

# Highland Messenger.

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

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## MISCELLANEOUS.

[From the Knickerbocker of October.]  
THE CONSPIRACY OF NEAMATHLA.  
AN AUTHENTIC SKETCH, BY W. IRVING.

In the autumn of 1823, Gov. Duval and other commissioners on the part of the United States, concluded a treaty with the chiefs and warriors of the Florida Indians, by which the latter, for certain considerations, ceded all claims to the whole territory excepting a district in the eastern part, to which they were to remove and within which they were to reside for twenty years. Several of the chiefs signed the treaty with great reluctance; but none opposed it more strongly than Neamathla, principal chief of the Micasookies, a fierce and warlike people, many of them Creeks by origin, who lived about the Micasookie lake. Neamathla had always been active in those depredations on the frontiers of Georgia which had brought vengeance and ruin on the Seminoles. He was a remarkable man; upward of sixty years of age, about six feet high, with a fine eye and a strongly marked countenance, over which he possessed great command. His hatred of the white men appeared to be mixed with contempt; on the common people he looked down with infinite scorn. He seemed unwilling to acknowledge any superiority of rank or dignity in Gov. Duval, claiming to associate with him on terms of equality, as two great chieftains. Though he had been prevailed upon to sign the treaty, his heart revolted at it. In one of his frank conversations with Governor Duval, he observed: "This country belongs to the red man, and if I had the number of warriors at my command that this nation once had, I would march to take my own lands. I would exterminate the white man. I can say this to you, for you can understand me: you are a man; but I would not say it to your people. They'd cry out I was a savage, and would take my life. They can not appreciate the feelings of a man that loves his country."

As Florida had but recently been erected into a territory, every thing as yet was in rude and simple style. The Governor, to make himself acquainted with the Indians, and to be near at hand to keep an eye upon them, fixed his residence at Tallahassee, near the Fowl town, inhabited by the Micasookies. His government palace for a time was a mere log house, and he lived on hunter's fare. The village of Neamathla was about three miles off, and thither the Governor occasionally rode, to visit the old chieftain. In one of these visits he found Neamathla seated in his wigwag, in the centre of the village, surrounded by his warriors. The Governor had brought him some liquor as a present, but it mounted quickly into his brain, and rendered him quite hostile and belligerent. The theme ever uppermost in his mind, was the treaty with the whites. "It was true," he said, "the red man had made such a treaty, but the white men had not acted up to it. The red man had received none of the money and the cattle that had been promised them; the treaty, therefore, was at an end, and they did not mean to be bound by it."

Gov. Duval calmly represented to him that the time appointed in the treaty for the payment and delivery of the money and the cattle had not yet arrived. This the old chieftain knew full well, but he chose, for the moment, to pretend ignorance. He kept on drinking and talking, his voice growing louder and louder, until it resounded all over the village. He held in his hand a long knife, with which he had been rasping tobacco; this he kept flourishing backward and forward, as he talked, by way of giving effect to his words, brandishing it at times within an inch of the Governor's throat. He concluded his tirade by repeating, that the country belonged to the red man, and that sooner than give it up, his bones and the bones of his people should bleach upon its soil.

Duval saw that the object of all this bluster was to see whether he could be intimidated. He kept his eye, therefore, fixed steadily on the chief, and the moment he concluded with his menace, seized him by the bosom of his hunting shirt, and clenching his hand first:

"I've heard what you have said," replied he, "you have made a treaty, yet you say your bones shall bleach before you comply with it. As sure as there is a sun in heaven, your bones shall bleach, if you do not fulfil every article of that treaty? I'll let you know that I am first here, and will see that you do your duty."

Upon this, the old chieftain threw himself back, burst into a fit of laughing, and declared that all he had said was in joke. The Governor suspected, however, that there was a grave meaning at the bottom of this jocularity.

For two months every thing went on smoothly: the Indians repaired daily to the log cabin palace of the Governor, at Tallahassee, and appeared perfectly contented. All at once they ceased their visits, and for three or four days not one was to be seen.

Gov. Duval began to apprehend that some mischief was brewing. On the evening of the fourth day, a chief named Yellow Hair, a resolute, intelligent fellow, who had always evinced an attachment for the Governor, entered his cabin about twelve o'clock at night, and informed him that between four and five hundred warriors, painted and decorated, were assembled to hold a secret war-talk at Neamathla's town. He had slipped off to give intelligence, at the risk of his life, and hastened back lest his absence should be discovered.

Governor Duval passed an anxious night after this intelligence. He knew the talent and the daring character of Neamathla; he recollected the threats he had thrown out; he reflected that about eighty white families were scattered widely apart, over a great extent of country, and might be swept away at once, should the Indians, as he feared, determine to clear the country. That he did not exaggerate the dangers of the case, has been proved by the horrid scenes of Indian warfare that have ever since desolated that devoted region. Duval determined on a measure suited to his prompt and resolute character. Knowing the admiration of the savages for personal courage, he determined, by a sudden surprise, to endeavor to overawe and check them. It was hazardous much, but where so many lives were in jeopardy, he felt bound to incur the hazard.

Accordingly, on the next morning, he set off on horse-back, attended merely by a white man, who had been reared among the Seminoles, and understood their language and manners, and who acted as interpreter. They struck into an Indian trail, leading to Neamathla's village. After proceeding about half a mile, Governor Duval informed the interpreter of the object of his expedition. The latter, though a bold man, paused and remonstrated. The Indians among whom they were going, were among the most desperate and discontented of the nation. Many of them were veteran warriors, impoverished and exasperated by defeat, and ready to set their lives at any hazard. He said that if they were holding a war council, it might be with desperate intent, and it would be certain death to intrude among them.

Duval made light of his apprehensions; he said he was perfectly well acquainted with the Indian character, and should certainly proceed. So saying, he rode on. When within half a mile of the village, the interpreter addressed him again, in such a tremulous tone, that Duval turned and looked him in the face. He was deadly pale, and once more urged the Governor to return as they would certainly be massacred if they proceeded.

Duval repeated his determination to go on, but advised the other to return, lest his pale face should betray fear to the Indians, and they might take advantage of it. The interpreter replied that he would rather die a thousand deaths, than have it said he had deserted his leader when in peril.

Duval then told him he must translate faithfully all he should say to the Indians, without softening a word. The interpreter promised faithfully to do so, adding that he well knew, when they were once in the town, nothing but boldness could save them.

They now rode into the village, and advanced to the council house. This was rather a group of four houses forming a square, in the centre of which was a great council fire. The houses were open in front, toward the fire, and close in the rear. At the corner of the square, there was an interval between the houses, for ingress and egress. In these houses sat the old men and the chiefs; the young men were gathered round the fire. Neamathla presided at the council, elevated on a higher seat than the rest.

Governor Duval entered by one of the corner intervals, and rode boldly into the centre of the square. The young men made way for him; an old man who was speaking, paused in the midst of his harangue. In an instant thirty or forty rifles were cocked and levelled. Never did Duval hear so loud a click of triggers; it seemed to strike on his heart. He gave one glance at the Indians, and turned off with an air of contempt. He did not dare, he says, to look again, lest it might affect his nerves, and on the firmness of his nerves every thing depended.

The chief threw up his arm. The rifles were lowered. Duval breathed more freely; he felt disposed to leap from his horse but restrained himself, and dismounted leisurely. He then walked deliberately up to Neamathla, and demanded in an authoritative tone, what were his motives for holding that council. The moment he made this demand the orator sat down. The chief made no reply, but hung his head in apparent confusion. After a moment's pause, Duval proceeded:

"I am well aware of the meaning of this war council, and deem it my duty to warn you against prosecuting the schemes you have been devising. If a single hair of a white man in this country falls to the ground I will hang you and your chiefs on the trees around the council house! You cannot pretend to withstand the power of the white men. You are in the palm of the hand of your Great Father at Washington, who can crush you like an egg-shell!—You may kill me; I am but one man; but recollect, white men are numerous as the leaves on the trees. Remember the fate of your warriors whose bones are whitening on battle-fields. Remember your wives and

children who perish in swamps. Do you want to provoke hostilities? Another war with the white men, and there will not be a Seminole left to tell the story of his race."

Seeing the effect of his words, he concluded by appointing a day for the Indians to meet him at St. Marks, and give an account of their conduct. He then rode off, without giving them time to recover from their surprise. That night he rode 40 miles to Apalachicola river, to the tribe of the same name, who were in feud with the Seminoles. They promptly put two hundred and fifty warriors at his disposal, whom he ordered to be at St. Marks at the appointed day. He sent runners, also, and mustered one hundred of the militia to repair to the same place, together with a number of regulars from the army. All his arrangements were successful.

Having taken these measures, he turned to Tallahassee, to the neighborhood of the conspirators, to show them that he was not afraid. Here he ascertained, through Yellow Hair, that nine towns were disaffected, and had been concerned in the conspiracy. He was careful to inform himself, from the same source, of the names of the warriors in each of those towns who were most popular, though poor, and destitute of rank and command.

When the appointed day was at hand for the meeting at St. Marks, Governor Duval set off Neamathla, who was at the head of eight or nine hundred warriors, but who ventured into the fort without him. As they entered the fort, and saw troops and militia drawn up there, and a force of Apalachicola soldiers stationed on the opposite bank of the river, they thought they were betrayed, and were about to fly; but Duval assured them they were safe, and that when the talk was over, they might go home unmolested.

A grand talk was now held, in which the late conspiracy was discussed. As he had foreseen, Neamathla and the other old chiefs threw all the blame upon the young men. "Well," replied Duval, "with us white men, when we find a man incompetent to govern those under him, we put him down, and appoint another in his place. Now as you all acknowledge you cannot manage your young men, we must put others over them who can."

So saying, he deposed Neamathla first; appointing another in his place; and so on with all the rest; taking care to substitute the warriors who had been pointed out to him as poor and popular; putting medals around their necks, and investing them with great ceremony. The Indians were surprised and delighted at finding the appointments fall upon the very men they would themselves have chosen, and hailed them with acclamations. The warriors thus unexpectedly elevated to command, and clothed with dignity, were secured to the interest of the Governor, and sure to keep an eye on the disaffected. As to the great chief Neamathla, he left the country in disgust, and returned to the Creek nation, who elected him a chief of one of their towns. Thus by the resolute spirit and prompt sagacity of one man, a dangerous conspiracy was completely defeated. Governor Duval was afterwards enabled to remove the whole nation, through his own personal influence, without the aid of the General Government.

From the Christian Advocate and Journal.  
HOW TO TRAIN THEM.

Mr. Editor,—Your editorial remarks for September 9th, in a piece headed, "How to account for it, and how to mend it," struck me, at the time, as very opportune and very appropriate, and ever since that time I have looked through every column of your useful miscellany as it came to hand, from week to week, to see if some one of your able and judicious correspondents had not taken up the question and given you "the results of" his or her "experience in this matter." But as no one has done this, I beg leave to trouble you with my thoughts on that part of the subject in which you apprehend there may be some "fatal mistakes." I must premise, however, that in my opinion it is much more easy to lay down rules than to keep them, of which, perhaps, you and your readers are well aware. One thing more I would observe—I must take the same plan as preachers do, that is, take a text to begin with, and as no other seems to present itself to my mind I will adopt the one referred to in your editorial remarks. It is this, "Train up a child in the way he should go, and when he is old, he will not depart from it." "Ah!" says the skeptic in these things, "this is an old text, and one that will not hold good, I am afraid, in every particular, Solomon himself being a notable instance of departing from the good and right way." Perhaps, however, as you, Mr. Editor, have hinted, the fault in his case was not in the maxim itself, but in the "training," for it is possible that David, with all his piety and solicitude for the welfare of his son, may have omitted some important item in the course of his education. But leaving these nice points to be settled by an older and wiser head than mine, I will introduce my subject by saying:

1. Children are an important part of the community. They are the connecting link between the present and all future generations. From the nearness of the relationship subsisting between ourselves and them, they are the objects of the greatest solicitude, and there are few parents, it is presumed, who, however negligent they may have been themselves of their high responsibilities to God and man, wish to see their

errors and failings perpetuated in the conduct of their children. Every parent, almost, wishes that his children may be wiser, better, and happier than he has been. Even our heavenly Father, in many parts of the good Book, shows no little interest in the present and eternal welfare of this part of his intelligent creation.

2. The children of the present generation will be the active and the responsible men and women of the next.—The playful little boys of the present period will be the preachers, and orators, and statesmen, and scholars, and artists, and farmers, and mechanics of the future. The smiling little girl of to-day will be the wife, the mother, the mistress of the family to-morrow; and they who now hear their parents and teachers talk of trade, and politics, and government, and religion, with so much earnestness, themselves unconscious all the while of what these things mean, except to a very limited extent, will, before long, be the busy tradesmen, the active politicians, the responsible governors, and the friends or enemies of the Church of Christ.

3. Should death intervene and cut off the present race of children, there is no question of their permanent and eternal felicity. The great Teacher, in his unerring wisdom, has settled that point: "Suffer little children to come unto me, for of such is the kingdom of heaven." But,

4. Should they be permitted to live; it is not so certain they will all safely arrive at that heavenly land "where the wicked cease from troubling, and where the weary are at rest." Therefore it is of high importance that we who are now the guardians of their education—we who are now, so to speak, the trustees of the world, should, by every means in our power, endeavor to train them up in the way they should go. And, in order that we may all know our duty herein, suffer me to point out what I think to be,

### I. THE WAY IN WHICH THEY SHOULD GO.

1. Children should be taught to believe fully and firmly that there is one only living and true God.

And in order thereto parents, if they have not the leisure to instruct them in a complete system of natural theology suited to their age and capacity, should read aloud every day in their families a portion of the Holy Scriptures, and constantly observe and regularly attend to the duty of family prayer morning and evening. Family worship, if properly attended to, will of itself, without the formality of a regular catechetical training, so impress the minds of children in the belief of the being of a God,—the relationship in which we stand to him, as Creator, Governor, Benefactor, Father, and unchanging Friend—his claims on us, and our duty to him, that no change of time, circumstance, or place will be able to obliterate the impression from their mind.

2. All the Great and leading truths of the Gospel should, in some way or other, either in the family, in the Sabbath school, in the church, or in the lecture room, be so taught to children, so recommended to their attention, and so enforced upon them as to leave no room for skepticism, or doubt, or unbelief whatever.

3. The duties of morality, as taught in the best system of moral philosophy, should also be impressed upon the minds of children. Obedience to parents, love, to brothers and sisters, benevolence to the afflicted, proper attention to strangers, and kindness to all, even to the brute creation,—truth, honesty, purity, and every thing else that is "lovely and of good report," should be diligently set before them, in such a manner as to take hold upon their consciences.

4. The duties of religion, also, such as repentance, faith, holiness, and perseverance in the way of well doing, should be incorporated in that system of training which is intended to make them what it should be.

5. The doctrine of God's omniscience and omnipotence, and of a future state of reward and punishment, should be kept constantly before their eyes.

### II. THE MANNER OF PROCEEDING IN THIS BUSINESS.

1. Begin early. While they are yet young and tender, and susceptible of impressions, and before the enemy of all righteousness, or any of his children, have had time to poison their principles, corrupt their morals, or lead their minds astray.

2. Make them sensible, by means the least offensive, of your authority. Show them that this is something which you cannot dispense with—something which they must not resist—that herein you act for God and for them, that he will not release you from this yoke, and that they must not throw it off.

3. Assure them, and labor to convince them, of their interest herein. Show them the wretchedness of those children who are brought up in ignorance and irreligion, and the happiness of those who have been taught betimes to know their duty, and who early and steadily pursue it.

4. Encourage them by suitable commendations—a smile—a kind word—a trifling reward will work wonders upon an ingenious mind; for, as the silent dew, and the softly falling shower, and the morning sun, induce the plants and flowers to stretch out their little tendrils, put forth their buds, and expand their leaves and flowers, and in due time present the ripened fruit, so will these plants of immortality require the labor of those who are desirous of training them up for heaven.

5. When corrections are necessary, use them as you would medicine, rather as a remedy for some dangerous disease, than as a vindictive expression of a sense of your own injured rights. Not the gratifications of anger or revenge, but the good of the child, should always be the object in this part of family discipline.

6. And make all things work together for good, and at the same time secure success, let a pious example and fervent prayer be always united in their behalf. The example of the parent is of the utmost weight in this business. Any thing like fickleness, or instability, or indiscretion, or violent passion, or impropriety, or injustice, or wrong in any thing, will soon be discovered, and when once discovered by the child, the authority of the parent, and the propriety of obedience in his mind, are well nigh destroyed. Mildness blended with decision, and these united with propriety and consistency, will work wonders.

### III. ENCOURAGEMENT.

Let it be remembered by way of encouragement, that,

1. Children are capable of receiving instruction.—They are, in general, amazingly inquisitive. "What is this?" and "Why is this?" are emphatically the language of children. This thirst for knowledge of some kind is as great as their natural appetite for food, but if it be improperly allayed the case is fatal. This disposition, however, may, in the hands of a skillful teacher, be turned to good account.

2. They are not only capable of receiving, but retaining instruction. Their little memories, though not always as faithful to retain good as evil, will nevertheless retain a great deal of that which is good; and let parents only be careful to fill the treasury of the memory with the good thing, there will not then be so much room far to entertain the evil.

3. When they are old they will not depart from it. There may possibly be some instances of apostasy, but they will be very rare when the training has been what it ought to be. Notice the case of Timothy, of Samuel, of Joseph, of Enoch. Three hundred years did this last mentioned patriarch walk with God, in an age of the world when temptations, and snares, and hindrances in the way of piety, were full as numerous as they are now, and he helps to a steady continuance in the divine life were much more scanty than they are at this time.

### APPLICATION.

1. The "way" is good,—it leads to honor, happiness, and heaven.

2. The work is important,—its influence may affect other nations, and other ages of the world, as well as our own.

3. The reward is great,—nothing less than "a crown of glory that fadeth not away."

P. S. Since writing the above I have received another number of your paper, and am glad to find, on the fourth page, which I always read, two pieces bearing very much on this interesting subject. Had I seen those pieces before, it might have saved me the trouble of writing this, but as I have now written it, I will not throw it away, but leave you to dispose of it as you may think best.

### [From the Family Magazine.] AMERICAN SCENERY.

#### THE OHIO.

It was in the month of October. The autumnal tints already decorated the shores of that queen of rivers, the Ohio. Every tree was hung with long and flowing festoons of different species of vines, many loaded with clustered fruits of varied brilliancy, their rich bronzed carmine, mingling beautifully with the yellow foliage, which now predominated over the yet green leaves, reflecting more lively tints from the clear stream than ever landscape painter portrayed or poet imagined.

The days were yet warm. The sun had assumed the rich and glowing hue which at that season produces the singular phenomenon called there the "Indian summer." The moon had rather passed the meridian of her grandeur. We glided down the river, meeting no other ripple of the water than that formed by the propulsion of our boat. Leisurely we moved along, gazing all day on the grandeur and beauty of the wild scenery around us.

Now and then a large cat-fish rose to the surface of the water in pursuit of a shoal of fry, which starting simultaneously from the liquid element, like so many silvery arrows, produced a shower of light, while the pursuer with opened jaws seized the stragglers, and with a shake of his tail, disappeared from our view. Other fishes we heard uttering beneath our bark a rumbling noise, the strange sounds of which we discovered to proceed from the white perch, for, on casting our net from the bow, we caught several of that species, when the noise ceased for a time.

Nature in her varied arrangements, seems to have felt a partiality towards this portion of our country. As the traveller ascends or descends the Ohio, he cannot help remarking that alternately, nearly the whole length of the river, the margin on one side is bounded by lofty hills and a rolling surface, while on the other, extensive plains of the richest alluvial land are seen as far as the eye can command the view. Islands of varied size and form rise here and there from the bosoms of the water, and the winding course of the stream frequently brings you to places where the idea of being on a river of great length changes to that of floating on a lake of moderate

extent.—Some of these islands are of considerable size and value—while others, small and insignificant, seem as if intended for contrast; and as serving to enhance the general interest of the scenery. These little islands are frequently overflowed during great freshets or floods, and receive at their heads prodigious heaps of drifted timber. We foresaw with great concern the alterations that cultivation would soon produce along those delightful banks.

As night came, sinking in darkness the broader portions of the river, our minds became affected by strong emotions, and wandered far beyond the present moments. The tinkling of bells told us that the cattle which bore them were gently roving from valley to valley in search of food, or returning to their distant homes. The hoisting of the great owl, or the muffled noise of its wings as it sailed smoothly over the stream, were matters of interest to us; so was the sound of the boatman's horn, as it came winding more and more softly from afar. When daylight returned, many songsters burst forth, with echoing notes, more and more mellow to the listening ear. Here and there the lonely cabin of a squatter struck the eye, giving note of commencing civilization. The crossing of the stream by a deer, foretold how soon the hills would be covered with snow.

Many sluggish flat-boats were overtaken and passed—some laden with produce from the different head waters of the smaller rivers that pour their tributary streams into Ohio; others, of less dimensions, crowded with emigrants from distant parts, in search of a new home. Purer pleasures I have never felt; nor have you reader, I ween, unless indeed you have felt the like, and in such company.

The margins of the shores and of the river were at this season amply supplied with game. A wild turkey, a grouse, or a blue winged teal, could be procured in a few moments; and we fared well, for whenever we pleased landed, struck up a fire, and provided as we were with the necessary utensils, procured a good repast.

When I think of these times, and call back to my mind the grandeur and beauty of those almost inhabited shores; when I picture to myself the dense and lofty summits of the forest, that every where spread along the hills, and overhung the margins of the stream, unmolested by the axe of the settler; when I know how dearly purchased the safe navigation of that river has been by the blood of many worthy Virginians; when I see that no longer any aborigines are to be found there; and that the vast herd of elk, deer and buffaloes, which once pastured on these hills and in these valleys, making for themselves great roads to the several salt springs, has ceased to exist; when I reflect that all this grand portion of the Union, instead of being in a state of nature, is now more or less covered with villages, farms and towns, where the din of hammers and machinery is constantly heard; that the woods are fast disappearing under the axe by day, and the fire by night; that hundreds of steamboats are gliding to and fro, over the whole length of the majestic river, and forcing commerce to take root and prosper at every spot; when I see the surplus population of Europe coming to assist in the destruction of the forest and transplanting civilization into its darkest recesses—when I remember that these extraordinary changes have all taken place within the short period of twenty years, I pause, and wonder; although I know all to be fact, I can scarcely believe its reality.

Whether these changes are for the best or for the worse, I shall not pretend to say; but in whatever way my conclusions may incline, I feel with great regret that there are on record no satisfactory accounts of the state of that portion of the country, from the time when our people first settled in it. This has not been because no one in America is able to accomplish such an undertaking. Our Irvings and our Coopers have proved themselves fully competent for the task. It has more probably been because the changes have succeeded each other with such a rapidity, as almost to rival the movements of their pen. However, it is not too late yet; and I sincerely hope that either or both of them will ere long furnish the generations to come with those delightful descriptions which they are so well qualified to give, of the original state of a country that has been so rapidly forced to change her form and attire, under the influence of increasing population. Yes; I hope to read, ere I close my earthly career, accounts from those delightful writers, of the progress of civilization in our western country. They will speak of the Clarks, the Croghans, the Boomes, and other men of great enterprise. They will analyze, as it were, each component part, and the country as it once existed, and will render the picture as it ought to be, immortal.

#### AUDUBON.

DEATH.—To an unbeliever death is like being driven out to sea by a relentless gale, without provisions, without pilot, and in a leaking ship, which, after buffeting the waves for a short season, must eventually founder, carrying down with it both passengers and crew.

To a believer, death is like setting out on a journey homeward on a stormy day; there are discomforts connected with it, but these will soon be forgotten in the joyful welcome and delicious happiness which await the traveller in that land where the sky is ever serene.—*Fresh.*