

Highland Messenger.

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

ASHEVILLE, NORTH CAROLINA, FRIDAY MORNING, OCTOBER 23, 1840.

NUMBER 20

VOLUME I.

B. L. MANALLY & J. ROBERTS, EDITORS.
PRINTED AND PUBLISHED EVERY FRIDAY,
BY J. H. CHRISTY.

TERMS.—The "Messenger" is published at Two Dollars and Fifty Cents per annum, in advance, or Three Dollars at the end of the year.
No subscription discontinued, (except at the option of the publisher) until all arrearages are paid.
Advertisements will be inserted at One Dollar per square for the first, and Twenty-Five Cents for each subsequent insertion.
All communications must be post paid.

MISCELLANEOUS.

(From the Imperial Magazine.)

THE DIFFERENCE BETWEEN SPECULATIVE AND EXPERIMENTAL RELIGION.

Religion is a subject with which every human being is connected, and in which he is deeply interested. While it regards in no small degree his temporal welfare, it has reference more immediately and specifically to that which is eternal. It is by religion he can look for pardon, peace, and happiness, obtained by a sacrifice which speaketh better things than that of Abel, even the sacrifice of Jesus Christ the righteous. It is from religion he is to obtain much to smooth his path through the wilderness of this world, by means of this his deprecating fears may be allayed; his spiritual desires enlivened, and his ransomed soul elevated to God.

It is obvious, however, on even a cursory review of the religious part of mankind, that two kinds of religion, distinguished by their difference of situation, have obtained among them. I shall, no doubt, be anticipated as referring to that which has its seat in the head only, and that which holds a place in the heart. These are of such a nature that they should be concomitant in progress and operations, though nothing is more common than to see them disunited, and speculative religion, or that of the head, usurping the place of the experimental. The cause of this disaversion is, perhaps, not very deeply concealed. Men, in general, are aware of the truth of religion, give it, as far as external circumstances are concerned, a favorable reception. They profess to obey its authority and dictates, to acknowledge its excellency and advantages, and to be under its influences and control. But they form to themselves mistaken notions on the subject of that branch which is pure and undefiled; they build on an unsafe foundation; they conceive that if they unite in according to the importance and authority of religion, and attend to some of its outward and (if such an expression be proper on such a subject) least momentous particulars, they have fulfilled its requisitions. They behold the object, but do not desire to possess it. They are in error as to the very essence of religion; they stumble at the very threshold; and, like Chorazin and Bethsaida, will come into greater condemnation; since, sinking with the light of "the glorious gospel of the blessed God" shining resplendently around them, they refuse to be cheered by its vital and vivifying influences.

The difference then which exists between speculative and experimental religion must certainly be great. While the speculatist and the formalist may go on day after day, to the appearance of their fellow-men, walking according to the truths of religion, they are destitute of that inward witness which attests that it is not a cunningly devised fable, or a specious and fallacious imposition, which the wisdom of God has devised. The carnal nature exerts its powerful sway in their various actions, and though the first appearance may deceive, a closer attention will manifest that they still lack "the one thing needful." Even that man who may descend upon the blessings and privileges of Christianity, who may illustrate it by his expositions, and who may weave very far into the labyrinth of speculative truth, may be as far from the kingdom of heaven as the east is from the west. The publicans and harlots, the vilest of the vile, transformed by renewing grace, will enter with joy and gladness into the mansions of eternal felicity, while the learned sinner, with an unsoftened heart, will lift up his fiery eyes in the lake that burns for ever and ever.

The experimentalist is in a certain and happy state; he has embraced the gospel with all his heart. His nature has been renewed; he has been born of water and of the Spirit; he is in possession of that faith which purifies the heart, and "justifies the ungodly." He can lay his hand upon his heart, and, with the most sincere and indubitable satisfaction, point to the witness which he there feels of the truth and blessedness of the gospel. He is convinced not only by reason, but also by experience, a guide which "opens wisdom's way;" and, in the prospect of his final dissolution, can triumphantly and delightfully exclaim: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Thus his reason and his understanding cordially unite with his affections in the delightful work of his salvation.

The system of the Christian religion was devised, and is adapted for other purposes than those of speculation. Its astonishing and invaluable privileges were intended really to be partaken of, as well as to be believed in; to be subject to practice and experience, as well as to theory. The Christian religion is designed to restore to

man the long lost image of his Creator; to alleviate the toils and contingencies of life; to regulate his desires and actions, and to inspire him with the hope of a future and incorruptible inheritance in eternity. And does it not most unequivocally answer its design in the heart of the true Christian? Does it not display all its efficacy and beauty in such a character? The divine Spirit applies the doctrines of truth with power to his soul. If in prosperity, he is preserved from pride and forgetfulness, and his breast is expanded with heavenly benevolence; if in adversity, his reliance is on his Saviour, in the hopes and promises of the gospel; though storms may beat around him, he is securely fixed upon "the rock of ages," and in the midst of appalling darkness, supernatural light arises in his soul. "He is a happy example of light and love. He perceives the excellency and suitability of spiritual objects, possesses an ardent attachment to them, feels their divine energy upon his soul, and hence it is that his religion is of an experimental nature." Not so the man whom a speculative religion has unhappily possessed; all his hopes are uncertain and vain; all his reliances are falsely placed; he has no comforts arising from heartfelt experience; he grows cold to religion; neglects its requirements, and, feeling not its power, loses all its blessings.

It is experience which is the true test of the Christian, whereby he indeed finds the gospel to be "the power of God." The longer he lives the more he becomes convinced of the corruption of his own heart, and of the vanity and instability of the world, while his desires after God, after holiness, after heaven, are continually increasing; and, because he seeks and prays aright for heavenly blessings, he fails not to obtain them. The man, on the contrary, who is not possessed of this experimental religion, encourages no such sentiments and desires; he seeks only the pomps and vanities of earth, and falls at last a victim to his triple enemy—the world, the flesh, and the devil!

Oxford.

J. S. B.

(From Walsh's Journey.)

Gipsies.

The race of Gipsies, or, as the continental nations of Europe call them, Bohemians, is unknown on this continent; but the books, both grave and light of Europe, have made the name familiar to all reading people; and we shall therefore, without hesitation, copy from "Walsh's Journey," a sketch of this strange people, as he found them at the foot of the Carpathian Mountains in Transylvania:

"I was now in the country where these extraordinary people are most numerous and where they were first known in Europe.

About the year 1408 they appeared in Hungary and Bohemia, where they were called Zingueri, or Zingaries; but when they emigrated from hence, Bohemians—as it was from Bohemia they were supposed to have come, when they were first seen in the more western parts of Europe.—They then went about in troops of several thousands together; but the tribes soon dispersed, and they are now scattered in smaller companies, forming still a large population in the centre of Europe, and occupying the suburbs of many towns, beside the wanderers, who pitch their tents wherever inclination leads them. The number of these people at present in Wallachia, Moldavia, and Transylvania, amounts to 22,000. They are generally called Zingaries, but sometimes Diaroner, or subjects of Pharaoh, for the same reason that we call them Gipsy—their supposed Egyptian origin. They are distinguished, like the Jews, by indelible personal marks; dark eyes, brown complexion, and black hair; an aversion to labor, and a propensity to petty theft. They acknowledge no particular religion as their own, but generally profess the Greek rites, of which they have but a crude and debased conception. They baptize their children; but it is generally done by themselves in a public house, with a profane mixture of ribaldry and folly. They have no notion of a resurrection, independent of the same body being again brought to life before it decays, which they say is impossible. One of their children died in school in this place, and the parents requested he might be buried with his school fellows. On being asked if they expected to meet him in a future state, they said they knew he could never live again; and showing a skinned horse, asked whether it was possible that could ever be restored to life. They form connexions before they are of marriageable years, and change them as inclination leads; and mothers are frequently surrounded by a number of children of different fathers, who, to a certain age, run about naked, even in the severest weather. When inclined to a settled life, several families herd together, with pigs and other animals, in a small enclosure, which is rendered exceedingly offensive by their total disregard of cleanliness.

"They are in temper irascible, even to frenzy, and live in a state of discord with each other, which is greatly increased by a propensity to intoxication. Notwithstanding their debased and despised situation in society they are proud and consequential, exceedingly loquacious and vain-glorious, with no regard to truth. They hold certain families among them in high respect, and call them Voivodes; and from these they elect a nominal chief, to whom they pay a semblance of obedience. He is carried three times round their huts, with shouts and vociferations, and then his inauguration is complete. These chiefs are the guardians of some privileges granted them by the Bathorian family, in the year 1600, of which the Zingaries of Transylvania are very proud and tenacious. Notwithstanding their general depravity, they have grades of infamy, and many are so vile that they are rejected by the rest; of these some are made executioners, who set about the task with delight, prepare extraordinary instruments of torture, and take a savage pleasure in telling the victim the punishment he is to undergo and the pain he is to suffer.

"Their chief occupation is making iron tools, horn spoons, baskets, and other articles; in the provinces many are engaged in collecting gold from the beds of the Olt, Dobrieza, and other auriferous rivers. They are also employed as scullions, and contribute to increase that dirt and disorder for which a Wallachian kitchen is notorious; they sometimes, however, rise to higher and more pleasing occupations.—They have, naturally very acute and delicate perceptions of sounds, and hence they are generally delighted with music; this talent is much cultivated, and they form, usually, the musicians of these countries, particularly on wind instruments. I have often heard them, and always with pleasure.

"Their language is a collection of Hungarian and Belgarian words, mixed up with Arabic and other Orientalisms, which one acquainted with the languages of the East recognizes in their jargon; they also learn and adopt that of the people near whom they reside, when they are disposed to be stationary. They have no schools, and are considered incapable of discipline or instruction; by the delicacy of the sense of hearing, they readily catch the melody, and take their parts in the harmony of a concert; but I was informed they could not be taught to read a note of music, and all their knowledge was by ear.

"Their civil situation in Transylvania is much better than in the provinces; in the former they enjoy certain privileges and immunities, which raises them in some measure to the rank of citizens; but in Wallachia and Moldavia they are slaves.—One class of them is the property of the government, and the other that of individuals. They are bought and sold at a fixed price of from five to six hundred piastres, though the sale is generally a private contract. Those belonging to the government are allowed to indulge their wandering propensities, on engaging not to leave the country, and paying a capital tax of forty piastres for each individual above sixteen; and they they generally collect in the beds of the rivers. Those that belong to the Boyars are employed in whatever service their masters choose, generally as household servants or vine-dressers; and such is the state of degradation to which they are reduced, that if one is killed by his master, no notice is taken of it; if by a stranger, his death is compensated by a fine of eighty florins. They seldom commit atrocious crimes, but are more addicted to minor offences; for the more serious, they are severely bastinadoed on the soles of their feet, at the discretion of their masters; and for those of a lighter degree, their head is incased in an iron mask, which is locked on for a longer or shorter time, and this, besides an uneasiness it causes, prevents them from eating and drinking—in such a state they sometimes exhibit a very grotesque appearance. For petty thefts they undergo another punishment, somewhat different: their neck and extended arms are confined on a cleft board, which they carry about them. This is called, in Transylvania, enfendi, and is evidently the remains of the Roman punishment of the furea, described by Dionysius.

"AGE OF SHEEP.—The age of Sheep may be known by examining their front teeth. They are eight in number and appear during the first year all of a small size. In the second year the two middle ones fall out and their place is supplied by two new teeth, which are easily distinguished by being of larger size. In the third year, two other small teeth, one on each side, drop out and are replaced by two large ones; so that there are now four large teeth in the middle, and two pointed ones on each side. In the fourth year, the large teeth are six in number, and only two small ones remain, one at each end of the range. In the fifth year the remaining small teeth are lost, and the whole front teeth are large. In the sixth year, the whole begin to be worn; and in the seventh, sometimes sooner, some fall out or are broken.—Knoxville (Tenn.) Farmer.

"The New York Express copies a fac simile of a \$50 Treasury Note in circulation in Tennessee once contended that it was not designed to make a great Government Bank of the Sub-Treasury. "I hope no treasury notes will be issued" wrote Gen. Jackson to the Globe, in 1837. Mr. Van Buren came into power on promises to establish a gold and silver era, and "eagles" and "yellow boys" were the phrases that bore him along. He will leave us with a Government paper currency. If there be "principles among the followers of Mr. Van Buren," how do they satisfy themselves with this wide difference between professions and practices?—Columbia Observer.

POLITICS OF THE DAY.

EXTRACTS FROM

The Crisis of the Country.

BY JUNIUS.

How a Despotism may grow up in a Republic.

"I am enabled to state," says the President of the United States, "that in twenty-two out of twenty-seven Governments, from which undoubted information has been obtained, the public moneys have been kept in charge of public officers."—"That is, officers dependent only on the prince, or sovereign; but independent of the people—dependent of a Constitutional legislative body elected by the people." In other words, twenty-two out of twenty-seven monarchies have adopted the Independent Treasury. Heretofore, we have repudiated the example of foreign despots as a model of government; but now, forsooth, the Chief Magistrate of the American republic invokes their influence and aid to establish the vital principle of their independent and absolute sway—the very soul of that system which has made slaves of the poor wherever it has existed, and ground them to the dust!!! Moreover, the President, by his own confession, has been engaged in such a correspondence for such an object! The Chief of our republic conspiring with the despots of Europe, taking lessons from them on the principles of government, and recommending the example of twenty-two of the most absolute, instead of the five where there is some freedom left!

"I ardently desire," says Senator Walker, "to see this country in the same happy condition with Cuba." (!) "I coincide," says Mr. Calhoun, "with the Senator from Mississippi." "Reduce," says Senator Buchanan, "our nominal to the real [hard money] standard of prices [of property and labor] and you cover our country with blessings and benefits!" "The price of labor is entirely too high," says Senator Tappan. He also adds: "The laborers in this country can afford to work for ELEVEN PENCE A DAY, and the hard money system will bring down wages to that sum. Wheat will also come down to SIXTEEN CENTS A BUSHEL, and every thing else in proportion. The Sub-treasury will effect both objects." Yes, verily, Senator Tappan, in sad truth it will. "I think then, Jew, for that word." The scheme stands revealed, and "he who runs may read." The President, Benton, Calhoun, Walker, Buchanan, Tappan—all have revealed it—and here it is! Let the people, especially the WORKING people, see! "Eleven pence a day!" "Can afford it!" "Wheat sixteen cents a bushel, and every thing else in proportion!" except tea, coffee, sugar, cloths, and all foreign productions, which would remain the same, and no money to buy them. "Eleven pence a day for labor," and "sixteen cents a bushel for wheat," would oblige the workingman and the farmer to live on corn bread and potatoes, and clothe themselves and their children in the same fabrics which are worn by the slaves of the south. Wooden shoes, too, would come into fashion—and no mistake. The President's salary rising by this change to the value of \$75,000 annually, and those of his hundred thousand dependents at the same rate! Let the most iron despotisms of the age, of all history, beat that if they can! If our fathers had foreseen it, could they have consented to die martyrs to freedom for sons capable of enduring such a bondage?

It is true, indeed, that these conspirators against the interests of the working classes, and of all American citizens who have a stake in the commonwealth, have been frightened at the echo of their own words as it comes back to them from an indignant public, and are struggling, like the school boy culprit, between conscience and a fear of the rod, to say, "I didn't." But, you did, gentlemen. This attempt to get off, is like the efforts of a rat in a trap to get out. It is meaning, not words—facts, not metaphysics—with which we have to do. The people of this country are resolved to know, whether it is the plan of the Government to unite the purse and the sword, (a scheme actually consummated by the President's ratification of the Independent Treasury on the 4th of July, 1840!) They are resolved to know, whether the Government propose to reduce the prices of property and labor to one half, or one third, or one fourth of their former value, (a thing already done,) and whether office holders, from the President downwards, are to be as much better off, as the people are worse off, by the change. This is what they are resolved to know.

How this experiment will affect our relations to Great Britain and other nations.

First, our political power will be diminished in the same proportion with our wealth and prosperity. Either one of these is ordinarily a fair measure of the other.—Great Britain would still go on with her giant strides on the credit system, augmenting her relative power and ascendancy over us, just as the man of great capital can outstrip in business and overshadow in greatness his poorer neighbor—just as Stephen Girard, of Philadelphia, was more powerful as a merchant and banker, than any other single man of the same city. On the credit system, we have proved a match for Great Britain; without it, all our competition in commerce and political importance, hitherto so well sustained, would dwindle into insignificance. We should

first be despised for our folly, and next, peradventure, insulted, with all the disadvantages of such a condition to cope with.—The great bulk of the commerce, of the world would fall at once into the arms, and its profits into the lap, of our great rival. Our political and commercial relations with all other nations, would suffer in the same proportion. All this would fall back upon our domestic condition with a tremendously paralyzing and blasting influence.

How new theories and new experiments of Government are dangerous to our institutions.

If they enter into the vitals of society, affecting its whole body from the heart to the extremities, forcing the entire machinery to act on a new principle, or new principles, like the scheme of the Government Bank and its comprehensive policy, it is a revolution. It was the intention of the framers of our Government, it is the intention of the democracy of this country, that this Government and these institutions should be maintained, not overthrown. No more theories. No more experiments.—No more deviations from the advice of experience. We know what is good. We don't want that which is uncertain. In our present state and prospects, the probable results of this rashness are fearful to contemplate.

How to know the true Democracy.

Fortunately, the true doctrine of American democracy has obtained such a place in the public mind, that it cannot be easily dislodged, or cheated out of its claims.—Every freeman has got it stereotyped in his brain. It is this: DON'T GOVERN US TOO MUCH.—Another version of the same sentiment is—Let the people alone. They may make mistakes, but they will in the end come right of themselves, quicker than any government can set them right. Indeed, any attempts of Government to prevent the transient evils, which result from the action of our free institutions, will only abridge freedom, and aggravate public calamity. Ours is a popular, democratic government, and you cannot touch the primary springs of such institutions to control them, without embarrassing the whole machinery. It won't do. It is the very destruction of our liberties.

It will be seen by the things we have had under consideration in these pages, that this great and fundamental principle of American democracy has been and is being violated by the policy and measures of our Government. Our only safety is in returning to that principle. The voice of the people of this land should be heard, from Nova Scotia to Texas, in one loud, long note of determined purpose: Don't govern too much. Let the people alone. If we get into difficulty, we'll get out again.

It is the violation of this vital principle of democracy, it is this concentration of influence in the national Executive, this gradual encroachment of the principle of consolidation, this Federal grasp that clutches all things it can lay its hands upon, to perpetuate power in the same set of men—yes, it is this that has led to all our difficulties.

How the abolition of credit is the abolition of morality.

Define credit as we will, we cannot distinguish it from public morality. It is always the exact measure of the soundness of the social state. What could be more preposterous, then, what more shocking, than for a Christian Government, for any Government whatever, to undertake the abolition of credit? Is it possible there should be too much; "a redundancy" of public morality, or that it should be too influential? It has certainly received a shock in the recent disasters of our country, and urgently demands the healing, restoring agency of a parental Government. Yet they seem to have set themselves to eject it from the body politic, as if it were a foul demon!

How the Government governs too much.

They govern too much, in presuming that, if the people think they can better their condition or promote their happiness by planting mulberry trees, or trading in city lots, or projecting a new town in the woods, or shipping warming pans to the West Indies, or ice to Calcutta or New South Wales, or sailing in a balloon, they will not claim leave to try; and if they fail, that they will not assert the right of trying something else according to their best discretion. They govern too much, in presuming that the people will allow their private enterprises to be interfered with, or their private affairs to be superintended by Government regulations and police. They govern too much, in presuming that the evils of indiscrimination in the management of private affairs can be better remedied by the action of Government, than by the experience of the parties concerned. They govern too much, in presuming to call the private enterprises of our citizens "wild speculation," "fraudulent credit," "gambling," "swindling," &c. &c., and then proceeding to punish these acts as vices and crimes, without trial, themselves being the accusers, judges, and executioners. They govern too much, in punishing the innocent with the guilty—a nation of innocents for a few offenders—and in doing the whole by an ex post facto law of their own devising.

It may be, that many of our citizens have made too free with their freedom.—This is the natural operation of our free institutions. But they were for the most part honest; they made haste to get rich; they have suffered for it; and now what do

they get from the Government of their country? Sympathy, kindness, help, protection? No such thing. But they are visited in vengeance, arraigned as criminals, sentenced without trial, put to the torture without mercy; and here we are all in the same mass; all dragged to the same doom, whipped and scourged as if we were a nation of malefactors!

What right have our Government, either to call the private enterprises of our citizens vices and crimes, or to punish them as such by ex post facto enactments? If a Russian or Turkish despot had committed an equal outrage on his abject slaves, it would rouse the sympathy and indignation of the world. "Speculation," "fraud," "gambling," "swindling." These are the charges—charges brought by the Government against a free people! And then the people are punished—all, the innocent with the guilty, without opportunity of defence, and by an arbitrary law which had no existence before! Obviously, We are governed too much. The best Government is that which is neither seen, nor felt, by the innocent and good citizen.—That is true American democracy.

A hard case.

There are the State debts, incurred from the noblest motives, by the most unquestionable aims of patriotism and State pride, under prospects not only justifiable in the light of all the prudence and sagacity of the wisest men of the time, but highly praiseworthy in the circumstances of the several cases. But the infatuated policy, usurped powers, and tyrannical measures of our national administration have brought about domestic troubles of a most disastrous and ruinous character, and so affected our credit abroad, as to place all the States thus involved in a most uncomfortable, anxious, and truly calamitous condition. And how does our National Government treat these States as a compensation for the responsibility of measures that have led to such consequences? Do they say to the creditors abroad and elsewhere, that these debts are good and safe! Do they volunteer any sort of facility to aid these suffering members of the Union in their embarrassed circumstances? Do they even let them alone, and permit them to do the best they can on the basis of their own credit? Alas to say, they have not so far respected the dignity of their high office, but have descended, uncalled, unprovoked, to the level of the malicious slanderer of his neighbour's reputation, and whispered aside in the ears of the creditors of these States: "Gentlemen, we advise you to have a care, and look to your own interests. Were we solicited, we should not deem it prudent to underwrite for these parties indebted to you." Nay, not exactly this: "Tis something worse. Or it is not this alone: 'Tis something in addition, and of graver moment. They have appeared before the world—they have volunteered their evidence in open court; they have gone upon the floor of the American Senate; they have indirectly, at no bidding but their own will, announced and proclaimed from that high place, the fact of insolvency in the credit of these States, or what might well be so accepted as such by the parties most interested to know? Instead of the sympathy of fraternal solicitude, and an office of kindness in the hour most needed, there were the whisperings, and there were the public acts of an enemy! Was ever infidelity, treachery, like this, from a party thus related? Does history record such an example of baseness, first to entrap, and then to smite! In the vulgar walks of vulgar men such things have been known; but they are always stamped with the infamy they deserve, when the parties are of sufficient consequence to be made infamous.

No matter whence these calamities come; no matter if the administration of our common country could acquit themselves of this responsibility, and charge the fault at others' doors; no matter if these suffering States had themselves been tempted into indiscretions; yet, there is a fraternal character, a sacredness in the bond of our Federal Union; there is a patriotism implied in the compact, and natural to the case and its relations; there is a respect which the states owe to each other, and the nation to the states, before the world; there is a tie that binds us to fight and die for our common honor, even though we quarrel among ourselves; and above all there is a parental character looked for in the supreme authorities of this Republic, whenever the interests of any of the great family of federated States are in jeopardy, or their social standing is drawn in question. Let a wounded by a brother's hand, is cruel; to be assaulted by a parent's, is to have lived too long!

But enough—too much of this. We mean, the fact is too much. If we had not a worthy, patriotic aim in view, demanding, at least making some justification of this notice, the blush of shame which suffuses our cheek in the execution of this task should die away unscen, and the blood which boils in our veins at these recollections should fall back to its wonted coolness, and leave these burning thoughts unrecorded. But these unnatural wrongs, done to such parties from such a quarter, and the sufferings of our common country, so vast and unendurable, and inflicted by the same hand, calls for redress. Thank Heaven, that redress, at least relief, is yet in the power of the American people. They have suffered much, long, patiently, nobly, because they respect themselves, and know their strength and their remedy.