

PUBLISHED WEEKLY BY D. H. HILL, CHARLOTTE, N. C. Devoted to the vindication of the truth of Southern History...

L. W. SANDERS. J. E. OATES. W. C. BLACKWOOD.

SANDERS, OATES & CO., 200 TONS GUANOS DAILY ARRIVING & IN STORE.

The following Guanos will be sold either for Cash or on Time, with approved security.

When planters so desire, we will bind ourselves to receive cotton in payment next Fall, at 15 cents per pound, giving them the benefit of the advance, if there should be any.

The following Fertilizers have been used for years past by many of our most successful Planters...

WILCOX, GIBBS & CO'S MANIPULATED GUANO.

Wilcox, Gibbs & Co's. Phoenix Guano, (This Guano is imported by WILCOX, GIBBS & CO., from the Phoenix Islands, South Pacific Ocean...

NAVASSA GUANO.

The NAVASSA is manufactured in Wilmington, N. C., by an association of Southern business men and planters of known responsibility.

STONO GUANO, STONO PHOSPHATE.

(Valuable For Composting with Cotton Seed.)

SANDERS, OATES & CO., Charlotte, N. C.

R. M. MILLER & SONS, GROCERS AND COMMISSION MERCHANTS.

HAVING completed our New Three-story Brick Building, on the corner of College and Fourth Streets, we have just removed into it, and are ready for our customers.

FIRST DEPARTMENT—FANCY GROCERIES. Soaps, Candles, Candy, Starch, Soda, Raisins, Oysters, Sugar, Coffee, Tea, Spices...

SECOND DEPARTMENT—HEAVY GOODS. Molasses, Bacon, Flour, Lard, Mackerel, &c. Our facilities for handling such goods...

THIRD DEPARTMENT—PRODUCE. Cotton, Corn, Wheat, Oats, Rye, Hay, &c. Bought at highest cash prices.

FOURTH DEPARTMENT—PHOSPHATES. We are Agents for ZELL'S and other SUPER PHOSPHATES, the most reliable article on the market.

FIFTH DEPARTMENT—LEAF TOBACCO WAREHOUSE. We have complied with the Revenue Law, and are now ready to receive Leaf Tobacco...

Our Large and Commodious Hall will be finished and opened to the public about the 1st of March.

We thank a generous public for the liberal patronage which has heretofore been bestowed upon us...

January 11, 1873. R. M. MILLER & SONS.

New Inducements!!

In order to make room for a HEAVY SPRING STOCK, we will sell all our Fall and Winter Goods AT GREATLY REDUCED PRICES!!

Your attention is particularly invited to our Stock of FINE DRESS GOODS, SHAWLS, FLANNELS, CASSIMERES, BLANKETS, and all kinds of Woven Goods, together with a large Stock of Ready-Made Clothing, WHICH WE WILL SELL VERY LOW.

McMURRAY & DAVIS. Jan 27

Diamond Spectacles.

These Spectacles are manufactured from "MINUTE CRYSTAL PENNS" melted together, and are called DIAMOND account of their hardness and brilliancy.

Manufactured by THE SPENCER OPTICAL MANUFACTURING COMPANY, NEW YORK.

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Selected Poetry.

THE HERMIT'S VIGIL.

BY MRS. MARGARET J. PRESTON.

Here is the ancient legend I was reading From the black-letter vellum page last night; Its yellow hush holds lessons worth the heeding.

If we unfold it right, The tome is musty with dark superstition From which we shrink recoiling to the extreme Of an unfaith that, with material vision, Accounts as myth or dream.

Problems too subtle for our clumsy fingers— High truths that stretch beyond our reach as far As o'er the fire-fly in the grass that lingers Stretches yon quenchless star.

Give rather back the old hallucinations— The visible spirit—the rapture, terror, grief, Of faith so human, than the dead negations Of dumb, dead unbelief!

—But will you hear the story? In a forest, Girt round by blacken'd tarns, a hermit dwelt; And as one midnight, when the storm raged sore,

Within this hut he knelt, In ghastly penance, sounds of fiendish laughter Spote on the tempest's lull with sudden jar, That sent the gibbering echoes shrilling after, 'O'er weir and wild afar.

"Christ han ye now!" he cried, the door wide flung, "Fare ye some whither with perdition's dole!" "We go!"—out from the wrack a shriek came ringing— "To seize the emperor's soul,

"Who lies this hour death-smitten!" Executioner! Thereat still fouler filled the sulphurous air; Before the rood the hermit sank—"Salvation Grant, Lord! in his despair!"

And agonizing thus, with lips all ashen, He prayed—till back, with ghastlier rage and roar The demon rout rushed; strung to fiercer passion, And crashed his osier door:

"Speak, fiend!—I do adjure thee!—Came re- peance, Too late?"—With wrathful curse was answer made;—"Heaped high within the Judgment Scales for sentence, The emperor's sins were laid;

"And downward, downward, with a plunge descended, Our scale, till we exulted!—when a moan,—"Save, Christ, O save me!"—from his lips was rendered Out with his dying moan.

"Quick in the other scale did Mercy lay it, Lo, it outweighed his guilt!"—"Ha—baffled! braved!"— The hermit cried;—"Hence, fiends, nor dare gainsay it, The emperor's soul is saved!"

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Grim, (she's my sister-in-law,) we ain't a gwine to get out, cause we's a gwine to Strasburg to spend Christmas with my relations, and I ain't been there for ten years, and I never heard of white folks having passes!"

"But, madam," began the official. "You needn't but madam me; I ain't a gwine to get out and I would like to see the man that would put me out. This is a free country and I see a gwine to Strasburg this night, so you may as well take your lantern out of my face!"

"But Madam, my orders," began the picket. "Don't tell me nothing 'bout orders, and you needn't think because the Tennessee man got out that I see gwine to get out, cause I ain't! Ain't I got three sons in the army, a great sight bigger than you is, and they fit at Manassas and they ain't no cowards, neither is their mother, and I ain't a gwine to get out of this stage this night, but I see gwine to Strasburg, whar I was borned and raised!"

The poor man looked non-plussed, but with another effort he began, "my dear madam. I ain't none of your 'dear madam.' I see just a free white woman and so is Kitty Grim, and we ain't no niggers to git passes and I see a gwine to Strasburg long this pike. Now I see done talking."

With this she settled herself on the seat and leaned back with a most determined air; the discomfited man shut the door amid peals of laughter within and without. In a few moments we were quiet again and all settled themselves for sleep when the silence was broken by our heroine.

"Kitty, is you sick?" "No," said Kitty. "Well, it's a wonder; gentlemen can't one of you take Kitty's seat and give her yourn? She gits monstrous sick when she's riding with her back to the horses."

There was a death-like silence, and my curiosity was aroused to know how she would manage this point. After a few minutes she began again. "Kitty, is you sick?" "No," said Kitty, "not yet."

"Well, I do wish one of you gentlemen would give Kitty his seat." "Still no reply. All was becoming quite again when she raised her voice. "Kitty Grim, is you sick?" "Yes," said Kitty, "just a little."

"I knowed it—I knowed she was sick—and when Kitty Grim gits sick she most generally flings up!" "The effect was electric!" "My dear madam," exclaimed both gentlemen, "take my seat by all means."

The Methodist minister being nearest exchanged with her, amidst the most uproarious laughter, and all realized that they were fairly out-generated for the third time.

STANDING UP FOR THEIR RIGHTS.—The colored Republicans in New Orleans have passed resolutions endorsing Judge Dyer and President Grant, but expressing regret at the failure of the Senate to accord the Hon. F. C. Pinchback, col., his seat in that body. The resolution also threatens the secession of the colored Republicans from that body unless they are treated better by Congress.

DISLOYAL AGASSIZ.—This eminent man of science is down upon the negro. He says of the negro and the white man: "Each is a distinct and separate nation. The negro and the white man were created as specifically different as the owl and the eagle. They were designed to fill different places in the system of nature. The negro is no more a negro by accident or misfortune than the owl is the kind of bird he is by accident or misfortune. The negro is no more the white man's brother than the owl is the sister of the eagle, or the ass the brother of the horse. How stupendous, and yet how simple, is the doctrine that the Almighty Maker of the universe has created different species of men, just as He has different species of the lower animals, to fill different places and offices in the grand machinery of nature."

The Bostonians ought to turn the disloyal fellow out of Harvard College.

Nearly all the Preachers in Gotham last Sunday week, devoted the greater part of their sermons to the Carhook murderer, Foster, and his execution. Even the preachers of Yankee goodnature seem to gloat over the crimes and tragedies of their favored but sin-cursed nation. The New York Herald closes an article, headed the pulpit on Foster's punishment, with these words: "Our readers will perceive that the chief speakers in our collection of sermons to-day devoted a portion of their services to a reference to last week's tragedy, and only one to the tragedy on Calvary eighteen centuries ago." The majority of these modern saints took the ground that capital punishment is a relic of barbarism. Henry Ward Beecher, the socialistic clown and ritualistic humbug, was especially pointed in his denunciations of this so-called relic of barbarism. Such views of the alarming prevalence of crime in these times. There is nothing so well adapted to the preservation of law and order, to the prevention of crime, and to the christianization of the whole people, as the Gospel of the world's Saviour; if it were only presented by those who assume to teach and lead as ministers in that plain, practical manner and devoted spirit which it inspires, unlogged by new theories,

Selected Story.

A RIDE DURING THE WAR.

We left Winchester in the stage coach for Strasburg, at 10 o'clock at night, on the 24th of December, 1861. The weather was bitter cold, and we congratulated ourselves that the coach was not crowded. Mr. McGee and the girls were on the back seat, a Methodist clergyman, a soldier and myself on the middle, and two soldiers and our maid Betsy front seat. We went off by starlight, with every prospect of a pleasant drive of eighteen miles. As we were leaving the suburbs of the town the driver drew up before a small house from which issued two women with a baby, two baskets, several bundles and a box. The passengers began to stare. "Go on driver! what do you mean! There's no room for another!" The driver made no answer, but the women came to the stage door and began to put in their bundles. The gentlemen protested that they could not get in—there was no room.

The woman with the baby said she would get in—she "was gwine to Strasburg to spend Christmas with her relations, whar she was borned and raised, and whar she had not been for ten years, and nobody had a better right to the stage coach than she had, and she was a gwine too, and Kitty Grim she's a gwine too—she's my sister-in-law—and so is baby. So, uncle Ben," she exclaimed to the driver, "take my basket and box by you, and me and Kitty and baby and the bundles and the little basket will go inside."

All this was said amidst violent protestations from the men within, "you can't get in! Go on, driver, go on!" "But suiting the action to the word she opened the door, calling, "Come Kitty," got on the step, and thrust her head in, saying—"If any of these gentlemen is gentlemen they will get out and sit with uncle Ben, and let ladies come inside!"

A pause ensued. At last a subdued tone from the soldier on the middle seat was heard, "Madame, if you will get off the step I will go out."

"Very well, sir, and why didn't you do so at first. And now," said she, looking at a man on the front seat, "there's another seat by uncle Ben, 'posen you get out and let Kitty Grim have your seat, she's bound to go!"

The poor man very rose, without a word, and the very expression of his look was subdued as he got out of the stage.

"Now Kitty, git in and bring the little basket and them two bundles, they won't pester the lady much."

The door was closed and the scene being over, the passengers shouted with laughter. Our heroine remained passive until we reached the picket post, a mile from town. The driver reined up and a soldier came forward for passports. She was thunder-struck.

"Passes! passes for white folks! I never heard of such a thing! I ain't got no pass, neither has Kitty Grim!" I suggested to her that her best policy was to keep quiet. Just then a Tennessee soldier had to confess that he had forgotten to get a passport. "You can't go on," said the official, "you can't go on, stepped out. Presently the woman's turn came. "Madam, your passport if you please."

"I ain't got none, neither has Kitty Grim, (she's my sister-in-law,) we ain't a gwine to get out, cause we's a gwine to Strasburg to spend Christmas with my relations, and I ain't been there for ten years, and I never heard of white folks having passes!"

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human logic, prejudice, and passion. It is believed that if there was more zeal, more real christian devotion, manifested on the part of those who assume to expound the gospel, there would be less crime in the world. Political preachers and religious clowns, such as Beecher, are bringing religion into contempt. Carolina Watchman.

From the Baltimorean. Washington's Creed.

Editors of the Baltimorean: Last week I read in the New York World a remarkable discourse, reported as having been delivered by one who is, I think, an ordained clergyman, Mr. Frothingham; whose deliverances, in and out of the pulpit, many will remember. His leading purpose was to object to the introduction of a proposed amendment into the constitution, recognizing the Christian religion.

And he would prohibit oaths, as taken upon the Bible, the employment of chaplains, and, in fine recommends that we should "expel from the constitution even the implied Christianity that it now holds." And, moreover, he illustrates his argument by announcing that Washington was not a believer in the Christian religion. The World introduced the sermon with a special commendatory notice of its leading purpose. Believing that at least the flagrant error of the last named statement should be exposed, I addressed to the World the following communication, which that journal has not published, nor in any manner noticed; and I now submit it to you, from the supposition that you may consider the subject to be a matter of sufficient general interest and importance for publication:

"To the Editor of the World: In your issue of the 3rd inst., under the head of 'Corrupt Churchmen,' you gave to the public the discourse of the Rev. O. B. Frothingham, delivered on the day previous at Lyric Hall, wherein he discussed the subject of an amendment proposed to be made to the Constitution of the United States, by introducing a clause recognizing Christianity, exhibiting freely his views of the incompatibility between political governments and religious creeds and forms; and as your approbation of the conclusions of his argument might be taken, possibly, to imply also your approval of the statements and illustrations he employed to sustain them, I would respectfully ask permission through the same channel, to except specially to the statement, which he broadly makes respecting the religious opinions of Washington; a statement which, if it be credited, as coming from an intelligent source, will painfully surprise very many who may have given less attention to the teachings of history. The Rev. preacher asserts, that if the amendment had been put into the Constitution of the United States at the beginning, 'George Washington could not have taken the oath of office as President of the United States, for he was a Deist.' The statement is calculated not merely to cause surprise to most of our people, but also to startle and shock them, inasmuch as it would necessarily follow, that Washington was, during his whole life, a very great hypocrite. And such the preacher must believe him to have been from his familiar acquaintance with his history, both public and private, and all that is known of him.

I will give a few of the evidences of Washington's creed, in the order of time: 1st. Among his boyish manuscripts that were preserved, were found extracts in verse, one of which, on the subject of Christmas, reverently appeals to the 'Saviour of mankind.' It is supposed that he was then about thirteen. It can hardly be supposed that a youth of that age would have employed himself in that manner, unless his mind had already received a bias from his training and instruction.—Sparks, Vol. 12, page 399.

2. In his first military campaigns, he was careful to have religious services in camp, even in the active scenes at Great Meadows.—Same Authority.

3. After the French war, he was much interested in Church affairs and became a vestryman in two parishes, as appears, 1. By the records of Fairfax Parish; 2. Of Turro Parish, the records of both giving the names and number of votes given to each of the parties elected, one bearing date 28th March, 1765, and the other 22d July, 1765. The church in the former was at Alexandria, where he usually attended with his family when at home, during his life. The distance from Mount Vernon is ten miles. The writer has often seen the 'Washington pew,' a square double pew, which has never been changed. Perhaps it never will be, except by the hand of time.

4. In May, 1774, the House of Burgesses, whereof he was a member, issued an order, (which Mr. Frothingham's system prohibits,) for a day of fasting, humiliation and prayer, in view of the impending calamities; on that day, Washington writes in his diary, 'went to church, and fasted all day.' In this diary a Sabbath day rarely occurs, in which it is not added that he went to church.

5. In the Orderly Book, under date of July 9th, 1776, he refers approvingly to an order of Congress allowing a chaplain to each regiment of the army, and directing the reception and respectful treatment of them by the several officers in command; and he adds, 'the General hopes that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.' Various others of these orders contain injunctions upon the chaplains for the constant and faithful performance of their duties.

6. Still more emphatic, if possible, are some passages in his circular letter to the Governors of the States on the disbanding of the army in June, 1783: 'The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, and above all, the pure and benign light of Revelation, have had a meliorating influence on mankind, and insured the blessings of society.' And in another part of this admirable letter, he recommends the virtues of 'that charity, humility, and pacific temper of mind which were the characteristics of the Divine author of our blessed religion, without an humble imitation of whose example in these things, we can never hope to be a happy nation.'

Additional proofs on the subject need not be cited; and I will only reiterate the necessary conclusion from them, that is to say, that Washington was not a deist, but was a firm believer in the Christian religion; or else, if he was not—and Mr. Frothingham of course holds this alternative—he was a life-long deceiver of the world; a stain which probably no one, since Thomas Paine, has ever publicly attempted to fix upon his name.

Baltimore, March, 7, 1873. J. F. A.

A NEW PARTY.—A national party is being organized under the lead of Josiah Quincy, the object of which is to procure redress of the wrongs done the people by railroad rings.