

**NEVADA
MASONIC MONITOR**



**THIRD DEGREE –
MASTER MASON**

Adopted November 14.1972

MASTER MASON DEGREE AN EXPLANATION

“In the ceremonial of the Third Degree the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science until by the cultivation of his intellectual powers he has gained such moral government of his passions, such serenity of mind, that in synonymous apposition with mastership in operative art his thoughts, like his actions, have become as useful-as human intelligence will permit; and that, having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation by which alone he can become acquainted with the great security of Eternity. Unlike the Entered Apprentice and Fellow Graft who can anticipate improvement as they advance, the Master Mason can learn nothing beyond the Third Degree; his hopes, therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world’s Great Architect lives and reigns forever. The ceremonial and lecture beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is that youth properly directed leads us to honorable and virtuous maturity, and that the life of man regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of Eternal Bfiss.”

SYMBOLISM OF THE DEGREE

If the first degree is intended as a representation of youth, and the second of manhood, the

third, or Master Mason, is emblematic of old age, with its trials, its sufferings, and its final termination of death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshment of heaven. Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime Degree, As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering upon the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigation in the science of the institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow creatures; but, as a Master, the Mason is taught the last, the most important and the most necessary of truths, that having been faithful to all his trust, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry.

This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows. yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution.

RECEPTION

The Compasses are peculiarly dedicated to this degree, because within their extreme points, when properly extended, are emblematically said to be enclosed the principle tenets of our profession; and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason - Friendship, Morality and Brotherly Love.

LESSON (Ecl. XII 1-7)

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“Remember now thy Creator in the days of thy youth, while the evil days come not.

*

Nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

*

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves.

* *

And the grinders cease because they are few,
and those that look out of the windows be dark-
ened, and the doors shall be shut in the streets,

* *

When the sound of the grinding is low, and he
shall rise up at the voice of the bird, and all
the daughters of music shall be brought low;

* *

Also when they shall be afraid of that which is
high, and fears shall be in the way,

* * *

And the almond tree shall flourish, and the
grasshopper shall be a burden, and desire shall
fail:

* * *

Because man goeth to his long home, and the
mourners go about the streets; or ever the silver
cord be loosed, or the golden bowl be broken,
or the pitcher be broken at the fountain, or the
wheel broken at the cistern.

* * *

Then shall the dust return to the earth as it
was; and the spirit shall return unto God who
gave it.”

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INSTRUCTION

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THE WORKING TOOLS

* * † all of the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

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SECOND SECTION

This section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It recites the legend of which the symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul; while it also exemplifies an instance of integrity and firmness seldom equaled and never excelled, and is in strong contrast with the development of those passions which debase and ruin all who indulge in them.

* * * * *

SOLILOQUY

* * * * * No more the pageantry of pomp and power. No more the Craftsman hastening to perform his deep design. No more the Temple rising proudly on its hill and beckoning Heaven itself to smile upon its stately columns. No more shall these high ambitions gratify.

Oh Death, untimely, yet Oh timely death. Wrested from earth while yet his honors clustered; before the breath of calumny had stained, or slander marred the worth of his achievements, he is fallen; yielding up his life ere he would betray his sacred trust; surrendering all - all that life holds dear - power, wealth, everything - yet holding fast to his Masonic faith.

Oh, daring loyalty; Oh, fortitude most grand! For him in coming time shall countless thousands sound his name and sing his praise, who death preferred, than faithless prove, than trust betray.

Yet, kept so well, his secret stands revealed and in his death I read it thus: TRUTH - HONOR - FORTITUDE.

* * * * *

DIRGE

Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and Brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker, face to face.

Lord of all! below - above
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

* * * * *

PRAYER

Thou, O God? Knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will

sprout again, and that. the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. AMEN.

Response: SO MOTE IT BE!

* * * * *

LECTURE

Sacred history informs us that, it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. From the same sacred source we learn that the God of Israel had promised David that out of his loins he should raise up seed to serve Him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity.

After David had been gathered to his fathers, and the last honor paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the Children of Israel looked forward with peculiar satisfaction for

the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel that was visible over the threshing floor of Ornan, the Jebusite.

About that time King Solomon received a congratulatory letter from H, K of T, offering him every assistance in his power, and manifesting a strong desire to participate in the-high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of H, K of T, and under the immediate supervision of our a o G M H A, and was well nigh completed when several of the Craft, in an attempt to extort from G M H A * * * * * and for a short period the building was impeded in its progress.

You, my Brother, have this evening represented that cunning workman who fell a martyr to his integrity and inflexible fidelity.

His death was premeditated by fifteen Fellow Crafts who, seeing the Temple about to be completed, and being desirous of * * * * * whereby they could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of * * * * *] But reflecting on the atrocity of their intentions and being stricken

with horror, twelve of them recanted; the other three, however, persisted in their * * * * *]

It was the usual custom of this great and good man, at high twelve, when the Craft were called from labor to refreshment, to enter into the S S or H o Hs, there to offer up his adorations to Deity, and to draw his designs on the T-B. The three Fellow Crafts who persisted in their murderous design, knowing that to be his usual custom, placed themselves at the south, west and east gates of the Temple and there awaited his return.

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They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair.

The broken column denotes the untimely death of our G M H A; the beautiful Virgin weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her left, that his ashes were there safely deposited to perpetuate the remembrance of so distinguished a character; and Time standing behind her unfolding the ringlets of her hair denotes that time, patience and perseverance will accomplish all things.

Thus we close the second section with a tribute to the memory of that distinguished artist, who preferred to lose his life rather than betray his trust, and whose death exhibited an instance of virtue, fortitude and integrity seldom equalled, and never excelled in the history of man.

In the third section, many particulars relative to King Solomon's Temple are considered. This section also illustrates certain hieroglyphical emblems and inculcates many useful lessons to extend knowledge and promote virtue.

This magnificent Temple, which long challenged the admiration of the world, far exceeded in splendor all other structures that had hitherto been erected. It was begun in the month of April, A.M. 2992, 480 years after the Children of Israel came out of the land of Egypt, and it was finished in the month of October, A.M. 2999, 1005 years before Christ.

There were two remarkable events attending the erection of the edifice. Sacred history informs us that there was not heard the sound of axe, hammer, or any metal tool in the building; and Josephus informs us that, although a little more than seven years were employed in its erection, it did not rain except in the night season and while the Craft were gone from labor to refreshment. This, we regard as a striking manifestation of the superintending care of Divine Providence.

The Temple is said to have been supported by 1453 columns and 2906 pilasters, all hewn from the finest Parian marble.

There were employed in its erection three Grand Masters, three thousand three hundred Masters or overseers of the work, eighty thousand Fellow Crafts or hewers in the mountains and quarries, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

Entered Apprentices formerly held their meetings on the checkered pavement, or ground floor of King Solomon's Temple, where they met every evening to receive instructions relative to the work of the following day. A Lodge of Entered Apprentices consists of seven or more, and must be composed of one Master Mason and six or more Entered Apprentices.

Fellow Crafts held their meetings in the middle chamber of King Solomon's Temple, where they met on the evening of the sixth day of each week to receive their wages. A Lodge of Fellow Crafts consists of five or more, and must be composed of two Master Masons and three or more Fellow Crafts.

Master Masons held their meetings in the Sanctum Sanctorum or Holy of Holies of King Solomon's Temple, where they met occasionally to devise plans for the prosecution of the work. A Lodge of Master Masons consists of three or more, and must be composed of three Master Masons, representing S, K of I, H, K of T, and H. A.

The three pillars here represented were explained in a preceding degree, and there represented Wisdom, Strength, and Beauty. * * * * * The pillar Wisdom, S, K of I, by whose wisdom the Temple was erected, the superb model of excellence which has so honored and exalted his name; the pillar Strength, H, K of T, who strengthened K S in his great and important undertaking; and the pillar, Beauty, H A, t W's S * * * Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

THE THREE STEPS

The three steps usually delineated on the Master's carpet are emblematical of the three principal stages of human life: Youth, Manhood, and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that in Age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality.

There are nine classes of Masonic emblems, the first eight of which are: The Pot of Incense, the Beehive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to the Naked Heart, the All-seeing Eye, the Anchor and the Ark, the Forty-seventh Problem of Euclid, the Hour Glass and the Scythe.

(If the dissertation of the Emblems is not given use the following:)

These are all monitorial and it is hoped that you will procure a Monitor from our Secretary and acquaint yourself with them at your earliest opportunity. (Then proceed with the Ninth Emblem.)

(The dissertation of the first Eight Emblems may be given at the option of the lecturer as follows:)

THE POT OF INCENSE

The Pot of Incense is an emblem of pure heart, which is always an acceptable sacrifice to Deity, and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

THE BEEHIVE

The Beehive is an emblem of industry, and recommends- the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

The Book of Constitutions guarded by the Tyler's Sword reminds us that we should be ever

watchful and guarded in our thoughts, words and actions particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO THE NAKED HEART

The Sword pointing to the Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that All-seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even the Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

THE ANCHOR AND THE ARK

The Anchor and the Ark are emblems of a well grounded hope and a well spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary are at rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

The Forty-seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

The Hour Glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine – how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted! Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold the havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

The ninth is not monitorial; it is the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. * * * * *

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The first three are striking emblems of mortality and afford serious reflection to all thinking men,

but they would be more dark and gloomy were it not for the Sprig of Acacia that bloomed at the head of the grave, which serves to remind us that there is an imperishable part within us which bears the nearest affinity to the Supreme intelligence which pervades all nature and which will never, never, never die.

Thus we close the explanation of the emblems upon the solemn thought of death, which without revelation would be dark and gloomy, but we are suddenly revived by that ever green and ever living sprig of Faith, which strengthens us with confidence and composure, to look forward to a blessed immortality, and we doubt not that on the glorious morn of resurrection our bodies will rise and become as incorruptible as our souls.

Then let us imitate the example of our G M H A, in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE AT RAISING

My Brother, your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor, now alone, bind you to be faithful to every trust, to support the dignity of your

character on all occasions, and strenuously to enforce, by precept and example, a steady attachment to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve the reputation of the Fraternity, unsullied, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity.

To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.

Universal benevolence you are zealously to inculcate, and by the regulation of your own conduct, endeavor to remove every aspersion against this venerable institution.

‘Our ancient landmarks you are carefully to preserve, and never suffer them to be infringed, nor are you to countenance any deviation from our established customs.

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory and

reputation of the institution may be firmly established, and the world at large convinced of its good effects.

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, tempt you to swerve from your duties, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented; thus rendering yourself worthy of the honor we have conferred and meriting the trust we have reposed in you.

My Brother, I congratulate you on becoming a Master Mason, and as such commend you to the kind care, love and protection of Master Masons whithersoever dispersed around the globe. Be good; be true; and satisfy the world that by becoming a Master Mason you have become a better man. Retain, I entreat you, that purity of life and rectitude of conduct with which we hope you are endowed, and of which that spotless apron is the emblem and the badge.

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BY-LAWS