THE FLOWERS COLLECTION

Carolina Eagle.

A Family Paper, Devoted to Politics, Agriculture, Manufactures, Commerce, and Miscellaneous Reading.

VOLUME I. HICKORY TAVERN, N. C., JANUARY 11, 1872. NUMBER 48.

POETRY.

Farewell Old Year.

Farewell, Old Year!—When other friends departed,
Find hope still lingers in the sad adieu,
And e'en in absence tells the sorrowing heart,
That after fare thee-well comes how-d'ye-do!

But thou, Old Year, art passing from my sight!
Thy cheerful days, thy happy hours are o'er;
To memory's dim domain they take their flight,
And from her shades they shall return no more.

The summer birds that with their truant wings
Cleave the far ether of a southern sky,
Anon, return, by bowers and gushing springs,
To glad the wild woods with their melody.

But they return not—hours of bliss—swift stealing
Away, away, on pinions light and pure.
E'en in their flight, the matchless joys revealing,
Too fair to last—too lovely to endure!

In vain, with yearning hearts, and arms extended
We court their stay, and pray that they may last;
They glide away, too soon, with memories blended
That crowd the precincts of the insatiate past.

Thus years roll by, and each and every one
Snatches some treasured happiness away;
Ah graceless heart! reflect—and are there none
That bear griefs with them, on their backward way?

Neither shall these return to mar the rest;
If joys depart, so care's dark hours go by;
And time hath power to heal the bleeding breast,
To dry the fast falling tear, and hush the sigh.

Or if a sting remain, the honey dew
Of sweet remembrance shall allay the smart
And soothe regrets, and kindle hope anew;
Blest antidote to care:—oh! thankless heart!

Yes, years roll on; yet wherefore send them
With records dark and sad to bear on high?
Oh! give them noble thoughts and deeds of worth,
To swell the annals of eternity.

The Old Bachelor's New Year.

Oh! [illegible]
Year!
And the snow a shadier white does
Every Year;
Nor do Summer blossoms quicken,
Nor does Autumn's fruitage ripen
As it did;—the seasons take it
Every Year.
It is growing colder, colder
Every Year,
And I feel that I am older
Every Year;
And my limbs are less capable
And my fancy not so pliable,
Yes, my hairs grow more mutable
Every Year.
'Tis a coming back and backer
Every Year,
And my hopes are waxing weaker
Every Year.
Care I now for berry dancing?
Or for eyes with passion flashing?
Love is less and less entrancing
Every Year.
Oh, the days that I have spended
Every Year,
And the friendships nearly mended
Every Year;
Oh the ties that might have added
Until Fate to Death resigned me
My immortales to unite me
Early Year.
Sad and sad, to look behind us
Every Year,
Wither hope or shadow before us
Every Year.
To behold each blossom faded,
And to know we might have made it
An immortal garland braided
Round the year.
Many a spectral beckoning finger
Year by Year
Chides me that so long I linger
Year by Year.
Every early comrade sleeping,
In the church yard, whither, weeping,
I alone, now go, and creeping
Every Year.

BLUNDERS OF BASHFULNESS.—If there is any defect more striking than another in American character, it is bashfulness. Young America, in particular is affected by it. An incident is mentioned by a correspondent, who was desired by his aunt to go over to neighbor Shaw's and see if he had any straw for sale for filling beds. "Mr. Shaw," said our informant, "was blessed with a goodly number of Miss Shaw's, and I therefore felt a little timid at encountering them. To make the matter worse I arrived just as the family was seated at dinner.—Stopping at the doorway I stammered out: Mr. Straw can you spare me enough shaw to fill a couple of beds?"

"Well," replied the old good natured, glancing around at his large family and comprehending the mistake, "I think we can; how many will you need?"

"Both [illegible] could recover, those lovely [illegible] into laughter, and I broke [illegible] in a cold sweat."

[illegible] uri Democrat has a special [illegible] a raid on negroes in Saline county, Missouri. A person [illegible] hence saw two hanging and two dead by the road.

[FOR THE CAROLINA EAGLE.]

EDUCATION.

Man is a progressive being, and under the impulse of different desires and aspirations, the conflicting tides of humanity keep the intelligent world quivering beneath the impetuosity of their movements. To-day, a party, whether political or religious, [illegible] its hobby, clothes it [illegible] shield, hurls its darts and bolts at all others, not conforming to the same system, with a malignity that would do credit to the aborigines, and to-morrow retires before the power of another equally as vindictive. But while these differences of opinion prevail among different parties and sects, all agree that education is absolutely necessary, if not as an end to be obtained, at least as a *means* to obtain their specific ends.

A few centuries ago all this vast region whose fertile soil now yields the industrious laborer an ample reward for his toil, and whose rippling streams and bright skies, and singing birds, and beauteous flowers, all contribute to give health and happiness to thousands of the Caucasian race, was an unbroken wild, whose dense solitudes had never been disturbed, save by the panther's cry or the savage war whoop. But now a change has come over the face of the land. The tall spires of the populous city may be seen upon the plain where once the savage wigwam stood, and the bones of the Indian have been exhumed from the earth to give space for the sepulture of the Christian. And best of all, Colleges and Institutions are springing up all over the land, and people are becoming prosperous and happy in proportion as they are becoming educated.

It is the strong intellect of man, operating with the faculty of language [illegible] which has finally worked this wonderful change. Thus the gathered experience of fathers was communicated to their children, and age after age, as generations, like phantoms, swept by, knowledge grown until memory could contain no more, the art of writing and printing was created which making language permanent and stable, and enlarging incalculably the repositories of knowledge. Thus the whole human race of scattered millions is incorporated into one gigantic intellectual being, whose memory reaches to the beginning of records, and in a manner shapes the important events that have occurred; whose judgment analyzing the treasures of memory, has discovered many of the sublime and unchanging laws of nature, and has built upon them all the arts of life, and through them piercing far into futurity, sees clearly many of the events that are to come, and whose eyes and ears and all seeing mind at this moment, in every corner of the earth are watching and recording every new phenomena for the purpose of still better comprehending the laws and beautiful order of creation, and more worthily adoring its Glorious Author.

One of the great leading facts of Education, then, is its progressive, but steady and unlimited influence upon the public mind, that it may be bearable to control the public body, and keep its own superiority, and let the mighty change that continually follows it to its very core.

Now, in order to do [illegible] the fond dreams of this [illegible] to take out of it in lively of which it is composed, and after having properly instructed them in their respective spheres of action, send them forth to take their positions in life, fill up the ranks in human society, and discharge all the functions devolving upon them.

As this, we think, is the [illegible] for a more outline of what [illegible] the following [illegible] upon any one part of it. Our views are, that as the nature of man is threefold, entirely [illegible] physical, mental and moral powers, each distinct, and yet [illegible] each other, [illegible] the surrounding universe. While fastened to the body, therefore, and compelled to receive all our impressions and enact all our deeds through it, it is a matter of great moment what its best condition and development demand.

God, himself, places the physical first, in both individual and national advancement [illegible] the way for his church, so dear to him that her name has ever been engraved upon the palms of his hands, did he deal with her in her earliest days except as we deal with children, educating her by appeals to the senses, in impressive forms, ordinances, ceremonials and symbols. "First that which is natural," says St. Paul, "and then that which is spiritual."

[TO BE CONTINUED.]

THE EPISCOPAL SCHISM.

The Union Prayer Book, introduced by Rev. Mr. Thrall, leading pastor of Emanuel Episcopal Church, New York, into the service of that Church, is published. It is notable for its important liturgical changes, among which are the following:

1. Simplification of the order of services.

2. Avoidance of repetitions.

3. Extension of the table of Sunday lessons, so as to ensure the reading of a double portion of the Scriptures.

4. A greater variety of chants and prayers.

5. Omission of controverted and doubtful expressions.

6. New Rubrical expressions, so prepared as not to restrict the inherent liberty of every minister and congregation.

Instead of the Thirty-nine Articles, of Religion, there are thirty-one, and the Creed is changed by the omission of phrases to which the Episcopal Church has clung with great tenacity. This important alteration in the Creed which is really the keynote of the whole work, will be better understood by a comparison of the subjoined passages:

COMMON VERSION OF CREED.

"And I believe in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and Son; together, is worshiped and glorified, who spake by the Prophets. And I believe in one Catholic and Apostolic Church. I acknowledge the Baptism for the remission of sins; and I look for the resurrection of the dead and the life of the world to come. Amen."

NEW VERSION OF CREED.

"And I believe in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son; Who, with the Father and Son together, is worshiped and glorified, who spake by the Prophets. I believe in one holy Church universal. And I look for the resurrection of the dead, and the life of the world to come. Amen."

Thus, [illegible] the phrase in brackets is substituted for the [illegible] "holy Church universal." It is manifestly intended to give a broader meaning to the word Church, and to allow all Christian sects, while [illegible] the mode of baptism is left to the believer himself.

The whole baptismal service is essentially changed. In lieu of Public Baptism of Infants, the words "and do sign him with the sign of the Cross," are omitted—probably for the sake of the service of Baptism of Adults, besides a shall it confession, there are several substitutions and significations.

A CHRISTMAS THOUGHT.—A lecture was delivered in Boston a few days since by Rev. Wm. R. Wright, and during his remarks he said, [illegible]

"Most of us remember [illegible] days which have passed in the years of childhood, as gems among its things. In [illegible] these startling points of the heavens [illegible] different days [illegible] the household day with good humor, warmth and its genial welcome. To hundreds and millions [illegible] this day. To [illegible] it has brought gladness. It has stood like a rock in the sea. The dark waves [illegible] but now a year, blocks of ice [illegible] shall linger on the beach and mingle with fires daily kindled where it lands. The benign effect of a [illegible] cause when [illegible]

[illegible] young lady [illegible]

"HE NEVER ADVERTISES."

There is a bright picture of the man who does not advertise. He is distinguished very easily by his careworn and dejected countenance. He is grasping—holds fast to what he has, and looks upon all customers with distrust. The miserly eagerness with which he watches the two dollars' worth of goods creates an antipathy to him in the minds of his patrons, and they generally leave him. His store is anything but inviting, as the goods are not displayed at all, and a bleak appearance of the walls is the consequence. At night he lights his store with the poorest quality of candles, which throws a pale glimmer over his goods, giving them an old and dusty look. At his store you will be certain to find mean whiskey, soft soap, damaged groceries and dry goods—all last year's fashions, &c. He seldom gives anything for public improvements or charitable purposes, and measures mankind generally in his own half bushel. Such a man never helps to build railroads, steamboats, telegraph lines, or any thing of that kind. If the balance of mankind were like him, stage coaches would be the only public conveyances. Where great cities now stand, a few double pen log-houses and a bar-room would be instead. Colleges and schools would never have been thought of, and blissful ignorance would now reign supreme. He is never posted on the topics of the day, nor is he informed in regard to commercial affairs, because he shuts himself off from that source of information by discountenancing the press, the only means through which it can be attained. And when he dies he is not generally lamented.

SHE WOULDN'T MARRY A MECHANIC.

A young man commenced visiting a young woman, and appeared to be well pleased. One evening he called when it was quite late, which led the young lady to enquire where he had been.

"I had to work to-night."

"What, do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man. "I am a mechanic."

"I dislike the name of a mechanic," and she turned up her pretty nose.

That was the last time the young man visited that young lady. He is now a wealthy man, and has one of the best women in the country for a wife.

The lady who disliked the name of a mechanic is now the wife of a miserable fool—a regular vagrant about grog-shops—and the soft, verdant, silly, miserable girl is obliged to take in washing, in order to support herself and children.

You dislike the name of a mechanic, eh? You whose brothers are but well bred loafers. Well, pity any girl who is so verdant, so—so as to think less of a young man for being a mechanic—one of God's noblemen—a most dignified and honorable type of the noble creation.

Young ladies, how you treat young men who work for a living, for you may one day be a menial to one of them yourself.

Far better to discharge the well fed pauper, with all his rings, jewelry, brazenness and pomposity, and take to your affections the calico hooked, industrious mechanic.

Thousands have literally repented too late for folly which have turned their backs on honesty. A few years have taught them a severe lesson.

THE WORLD TO STOP IN 1874.—The second advent is near at hand again. At a convention held in Boston they proved beyond a doubt that the day for the end of the world is fixed to take place in 1874. Dr. Barlow, who has prepared several tracts from which he has learned exactness of time, from Bible sources, fixes the time of Christ in 1874, from a study of the signs of the times, and [illegible] the *Christian Herald*, and several American divines, quarrels with the Boston prophecies as to the time of Christ, but agrees with the signs of the times. The [illegible] but one year, blocks of ice [illegible] shall linger on the beach and mingle with fires daily kindled where it lands. The benign effect of a [illegible] cause when [illegible]

The late editor is the "[illegible] gray."

THE ECLIPSE OF THE SUN.

On a line extending from the South Pacific Ocean, northwestwardly thro' Australia, Ceylon and British India, to the Arabian Sea, there was a total eclipse of the sun on Monday the 11th inst.

The scientific companies especially detailed to make observation of this eclipse were one English company in Australia, and another in Ceylon, and one or two Dutch corps in the island of Java. Since the introduction into these observations of the photograph, and of that wonderful instrment, the spectroscope, they have become exceedingly interesting. From the formation of the lines of light on the lens of spectroscope the burning substance from which the light is drawn can be ascertained. Thus it appears that the rays from the sun disclose a large proportion of iron among the combustibles which make up that stupendous globe of fire; and that the same degree of heat applied to our atmosphere would speedily reduce our little planet to a body of gas. The phenomena of these eclipses of the sun, however, which men of science seems most anxious to get at, are those immense projections of flame reaching out beyond the line of the moon's shadow from fifty to a hundred thousand miles. But the question may be asked, What does it signify? We answer that in solving these mysteries of the sun and the moon we shall soon know how to predict the changing season on the earth and in different parts of the earth from year to year, so as to enable nations and communities to provide for season of plenty and seasons of drought and famine. Our Signal Service Bureau is doing good work in this direction, but when we get into the mysteries of the sun, its light, heat and electrical force we shall know much more. We expect to learn something which will ultimately affect the price of butter from the scientific observation of this eclipse.—*New York Herald.*

REVISION OF THE BIBLE.

A meeting of Episcopal Divines has been held in New York, at which one [illegible] erend Dean of Chester, delivered an address in which he said:

Changes of much importance could be made without impairing our general version. In the epistle to the Ephesians doubts had arisen, from the absence of the usual salutations, whether it was really the work of St. Paul. In several manuscripts the words Ephesus had read Laodicea, or Colossi, but the discovery of the Sinaitic manuscript had settled the question, because a blank was found in the first verse where the word Ephesus stands in our translation, proving it to have been a circular letter, the blank to be filled in, according to which congregation it was sent. In the same book, chapter v. verse 9, for "For the fruit of the spirit is in all goodness, righteousness and and truth," the word "spirit" should read "light." By this change the whole context is illuminated and made to shine in all its graceful beauty. In 1. Timothy vi. 5, the expression that "gain is godliness" should read "godliness is gain." Not even a miser would pretend that the first is correct. Further on it says, "The love of money is the root of all evil." If it is the root there could be no other radix. It should appear, "Love of money is a root of all evil." In the Gospels the offensive strain at a gnat and swallow a camel" is evidently a misprint in the early English editions. When it is fixed "strain out a gnat and swallow a camel" the perfection of the figure is seen. In St. Luke's account of the Passion of our Lord, where it says, "Nothing worthy of death is done unto him," the substitution of "by" for "unto" is more logical and correct. In St. John, "One fold and one shepherd," a change which carries a wider, kindlier sense than the words of the present version. The Anglican Church was not targeting anything in commencing this work, and the best proof of that was that America was invited to assist.

Condensation and absorption of moisture by change of temperature sometimes produce very singular results. It is reported that at a ball in Russia after the room had become very warm and the air very moisty, some of the ladies fainted, and instantly all of the gallants rushed to the windows to throw them open. Thus, instead of opening one or two windows, all the windows in the room were thrown wide open. The result was on a sudden influx of cold air and lowering of the general temperature that the moisture was precipitated in the form of snow, and there was presented the singular phenomenon of a heavy shower of snow-flakes falling on ball dresses and bare necks.

The Wilming[illegible] *Star* says: A small collision on the New Castle and Frenchtown branch of the Delaware R. R. happened on the Erie Railway, one day last week. The battle would undoubtedly have ended in a draw had not the little dog pulled his antagonist on the track and held him there until a train came along. The little dog crouched down, and the train went over him without hurting him, which the big dog was found to assuage meet. Affidavits can be produced to prove this assertion from Erie Railway agent of the station.

PUNCTUATION.—There is great carelessness, if not ignorance, in the matter of punctuation, whereby much misunderstanding arises. Many persons even emulate the ancient writers in leaving out all marks or divisions of any kind, like the barber who wrote over his door, "What do you think I shave you for nothing and give you a drink," which was interpreted by some to imply an easy shave and a morning tipple to be got for the asking. Such, however, was not the meaning of the worthy tonsor, who, on being arraigned before the magistrate for what seemed a clear case of deception, exclaimed, "What! do you think I shave you for nothing and give you a drink?"

Points were first used by Aristophanes, a grammarian of Alexandria, 200 years, B. C., but were not generally used until the modern system was introduced at the beginning of the sixteenth century by a learned printer of Venice named Manutius. Punctuation not only serves to make an author's meaning plain, but often saves it from being entirely misconceived. And there are many cases where a change of points completely alters the sentiment. The following anecdote of an English statesman, who once took advantage of this fact to free himself from an embarrassing position, is an amusing illustration:

Having charged an officer of the government with dishonesty, he was required by Parliament, under a heavy penalty, publicly to retract the accusation in the House of Commons. At the appointed time he appeared with a written recantation which he read aloud as follows: "I said he was dishonest, it is true; and I am sorry for it." This was satisfactory; but what was the surprise of parliament the following day to see the retraction printed in the paper thus: "I said he was dishonest; it is true, and I am sorry for it." By a simple transposition of the comma and semicolon, the ingenious slanderer represented himself to the country, not only as having made no recantation, but even as having reiterated the charge in the very face of Parliament.

THE JAWBONE OF A GIANT.—Yesterday, says the Helena (Montana) *Gazette* of the 1st, in company with George W. Foote, we took a ride into the foot hills among the miners, and being invited to dine with Richard and Nill Kennedy, two miners and proprietors, who reside near the head of the Dry Gulch, we tarried for a while and partook of their hospitalities. Among many curiosities exhibited to us by these brothers was an enormous jawbone containing five white glistening teeth, and all in perfect state of preservation. The jawbone measured twelve inches in circumference. Mr. Dick Kennedy informed us that in coming up the Missouri river, five years ago, the boat landed at a post and a party of whites came in from the pursuit of a thieving band of Sioux; one of the party had the jawbone in his possession, and stated that an Indian scout who accompanied the whites led them into a grove of very tall trees, and pointing up to where a stretcher was laid across from one tree to another, nearly 100 feet high, informed them that on the stretcher was laid the body of the great Indian giant, the grandfather of the celebrated Sioux warrior Red Cloud. Some of the party climbed to the stretcher and cut away the fastenings, and the skeleton fell to the ground and of course was broken. The party placed the limbs and body together and it measured "nine feet and two inches." The under jaw, which is now in the possession of Mr. Kennedy, was carried off by one of the party, and Mr. Kennedy, bought it for $20. It is indeed a relic of an enormous human being and it can be seen at Mr. Kennedy's cabin at any time by the curious.

The Asheville *Pioneer* says shortly after the arrival of the mail at Webster, on Sunday, the 24th ultimo, Henry C. Connon, postmaster, hoisted the window for the purpose of getting more light, and shortly thereafter put his head out for the purpose of blowing his nose, and while so doing, Ramsay Dills caught that prominent organ between his thumb and gave it a severe twitch. Cannon, smarting with pain and indignant at the insult which had been offered him, drew his pistol and fired at Dills, the ball entering his mouth, dislodging two of his teeth, and cutting off a portion of his tongue.—A physician was soon brought to his relief, who is of the opinion, that while the wound is not likely to prove mortal, it will hereafter prove an impediment in the speech of Dills.

AN IRREVERENT PARROT.—"A parrot belonging to some friends of mine," says a writer, and he vouches for the accuracy of the story, "was generally taken out of the room when the family assembled for prayers, lest he might take it into his head to join irreverently in the responses. One evening, however, his presence happened to be unnoticed, and he was forgotten.

"For some time he maintained a decorous silence; but at length, instead of 'Amen,' he came out with 'Cheer, boys, cheer.' On this the butler was directed to remove him, and had got as far as the door with him, when the bird, perhaps thinking that he had committed himself, and had better apologize, called out, 'Sorry I spoke.'"—*From Ocland Nice for Dec.*

SAW HIM FIFTY BETTER.

Near a late New Jersey camp-meeting, two clergymen, a Baptist and a Methodist, were walking, when they saw a little girl sitting on a stone, who was weeping bitterly. "What is the matter my little girl?" asked the Baptist, kindly.

"My—my father was k—killed on the railroad [illegible] and has just been buried, sir, and my mother is sick and can't work, and we haven't got [illegible] to eat and don't know what to do," sobbed the little girl, crying as if her heart would break. "A truly lamentable case; I do indeed pity you," said the Baptist, frigidly, as if he were pitying some ice-cream he could not eat. "How much do you pity her brother C.? I pity her five dollars," drawled the Methodist, as he put a V into the girls lap.

"I double your pile, Brother P.," the Baptist brother said, as he slowly placed an X over the V. "I go you one better," the Methodist brawled, as he put a *ten* on the other money. "I cover your stake, Brother P.," and the Baptist clergyman's expression showed he was getting excited as a twenty from his purse was put on the rapidly increasing pile.

"I'll top the spons with a fifty," drawled Brother P., as he drew out his pocket note and placed the sum with the others, glaring savagely at his companion. "Here's a hundred dollars, little girl," said the Baptist, quite blandly, now that he had got ahead of his Methodist brother in the Lord; "you may rake in the spoils, for you've cleaned out and 'euchred' both my friend and myself, and left us both dead broke!" Then they walked off chanting a hymn. Now what we would like to know is, what did those clergyman do before they were converted?

AMUSING INCIDENT.—During the recent annual Conference of the Methodist Episcopal Church South, which assembled in Portsmouth, quite an amusing incident occurred at the African Methodist Church which is connected with the Northern branch of Methodists. The Conference delegated the Rev. Robert O. Burton to address the colored brethren in reference to effecting a conciliatory spirit or permanent accession to the Church, South. The Rev. gentleman, who, by the way, is quite an elegant minister, filled his mission in a most creditable manner. He took for his text the very appropriate words: "Come thou with us and we will do thee good," which he treated in a masterly and Scriptural manner, and in his application he was correct in his appeal to the hearers to give in the adhesion to Church, South, and what effect was produced, may be judged from the concluding services of the pastor in charge, whom he called upon to close the exercises. He arose and asked the congregation to unite in singing the following hymn:

Jesus, great Shepard of the ship,
To Thee for help we fly;
Thy little flock in safety keep;
For O, the wolf is nigh;

He comes, of hellish malice full,
To scatter, tear and slay;
He seeks every straggling soul
As his own lawful prey.

We opine a few of the hearers, and perhaps the speaker, felt a little *sheepish.*

"Robberies are done in a genteel charming manner in the El Dorado of the Far West. The other day, as the stage left Placerville for Placer, Wells, Fargo & Co's agent placed in the driver's care a box containing $10,000 in dust and coin. This fact was noised, and when the driver reached a point about half way between the two towns, he found the road fenced across and a robber sitting opposite him with a regular arsenal of weapons disposed around him. Mississippi yagers was pointed in disagreeable proximity to the driver's head, and a voice said, "Hand out that box, or I'll blow your head off." There were two other men in the stage, one of whom was armed, but they thought it hardly worth while to resist, and the money was handed over. The robber escaped into the woods with it.

A correspondent of the Raleigh *Caroliman*, writing from Graham, Alamance county, says: "Our Court adjourned today. The grand jury has been in session all the week investigating the Ku-Klux cases.—True bills were found today in about twenty-five different cases for Ku-Klux outrages. There are about seventy-five of these parties indicted in all. Eighteen of these are for the murder of Wyatt Outlaw. A great number of men have taken French leave from Alamance since the commencement of this investigation.

What a difference between civilities and acts of real friendship; how easy to obtain the former, and at times how hard to get the latter.

An Iowa horse snapped his neck in scratching his ear with a hind foot.