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MEDICAL PROPERTIES OF EGGS.—The whites of an egg has proved to be the most efficacious remedy for burns. Seven or eight successive applications of this substance soothes the pain and effectually excludes the burn from the air. This simple remedy seems preferable to ointment or even cotton. Extraordinary cures are told of the healing properties of a new oil which is easily made from the yolks of the hens' eggs. The eggs are first boiled hard, the yolks are then removed, crushed, and placed over a fire, where they are carefully stirred until the whole substance is just on the point of catching fire, when the oil separates and may be poured off. It is in general use among the colonists of Southern Russia as a means of curing cuts, bruises and scratches.—Boston Journal of Chemistry.

Belle Boyd. [Savannah Advertiser.]

There are no many claimants to the name of this heroine of the war, that it is hard to place her, but we are informed by a gentleman, who assures us of the correctness of his statement, that the original Belle Boyd now lives in Utica, New York, where she is leading a quiet, unostentatious life, as the wife of Col. Hammond, late a Colonel of cavalry in the Confederate army, but now engaged as a commercial traveller for a New York tea house. She occasionally gives readings, recitations and exhibitions on the piano, and is much respected and beloved for her amiable disposition and retiring deportment. She does not carry a revolver, and has laid her dangerous one aside, and her husband is no more afraid of her when out late at night, than the ordinary run of men.

A correspondent says that St. Patrick's grave at Downpatrick "lies in the highest and most central position in the otherwise densely kept churchyard surrounding Downpatrick Cathedral, and is the one spot of earth in the whole place that appears given up to complete neglect and desolation. Around are grave and grave-mounds, ancient and modern. It will or should and neatly kept, some having the most touch of hands directed by loving hands, while the one which stands in the foreground is the only dishonored grave among them all. The unsightly looking hole, unmarked by cross or slab, now half filled with loose rubble of broken bricks, stones and earth, is a disgrace to the people of Down."

BISHOP CUMMINS. ON THE CONVENTION.

Bishop Cummins, of the Reformed Episcopal Church, delivered a discourse on Sunday evening at the First Reformed Episcopal Church, Rev. Mr. Sabine, rector, on the late General Episcopal Convention. He spoke of the conflict with ritualism going on in the Church of England and in the Episcopal Church of this country, and asked why it is that there is no such conflict in other Protestant Churches. The first failure, he said, of the Convention was in her duty to the other reformed Churches. They might seek in vain in all the proceedings of that body for one recognition of the Protestantism existing around her. They might look in vain for one act, one speech recognizing the great Protestant Christianity around her. The canon that has stood on the statute books of that Convention since 1868, requiring each Bishop to exclude all un-Episcopal ministers from entering the pulpits of the Church, was permitted to stand. Not a voice was lifted to ask for its repeal—not one protest against it. On the other hand mark the action of the Convention toward the Greek Church. On the first day of the session a resolution was offered inviting the Greek clergy to take seats in the body. Now, be it remembered, that there is but one Greek priest on this continent, and he is in this city. And yet they recognized the equality of this Church, which is corrupt as the Church of Rome—a Church that worships the Virgin and the saints, that baptizes a little infant, eight days old, by immersion three times, then confirms it, and afterwards administers the Lord's Supper to the little infant at that age.

The next failure of the General Convention was in her stern refusal to grant any relief to the consciences within the bosom of her fold. There has existed a body of men who loved the Episcopal Church, for her services, her grand old liturgy; they believe it to be the Church of the Reformation, and yet in regard to some expressions in the Prayer Book in reference to baptism they sought some relief and were denied.

In the next place the General Convention failed to provide an adequate remedy for Ritualism. The first alarm on this subject began in 1856 when a declaration was drawn up and influentially signed condemning these practices. Since that time the question has been agitated until the last Convention found that they should do something, and they passed a canon on Ritualism as it is called. If they examined that canon it would be found that it aimed at only one thing—the services at the administration of the Lord's Supper. Everything else was ignored. Altars may be erected still in every church. Stone altars, (which the Reformers cast out at the Reformation) with candlesticks blazing, may still be introduced in every church. Colored vestments may be worn, surpliced choirs, and bowing toward the altar when there are no elements upon it. But they were greatly mistaken if they thought that eucharistic adoration was Ritualism. He then proceeded to say that the root of all these errors lay in the prayer-book of the Protestant Episcopal Church, where the word priest instead of minister was frequently used. There was but one remedy, and that was to take from the Prayer-Book the sacerdotal principle as represented in the term priest. Bishop Cummins closed by referring to the encouraging prospects of the Reformed Episcopal Church. The signs of progress had multiplied in a wonderful manner. He had just returned from a visitation in the Dominion of Canada, where there were seven congregations, and the news that greeted him as he entered the city of Toronto was that a whole congregation connected with the church of England, numbering 400 members, had just joined their ranks. In the diocese of Illinois there were five congregations. In the State of New York there were four congregations, in Pennsylvania four, and in the city of Louisville there was also a flourishing congregation, and in Pittsburgh another. In all, forty clergymen and thirty parishes were in union with their Church.—New York Observer.

TEMPERANCE LEGISLATION.

An intelligent and esteemed correspondent—a lady—asks the "Editor of the LANDMARK" in a very patronizing and feeling manner to "impress upon the present Legislature the great importance of some effective legislation in behalf of the temperance cause." Our very clever friend can be assured that the "Editor of the LANDMARK" is a strong friend to the cause she so nobly espouses; but that he differs with many of its most zealous advocates, probably herself among the number, as to the efficacy and policy of statutory temperance. We differ, widely, too, with those who breathe nothing but maledictions and threats, and appeal to coercive measures against intemperance. We regard this fanciful class of reformers as a positive curse to the cause of temperance. Herein is the grand fault of very many temperance advocates, especially clergymen.

DOGS OR SHEEP.

Realizing the stubborn fact that sheep and dogs do not prosper together, it becomes a duty to decide which is the more profitable, and lend that encouragement and assistance necessary to insure the greatest gains from the most reliable source. Wild beasts are no longer dangerous, requiring the keeping of half a dozen dogs for protection, in any portion of our State. Dogs are a considerable tax, without any return whatever, in nine cases of every ten. Sheep raising is universally admitted to be profitable, when properly attended to, out of dog's ways. Wool brings satisfactory prices. The cost of raising sheep is small, in fact, it is considered in many places a gain, for sheep grazing has much improved old worn out fields, and brought the land back to a state of productiveness. There are plenty of plantations in North Carolina, now growing up for the want of labor, and not even a sheep or cow to graze them. Dogs and free negroes are matters of the situation. The State Agricultural Society has recognized the necessity of action, and appointed a committee to urge the matter upon the Legislature. Let us have a dog law, and one that will insure large dogs and more sheep. They will pay much better.—Piedmont Press.

THE TRUE CONDITION OF THE SOUTH.

The "outrage" Convention, says the Memphis Appeal, held in August last at Chattanooga, induced the proprietors of the New York Times, and the Tribune to send South faithful and reliable correspondents—Republicans in politics. The correspondents have visited various portions of the South, and their able, interesting and faithful letters have thrown upon the northern mind a flood of light upon the true condition of the South. The Times is a Republican paper; its travelling correspondent is a Republican. In a letter, dated Mobile, Ala., Alabama, November 8, 1874, he says: "The social condition of the races in Alabama has been so much misrepresented by interested politicians that many persons in all parts of the country have been led to believe that the negroes, if not really in danger of being butchered in cold blood are at least looked down upon and maltreated by the whites. It cannot be denied that many of the white planters firmly believe that the blacks are in every respect an inferior race; but that they are hardly treated on that account is not true. I have been in almost all parts of the State—in cities and in villages, and on remote plantations—and I firmly believe that the black men and women in Alabama are generally better fed and enjoy more freedom of action than any class of farm laborers in Germany, or France. That they are more their own masters than people of the same class at the North is not to be disputed. It can, without exaggeration, be said that they come and go as they please. In the midst of cotton picking I have known hundreds of them to leave their work and go on foot to attend a political meeting, not returning for one and sometimes two days. Would they have dared do this in New York or any of the New England States? They are not always well clothed, it is true, but the snow never falls here, and ice is a curiosity. As stated above, they are exceedingly well fed. Cornmeal and bacon are given to them in abundance by their employers, and they are not slow in providing themselves with the fish and game which abound. Many persons will be surprised to learn that many of the negro laborers cherish the belief that they are in reality their own masters, and that they are at liberty to work or not, as it suits their convenience and inclination. This feeling is, no doubt, attributed to the peculiar system under which they work, and the novel relation which exists between master and servant. As already explained in a former letter, the planters, soon after reconstruction, finding themselves unable to pay their laborers, agreed to furnish implements, in return for which they were to receive a share of the crop. This system is carried out in various ways. In some cases, the landowners give the negro one-fourth of the crop he cultivates, and feeds and clothes him. Another plan is to let the laborer have one-third of the product of the land, one hundred and twenty pounds of bacon and two acres of ground for his own use. In this way it will be seen that a field hand is, to a certain extent, the planter's partner in business, and, consequently, not entirely under his direction. When they do not work, the negroes say that they themselves are the losers, and no one has any right to interfere. This independence has resulted in badly cultivated fields, small crops and consequent poverty."

WEDDINGS AND FUNERALS.

It is the duty, as well as the privilege of the public journalists to advance the general good by commending what is commendable, and by censuring what is censurable. In this age, more than in any other of the world's history, newspapers are the moulders of public sentiment. A large multitude of the human family have no other guide than their family newspapers. This being the condition of things, we desire to present a few sentences about modern weddings and funerals. In modern parlance, a wedding is a marriage party, and a funeral is a burial party. The guest who attend the former, are all expected to laugh and make merry, and the attendance on the latter, are all expected to make long faces and be sad. Let all be glad and rejoice who have just grounds for rejoicing, and let all be sorry and sad who have cause to grieve, provided the joy of the former and the sorrow of the latter are kept within proper bounds.

THE GREAT TYPHOON.

The Press of October says: "The loss at Hong Kong and Macao is not less than 8,000 lives. Vessels arriving report meeting dead bodies a long distance before reaching port, and corpses are daily washed ashore in various parts of the island. The damage done to property is larger than anticipated. In Hong Kong alone the loss of property by the destruction of vessels, buildings and general merchandise, will reach \$5,000,000. The steamer Alaska, which was blown ashore at Aberdeen, has not yet been gotten off. The boats of Spanish steamer Albat were lifted above the masts by the typhoon and came down with a crash." A correspondent at Macao writes that the typhoon was of the most terrific character. Early on Wednesday, the tidal wave broke on shore with awful violence, sweeping everything before it. When the tempest was at its height, fires broke out in six different places maliciously caused by pirates for spoils. The church of Stanton and a large number of houses in the neighborhood were completely burned down. Many people lost everything they had, and were rendered homeless. Macao was laid in ruins, and its residents are fearful, while the loss of life was enormous. It is computed that over 10,000 lives were lost in Macao alone. Four days after, the influenza arising from the thousands of decomposing bodies was so great that the soldiers revolted and refused to bury any more bodies. The Governor, fearing that a plague would follow if the bodies were not disposed of, ordered them to be burned; 4,000 bodies were cremated, the troops first covering the corpses with tar and then setting the heap on fire. The loss of life around and in the vicinity of Hong Kong will exceed 4,000. A large number of Europeans are among the killed. The whole number of lives lost will number 20,000 souls. The amount of property destroyed goes far into two millions. A slight shock of earthquake was experienced at the same time as the tidal wave and typhoon. The United States steamer Alaska was moored on the Aberdeen side of the island. After getting to her wharf on the 22d the storm burst forth with terrible fury. She dragged her anchors and struck on the opposite shore with her living freight. She was carried bow on to the rocks with terrific force. At first pounding greatly, then listing to starboard and resting quietly. Aberdeen is almost entirely destroyed, and the dock is fearfully damaged. An attempt to float the Alaska on the 27th of September failed, but the captain is sanguine of getting her off ultimately.

RELIGION ENHANCES EVERY ENJOYMENT.

We may see how completely religion is adapted to the nature of man by observing that even the elements of enjoyment (and they are many, though fleeting) which this world contains are never fully tasted but by religious persons. Those abundant sources of pure delight which are to be found in the heart, the intellect and the imagination, are never received in their fullness but by them. And why? Because they are the germs of their future and more glorious being, and can only flourish in a soil akin to that ultimately destined for them. In a worldly mind, like plants removed from their original soil and climate, they exist indeed, but with a blighted existence; and produce, but how degenerated is the production! Everything that wants religion wants vitality. Philosophy, without religion, is crippled and impotent; poetry, without religion, has no heart-stirring power; life, without religion, is a complex and unsatisfactory riddle; the very arts which address themselves to the senses never proceed so far towards perfection, as when employed on religious subjects. Religion, then, can be no obstacle to enjoyment, since the only sources of it, which are confessedly pure, are all enhanced by its possession. Even in the ordinary commerce with the world, what a blessing awaits an exemption from the low and sordid spirit, the petty passions and paltry feelings which abound in it.—Hebrew Leader.

THE LESSON OF THE LEAVES.

The New York Herald reports, from a man preached by Rev. W. R. Boyce, of the North Presbyterian Church, on the very suggestive subject: "The Lesson of the Leaves." The text being taken from Isaiah: "We all do fade as a leaf." The teachings of the Bible all tend to impress the student with the instability of human life, and the transience of all human events. The "Lesson of the Leaves" is a lesson which is ever present to the student who reads the Bible. All nature speaks to us of the instability of human life. The character of things, which we see, ever changes form and sinks back into the deep blue of the heavens—the grass which grows in the spring, the leaves, only a dim and vague impression to be a differentiated entity. These are all pictures of the shortness of human life. If we go but a few miles into the mountains, we see a scene which is a lesson from the very nature of things. She utters no noise, but in the noiseless changes of the seasons she speaks to us in language unmistakable. Nature, in the seasons and their products, speaks of the sufficiency and bounty of God's And, now, when the grass is growing, here, when the fields are being robbed of their treasures, when the trees are being despoiled of their verdure, nature puts in the glory of autumn. She utters herself in all her magnificence before fading into the chill and monotonous winter. What lesson, then, does this teach us?—this—

OUR LIVING AND OUR DEAD.

We are pleased to learn that our esteemed friend, Col. S. D. Pool, is meeting with flattering encouragement in the production of his magazine, Our Living and Our Dead. Adopting a suggestion made some time since on the News, Col. Pool will add a literary department to his periodical, and under the management of our cultured friend, Mr. T. B. Kingsbury our readers know how genial, fresh and graceful the department will be. Col. Pool has secured the publication of a serial story by Miss Francis Fisher, our North Carolina authoress, and the thousands of readers of Valerie Aylmer, Morton House, and A Daughter of Bohemia, will greet the announcement with unfeigned pleasure. Under the nom de plume of "Christian Reid," Miss Fisher has won a world-wide reputation, and the announcement of her purpose to contribute to the pages of our North Carolina Magazine will add largely to its popularity. We hail the success of this enterprise with unfeigned pleasure. A gallant soldier and a thorough gentleman, Col. Pool deserves the patronage of North Carolinians in his effort to preserve an untold history of the deeds of the soldier sons of the State. Raleigh News.

REMEDY FOR DIPHTHERIA.

King, of this city, recommends the following as a gargle for diphtheria, having known it to be used successfully in a number of cases, including his own child, who was considered at the point of death when she commenced taking it, but was speedily relieved: Take a piece of red oak bark about the size of the hand, a large glass of sage leaves, put in one pint of water, boil down to a half pint; then add one teaspoonful of pulverized alum and one teaspoonful of pulverized borax, then add enough honey to make it very sweet and use as a gargle every half hour, swallowing a little at the same time to hasten its reaches the affected parts.—Wilmington Star.

BRUTALLY MURDER.

Mr. Nathan Grimes, a native of the county, was beat to death in the store of Robinson and Mayo, in Edgecombe county, on Saturday night, a few weeks ago, by Perry Overton, white, and Noah Taylor, col. They awoke Mr. Grimes at a late hour, pretending they desired to trade. He was felled with an axe. He lived long enough to tell the parties. They are in jail.—Rocky Mt. Mail.