

Highland Messenger.

"Life is only to be valued as it is usefully employed."

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MISCELLANEOUS.

[From the Tennessee Agriculturist.]

True Standard of Respectability.

NO. II.

By promise, we are under obligations to give in this No. a few amongst the many objections we can urge against "worrying for money." That we may be understood, we will speak a few words on the use of money, which is usually represented by wealth.—To give the various definitions of wealth, would require more time and space than we, at present, have to spare, but the definition we have suggested will answer our present purposes. "We brought nothing into the world and we can carry nothing out," and we should remember "the earth is the Lord's and the things thereof." In fact, food and raiment are the most we can enjoy in this life, and having these, we have reason to believe we should be contented; but the idea that mankind, (at least nine-tenths of the people in all civilized countries) were created for no higher object than to toil arduously by day and by night, through life, for nothing but what we eat and wear, is at once degrading to the character of our Maker. But judging from what we see, most of our countrymen seem to have no higher ambition than to devote the entire energies of time, to paltry things, which can have but little tendency to make us happy, except in feeding and clothing us. Enough property to afford us comfortable dwellings and clothing, and a sufficiency of plain food, is all important, but a superabundance of wealth is a curse, to the owner and to society. 1st. It causes men to be puffed up, above real merit. 2d. It induces many to luxurious and indolent habits. 3d. It corrupts almost universally the rising family. 4th. It causes anxieties and cares, subversive of the social feelings, and every disposition, in most instances, to improve the intellect; and 5thly, it has a contaminating influence on surrounding society. It is rarely the case we see the most wealthy very forward in promoting agricultural, mechanical, or even improvement in education. No, those with large estates say, indeed, "we have enough means to procure all needful agricultural products, and articles of manufacture; and as to educating their children, they feel no particular need of improvement, so long as they can send their sons and daughters to the uttermost parts of the earth to be taught. Whenever an individual prefers foreign mechanism and foreign education, to such as are attainable at home, he is no lover of his country, and his example is exceedingly deleterious. We know no very wealthy man in the west, (and our acquaintance is extensive) whose example in making it, should be recommended to youth, and whose influence in society is by any means to be compared to thousands of more moderate circumstances. There are two extremes in society. 1st. The rich, whose worthlessness to the community we have been defining; and 2dly, the very poor and degraded, and there are not a few of these wretches in human shape, who are utterly below the stage on which mankind do credit to themselves and their Creator by living. They have not had the experience of sufficient earthly goods, to know the real enjoyment of a competency. Poverty of this kind, in a country like this, is both disgraceful and sinful, whilst the persons in this condition ever have a corrupting and debasing influence. Which of these extremes has the worst tendency on the great mass of the "common people,"—the bone, muscle, and even sinew of the world, we cannot affirm; but certain we are, that neither deep poverty nor great riches can ever be a real blessing to the possessor. So much for the extremes of society. Now we ask if any one can properly appreciate the facts suggested, and imagine happiness to exist where two individuals, from these extremes of the world, are united in wedlock? The high and the low, are all fragments of our race, and are so unlike, in the materials of which they are composed, and habits of life, that no happy alliance can be formed between them. It perhaps would be better to specify some of our objections to the rich and poor being joined together, or even common people marrying in either class.

1st. It is perfectly unnatural for either man or woman to step from poverty to affluence, and so completely contrary to the habits of life, that no one can be deemed competent to act well a part after so great a transition. The turbulent rebel taken from his associations to heaven, would be a thousand times further from happiness, than the uncultivated backwoodsman, in the most refined society. No one will be able to enjoy celestial bliss, who is not educated for it; no one can feel the excellen-

cies of any thing earthly, without appropriate training and the experience of the world demonstrates, that no kind of property can be properly appreciated, where the possessor is not experimentally acquainted with the use that makes it. A thousand articles might be presented to us, in which we could see beauty, or take no interest, but perhaps, if we knew the labor they cost, their value would be greatly increased. This is a kind of logic all can feel, and is the exact species which shows, that persons connected together for life with different educations, and where there is great disparity in worldly goods, the danger that all happiness will be banished, is very imminent.

2d. The uniform bad results of the intermarriages of the rich and poor, carry with them an argument that will ever remain irresistible. In all our acquaintance we cannot find a single case where either man or woman has married for money, that both parties were not sufferers. We have in our mind's eye, instances of our own young associates married women for their wealth, and who soon became gormandizers, idle, extravagant, vain, and finally poor and miserable. Thus it is we hear the saying in either husband, or wife, "ah, you have spent my property; I was rich, and I took you from the ashes, and you have brought me to want—curses upon me that it is so." Such social conversations we have often heard, and no one can imagine the least happiness, where a syllable of such language is even thought or uttered. Some may say, lady or gentleman of refinement, who would be placed in this situation, would not use such language; very true, but refinement is not usually very manifest in persons who marry for wealth. Sometimes we see a man, who is coarse in all his feelings, marry a woman whose greatest accomplishment is her property; but as indisposition to use exertion for a living has led him to the act, it can scarcely be so much his object to take care of the estate he has, as to consume it most prodigally. A man who is capable of conceiving the design of marrying a woman because of her gold, has a soul riveted to the one object, and is utterly incapable of cultivating the qualities which make the married state desirable. On the other hand, we occasionally see a young lady (no man, as we heard an old preacher sing once, perhaps would be more appropriate) marry a man for his wealth. When this is the case, there is generally something so objectionable to the man, that all the wealth of Ceresus cannot make a virtuous woman happy. Perhaps he has a dozen children; and it is quite impractical even for a lady similarly circumstanced to be in a pleasant situation with such an alliance, much less one taken without engagements of this kind. It may be the man is an old miser, or has grown rich by speculation, and the woman marries him to enjoy his property, with the hope, (as we suppose) that he will soon break of her way. Such women are corrupt in their intentions, and to talk of their domestic bliss is extreme mockery. Our education and feelings on this subject may not be the best, but so it is, we have never been able to see great difference between the woman who would sell her body to a man under these circumstances for his money, and the one whose occupation is that of selling herself to the multitude of highest bidders. The former gives a complete bill of sale to one individual, and this is respected by society; while the latter sells herself to the many, and her conduct is not respected by the multitude. But in point of intention and general feeling, the greatest difference observable is, the one regards public censure, while the other does not. We have such an abhorrence to public sentiment on the subject of marrying for money, that we can scarce restrain ourselves from using hard language when speaking or writing upon it.

3d. In this, which we shall make the last objection to the unholy alliances of which we have been speaking, we will designate some of the corrupting tendencies upon the youth of the country. From the frequent mention with young men, that such a young lady owns such a quantity of land, so much money, or so many houses, lots, servants, &c., and with young ladies, that such a young gentleman is rich, we conclude the *quantum* of wealth occupies more of the thoughts of the young than personal accomplishments. This tends us to believe that many of the courtships and marriages of the country, are prompted by base motives, and that there is indeed the greatest corruption on this subject. The morals of society must be miserably corrupt, when the young put an undue estimate on the wealth of those to whom they would most willingly attach themselves as companions. Far better would it be to hear young gentlemen or ladies, extolling the intellectual and moral worth of the other sex. When we hear young ladies speaking of esteeming young gentlemen for their mental and physical industry, their economy, their lack of ostentation, and above all, their practical piety, we are inclined to think their hearts are pure, and their affections such as could but make a good man happy. Arguments we might multiply to any extent, but we feel disposed to devote a few sentences in correcting a few still more popular errors than those we have mentioned.

1st. We hear it often said by individuals of both sexes, "I would not marry for money, but still it would be no objection." In the first place, we esteem all such declarations insincere; and secondly, if it is

the sentiment of an honest heart, it is a blinding one. From the reasons I have given, that sudden and great transitions are hazardous, and the unhappy results we have noticed in persons stepping from poverty to wealth, we are induced to believe that wealth should be a serious objection. When young people set out in life, if one happens to have had riches and the other has not, the blame of the least misfortune is most liable to be thrown upon the one who was destitute, and in this event, enjoyment is not to be anticipated. This shows, as before remarked, that wealth, particularly in youth, is exceedingly hazardous.

2d. The idea that it is best for young people to have a fortune upon which "to start," is not true in one case in a thousand. The argument that no one knows so well the worth of a piece of bread, or a competency of earthly goods, as he who accumulates by the "sweat of the face," will ever show the dangerous tendency of inherited estates. Enough for comfort, in young or old, is important; but the amount of riches which precludes the necessity of daily industry and economy, is destructive to our best interests.

These remarks are made chiefly for the benefit of the young, and it is to be hoped they will be carefully studied; and if we can ever be induced to believe we have been the means of one serious reflection, and even a determination to reform, we shall know that we have not written in vain.

Influence of Young Men.

When Cataline attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them for deeds of daring crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the virtue and intelligence of its youth, especially the young men. This class of persons has, with much propriety, been denominated the flower of the country—the rising hope of the church and society. Whilst they are preserved uncorrupted, and come forward with enlightened minds, and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper. This, indeed, is a truth so obvious, that all wise and benevolent men, whether statesmen, philanthropists, or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in attempts to produce reformation and advance human happiness, the young, and particularly the young men, have engaged their first and chief regards. How entirely this accords with the spirit of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain, and distil as the dew; round their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invitation and warning, aims to form them for duty and happiness, and God.

Tobacco a Remedy for Arsenic.—A young lady in New Hampshire fell into the mistake so often committed of eating a portion of arsenic which had been prepared for the destruction of rats. Painful symptoms soon led to inquiry, and her mistake discovered. An elderly lady who was present advised that she should be made to vomit as speedily as possible; and as she had always felt a perfect loathing for tobacco in every shape, it was supposed that this would at once effect the purpose. A pipe was used, but without producing any nausea. She next chewed a large portion of strong tobacco, and swallowed the juice, and that even without a sensation of disgust. A strong decoction was then made of hot water, of which she drank perhaps a half pint.—Still there was neither nausea or dizziness, nor did it operate at all, either as an emetic or cathartic. The painful sensations at her stomach, however, subsided, and she began to feel well. On the arrival of physicians, an emetic of blue vitriol was administered, and produced one operation. One or two days after there was a discharge of dark-green color, approaching to black. No ill consequences followed.

Another case occurred in the same place a few years subsequent, in which arsenic was taken through mistake, by a sick person, and she employed tobacco with a like success. She too, had always loathed the article, but now chewed it and swallowed the saliva, without producing sickness at the stomach. No emetic was administered nor any other remedy.—*Silliman's Journal.*

SLEEPING IN CHURCH.—It is a matter of record, that about one hundred years ago, an Indian was conducted by a discreet burgess, to witness the services of the sanctuary on the Lord's day. When these services were ended, the citizen, on their way homeward, in order to impress upon his tawny friend the superiority of Christianity over heathenism, entered in detail of the money appropriated by the congregation, of which he was a member, for the support of public worship, the erection of the house the salary of the minister, &c. To all this the son of the forest, who had observed the drowsy disposition which pervaded the assembly, replied, "Umph! Indian sleep just as sound under a tree, and not pay any thing."—*Eng. Jour.*

Glaciers and Avalanches.

Many, who have read, hear, and talk about glaciers and avalanches, have not a very accurate or complete idea of either.—Perhaps it may not, therefore, be amiss to define their nature and position.

Upon the Alps, at a certain height, the snow never melts. Lower down, during three or four months in summer, the snow is more or less melted. But as the depth is hundreds of feet, the effect is only to consolidate the snow, make it settle, and diminish its bulk and height. The liquid portion filters through, and descends partially underneath. Above the thawing line, the snow constantly accumulates, bank upon bank, till from its increased height above, and the diminution of the quantity below by thawing, the disproportion causes immense masses to fall or slide down. These set in motion other masses below them, similar in situation; and all combined together proceed for miles down the mountain with a terrible noise and incalculable force. These falls or slides are called avalanches.

The glaciers (from glace, the French for ice) are fields of ice, miles in length, and varying in width. They are caused by the melting of the snows in summer, at some distance below the thawing line, increased by the summer rains. These two causes unite, in the warm season to transform the snow into slush, or a semi-liquid, slippery at the bottom, which being pressed upon by the immense weight of the snows above, gradually slide down upon the smooth rocky beds of the mountains, into the upper valleys; and the beds of these valleys being inclined as well as their sides, the motion is continued, till many of these small valleys uniting in one large valley, with a descending bed, an immense mass of moving, half-melted snow is accumulated. These operations go on during a short summer. In winter, which is severely cold for nine months, this great mass becomes completely frozen, and the surface, which had been previously melted is now congealed into a vast sheet of ice, like a frozen lake, which is called a glacier. In time, these great collections become a solid body of ice.

During the summer months, the rains and the thawing above causes water to run down under the snow and ice, gradually separating them from their rocky bed, and lubricating its surface. The great pressure above, increased by the winter accumulation, now causes a gradual descent of the whole mass of solid ice, reaches even to the villages and cultivated fields at the foot of the mountains. These lower points are partially melted away during summer, but not usually so fast as they are pushed forward by the impending accumulations above. In the whole of the progress the snow and slush become incorporated and connected with large rocks as well as smaller ones, and stones, and these being frozen together in winter, they are all carried down in a body, till the ice being dissolved, the rocks and stones are left on the ground shoved out on one side, or pushed upward by the unmelting mass which precedes them.

The progressive motions of different glaciers are different; and even the same glacier has a progress, different in different seasons and different years. That of Chamouni advances about fourteen feet in a year; that of Grandval about twenty-five. The motion ceases in winter, when the bottom of the glacier becomes frozen to its rocky bed. During some years, the motion is so very slow that the lower extremity is dissolved faster than it is protuded forward, and therefore apparently recedes.—It moves with the greatest rapidity in the spring. Such is the tremendous force above that the lower part is not only forced down to the level of the valley, but is carried across it, removing every thing before it, buildings, cultivated fields, and even large villages, and is sometimes actually pushed to some distance on the opposite side of the valley. The motion of a glacier is so slow to be perceived by the eye; but it is indicated by certain sounds, such as a kind of grinding noise, and something like distant thunder.

According to the well-informed Ebel, there are at least four hundred of these glaciers in the Alps ranging from three to four to between twenty and thirty miles in length the depth from one hundred to six or seven hundred feet. He computes their aggregate surface to be about one hundred and thirty square leagues, or about twelve hundred square miles.

The icebergs met with a sea have been glaciers, proceeding not from interior mountains, but from those whose valleys or basins terminating in the sea. They are similar to those on the Alps, being composed of ice snow, rocks, stones, &c.

The Alpine glaciers are sometimes impelled, in their course, across the beds of rivers, stopping their progress, and causing the formation of large lakes above them. The waters accumulate, till the obstructing body of ice by gradual dissolving, or by being broken by the immense force against it gives way, and the whole lake rushes down at once carrying every thing before it for many miles, destroying villages, farms, cattle and even hundreds of human beings. These descriptions are called debacles.

One occurred in 1819, stopping the passage of the river Danse, which falls into the Rhone in Switzerland. The lake thus formed was two miles in length and two hundred feet in depth. When the icy barriers gave way, the waters rushed down the valley, destroying every thing, carrying with it forests, rocks, orchards, cultivated

fields, houses, barns, the richest crops, and some large villages. It fell at last into the Rhone, leaving behind it, on the plains of Martigny, the wreck of houses and furniture thousands of trees torn up by the roots, and the bodies of men and of animals which it had swept away.

Kindness among Neighbors.

It is a pleasant thing to have the character of a good neighbor. Who is it that deserves it? Not the idle gossip, who for want of useful employment, goes to spend an hour in one neighbor's house and an hour in another's, assisting the idle in squandering the time they already squandered, and adding the industrious of a precious jewel, of which they (the industrious, not the visitor,) know the value. Such neighbors have often extorted from those on whom they bestow their senseless visits, the pathetic exclamation, "Parish and assessed taxes press heavily enough; but the hardest tax of all is that which the form of society authorizes the idle to levy on the well employed, by interrupting their engagements and defeating their purposes." Well has the wise man said, "Withdraw thy foot from thy neighbor's house, lest he be weary of thee, and hate thee." Prov. xxv. 17. Still less is the character of a good neighbor due to those who ingratiate themselves into families, and become possessed of their secrets, or draw from them remarks on others, and then go elsewhere and make mischief of what they have heard.

Those are not good neighbors, who lead each other into pleasures and expenses which are unprofitable in themselves, or which the circumstances of the parties do not justify. There are many families living in frugal comfort, to whom the expenses of a dinner or a tea party would be a serious inconvenience; yet such inconvenience is frequently entailed by thoughtless, though perhaps well-meaning neighbors, who press them to accept of entertainments which seem to lay them under a sort of obligation to invite in return.

A good neighbor is first harmless and peaceable. He will not intentionally annoy or injure another. No nuisances, no unreasonable noises, are permitted on his premises to endanger the health or disturb the repose of the neighborhood. The children of such a family are not permitted to throw stones into a neighbor's garden, to hurt his cat or worry his poultry; or to slip the fastenings of his window-shutters, and suffer them to escape and break the glass.—These, and numerous other faults, performed by rude and ill-trained children, for annoyance of the neighborhood, are never tolerated in the family of the good neighbor. Should any inconvenience have been inadvertently occasioned by him or his, it is no sooner mentioned than carefully repaired.

The good neighbor is kind and accommodating. It gives him pleasure to "promote the comfort and welfare of those around him." If persons are of the same trade, no mean jealousies are indulged, no petty tricks practiced against them; but the proper feeling cherished—"I wish to do well for myself, and I wish well to my neighbors; the world is wide enough for us both." Among neighbors of the poorer class, a good or ill disposition is manifested in the manner in which they regard the conduct of their wealthy neighbors towards each other.—Some poor people rejoice in the kindness shown to a neighbor, and gladly embrace an opportunity of speaking favorably of his character, or representing his need to those who can assist him; while others are spiteful enough to regard the good done to a neighbor as an injury done to themselves, both by the person who confers and the person who receives the benefit.

Good neighbors, especially among the industrious poor, frequently have it in their power to protect each other's children and property during the absence of the parents. They may also assist each other in enjoying the public services of religion, by alternately taking charge of each other's infants and household affairs during the hours of worship.

In time of sickness, the kind offices of a good neighbor are peculiarly valuable.—"Better is a neighbor that is at hand, than a brother that is afar off."

The good neighbor will avoid a meddling, obtrusive interference, yet will not hesitate to point out in a kind and gentlemanly manner, any mistake into which a neighbor may have fallen, or any advantage he may have overlooked by which the interest of himself and family may be promoted.

Setting Woodlands with Grass.

Below our readers will find the method pursued in Kentucky of setting woodlands with Blue Grass. It is from the pen of that distinguished farmer, Dr. Samuel D. Martin, who will receive our grateful acknowledgements for the prompt and handsome manner with which he complied with our request.

SOWING BLUE GRASS SEED.

Dear Sir—According to your request I now give you a few observations upon sowing blue grass (*Poa Pratense*) seed.

I consider it indispensable that there should be lime in the soil to insure a good growth of blue grass.

The woods should be prepared by thinning, so that the rays of the sun will shine upon every part of the ground some time in the day. This is done by cutting out all the smaller shade trees of least value in the

leaves, sticks and brush, should be next raked up and burned. After the ground is thus prepared, the seed may be sown any time from September to April; February is probably the best month. The land should be marked off (unless you can have a snow which will render the marking unnecessary) and about twenty pounds of striped seed distributed evenly over an acre as it can be done by sowing. It facilitates the distribution to rub the seeds between the hands, so as to rub off the down that sticks to them and makes them adhere together.

The blue grass is a very weak and tender plant, and should not have stock upon it until it gets good hold of the ground. It was formerly my practice to allow no stock to go on it until it seeded the first year. But I now think that if the growth should be very luxuriant that it is of service to cut it or have it grazed off the first year. Where sprouts come up they should be cut for a year or two, but if the grass is stocked with sheep they soon destroy all sprouts.

As your call was for information upon sowing blue grass seed, I have said nothing about the other seed, but would in every case sow with it other seed, particularly timothy (*Phleum pratense*) and orchard grass (*Dactylis glomerata*). If the soil is suitable for blue grass, it will soon take possession and expel the others. If it should be determined to mix the seed, a good proportion for the acre, will be ten pounds of blue grass, four pounds of timothy, and a half a bushel of orchard grass seed.

It is of great service in setting grass to have it well trod in, and a very successful way is to feed cattle in the month of January and February, with hay, (scattered over the ground) containing the kind of seed wanted. After the seeds are sown, cattle and hogs may be put upon the ground and fed with hay, stock fodder, or whatever you have for the purpose. Three or four bushels of corn may be sowed, that the hogs may be employed in picking it up. As soon as the seed begins to sprout, all the stock should be taken off, as treading after this would be an injury.

SAMUEL D. MARTIN.

Occupations.

There is not a more foolish notion afloat in the world, than the one that it is the occupation that gives character to the man. One occupation, as the means of "getting a living," as the phrase goes, is precisely as high and creditable as another, provided that it is honorable and in accordance with the laws of God and man. The man who holds his plough, hammers his iron, or drives his peg to support his family with the necessities and comforts of life, is not a whit below the one who measures tape behind the counter, mystifies the law at the bar, or presides at the councils of the nation. There is a vulgar and most pernicious feeling abroad in the community on this subject. Fathers must educate their sons for one of what is termed "the learned professions." Daughters must marry a lawyer, a doctor, a clergyman, or a merchant. Horror! the good lady would as soon think of marrying her daughter to a Winnebago, as to an industrious and honorable mechanic.—Why, the family would be disgraced, the name dishonored! No! no! The business of a carpenter, a blacksmith, or a farmer, is not so respectable as that of shaving noses, drawing solidly from the desk, peddling rotten wood or pills, or selling snuff and tobacco. And yet, the duties of all the learned professions, as well as those of a mercantile character, are performed for the same reason that a shoemaker waxes his thread, and the farmer plants his potatoes, to wit: to obtain a living. Still, a set of miserable, unstartled, who are almost universally low level people themselves—people who have begun life in the date—endeavor to establish in society artificial distinctions which they hope will elevate them above the common ranks from which they were taken, and give to them an importance, when innate worth and honesty could not command it. Labor is labor—honest labor is honest labor. Honest and honorable labor are the same whether performed by the king or the beggar, and is just as honorable in the one as the other. It is true that all men by habit and by taste are not fitted to pursue the same vocations—and there are natural divisions, not distinctions, as the word is commonly used, created by harmony and taste. This is as it should be, and fits us for a discharge of all the peculiar duties that devolve upon us as members of society. But to say that because a man performs any given duty, however humble, that necessarily elevates him or renders him less meritorious than his neighbor, who performs another duty, yet not more faithfully, is to say that we still adhere to the monarchial principles of the old world.

Let the father educate his son to some honorable calling, and if he has predilections for any particular business, as is often the case, let him follow it, if it be possible. It is the man that ennoble the business, and not the business that ennoble the man; and not spend a thought upon the distinctions in occupations, honorable and honest, that fools have attempted to build up. Let children be taught to be honest, honorable and upright, to set a proper value upon the riches of a world which is at best but a bubble, blown into existence to-day to burst to-morrow, and to understand that the only true and real distinctions in society, are those of virtue and vice, and that the only true and enduring riches are an intellect duly cultivated, affections schooled, and a heart that knows no guile.—(Spirit of the Age.)

DEATH OF A GIANT.—A respectable merchant named Lewis Cornelius died a few days since at Millford, Pa. At the time of his decease, he was fifty-two years of age, six feet three inches in height and weighed six hundred and eighty-five pounds.