

A HIGH IDEAL.

The ideal manhood of individuals and communities is of much practical importance in shaping their real manhood. The sculptor will not chisel a statue any nearer to perfection than the model he has selected; his statue will partake of the excellences and the defects of his model; the nearer perfect the model the nearer perfect the statue. So the youth will attain an exaltation of character no higher than his ideal; his real manhood will partake of the excellences and the defects of his ideal; the nearer to perfection his ideal, the nearer to perfection his real character.

The ideal great man of the North American Indians is he who takes most human scalps; and they are most savage and cruel and relentless foes. The ideal great man of the scattered Hebrew tribes is a successful merchant; and behold a race of traffickers and traders. The ideal great man of Sparta was a successful soldier; and Spartan valor, illustrated upon a hundred historic fields, is proverbial. The ideal great man of the American populace to-day is the successful man, and little regard is had to the methods by which success is achieved. Whether the General is successful by superior courage and skill, or by sheer force of numbers it does not inquire; whether the getter of gold is successful by genuine thrift and industry, or by the tortuous ways of speculation and gaming, it cares not; whether the politician succeeds by statesmanship and honest efforts for the country's good, or by trickery and demagoguery, it matters little. "Has he accomplished it?" An affirmative answer to this question silences criticism and stifles further inquiry. The effect of this ideal is seen in the restlessness, the impatience of delay, the steady regard for the end, and disregard for the nature of the means, which characterize our generation, and which justifies the world in denoting this a "fast" age and a "fast" people.

BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundation of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for awhile and there comes the stress of an outward temptation, down they go into a mass of ruins. Ships go out to sea, all bright with fresh paint, their sails all spread, and never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay. Just so bad thoughts; vile, impure thoughts and imagination, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man or woman to the violence of temptation, with no interior of reserve power to withstand the shock. Bad thoughts fed and fattened are the bottom vice of society.

Correspondence.

FLAT RIVER ASSOCIATION.

The Flat River Baptist Association met in its Ninetieth Annual Session with Fellowship Church, Granville County, August 14th, 1883.

In the absence of Rev. C. A. Jenkens, who was appointed to preach the Associational sermon, the sermon was preached by Rev. J. S. Hardaway, of Oxford.

The Association organized with Prof. F. P. Hobgood as Moderator, and Rev. J. J. Lansdell, Clerk. Letters were read from all the churches, and reported larger contributions than ever before to missions and other benevolent objects. The total amount of contribution to all benevolent objects was about \$2200.00. Some five churches, we regret to say, reported nothing at all for missions; and some others did but little; but the churches generally gave liberally to these objects.

Fellowship, Pleasant Grove, and New Light Churches were reported as having no Sunday Schools; but nearly all the churches have schools. The number of scholars this year as shown by the letters, is about 1100. This is a falling off from the number reported last year, 1280. We may hope, however, that there was no actual falling off in numbers, for many letters stated that there were schools, but gave no statistics; so that it is impossible to get accurate statistics as to the schools from the letters sent up to the Association. Yet there were churches of the first rank, Henderson, Mt. Zion, and Mountain Creek, that favored the Association with such a report as this, "We have a good school." We want the facts and the figures, brethren.

One new church, Bethany, was received into the Association. It was, I think, the result of the mission work in our own bounds, done under the auspices of the Board of Associational Missions. Bro. T. J. Horner is the pastor.

There was no work that showed better at the association than this work of Associational Missions. Preaching has been kept up at three or four points, and with encouraging results.

Nearly all the pledges made by the churches to the Education Board had been fully met, and the delegates of the churches that had failed to meet their pledges, promptly assured the Association that they would make up the deficiency.

We had several visiting brethren with us; among them were Brethren T. Carrick, A. G. Macmanaway, C. T. Bailey, and Profs. Royal and Purefoy, of Wake Forest College. Bro. Thomas Carrick came in the interest of the Greenville Memorial Church, and succeeded in raising in cash and subscription about \$90.00.

There was preaching under the Arbor twice a day; and the crowds that attended the Association were very large.

I cannot close without saying, all honor to those who entertained the body. The hospitality was so hearty and generous that it must have made every one who witnessed it and partook of it, feel more kindly toward all mankind.

The meetings of the body were harmonious throughout; and the genial showers which fell, and which are said to be the invariable attendants of a Baptist Association, made the farmers glad.

The Association adjourned

on Thursday about 2 o'clock, to meet next year with the Grassy Creek Church; Bro. T. J. Horner preaches the Associational Sermon.  
J. S. HARDAWAY, JR.

The rain, on Thursday morning, in Raleigh, was so refreshing! Everything had been so dry! Then the earth was drenched with a shower generous and copious! Walnut Creek looks like a river, and there is no dust from Raleigh to Goldsboro. Dr. Robey has some decided convictions. He believes that wise men should bestow increased attention on the proper guidance of the young, that multitudes of boys and girls are in danger of "going down to Timnath," and of "pitching their tents toward Sodom." But he is "of age," and I hope he will "speak for himself."

Eating supper at Kinston, we were too many for Mr. Street. He was not expecting such a host. Crossing the Neuse, the waters from above have not come down, and the river is low, and clear; but a flood is rolling onward and soon the low lands will be covered. At Morehead, the pressure is over and comfort is once more possible. Beaufort is still full, and has the benefit of Clergy. Messrs. Shields, Dame, Harding, and Forbes are holding a convocation, preaching and exhorting. Dr. Yates and a pulpit full of other Methodist ministers are here; Messrs. Swindell and Beaman have done some good preaching, and are popular. Pastor Reed has charge of the Baptist Church and Rev. Mr. Baldwin, of Greensboro, is here recruiting. The Methodist Church is strong. The Baptist and Episcopal Churches are small in membership.

Water melons are plentiful, selling at 2 to 5 cents each and of excellent size and flavor.

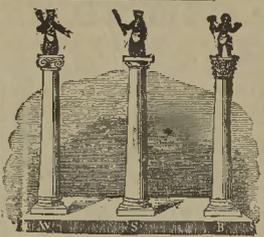
Sailing is good; but fish, well the Beaufort people could eat more if they could catch them. But they are preparing for a glorious fishing season, just a little ahead—and very near.

Sunday is a big day in Beaufort. Dr. Yates preaches at the Methodist Church, Mr. Reed at the Baptist Church, and Mr. Shields at the Episcopal Church. A good breeze sweeps the town and keeps it cool. In the after-noon a Sunday school meeting is held at the Baptist Church and Hon. C. C. Clark and others deliver addresses. Mr. Clark is one of Nature's great orators. He is summering at Morehead City.

On Monday morning boat-load after boat-load pushes from the shore; but fresh recruits are already here and waiting for every vacant room. A mammoth hotel would do a good business here, and prevent so much crowding in on citizens who prefer to have the full use of their own houses. Figs (equal to Jeremiah's best) are abundant here, and they grow on high trees. Even bear-grass is a small tree in this climate.

Beaufort people are so clever that it seems unkind to tell a painful truth. They have no schools in operation. They need a large academy for each sex. But boys and girls are idle and ignorant. One mother says she has nothing for her son to do, "unless he goes crabbing." The mountain boys say, "I've ben a saynin'." Sand-hill boys say, "I've ben a crabbin'." There is no improvement in either of these occupations. A good school in Beaufort might draw

patronage from the back country, and from the Sounds and Islands. Well, my time is out, I take off my hat to the grand old Ocean, cast a long, lingering look over the marshes, sounds and rivers, and face the dust of the sandy slopes. Farewell, fresh fish, farewell. TRAVELER.



IMPOSTOR.

The following letter has been received, with a request from Grand Secretary Bain, that it be published. The brethren of the Craft will take due notice and govern themselves accordingly:

OFFICE OF GRAND SECRETARY, GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF OREGON

SALEM, OREGON, July 31, 1883.

DEAR BROTHER:—This office is in possession of information that one H. L. THOMAS, who was expelled by La Grange Lodge No. 41, some twelve years ago, is now traveling through the eastern states preying upon the fraternity. The last heard of him he was in Iowa, working eastward, giving the name of S. S. Curtis, and claiming that he was a P. M. of La Grange Lodge No. 41, of Oregon, and that J. L. Curtis, Secretary of that Lodge, was his son. He also claimed to be A. H. Brown, and J. M. Boyd, P. M. of Baker Lodge No. 47, of Oregon; also A. B. Elmer, of same Lodge.

He usually represents that he has lost his money in some way, and requests a loan until he can get home. Says he is well fixed—has a stock ranch and boarding house near Baker City. He takes the T. O. without hesitation, and passes a perfect examination.

He is about fifty-five years of age, five feet eight inches high; weighs about one hundred and fifty pounds; sharp face; nose and chin prominent; hair and beard mixed with gray; wears side whiskers and moustache; forehead slightly receding; eyes small and sharp; ears long, with gray hairs growing in lower part. Speaks rapidly, and when questioned, answers quickly. When speaking rapidly has an impediment of speech caused by loss of teeth. Chews tobacco to excess, drinks and gambles. He is ruptured and wears a truss. He has been heard from in the following places: Sutter Creek and Oakland, California, Leadville, Colorado, where he was arrested on telegram from this office, but managed to compromise the matter and get clear on the payment of \$100.00. Has bilked Lodges and Masons in Minnesota, Iowa, Illinois, Missouri and Canada.

Should he come your way please take him by a strong grip, and if you can not imprison him for obtaining money under false pretences, at least give him the size of your boot, and greatly oblige the Masons of Oregon.

Fraternally yours,  
J. F. LAMCOCK,  
Grand Secretary.

WOMEN AS FREEMASONS.—Whenever the ladies quarrel with us because we will not admit them to labor in our lodges, it would be well if they would recollect the fine saying of John James Rousseau: "In everything in which woman makes use of her own privileges, she has the advantage over men; but where she should assert theirs, she becomes inferior." And so while woman undoubtedly is capable of making an excel-

lent Mason's wife, we may be sure, according to this philosophy, that she would make a very poor mason.

THE MASON'S TONGUE.—In the old English ritual, according to the Prestonian system, these was a toast drank with all the honors, the sentiment of which it would be well if Masons remembered at the present day, although the drinking of toasts forms no part of the lodge work. The toast was in these words: "To that excellent key of a Mason's tongue which ought always to speak, as well in the absence of a brother as in his presence, and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

MASONRY,—according to the general acceptance of the term—is founded on the general principles of geometry, and directed to the convenience and enlightenment of the world. But embracing a wider range, and having a more extensive object in view, viz: the cultivation and improvement of the human mind—it assumes the form of a noble science; and availing itself of the terms in geometrical calculations, it inculcates the principles of the purest morality, by lessons which are, for the most part, clothed in allegory and illustrated by symbols.

SECRECY.—Secrecy is indispensable in a Mason of whatever degree. It is the first, and almost the only, lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every Mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid—duties that must be performed even at the risk of life, or our solemn oath be broken and violated, and we be branded as false Mason and faithless man—teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor.

Committees on Orphan Asylum

Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Erasmus Bagley.

Eureka Lodge, No. 283—G. A. J. Sechler, S. G. Patterson, Charles W. Alexander.

Fulton Lodge, No. 99—A. Parker, W. W. Taylor, J. Samuel McCubbin.

Mount Energy Lodge, No. 140—Henry Haley, John Knight, H. F. Parrett.

Hiram Lodge, No. 40—George M. Smedes, Theodore Joseph, John Nichols.

Evergreen Lodge, No. 303—M. Morrison, H. P. Harman, L. Mc.N. McDonald.

Fellowship Lodge, No. 84—Joseph Parker, C. S. Powell, John T. Cobb.

Wayne Lodge, No. 112—E. A. Wright, Augustus Edward, E. W. Cox.

Cumberland Lodge, 364—Rev. A. R. Pittman.

Salem Lodge, No. 2289—J. W. Hunter, C. A. Fogle, Chas. Hanser.

Goharie Lodge, No. 379—A. J. Butler, J. D. O. Culbreth and R. W. Howard.

Winston Lodge, No. 167—J. Q. A. Barham, W. H. Miller, E. B. Whitsell.

GRAND LECTURER—Dr. O. D. Rice, Raleigh, N. C.

JOHN A. WILLIAMS, OXFORD, N. C. Dealer in Real Estate.

He solicits the patronage of persons having land, mining property or Town lots to sell or who may wish to purchase the same.

BEFORE YOU BUY ANY SCHOOL BOOKS, SUNDAY SCHOOL BOOKS, ALFRED WILLIAMS & CO., Raleigh, N. C. De sive to examine the New Catalogue of

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JONESBORO HIGH SCHOOL, JONESBORO, MOORE CO., N. C. The next Session of this School will begin July 30th, 1883. For circulars or information apply to PROF. WILLIAM C. DOUB, A. M. 8-46 PRINCIPAL.

Tobacco Flues AND Farming Implements. EDWARDS & ROGERS GENERAL Hardware Merchants OXFORD, N. C. Will supply Flue Iron or Tobacco Flues prepared, ready for use, at LOW RATES. We keep on hand a well selected stock of HARDWARE of every description, embracing CROCKERY AND GLASS-WARE.

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