

# Highland Messenger.

LIFE IS ONLY TO BE VALUED AS IT IS USEFULLY EMPLOYED.

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## LITERARY.

We take the following from the Southern Literary Messenger—a monthly periodical, published at Richmond, Va. The writer has evidently become disgusted with the popular reading and writing of the day, and in a plain common sense manner, has concisely set forth some of the claims and advantages of true literature. We ask for the article an attentive perusal.—Ed. Mess.

## THOUGHTS ON LITERATURE.

A taste for literature is one of the most substantial sources of enjoyment which the human race is acquainted. It has a tendency to bring to perfection many of the noblest feelings of the heart. To its possession it is a treasure of which the revolutions of the world cannot deprive him. In opulence or poverty, whether free to roam over the world or confined in a prison—still, if he has within his reach a few favorite authors, he can banish the troubles and trials of the present and be happy within the world of mind.

There is a certain class of men in almost every community, who take pleasure in sneering at those who follow literature as a profession and who are anxious for its rewards. They look upon the man of letters as one prone to build airy castles, continually longing for pleasure which can never be realized, or as a day-dreamer. They think it would be better if all men were mechanics or merchants, or farmers, and that man was made to plod through life with no higher aim than to satisfy his sensual desire! How foolish, how despicable are such ideas. These persons generally pass through life without making any good impressions upon their fellows, and when they die the memory of their usefulness is buried with them. What is the object of our living upon the earth, if it is not to train the soul for its future life? Why do people forget that gold is but dust, and that sensual gratifications tend but to debase the mind? Why is it we forget that time is but the dawn of existence?

The beneficial results of literature are many and varied, and her pleasures are of the most exalted kind. The literary man need not be a thinking one, and every day he lives becomes wiser—if wiser, then better—if better then happier. I do not mean to say, that all literary men are of necessity good—for such is not the case; but I do say, that there are but few professions more innocent, or better calculated to form the christian character. The literary man mostly lives in company with the mighty spirits of the past, and the beings of his own mind. True, he studies the human heart in his daily walks, but the greater part of his knowledge is gathered from the past, and from thence his mind reaches forward into futurity, so that the field over which his soul may roam in search of wisdom is boundless as the universe. This is not true of the man whose energies are all engrossed in sensual pursuits and pleasures.

Again, it is true that the mind will be employed throughout eternity in bringing to perfection, those studies which have engaged its attention here, and that the happiness of that world will be increased in proportion to its earthly knowledge, it is reasonable to conclude that the man of science and wisdom will enjoy heaven more than the thoughtless and ignorant. The superior intellectual views which some individuals shall possess beyond others, will constitute the principal distinction between men in the heavenly state.

A taste for literature may, and ought to be universally cultivated. The merchant, the farmer, the mechanic, and in fact, every class of men, have abundance of time (if they would but improve it) to cultivate their minds and, by so doing, deserve the dignified title of literary men. There are many who have written books, that do not deserve this title. To study, to think, to impart and receive instruction from those with whom we daily associate (are the principal things which occupy a literary man. Another advantage of this is, that its enjoyments are retained to an extreme old age—a happiness which accompanies no other. The intellectual faculties, the latest to decline, are vigorous in the decrepitude of age.

It is a deplorable fact, that the literature of the present day is too much under the influence of fashion. There are many persons pretending to have a refined literary taste, who seldom read any books but those which are fashionable; and what adds to your disgust of such, is the fact that they are continually talking about literature—the subject of all others, of which they are mostly ignorant. The last novel, the last song or farce, are to them the standard literature of the present time. At times, I am almost constrained to believe that the world is growing in ignorance, instead of knowledge, when I reflect on the great quantity of books constantly being written,

which should condemn their authors to public shame. With the majority of civilized world, such names as Addison are hardly known, or, if ever known, are forgotten. They are permitted to remain on the shelf, because they are not trifling or corrupt enough for the thoughtless and fashionable. Even the names of Milton and Shakespeare, what are they, after all, to the majority, but mere sounds? How small is the number who study their immortal pages! Many of our learned writers, keep a book of quotations, and by making frequent use of that, the public are led to believe that they are deeply read in classic literature. I chanced, a few days since, to be in company with a gentleman who is the author of several books which have been received with high commendation by the press. We were talking upon literary matters, and, in illustrating one of my own remarks, I repeated the admirable advice of Polonius to his son Laertes, commencing,

"And these few precepts in thy memory," &c. The gentleman alluded to was struck with the beauty and power of the lines, and inquired who was the author of them. I satisfied his curiosity, and the following sensible remark was the result: "You don't say! Why, I thought they sounded like E. L. Bulwer, or N. P. Willis!" Now, this is a good specimen of the common fashionable devotee to literature. How mortifying must this be to every deserving literary man, whenever he remembers that the world passes judgment on his profession, by believing such mere pretenders! How ungrateful to the memory of those great men who have toiled through life to promote the instruction and happiness of their fellows!

Literary men exert a most lasting and salutary influence upon the customs and laws of their country, than any other class. From the earliest ages, their honors have been of the most distinguishing kind; their names have always been cherished in the hearts of their countrymen, and they have been looked upon as deserving the respect and esteem of all. I am speaking of literary men, and not those who cater for the public taste—those scribblers who use a quantity of words, without thought.

A man possessing a mind of noble powers, will never dawn before the public and write according to the dictates of others, but always adheres resolutely to the path he himself has pointed out. It is his province to lead the public, and not to be led by that many-headed monster, the atmosphere which such men breathe, is an intellectual one—far too pure for the sordid and narrow-minded to inhale.

It is my good fortune to be acquainted with a few literary characters, male and female; and to be in their company, merely to look on and listen, I consider one of my dearest pleasures. I am also acquainted with some who are destitute of christian principles—and I look upon such with pity. Profaneism in any one is sufficiently disgusting—but in an intellectual man it is doubly so. Wonderfully strange, indeed, is the human heart. It is made up of inconsistencies, and direct contradictions.

The friendships, too, of literary men, are different from all others. Founded in religion, they are pure and lasting—so much so, that the worldling looks with wonder at their results, as well as to the happiness they afford. I have often admired the beauty of that picture which Cowley presents of two young literary friends engaged in their midnight studies:

"Say, for you saw us, ye immortal lights,  
How oft, unwearied, have we spent the nights,  
Till the Lacedaean stars so famed for love,  
Wondered at us from above.  
We spent them, not in toys, in lust, or wine:  
But in search of deep philosophy,  
Wit, eloquence, and poetry—  
Arts which I loved; for they, my friends, were thine."

It is a foolish caution which the wisdom and prudence of the world is apt to give, that literature prevents men from following with success their respective occupations. Many examples might be adduced to prove the contrary, but such names as Roscoe, the merchant, Lamb, the book-keeper—and dear Thomas Miller, the basket-maker, are sufficient.

In view of what has been said of the advantages of literature, I will make one short quotation from Mackenzie, and turn to the other part of my subject.

"In the more important relations of society—the closer intercourse of friend, of husband and father—that superior delicacy and refinement of feeling which the cultivation of the mind bestows, heightens affections into sentiment, and mingles with such connections a dignity and tenderness which gives its dearest value to our existence."

I noticed some time since, in one of our prominent periodicals, an article entitled "Country Life incompatible with Literary Labor." It seems to me that the arguments of that writer stand on a sandy foundation. I will endeavor in concluding this paper, to disprove one of his assertions, viz:—"We never hear of great mental achievements emanating from the country."

If it is true that Homer was a wandering minstrel, it is most likely true that the liad was the fruit of a quiet country life. It was not necessary that he should live amid the hums of men to learn the history of the gods; for, on the subject of religion, the peasant was equal to the king in knowledge. Excepting then his knowledge of the gods, and an acquaintance with the prevailing wars, the subjects of the liad were brought from the fruitful store of Homer's imagination. The great number

of figures which he took from the grand and beautiful objects of nature, afford sufficient proof that this poem was composed in the seclusion of the country.

It was after his travels through Europe, that Milton retired to a secluded place near his former home, and produced Paradise Lost—that grandest effort of mere human genius. Little credit can be given to cities for their influence in producing this immortal work. For it, we are indebted to the Bible, to the vast and comprehensive mind and brilliant imagination of Milton. During the later part of his life, this great man was blind; but his mind was stored with images from the book of nature. It is this which adds a charm to his sublime writings. It is this which caused him to write some of his most beautiful poems.

The little village of Stratford, which gave birth to, and under whose sod the body of Shakespeare now reposes, stands as proudly the mother of literature, as any city under the sun. He was more fond of the country and its associations, than he was of the busy mart of trade and pleasure. He went to the city and among men to study the human heart; and then retired to the country to mould his thoughts into words under the glorious influence of inanimate nature. A contemporary poet said of him, that he was one

Large streams of homine and sweet nectar flow;  
Scorning the boldness of such base-born men,  
Which dare their follies forth so rashly throw,  
Dare rather choose to sit in idle cell,  
Than so himself to mockerie to sell.

It is better, far better, to pine away in obscurity, than live in the city and spend a life in writing that which ministers to the depraved appetites of men.

There too, is Wordsworth. He writes from amid the scenes of nature, and but seldom makes us think of the turmoils of the great world. Instead of telling us of the dark deeds of men, or of shewing the dark side of humanity, he tells us of every thing that is beautiful in country life. He looks upon the bright side of things, and as a dutiful child, makes us wiser and happier by telling us of nature and her God. It is entirely unreasonable to suppose the city is the place for him who is writing for posterity. The only literature which can emanate from the city is fictitious and political. The country is the place to study, to think, and to write, but the city is the place to sell the products of your mind.

The object of literature is to make men wiser and happier beings. The poet makes us happy because he tells us how we may become so. The historian points us to the past—tells us of memorable deeds and strange events; and we learn as it were by experience to become wise. The philosopher points out and explains the laws which regulate the universe, and we wonder at the greatness and admire the wisdom of God. It is necessary that all these should be acquainted with the world, but it is not necessary that they should live in the midst of a noisy city.

It is the part of wisdom, after you have become acquainted with the world, to retire remote from its jar and din, and write for the instruction of your fellow-men that which the feelings of your heart dictate.

The advantages to a literary man of a country life are innumerable. On the one hand he has the workmanship of the Almighty, from which he may draw lessons of sound wisdom. On the other, he beholds nothing but the workmanship of man. In one case he has mountains, valleys, and rivers; to inspire him with noble thoughts. In the other, his vision is bounded by "an eternal wall of brick." This is the difference between the advantages of a country and a city life to the man of letters, and I think all must acknowledged get that it is very wide.

HOLLO THERE! Young man! I mean that one clad in broadcloth and ruffles, who has just emerged from the bar room, having swallowed his dram of brandy and water, and who now appears with a Spanish cigar in his mouth, and is mounted on a swift trotting horse—hallo there! young man! you are on the high road to ruin and will soon trot into disgrace. Rein back, dismount, lay off your broad cloth, cast away your cigar, abjure the cup, procure some mechanical or agricultural tools and go hard to work like an honest and useful man. In this way you may regain a waning reputation, and place yourself in easy and respectable circumstances in due time.—Carolina Beacon.

TO PRODUCE VARIETIES IN VEGETATION.—If any one wish to satisfy himself as to the change he may produce in many articles of vegetation by selecting the seed from his plants, let him this spring, plant two rows of bush beans of the same sort. On one row preserve the earliest pods that appear, removing all which appear afterward. When ripe, let them be gathered and set by themselves. On the other row preserve those pods only which come forth from the stalks late, removing all the earlier ones. When these are ripe also, keep them by themselves. Next spring plant a row of each side by side, and you will be astonished at the difference. The first ripened beans will be as much earlier in bearing than the last, as was the difference of time between gathering the seed from the two rows planted this spring. Now is this all, the first will be literally a bush bean, growing stiff and low, while the other will send out vines and reach quite high. The beans, too, within the pod, as to size, fullness, and even color, will differ.—Maine Cultivator.

## POLITICAL.

We find the following article in the Charleston "Courier," which paper, though avowedly in favor of the Administration, we are glad to have it in our power to say, seems disposed to do equal justice to all. Here then, is the whole of the celebrated Cheviot Speech, which has any relation to Abolition, about which there has been such parade made; and from which, the Administration papers professed to have fixed, indelibly, upon General Harrison the charge of abolition. This Speech, when examined in connection, instead of sustaining the charge of Abolition, we think is a complete refutation of it. We may probably, in our next number, call the attention of our readers again to this subject, when we will lay before them all the facts in our possession in relation to it. We think it one from the discussion of which General Harrison has nothing to fear.

## GEN. HARRISON AND ABOLITION.

We once more advert to this topic, because we are now able to give our readers all of General Harrison's Cheviot speech, that relates to the subject of abolition, by publishing an isolated passage from which, we were perhaps mainly instrumental in exposing him to the charge of being an abolitionist. That passage is still, in our opinion, highly objectionable, in both sentiment, and constitutional doctrine, and, unrecanted, would suffice with us to exclude Gen. HARRISON from the Presidency; but the whole tenor of the speech shows the speaker, to be the very reverse of an abolitionist, and that all his sympathies were with his native Virginia, and his Southern brethren. The objectionable passage, too, broaches a mere theory, to reduce which to practice an opportunity can never be afforded. It is that the surplus national revenue may be constitutionally appropriated, "with the sanction of the states holding slaves" to the united purposes of emancipation by purchase, and colonization—and, as that suicidal will never be given by the Southern States, and could not be wrung from the Northern States, and certainly not from the abolitionists, who, on what they call principle refuse to purchase the freedom of slaves, lest they should thereby concede the right of slavery; the declaration is, at the worst, an idle and harmless one, thrown out at the time, perhaps, as a salvo to the feelings or prejudices of those who were so severely rebuked in the rest of the speech. Even in this exceptional passage, the General declared in favor of emancipation, only as inseparably connected with deportation—in which he ran counter to the favorite notion of the abolitionists—who go for emancipation at a continued residence here, and denounce colonization as a vile and wicked injustice. The doctrine of the rest of the General's speech, is of the soundest character. He maintains that the just views of the Southern States would lead them to a dissolution of the Union; in consequence of interference with their slaves, even before such interference should reach the point of receiving the sanction of a State—that the slaves are continually and indisputably under the exclusive control of the States which possess them—that such interference will only rivet the chains of the African—that it would be an "acknowledged violation" of the political rights of the Southern States; and "an insulting interference with their domestic concerns"—that the result of such interference could not fail to be bloodshed and crime, but it would ultimately recoil on the heads of its authors and destroy the objects of their false sympathy, and that even if some of the abolitionists are actuated by pure motives, their fellow citizens will "curse the virtues that have undone their country"—and finally "that the discussion on the subject of emancipation in the non-slaveholding states is equally injurious to the slaves and their masters, and that it has no sanction in the principles of the Constitution." These views were subsequently followed out, and on stronger constitutional ground, by Gen. Harrison; in his Vincennes' speech, in which there was no exceptional passage to mar its music to Southern ears. If after these demonstrations, supported by Gen. H's letters to Judge BREWER and others, and, still more recently, by one to a member of Congress from this State, (published in this paper a short time since) any one can still believe Gen. H. to be an abolitionist, he would not be convinced though one should rise from the dead. We now subjoin the promised extracts from the Cheviot Speech.

EXTRACTS FROM HIS SPEECH AT CHEVIOT, OHIO, JULY 4TH, 1833.

"There is however, a subject now beginning to agitate them (the Southern States) in relation to which, if their alarm has any foundation, the relative situation in which they stand to some of the States, will be the very reverse to what it now is. I allude to a supposed disposition in some individuals in the non-slave holding States to interfere with the slave population of the other States, for the purpose of forcing their emancipation. I do not call your attention to this subject, fellow citizens, from the apprehension that there is a man among you who will lend his aid to a project so pregnant with mischief; and still less that there is a State in the Union which

could be brought to give it countenance. But such are the feelings of our Southern brethren upon this subject—such their views, and their just views, of the evils which an interference of this kind would bring upon them, that long before it would reach the point of receiving the sanction of a State, the evil of the attempt would be consummated, as far as we are concerned, by a dissolution of the Union. If there is any principle in the Constitution of the United States, less disputable than any other, it is, that the slave population is under the exclusive control of the States which possess them. If there is any measure likely to rivet the chains, and blight the prospects of the negroes for emancipation, it is the interference of unauthorized persons. Can any one who is acquainted with the operations of the human mind doubt this? We have seen how restive our Southern brethren have been from a supposed violation of their rights. What must be the consequence of an acknowledged violation of these rights, (for every man of sense must admit it to be so) conjoined with an insulting interference with their domestic concerns?

"Shall I be accused of want of feeling for the slaves by these remarks? A further examination will elucidate the matter I take it for granted that no one will say, that either the Government of the United States, or those of the non-slave holding States, can interfere in any way with the right of property in slaves. Upon whom, then, are the efforts of the misguided and pretended friends of the slaves to operate? It must be either on the government of the slave-holding States, the individuals who hold them, or upon the slaves themselves. And what are to be the arguments, what the means by which they are to influence the two first of these? Is there a man vain enough to go to the land of Madison, of Macon, and of Crawford, and tell them that they do not understand the principles of the moral and political rights of man; or that understanding, they disregard them? Can they address an argument to the interest or fears of the enlightened population of the slave States, that has not occurred to themselves a thousand and a thousand times? To whom then, are they to address themselves? And what can be said to them, that will not lead to an indiscriminate slaughter of every age and sex, and ultimately to their own destruction? Should there be an incarnate devil, who has imagined, with approbation, such a catastrophe to his fellow-citizens as I have described, let him look to the result to those for whose benefit he would produce it. Particular sections of the country may be laid waste, all the crimes that infuriate man, under the influence of all the black passions of his nature, can commit, may be perpetrated for a season; the tides of the ocean, however, will not more certainly change than that the flood of horrors will be arrested, and turned upon those who may get it in motion.

"I will not stop to inquire into the motives of those who are engaged in this fatal and unconstitutional project. There may be some who have embarked in it without properly considering its consequences, and who are actuated by benevolent and virtuous principles. But, if such there are, I am very certain that, should they continue their present course, their fellow-citizens will ere long, 'curse the virtues which have undone their country.'

"Should I be asked if there is no way by which the General Government can aid the cause of Emancipation, I answer, that it has long been an object near my heart to see the whole of its surplus revenue appropriated to that object. With the sanction of the States holding the slaves, there appears to me to be no constitutional objection to its being thus applied; embracing not only the colonization of those that may be otherwise freed, but the purchase of the freedom of others. But a zealous prosecution of a plan formed upon that basis, we might look forward to a day, not very distant, when a North American sun would not look down upon a slave. To those who have rejected the plan of colonization, I would ask, if they have well weighed the consequences of emancipation without it? How long would the emancipated negroes remain satisfied with that? Would any of the Southern States then (the negroes armed and organized) be able to resist their claims to a participation in their political rights? Would it even stop there? Would they not claim admittance in which, in some instances, would compose the majority? Let those who take pleasure in the contemplation of such scenes as must inevitably follow, finish out the picture.

"If I am correct in the principles here advanced, I support my assertion, that the discussion on the subject of emancipation in the non-slaveholding States is equally injurious to the slaves and their masters, and that it has no sanction in the principles of the Constitution. I must not be understood to say, that there is any thing in that instrument which prohibits such discussion. I know there is not. But the man who believes that the claims which his fellow-citizens have upon him, are satisfied by adhering to the letter of the political contract that connects them, must have a very imperfect knowledge of the principles upon which our glorious Union was formed, and by which alone it can be maintained. I mean those feelings of regard and affection which were manifested in the first dawn of the Revolution, which induced every American to think that an injury inflicted upon his fellow-citizens, however distant his lo-

cation, was an injury to himself; which made us, in effect, one people, before we had any paper contract; which induced the venerable Shelby, in the second war for independence to leave the comforts which his age required, to encounter the dangers and privations incident to a wilderness war; which drew from the same quarter the innumerable battalions of volunteers which preceded and followed him; and from the banks of the distant Appomattox, that band of youthful heroes, which has immortalized the appellation by which it was distinguished. Those worthy sons of immortal sires did not stop to inquire into the alleged injustice and immorality of the Indian war. It was sufficient for them to learn their fellow-citizens were in danger, that the tomahawk and scalping-knife were suspended over the heads of the women and children of Ohio, to induce them to abandon the ease, and, in many instances, the luxury and splendor with which from infancy, they had been surrounded; to encounter the fatigues and dangers of war, amidst the horrors of a Canadian winter."

## [From the Watch Tower.]

## A BRIEF RECORD.

It has been the custom with those of the leaders of the Administration who wish to deceive the great mass of the people, to speak contemptuously of Gen. Harrison, as a man who has rendered no important services to the country. They know that the publication of the truth would be fatal to them; that the history of the life and services of Martin Van Buren will not bear the shadow of comparison with that of William Henry Harrison. They know that the life of the venerable citizen at whom they direct their scoffs, has been, in the language of the eloquent editor of the Louisville Journal, "a remarkable and almost unequalled record of high honors received, of arduous duties discharged, and of glorious enterprises heroically accomplished," and it is therefore that they treat his name with heartless sneers and insulting mockery. That name, however, is destined to go down to future ages with the history of our country, and the affected contempt of time-serving politicians and greedy office-holders will only recoil on themselves. The following is a brief and valuable record of his life, which may fairly challenge the admiration of every generous mind:

WILLIAM HENRY HARRISON was born in Virginia on the 9th of February, 1773.

In 1791, when 19 years of age, he was appointed by Washington an Ensign in our infant army.

In 1792, he was promoted to the rank of Lieutenant, and in 1798, joined the legion under Gen. Wayne, and in a few days thereafter, was selected by him as one of his Aids.

On the 24th of August, 1794, he distinguished himself in the battle of the Miami, and elicited the most flattering written approbation of Gen. Wayne.

In 1795, he was made a Captain, and placed in command of Fort Washington.

In 1797, he was appointed Secretary of the North-western Territory, and *ex officio* Lieut. Governor.

In 1798, he was chosen a Delegate to Congress.

In 1801, he was appointed Governor of Indiana, and in the same year, President Jefferson appointed him sole Commissioner for treating with the Indians.

In 1809, he was re-appointed Governor of Indiana by Madison.

On the 6th of November, 1811, he gained the great battle of TIPPECANOE.

On the 11th of September, 1812, he was appointed by Madison, Commander in Chief of the North-western Army.

On the 1st of May, 1813, the siege of Fort Meigs commenced—lasted five days, and was terminated by the brilliant and successful sortie of Gen. Harrison.

On the 5th of October, 1813, he gained the splendid victory of the THAMES, over the British and Indians under Proctor.

In 1814, he was appointed by Madison one of the Commissioners to treat with the Indians, and in the same year with his colleagues, Gov. Shelby and Gen. Cass, concluded the celebrated treaty of Greenville.

In 1815, he was again appointed such Commissioner with Gen. McArthur and Mr. Graham, and negotiated a treaty at Detroit.

In 1816, he was elected a member of Congress.

In January, 1818, he introduced a resolution in honor of Kosciuszko, and supported it in one of the most feeling, classical and eloquent speeches ever made in the House of Representatives.

In 1819, he was elected a member of the Ohio Senate.

In 1824, he was elected Senator in Congress, and was appointed in 1825, Chairman of the Military Committee, in place of Gen. Jackson, who had resigned.

In 1827, he was appointed Minister to Colombia, and in 1828, wrote his immortal letter to Bolivar, the deliverer of South America.

ANECDOTE OF THE LATE MR. CURRAN.—Mr. Curran, the late celebrated Irish advocate, was walking one day with a friend, who was extremely punctilious in his conversation, hearing a person near him say curiously for curiosity, he exclaimed, "How that man murders the English language!"—"Not so bad," replied Curran, "he has only knocked an I out."