

Highland Messenger.

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

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MISCELLANEOUS.

FAMILY WORSHIP.

The worship of God in our families ought to be the instruction of the minds of all under his care, to the things of God and religion. But in addition to this consideration, the family will find, within the circle of its own experience, without the toil of a tedious investigation, ample reason to say, "The Lord's mercy that we are not abandoned." If, indeed, parents have no other cause arising from a consciousness of their own aberration from the path of duty, yet the irregularities of their children's consciences of duty or actual commission of crime, are sufficient reasons why they should present unto God the sacrifice of a broken and contrite heart; and should say unto him, "Lord, enter not into judgment with thy servant; for in thy sight all flesh is justified. But there is forgiveness with thee, that thou mayest be feared." Such was the pious practice of the primitive saints of God, of which the story of Job affords a striking instance.—(Job. 1-5.) How worthy the imitation of Christian parents was the practice of this saint of God.

The worship ought to be grateful.—Hymns of praise to God are strictly appropriate as part of family worship. The recollections of mercies, whether received in the form of an exemption from general calamity, or in the bestowment of positive good, or in the bestowment of positive good, should be a devout and grateful acknowledgment. The blessings of health, of food, of raiment to put on, of home and its endowments; the general operations of God's righteous providence, and the still more wonderful dispensation of his grace, present reasons why the voice of rejoicing and salvation should be heard in the household of the righteous.

Family worship ought to be regular, and devoutly occasional.—It should not be the result of particular associations or circumstances, as a tribute of respect to some minister of Christ or pious friend, who may visit your family. Neither let it be confined to times of general calamity, as when the divine judgments are abroad in the land; or reasons of personal or family afflictions.

Yet should it be particular to times of unusual excitement in the Church of Christ, the worship of God, as performed in your family, depends on the existence of such causes, it will not only pass away like the morning cloud, and like the early dew, will exert a most pernicious influence on the minds and moral habits of your children. It will naturally tend to destroy your confidence in the genuineness of your piety, and strongly to alienate their hearts from the service of God.

Let them see that your family worship is the result of conviction—that it springs from principles deeply implanted on your hearts—that it is performed from a sense of duty to God, and a pious solicitude for the salvation of your own soul, as well as the souls of your family. Thus understood, it will be mighty to restrain them from evil—to mature in their hearts the seeds of every virtue. And it will be on all your family arrangements like ointment poured out; like the precious ointment upon the beard, even Aaron's beard; that went down the skirts of his garments!

In order to be regular, the worship of God must be a part of the family government.—It must be wrought into the domestic constitution as one of the essential elements in its construction and thus it will be its peculiar place, and its appropriate mode; and like every other rule of paramount importance to the family prosperity, will be scrupulously observed.

Again, let it not be forgotten that it is family worship of which we speak, and therefore it is not merely to be attended to in part, but by all the members of the household. "As for me and my house," said Joshua, "we will serve the Lord."

Let this be your family motto. A rule to which all shall submit under your control, and your children always be present at the morning and evening sacrifice of praise and prayer; and if there be any occasions, let them also participate in this delightful privilege. For, certainly, we ought to regard it as a privilege of immense value to pray with and for our families.

Strictly if there is an interesting exhibition of human nature under heaven—one on

which the angels of God delight to gaze, and over which they exercise a more than ordinary vigilance, it is such a scene as this. It is where a truly pious family are assembled to offer unto God the tribute of their heartfelt and grateful thanksgiving.—Where the good man of the house gathers his family around him—his wife, children and domestics—and reading to them out of the word of the Lord, directs their minds to the truths of salvation. O, how interesting, edifying, and instructive, is the scene where the pious family elevate their voices in hymns of praise to God, and prostrating themselves at his feet, pour out their souls in humble prayer and supplication into his parental bosom. Who can behold, without profit, the man of God as he leads the feeble minds of his family to the throne of heavenly grace, and by the energy of his more ardent spirit, and sympathy of his more active faith, carries them into the holiest of all by the blood of Jesus. Here, at his family altar, he humbles himself under the mighty hand of God. His family worship sanctifies and sweetens his family discipline. It blends the enjoyment of heaven with the afflictions of earth, and gives fortitude and stability under the burdens and tribulations of this life by the anticipated enjoyments of that which is to come.

THE CAUSES OF IRRIGATION IN THE CHILDREN OF RELIGIOUS PARENTS.—The irreligious conduct of children of pious parents, my, I think, often be, in a great measure, ascribed to the following, among other causes:—

To the natural corruption of the human heart by reason of the fall, which is as strong in the children of the most pious parents as in others.

The early religious restraints, uncongenial to that corruption, and calculated to stir up the bad passions of the heart, when not enforced on the principles of love, affection and duty. Connected with this, I may notice the constant recurrence of religious duties, irksome to youthful minds, especially when made wearisome by the mode of conducting them, and not made a pleasing privilege and delightful employment.

The needless severity in discipline, and ill-advised manner of inculcating even religious truth; a want of kindness in giving counsel; and rebuking even improper conduct and tempers in an unchristian spirit, which tends to rebel rather than conciliate.

To giving instruction above the years and comprehension of the child; many pious parents seeming to rest satisfied if the memory be exercised, though the understanding is uninformed, and the heart unaffected.

To visible infirmities in the parent early noticed by children, and very soon considered as proofs of gross inconsistency, if not of hypocritical profession. I might mention, for example, the loss of Christian temper, as before noticed; and the absence of humble, patient and meek submission under worldly trials and disappointments; or too great eagerness after the things of this world; or to the indulgence of some besetting sin.

To not early removing children from the improper conversation and bad example of irreligious servants.

To the choice of improper schools.

To not carefully and anxiously watching over the first dawnings of the youthful mind, and not giving it a proper direction before wrong habits are formed.

To taking it too much for granted that their children will, as a matter of course, embrace our own views of religious truth, without care to acquaint them of its evidence, and the evidences of its power on the heart.

To the craft and malice of the great enemy of mankind, in the way of powerful and alluring temptation to the children of pious parents, by suggesting to their minds the failings of their parents; by stirring up the corruption of the evil heart in opposition to their will and authority; by instilling false ideas respecting religion, the nature of sin, the pleasures of the world, and of happiness, in order to gain and confirm their early disbelief of godliness, and to incite disobedience to the wishes of their parents, and neglect of the commands of God.—*Chris. Obs.*

TAILORS DEFENDED.—A tailor, instead of being the ninth part of a man, possesses the nine qualities combined, as follows:

1. As an economist, he cuts his garment according to his cloth.
2. As a gardener, he is careful of his cabbage.
3. As a cook, he provides himself with a hot goose.
4. As a sheriff's officer, he does much at spanging.
5. As an executioner, he furnishes many gallowses.
6. As a general, he brandishes not a sword, but a bare bodkin.
7. As a sailor, he shears off whenever he thinks necessary.
8. As a lawyer, he attends to many suits.
9. As a Christian and Divine, it is his chief aim to form good habits for himself and others.

HOLDING ONE'S OWN.—At the Congressional election in Georgia on the 5th of October, both parties received 496 votes in Jasper county; and at the Presidential election on the 2d ultimo in the same county, Harrison and Van Buren received 406 each being also a tie.

TRIAL OF MADAME LAFFRAGE FOR POISONING HER HUSBAND.

PARIS, Sept. 8, 1840.

The trial of Madame Laffrage for poisoning her husband is now going on at Toulouse. It creates the greatest interest. From what appears there are now some doubts whether the unfortunate woman is guilty. There are some differences of opinion as to the chemical test at the post mortem examination. This is the most favorable point, so far, for her defence. The circumstances are something as follows: M. Laffrage lived at Glandier; he was a widower and resided with his mother and sister.—He was of fair property, invested in iron works. Though not of extremely refined manners, he possessed an amiable disposition. To carry on his business to more advantage he wished for an increase of capital, and to effect this, desired to form a contract of marriage with some lady of fortune. He applied to a matrimonial agent through whose procurement he was introduced to Mile. Marie Capelle; they were married in August last. She was possessed of 40,000 francs in money, and annual income of 4,000 francs. Three days after the marriage she gave to her husband a letter of a most extraordinary nature, part of it is as follows:—

"Charles—I solicit your pardon on my knees! I have shamefully deceived you. I do not love you, and I love another! O, my God, I have suffered so much, let me die! Tell me, you whom I so highly esteem, 'Die, and I will pardon,' and to-morrow I shall have ceased to exist. My head is distracted; will you come to my assistance?—Listen to me for pity's sake—his name is Charles—he is handsome—he is noble—he was brought up near me—we have loved each other since we have been able to love. Two years ago a woman deprived me of his love. I thought I should have died. In spite I determined on marriage. Alas! I saw you. I was ignorant of the mysteries of marriage. My heart had throbbled with delight on feeling the pressure of his hand. Unfortunate that I am, I thought that a kiss on the brow would be all that was due to thee, that you would be good like a father.—"

"Charles, when I offend so terribly, snatch me from you and him. Tell me this evening that you consent, prepare two horses; and show me the road to Brives. I will take the mail to Bordeaux, and embark for Smyrna.

"I will leave you my whole fortune.— God grant it may thrive with you as you deserve. I will live on the produce of my hands, in giving lessons. I entreat you never to let my existence be suspected.

"If you like I will take arsenic. I have some in my possession, and then all will be terminated. You have been so kind that I can give you my life, though Fennot my affection, but never shall I be able to receive your caresses. In the name of God, pardon me. I await your answer as a criminal awaits his sentence. Oh alas! did not I love him more than life, I might have loved you through excess of esteem; but, as things are, your caresses disgust me. Kill me—I deserve death; nevertheless, I trust in you. Push a paper beneath my door this evening, or I shall be dead in the morning.—Do not concern yourself about me. I will go on foot to Brives, if necessary, but remain here I cannot. Even mother's tenderness and sister's kindness are more than I can bear. I am a horror to my very self. Oh, be generous, and save me from self-destruction. In whom can I confide if not in you? Shall I apply to him? Oh, never! I will not be yours, neither will I be his! I am dead to all affection. Be a man—you do not love me yet—pardon me. Horses would discover our tracks; procure two old peasant dresses.—Pardon me. May God reward you for the suffering I cause you!

"I will take away nothing but a few jewels, and tokens of remembrance of my friends. Whatever article you may please to send me of my property to Smyrna, I shall consider as coming from you.—The rest is yours.

"Do not accuse me of falsehood—ever since Monday, ever since the hour when I learned that I should be unto you as a sister—ever since my aunt informed me what it was to be long to a man, I swore to die. I took poison, but the dose was trifling, and I brought it up at Orleans.

"Yesterday I held a loaded pistol to my temple whilst travelling, but I was afraid. To-day, and I shall not flinch.

"Save me—be the patron angel of the orphan, or kill her, or tell her to kill herself. Write to me, for without your word of honor, and I believe in you—without a letter from you I will not open my door.

MARIE."

The distraction of the husband may be imagined; he consulted a friend who recommended his endeavor to obtain his wife's affection by assiduous attentions. It apparently succeeded, when again she wrote a note to the effect that she must leave him or destroy herself.

This state of feeling however, suddenly left her, and in turn she became extreme in her attention and kindness. She made her will, leaving M. Laffrage the whole of her property, without reserve. So soon as her husband became acquainted with this he likewise made a will bequeathing to her all his effects. For three months they lived in the most affectionate manner. In December Mons. Laffrage had occasion to go to Paris on business.

They left each other with regret, and letters passed daily between them of the

tenderness nature. A package was sent to M. Laffrage from his wife, with her picture and a cake. This last she begged him to eat at a particular hour, saying she had another which she would likewise eat at the same time. The husband ate the cake, or part of it, and was suddenly seized with severe illness, which continued for two days dangerously so. Previous to this it is known that Madame Laffrage had sent for some arsenic, ostensibly to kill rats. Her husband returned home on the 5th of January extremely ill. She unfortunately prepared his drinks, and on several occasions was observed to put a white powder in them. She said this was Gum Arabic, and intended to make it more nourishing. On the 10th she went for more arsenic. A composition was prepared to destroy the rats. On examination this is found not to contain any arsenic. On the 14th of the month M. Laffrage died in the most dreadful agony—previous to his death repelling the attention of his wife, whom he stated had acted towards him so as to create his suspicions.

On examining part of these drinks prepared by Madame Laffrage, they were declared to contain arsenic. The prisoner, it will be recollected, was found guilty some two months ago, of poisoning her friend's jewels. She is represented to be of the first family, and to possess remarkable intelligence. All describe her as extremely good looking, although now much reduced by her prolonged imprisonments. Till the trial every one believed her guilty, but there are a few now who have doubts.

It appears hard to credit, that one so young and beautiful, gifted with so many natural graces, and so uniformly affectionate in all appearance, could thus carry on such a system of duplicity. Our sympathies would fain impel us to believe her guiltless of the crime.—*Paris Correspondent of the New World.*

AN ORATOR DONE UP.—We have plenty of such cattle as are below described in New York; and shall see enough of them between this day and November 15th. After that date they will go into retirement until the spring election. The sketch is from the *Clipper*.—*Bro. Jonathan.*

"Feller-citizens," exclaimed an independent orator, on Tuesday night, while he held on to a lamp-post with one arm, and lashed the air with the other. "Feller-citizens! I'm the man wot stands up (when I'm not drunk) for individual rights! Hurra for our side.—it's no use of arguing the question, friends and feller-citizens—I'm as dry as blazes, and haven't taken a horn for the last five minutes. Down with abolitionism and temperance societies! them's my sentiments, and I'm likewise friendly to universal suffering. Go it, roars, and busters."

Hereupon, the tremendous outpouring of eloquence became so overpowering that he forsook his best friend, the lamp-post, and made a lurch into the gutter. "I'm in for it," continued he, "to your tents, oh! Israel!—the last link is broken, and I'm a gone sucker! Friends and feller-citizens, do you see them stars wot blink in the blue heavens? Sooner shall they fly from their ethereal spheres than I from the position I have taken in this affair! I'm for a free expression of sentiment and no gag-law—hurra for me! them's my sentiments."

"Look here, mister," said the watch interrupting the strain of pure and unadulterated patriotism, "though you have no audience but myself, you appear to be well backed—and speak in a gutter-el tone.—Why man, you can't stand up for your cause."

"Do you mean to doubt my p-patriotism, mister?" asked the orator, making a motion to take the floor erect. "Do you mean to insinuate that I can't support my arguments nor myself either? Friends and feller-citizens—I giv in my wote like a man—I went the whole figure. Listen to the voice of the patriot who fought, bled and died for—look here, mister, is there any liquor shop any where within a reasonable distance?"

Yes, there's one a very short distance off, where you will be provided for."

"Wh-wh—what's the name?"

"The *Pilgrim's Retreat*."

It is hardly necessary to add that the orator was bottled off to quod.

COLUMBUS AND LUTHER.—Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous course across the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous Reformer, who embarked upon a stormier sea than ever rocked the pillow of the intrepid Sailor. How magnificent the result! a land of beauty opened its flowery valleys to the navigator; but a richer land of promise blossomed before the eyes of the Reformer.

Baron Arden, of Adren, (Eng.) recently deceased, left personal property to the amount of \$3,840,000. The Registry of the High Court of Admiralty became vacant when he was an infant of six months old, and it was actually retained for him until he was capable of officiating; the duty being performed by deputy. In the time of war his emoluments from this office amounted to between \$336,000 and \$84,000.

CENSURE PROPHECY.—An old almanac contained the following:—"About the fiftieth day of November, in the year of grace one thousand eight hundred and forty, many children will be borne throughout the world."

WASHINGTON.

BY THOMAS JEFFERSON.

His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little and aided by invention or imagination, but sure in conclusion. Hence the common remark of the officers, of the advantage he derived from councils of war, where hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but if once decided, going through with his purpose, whatever obstacle opposed. His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses he was honorable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his stature exactly what one would wish; his deportment easy, erect, and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in a few points indifferent; and it may truly be said, that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

THE CLIFFS OF MOHER.—COUNTY CLARE, IRELAND.—No where can man feel so little, and recognize the Almighty in his works so great, as upon the Cliffs of Moher! Take your stand any where between "Hag's Head," the barrier behind which Lisannor Bay reposes, and the last of the cliffs, ere it sinks into the limestone rocks of Doolen, (the seat of Major Macnamara, M. P.) and you are in presence of the whole Atlantic. There is not a foot of earth upon which a bird might rest his weary wing, between the ground you occupy and America. And upon what are you standing! On a cliff rising from the deep some fourteen hundred feet in perpendicular height; and if you choose well, (as now-a-days you can scarcely fail to do,) if you take that cliff crowned by O'Brien's tower, and look from the galleries constructed near it, all the rest of the gigantic brotherhood, the guardians of the land against the Ocean Powers, are in your field of view; each, too, assuming for its functions some vast and fantastic shape to mortal vision. One a castle, proudly rearing its form in solitary grandeur from the depths of ocean, with towers and battlements, and outworks, all complete; another, a ruined monastery, stretching out from beneath the brow of the super-spiriting cliff far to sea upon a tongue of land, with its large main tower broken off and rent with lightning; and its long and lofty pointed roof yet perfect, save for some few chasms, and every where clothed with moss and wild creepers, and the rank waving grass that springs from weather-beaten and mouldering masonry under the eye of ages. What a retreat, indeed, were this for world-weary man, where nought was to be seen except the heavens and the waters, and God in both.—*Morgan Rattler, in Frostier's Magazine for September.*

ANECDOTE OF PULASKI.

We heard the other day, the following interesting statement respecting the Polish Count Pulaski, said to have been handed down from some of the Revolutionary Patriots who witnessed the transaction. The gentleman who related it to us was Gen. Felix Houston, of the army of Texas, whose terse and beautiful style of graphic description we shall have a task to imitate:

Pulaski, as is well known, was as adroit a swordsman as he was perfect in horsemanship, and he ever rode a powerful and fleet charger. During the retreat of the American army through New Jersey, in the darkest hour of our national adversity, Pulaski was, with a small party of horsemen, pursued by a large party of British cavalry, the leader of which was a good horseman and mounted nearly as well as Pulaski. Pulaski rode in the rear of his detachment and the British captain in the advance of those he commanded.

The morning sun was shining brightly, casting oblique shadows, and as the pursued party entered a long narrow lane, Pulaski, having satisfied himself of the superior speed and command of his horse over that of his pursuer, slackened his pace and kept his horse close to the side of the lane farthest from the sun. The pursuing officer came up in hot haste, his sword elevated, so as to make the decisive cut upon Pulaski as soon as he would reach him. Pulaski rode as though he heard not the rapid advance upon him—yet kept his eyes warily fixed upon the ground upon the side of his horse towards the sun on his right. As soon as he saw the shadow of his pursuer's horse gain upon him, and found that the horse's head, by the shadow, had gained about half length of his own horse's body, he gave the sudden sword cut of St. George, with his powerful arm, and saw the decapitated head of the English officer follow the stroke.

His mathematical eye had measured the distance, by the position of the shadow, so accurately, and his position giving a long back reach of his right arm, while the cross-stroke of his pursuer must have been made at a much shorter distance to have taken effect—that the pursuing officer lost his head before he suspected that his proximity was known, or that a blow was meditated.

BETTER TIMES.—It is a matter of some importance to hit upon a method of living which will square with the times. We need to reduce our expenditures full one-half, to escape from the embarrassments and anxiety which for the last two or three years, almost every body has been involved; and retrenchment is the true policy. Instead of waiting for better times to come along, nobody knows how or when; let every man set about making his own situation easier, by curtailing his expenses and limiting his wants; and as the Irish maxim has it, when every one helps himself, all will be helped, and all will be comfortable at a much smaller expense.

You pay a high rent—dress fashionably—keep half a dozen servants, with other things on the same scale; and for what?—To keep up appearances. You give from one to two or three hundred dollars more for a house, not because it will accommodate your family better, but to please the public.—You throw away your clothes before they are half worn out, and get new, not because they are more comfortable, but because they look better, and please the multitude you pass in the street. Now we say that it is not reason that a man should tax himself thus exorbitantly to please any body and every body. Mind your own business—consider your own means. Rent a house for yourself to live in and not for the public to look at.

If your coat is comfortable, wear it two or three months longer; no matter if the gloss is off. If you have no wife, get one; if you have, God bless her, stay at home with her, instead of spending your evenings in expensive, flat fooleries. Be honest, frugal, plain—seek content and happiness at home—be industrious and persevering; and our word for it, if you are in debt you will get out of it; if your circumstances are now embarrassed, they will soon become easy, no matter who may be President or what may be the price of stocks.

THE THAMES.—This river, so famed in the world, derived its name from a compound of Thame and Isis, and which, in process of time, came under the familiar denomination of Thames. The junction was formed a little above Oxford; but the Isis now is lost in the outpound term, as the river is denominated the Thames even to its very source. The banks of the Thames have long been famed for their beauty of verdure, and the taste with which they are adorned. They are studded with neat cottages, and elegant villas crown the gentle heights; the lawns come sweeping down like carpets of green velvet, to the edge of its soft-flowing waters; and the grace of the scenery improves, until we are borne into the full bosom of its beauty, the village of Richmond, or, as it was anciently called, Sheen. Below London Bridge we have Greenwich, and other beautiful scenery of the county of Kent. The opposite bank on the Essex side is flat, and is famed for nothing but Tilbury Fort, where Elizabeth, when the Spanish Armada threatened this country, received her troops, who were collected to repel the invaders.

Shakespeare has well described the gradation of drunkenness, and the changes which it produces in the mental energies of an individual, by saying—"Now a sensible man; by and by a fool; and presently a beast."