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### Youth, Manhood and Old Age.

Upon the Master's carpet, in every well governed Lodge, may be discovered three steps, which are emblematical of the three important places of human life, viz: Youth, Manhood and Old Age. They are also made to represent the three first degrees of Ancient Craft Masonry as first organized by the M. W. Grand Lodge which met at Jerusalem. Other meanings are attached to them, none the less important, but these are never referred to outside the walls of the Lodge, and the peculiar mystic symbols they present, then and there, are seldom, if ever, forgotten by those who

"By that hieroglyphic bright,  
Which none but Craftsmen ever saw,"

have learned to look upon Masonry as a volume containing material sufficient to develop the finer instincts of our nature, and make us wiser and better day by day.

Unfortunately for us, it may be, we find, as we enter the Temple of Masonry, that we have already passed one of these steps, and whatever advantages or enjoyments may have been attendant upon youth, have passed away forever. It is, ever has been, and ever will be, one of the essentials of Masonry that an applicant for admission must have attained the age of twenty-one years, when, as a man, free-born and of lawful age, he may demand a participation of the rights, benefits, privileges and immunities that, as Masons, we are permitted to enjoy.

Youth, therefore, the first step we are about to consider, can only be looked at in a retrospective point of view. To us it is simply a representative of the past, and as such we must regard it. It has gone with its golden hued memories, and, alas! can never be returned. During the time of its existence we have laid the foundation, so to speak, of our present and future career for good or evil. If we have been led to practice habits of study and industry, and sought eagerly to acquire a knowledge of the arts and sciences fitting ourselves day by day and hour by hour for the stern realities of life, it is comparatively easy for us to practice in after life the beautiful tenets of Masonry which are taught in every Lodge room, as so essential to the happiness of mankind at large; but if, on the contrary, youth has been passed as one gladsome holiday, it may be that habits contracted during that period may have changed from fragile, spider like threads, to cords of the finest steel, that hold us in their rigid embrace with a tenacity that death alone has power to release.

With the Fraternity youth can only be looked upon as emblematical of the past; we may not retrace a single step of this, by far the happiest portion, it may be, of the pilgrimage of life—and well for us, perhaps, is it that it is so. From the charmed storehouse of memory we may bring forth at will a thousand pleasant and joyous reminiscences, and enjoy to the utmost the incidents inseparably con-

nected with them; but to participate in the enjoyments once so inexpressibly dear to us is denied us—and most wisely. The errors of the past may be avoided in the future; the successes of the past may be improved upon; the pleasures of the past may, for years to come, be remembered with an intense feeling of enjoyment; and the sorrows of the past, whatever they may have been, transient or severe, may be consigned to oblivion, or remembered with touching feelings of sadness—yet all these have gone forth, never to be recalled, and youth can only be enjoyed by ourselves as represented by the persons of the rising generation around us, who may turn to us for lessons of wisdom and experience.

We have bid adieu to Youth—we are now, perhaps, standing upon the second step of Masonry, which is indicated by Manhood. Each and all of us form a distinctive part in the great fabric of Masonry, and in the magnificent panorama of human life as it slowly passes on from the scenes of time to those of eternity. Some, it may be, find themselves surrounded by worldly wealth and worldly honors; blest by the peculiar advantages that education alone can confer, they are regarded by those around them with feelings of pride and attachment, and true to every trust reposed in them, they advance step by step until their very names become historical, and the fraternity at large take pride in acknowledging them as Brethren of the mystic tie. Others, it may be, occupy a humbler station among the world around them, yet their duties, humble as they may be, are faithfully performed, and their reputation in the Lodge and out of it, may well be regarded as worthy of emulation.

An alliance with the Fraternity of Free and Accepted Masons, an earnest desire to practice the beautiful tenets it invariably inculcates, and a constant observance of its laws, edicts and regulations, cannot fail to make men wiser and better as their lives draw to a close. The attention of many has been drawn to the principles of religion, by the zeal and attachment they have felt for Masonry. In being taught the many excellencies which proceed from the Fountain of all Good, the Masonic Brother is taught to look deeper into his own heart and ask himself the important question: Whither are we hastening? Standing by the side of azure-robed Masonry stands her twin sister Religion, clad in garments of dazzling whiteness. She points to Heaven, where all good Masons hope to arrive by the aid of that theological ladder which Jacob in his vision saw, extending from earth to Heaven, the principal rungs of which were Faith, which gave implicit confidence in his great Creator; Hope, which made every aspiration of his heart yearn for immortality; and last of all, Heaven-born Charity, that induced him to look with pitying compassion on the frailties of his fellow-men. Well may it

be with you, my Brother, if this important lesson that Masonry inculcates falls not upon unwilling years. Well may it be with you, while standing upon the second step of Masonry in all the nobleness of manhood, you can recognize the great and important duties you owe the Grand Architect of the Universe, your Brethren and fellows, and lastly, the duties you owe yourself.

If, as a Brother of the mystic tie, you have been carefully taught the use of the working tools of your profession, why will you not use them in your days of manhood, for the promotion of peace and prosperity among the Craft wheresoever assembled? If the uninitiated and profane know you by reputation as a Mason, let them at the same time recognize you as such by your rigid and exact observance of those beautiful principles for which Masonry, in all climes and in all ages, has been pre-eminently distinguished.

The urgent claims of society are, or should be, more binding upon members of the Masonic fraternity than upon the world at large. It is expected, and with reason, that Masons should be good, law abiding citizens, good magistrates, good husbands, and good fathers. From the fact that Masonry in itself teaches its members the lessons of morality, rectitude and virtue. The most prominent theologians, world renowned generals, capable and efficient jurists, artists, poets and painters, have been Masons. Crowned heads have ere now bowed low at the portals of Masonry, and acknowledged its sublime teachings, and hence it need not be wondered at that the moment a man's name is enrolled upon the books of a Lodge he gives bond and security to the world around him for honesty, uprightness and integrity.

The third and last step portrayed upon the Master's carpet, is emblematical of old age. Youth has faded away into forgetfulness almost. Manhood seems more like a dream which is told, and second childhood draws on apace leaving nothing in the world worth looking after. One by one the friends we knew and loved so tenderly, in days gone by, have been summoned to the spirit land. Wife, children, relatives; all, perhaps, are gone. The senses have become impaired, and the aged man standing himself upon the verge of the tomb has but one thing to look for or expect, and that is a safe harborage, "where the wicked cease from troubling, and where the weary are at rest." Fortunate, indeed, is he who has learned how vain and futile are all the enjoyments of this present world, and who, by the constant practice of those ennobling virtues so beautifully illustrated in Masonry, has been taught to diligently prepare himself in the golden hours of manhood for a calm, contented, peaceful old age, in which he can wait without dismay the arrival of that stern messenger, who guides his trembling footsteps down the dark valley of the shadow of death, and opens

to his admiring gaze the bright scenes of eternity for which he is so well prepared by a life spent in faithful service to his brethren and fellows, in unhesitating obedience and devotion to the laws of his great Creator.

Youth! manhood! old age!—three great links in our chain of Brotherhood, emblematical of the past, the present and the future. Is it not our bounden duty, as men and Masons, when we assemble and meet together in the sweet cause of charity, to ponder over these things long and earnestly, and to seek, by every means in our power, to add to the stock of general happiness, and make our Institution what it was originally intended to be by its glorious founders? It is comparatively easy for us, as Masons, to resolve, more difficult, perhaps, to execute; yet in the earnest endeavor to promote each other's prosperity, and a firm resolve to adhere rigidly to the beautiful tenets of the Craft, remembering always the allegiance we owe to the Great Architect who superintends our earthly labors, we can ultimately rejoice that in youth we remembered our great Creator, that our manhood was passed in the practice of Masonic virtues, and that in old age our work was found with the mark of the Craft upon it, which entitled us to receive our wages as we pass from labor to refreshment.—*Phil. Chronicle.*

Salonica, where the Moslems tried to force a young Christian girl to accept Mahometanism, and when foiled in this killed the French and German consuls is the ancient Thessalonica where Paul labored. Here is a passage from his epistle to the Thessalonians: "In flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ." It seems probable that the Salonica outrage may be the turning point when the Christian nations of Europe will arise and drive out the Turk "in flaming fire."

WEBSTER SAID:—"If we work upon marble it will perish; if upon brass, time will efface it; if we rear temples they will crumble in dust; but if we work upon our immortal minds—if we imbue them with principles, with the just fear of God and love our fellow men—we engrave on these tablets, something which will brighten through all eternity."

J. H. Cook, a colored boy preacher, is attracting large congregations in New York, the whites making a large portion of the audiences. Cook says he has never had the advantage of a collegiate education, and that the power which he possesses to touch the hearts of the people comes from above.

Dr. Wm. W. Hall, editor of Hall's Journal of Health, fell in a fit in the street in New York Wednesday night, and expired in a few minutes. Dr. Hall was 63 years old. The cause of his death is not known.