. The mosaic pavement represents the ancient doctrine of the dual principles of good and evil. The two pillars, J. and B., in their original import are those of Hermes and mark the solstitial points. The flaming star, is Sothis or Sirius. The seven steps represent the seven properties of nature—attraction, repulsion, circulation, heat, light, sound, corporiety, symbolised by seven cosmogonical deities or hieroglyphical representations. Thus, as we have seen, the emblems of the sun and moon have an abstract signification.

The insignia of the degree of Rose Croix is a rose united to a cross, the rose symbolising the secret and the cross immortal life; this is the key of the grade, but the moral and philosophical sense contained in these two emblems are the secrets of science at which one can only arrive by special study. Secrecy is a wise virtue, leading to happy lessons of prudence, moderation and intimate

confidence. The Rose Croix Mason, in directing his studies according to the fraternal and humanitarian spirit of Masonry, necessarily forms a just idea of this virtue and of the truth of its moral quality. It is the same with the symbol of the cross, that most ancient emblem of eternal life; in considering the immortality of the soul, as a glorious prize reserved for the wise man who consecrates his life for the happiness of his fellows, noble inspirations and generous sentiments are born in his heart; for such immortality is not the stimulant of egotism, nor the illusion of prejudiced pride, it is the recompense which T.S.A.O.T.U. reserves for virtue.

The symbols and emblems of a Rite each contain in their metaphysical expression a ray of the true light; the explanation is but a scientific development of these figures, leading to a certain knowledge of the moral principles of masonry. The ancient initiates recognised each other not only by signs and grips but by the rules of conduct which their principles prescribed; the fraternity was not then formulated entirely in words or in demonstrations, it was all in action, it was the heart which did the work, and as nature regulated the movement there was no ambiguity of either language or thought. God, country, love, devotion, liberty, equality, and all the other words which express such great things. and which people for so long a time have employed to accomplish so much evil, had a precise and absolute sense; there is no better logic than that which comes from the heart, when the love of God and man dominates it.

There are some enlightened Masons, who, seduced by the false glitter of the profane sciences, imagine that the symbols and emblems have neither social bearing nor

solemn character, and who desire to see them no longer figuring as the sacred language of the Masonic code. According to them it is necessary to nationalise its language, in order to place Freemasonry in accord with the age, and cause it to march in spirit with the sciences and arts, as they are traced by contemporaneous intelligences. These are errors which it is necessary to combat because they are dangerous. Men of science are now only wading the stream which our order forded centuries ago. Moreover an institution founded upon the eternal principles of natural law can neither change nor vary its doctrines; for that truth which emanates from the bosom of divinity, can have but one way of expressing itself and but one mode of instruction. And in order that this truth be not subject to false interpretations and eccentric heresies, it has need of a universal language immutable in its foundation and form, both in its figures and expression. The hidden and problematical sense of language, has, in all ages, created confusion and disorder in the world and led the human heart from the way of reason and truth. Symbolical language remains constant to the nature of things, and to their interior and exterior properties, and cannot, in consequence, change its signification or figurative expression without destroying its distinctive properties. Art is mute thought and reproduces itself nowise better than by images; it is symbols only, which, in speaking to the eyes, recalls all the attributes of nature to the mind. A universal language, which so far from becoming corrupt by old age, perfects and enriches itself, is a precious help for an order which is spread all over the world, and divided, into little bodies independent of each other; it conserves unity of

faith, purity of doctrine, orthodoxy of laws, homeogenity of teaching; lastly it is the electrical fluid of that social language which permeates everywhere with the same free effect.

To deprive Masonry of its sacred symbolical language would be to spoil it of its direct strength, the breath of its universal animation; it is that which preserves all the charms which attach to its beliefs, and the sweet hopes which inspire its philanthropical efforts. There is in this mysterious system that which the spirit ought to be able to comprehend without seeking to define it. That which is essence and light may be represented by symbols, but cannot be explained by the logic of words. It is faith which sees and conscience which decides. The Oviathan symbolism of the Ophites, or the Sephiroth of the Hebrew Cabalists, which enclose in a simple table the attributes and spiritual properties of the Deity, are grand and sublime images, inspiring in us admiration and respect, but imposing humility on science. If you wish to evict the sot and exclude the indifferent and the impious, give not to proud philosophy the means of subtilising upon our doctrines and of materialising our faith. Respect the veil under which nature hides her mysteries, content yourselves with the mute language in which it speaks to your reason; itself is a grand symbol, the perfect image of a supreme providence. Remain faithful then, my Brothers, to the language given to you, by which to imitate the eternal and beneficent love of T.S.A.O.T.U., study and perpetuate our symbolism.