

# Highland Messenger.

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

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## MISCELLANEOUS.

**About horses.**  
A writer in the Knickerbocker tells these stories of the sagacity of horses:

"Of a two-horse team, belonging to the Earl of —, near Oxford, one was very vicious, the other quite the reverse. In the stall next to the gentle horse stood one that was blind. In the morning, when the horses, about twenty of them, were turned out to pasture, this good-tempered creature constantly took his blind friend under his protection. When he strayed from his companions, his kind friend would run after him, and smell round him, and when recognized, would walk side by side, until the blind friend was led to the grass in the field. This horse was so exceedingly gentle that he had incurred the character of being a coward, when only himself was concerned; but if any of them made an attack upon his blind friend, he would fly to the rescue with such fury that not a horse in the field could stand against him. This singular instance of sagacity, I had almost said disinterested humanity, may well put the whole fraternity of horse-jockeys to the blush. They, to be sure, will fight for a brother jockey, whether he is right or wrong; but they expect him to fight for them on the first similar occasion; but this kind-hearted animal could anticipate no such reciprocity."

"Some years ago, the servant of Thomas Walker, of Manchester, (England,) going to water the carriage horses at a stone trough which stood at one end of the Exchange, a dog, that was accustomed to lie in the stall with one of them, followed the horses as usual. On the way he was attacked by a large mastiff, and was in danger of being killed. The dog's favorite horse, seeing the critical situation of his friend, suddenly broke loose from the servant, ran to the spot where the dogs were fighting, and with a violent kick threw the mastiff from the dog into a cooper's cellar opposite, and having thus rescued his friendly companion, returned quietly with him to drink at the fountain."

"God, speaking to Jos, asks him, 'Hast thou clothed his neck with thunder? He mocketh at fear, and is not affrighted; neither turneth he back from the sword.' Shortly after that mighty battle which closed the career of Bonaparte and stayed his whole-sole murders, at the disbanding of a part of the British army the remains of a troop of horse belonging to the Scotch Grays were brought to the hammer. The captain being rich, and a man of feeling, was unwilling to see these noble fellows turned into butcher, baker or beer-house drags, after helping to drive the French from Spain and to turn the flank of the Invincibles at Waterloo. He therefore bought the whole lot, and let them loose in one of his fine grass lots to wear away their old age in peace.—One warm summer evening, when it was just dark enough to render lightning visible, a vivid flash was instantly followed by a loud report of thunder. At this moment the horses were grazing leisurely, and apart from one another, but, seeing the blaze and hearing the report, they thought a battle had begun. In a minute they were in the centre of the field, all drawn up in line, their beautiful ears quivering with anxiety, like the leaf of a poplar trembling in the breeze, listening for the word of the rider to lead them to the charge. My informant, who was an eye witness of this wonderful scene, told me he had often seen these horses. Many of them bore honorable scars on their faces, necks and shoulders, but none on the rump. A Scotch gray never 'turns tail.'"

"Some few years ago a baker in London purchased an old horse at public sale. He placed on his side a pair of panniers, or large baskets, suspended by a strong leather strap across the back, where he himself sat, while his feet rested on a block of wood attached to the side. Thus accoutred he sallied forth to supply his customers with hot rolls, etc. One day he happened to be passing the gate of Hyde-park at the moment the trumpet was sounding for the regiment of Life guards to fall in. No sooner had the sound assailed the animal's ears, than he dashed like lightning through the Park, with the baker on his back, into the midst of squadron! The poor man, confounded at being placed in military line in front rank of the Life-guards, began to whip, kick, spur and swear; but all to no purpose. His old charger was so aroused at the sound of the trumpet, that to move him from his post was impossible. The soldiers were exceedingly amused at the grotesque appearance of the baker and the deployment of his steed, and were expressing their surprise at the apparition, when an old comrade recognized the animal, and

informed the corps that the horse once belonged to the regiment, but had been sold, on account of some infirmity, a few years before. Several of the officers kindly greeted their old companion; and the colonel, delighted at the circumstance, gave the signal to advance in line; when the baker, finding all resistance useless, calmly resigned himself to his situation. The trumpet then sounded the charge, and the rider was instantly carried, between his two panniers, with the rapidity of the wind, to a great distance. Various evolutions were then performed, in which the animal displayed sundry equestrian feats. At length the sound of retreat was proclaimed, when off went the sagacious creature with his rider. After having performed his duty in the field, he was content to resign himself to the guidance of the bride in a more humble walk of life."

## VALLEY OF THE MISSISSIPPI.

The balance of political power in this country, will soon become firmly fixed west of the Alleghany mountains. The influx of population is so rapid, and the extent and fertility of the soil so great, that the destinies of this country will shortly be determined by the voice of the people of the Valley of the Mississippi. This stupendous region is pronounced by an erudite foreigner, the most magnificent dwelling place prepared by the Almighty for man's abode. Yet even at the present day, comparatively speaking, it is a mighty desert, only a stupendous moral waste. The geographical extent of this Valley is vast, and the number and size of the rivers which irrigate its soil, almost exceed computation. The moral culture which should be diffused there, is important in a ratio proportioned to its boundless necessities. But few persons are aware that the extent of the Mississippi Valley exceeds that of France more than six times, embracing as it does over a million and a half square miles. Its resources and dimensions fit it for sustaining a population of much beyond the present number of people who inhabit Europe. The rivers which fertilize its bosom are scarcely equalled in the old world. The Mississippi alone traverses a section of country 2500 miles in length, while 500 miles from its mouth, ships of great burden float upon its bosom. Fifty-seven long streams act as tributaries, and help to swell the waters of the Father of Rivers. The Missouri exceeds 2000 miles in length, the Arkansas 300, and the Red River 1000. All the varieties of soil and vegetable productions and temperature of Europe, are found in this almost boundless Valley, while fertility and sterility are diffused alike with a prodigal hand. The spread of education, and of moral and religious culture in this vast region, is important in proportion to the stupendous influence which its inhabitants are destined to wield in the Union. The tone of society there must be regulated by the education which its people receive, while the virtue which chastens, while it elevates the man, must be determined by the exertions made by the friends of religious and moral culture. The school master, the philanthropist, and the Christian, should look upon this vast field of enterprise with eyes of peculiar favor. It possesses all the original elements of vice and virtue which, as they predominate, will directly retard or elevate the character of this country. Under such an aspect of things, does the Valley of the Mississippi receive its full share of attention from Protestant Christians.—*Phil. North American.*

## SAGACITY OF A LIONESS.

The following story is from the English Monthly Magazine, and may be depended upon as accurate.

A party of a ship's crew being sent ashore on a part of the coast of India, for the purpose of cutting wood for the ship, one of the men, having strayed from the rest, was greatly frightened by the appearance of a large lioness, who made towards him; she laid down at his feet and looked very earnestly, first at him and then at a tree a little distance off. After repeating her looks several times, she arose and proceeded on towards the tree, looking back several times, seemingly wishing the man to follow her, which he did; and upon coming up to the tree, he looked up and perceived a huge baboon, with two young cubs in her arms, which she supposed were the lioness's, as she crouched down like a cat, and seemed to eye them very steadfastly; upon which, the man being afraid to ascend the tree, bethought himself to cut the tree down; and having his axe with him, he set to work, when the lioness seemed more attentive to what he was doing, upon the falling of the tree, she sprang forward on the baboon, and tore him in pieces, she then licked the cubs over and over again; after which she returned to the man, who was greatly frightened at seeing her in such a rage with the baboon, but she came and fawned round him, rubbing her head against him in great fondness; and which seemed to show her gratitude for the service which he had done her; she went to the cubs, and taking one of them up in her mouth, went away with it, and returning soon afterwards for the other, she went away with that also; the man made the best of his way off to the shore, where he was taken aboard and did not get rid of his fright for some time after.

Alas! the sweetest rose hath prickles; and the sincerest heart hath vanity in it.

## WHY AM I A TETOTALLER?

1. Because Ale, Porter, Gin, Rum, Brandy, Wine, and Whiskey, all contain a portion of spirit which is calculated to derange the human system.
2. Because none of these drinks are ever useful, but always injurious to persons in health.
3. Because drunkenness is our besetting sin, and leads to idleness, quarrelling, swearing, fighting, stealing, adultery, murder, impiety, and almost every other sin.
4. Because our drinking fashions produce a vast amount of poverty, domestic misery, insolvency, bankruptcy, crime, destruction of property, disease and premature death.
5. Because a great deal of valuable land, time, labor, and capital are worse than wasted upon making, vending, and using these intoxicating drinks.
6. Because 55 millions of money is annually expended upon the drunkard's drink in the united kingdom, which ought to be laid out in food and in the manufactures of the country.
7. Because 5 millions of quarters of good grain are annually destroyed to make these poisonous liquors.
8. Because intemperance obstructs the progress of civilization, education and religion, and every useful reform.
9. Because abstinence is sure and safe, but drinking moderately is difficult and dangerous, and has led to all the drunkenness in the country.
10. Because I find I cannot effectually warn the drunkard, unless I am an entire abstainer.
11. Because I like to join those who are exerting themselves to promote the reformation and happiness of the nation.
12. Because it is important to set a safe example of perfect sobriety to our children, friends, and associates.
13. Because it is our christian duty to deny ourselves even of lawful things to promote the happiness of others.
14. Because, while millions repent of drinking, no one repents of being a Tetotalter.
15. Because, while no blessing is pronounced upon drinking, God's approval is frequently accorded in favor of abstinence, (see Jer. xxxv., Luke i. 15, Rom. xiv. 21, Prov. xx. 1.)
15. Because I should be ashamed to touch, taste, or handle, or keep in my house, the article which is filling the land with misery, lamentation and woe.
17. Because nothing but tee-totalism will cure the drunkard or prevent the moderate drinker from becoming such.
18. Because by abstaining, I find myself healthier, wealthier, and happier; I am more respected, and better fitted to perform my duty to GOD and man.

**FACTS FOR PARENTS.**—Mr. Editor—You are undoubtedly aware that numerous children lose their reason and their lives by excessive reading and study. At least twenty such cases have come within my personal knowledge;—three in one family; and two in another.

The most eminent physicians in our country have spoken much and written much of the injury done to the health and forms of young ladies by long and close confinement over desks and books.

The most distinguished and the most useful men in our country, whether in the Ministry, in Law, in Medicine, or Politics, received a portion of their education upon farms, in workshops, in merchandize, or some other pursuit of business.

Most learned men, who have acquired their knowledge exclusively from reading, are lamentably, perhaps necessarily, deficient in common sense.

A large portion of the forgers, swindlers and robbers now swarming in our country, have had vast amounts expended upon their book education, and little or nothing for an education to business.

The most learned man at present in our country, often remarks that he should rejoice to see a race of men growing up under a system of six hours labor and four for study daily. He has for many years labored daily with his hands as many hours as he has studied.

Mr. Burritt, of Worcester, Mass., who now, at the age of thirty-two years, understands fifty languages, has, while acquiring them, worked vigorously at the anvil, and still works, from six to twelve hours daily.

The late Dr. Bowditch, who at his death was in the department of Mathematics, the most learned man living, devoted more hours daily to business pursuits than are commonly employed by those who are exclusively business men.—*Correspondence of the New Yorker.*

**Silk.**  
Reasons why the people of the United States, especially the farmers, should engage in the business of silk growing.

1. Because silk forms the heaviest item in the catalogue of our importations.
2. Because we possess the means of doing it to better advantage than any other nation.
3. Because the necessary skill is easily acquired, and no nation ever possessed better talents to acquire it.
4. Because the nation is under heavy embarrassments on account of excessive importations, and no other means are so sure of success in providing the necessary relief.
- 5th. Because it can be effectually engaged in by all classes of people requiring little or no capital.

6th. Because we have more spare land than any other nation, and much well suited to the growth of the mulberry, which is worn out for other purposes.

7th. Because we are already well stocked with the mulberry trees, which will be lost to the nation if not used for that purpose.

8th. Because a stock of silk worms may be obtained the first year, equal to what could be reared of any other live stock in a great portion of a life time.

9th. Because raw silk or cocoons are always surer of sale than almost any other commodity.

10th. Because it is a very certain crop.

11th. Because a pound of silk worth six dollars can be grown in less time than a pound of wool worth fifty cents.

12th. Because it will cost no more to transport a pound of silk to market worth six dollars than a pound of bread-stuff worth six or eight cents.

13th. Because the labor of growing a crop of silk requires only six or seven weeks, while that of almost any farming crop requires more than as many months.

14th. Because most of the labor will be performed by women, children or invalids—who, though willing are unable to perform other profitable labor.

15th. Because there are hundreds if not thousands of skillful silk manufacturers in the country who are unable to find regular employment for want of raw silk.

16th. Because the growing and manufacture of silk has never failed to be a source of wealth to any nation which embarked in it.

17th. Because the Legislature of our State, having observed and duly weighed all the foregoing reasons, have wisely offered a liberal bounty for its encouragement.

18th. Because the American Institute with a liberality which speaks volumes to its everlasting credit, has offered for the encouragement of literature, as well as this most eminent branch of industry, a premium of fifty dollars and a gold medal for the best treatise thereon, and a like medal for the best silk reel.

The person who would not be stimulated to exertion by such reasons and liberal offers of reward, must be sordid indeed.

## A. OF THE NORTH.

### TEMPERANCE CELEBRATION.

According to announcement, the great New York Temperance Mass Jubilee took place yesterday. The weather, like the cause, was, from dawn to sunset, full of heaven's own joyousness and serenity; and the great moral exhibition of thousands of our fellow citizens, as they passed through the principal Streets and Avenues of our City, in the brotherhood of peace and the vindication of mind in its consciousness of nobility, was such as has never before been among us, one which has undoubtedly shed a gleam of hope around many a hither desolate fire side.

The deputations from abroad were numerous and respectable, and the banners bore some beautiful illustrations of their decision and principles of action. Baltimore was most happily represented; and her champions in the cause added much to the effect; as missionaries from what might be fairly termed the Parent Society. Boston deputed her "Pilgrims" to the Mecca of Temperance among the most energetic of the proud confederacy; and Newark, Brooklyn and Williamsburg sent living assurances of their perfect though youthful maturity in the cause.

But the addresses were the grand climacteric of the day's enjoyment; that of the Orator of the day, T. W. Woodruff, Esq., Secretary of the New York W. Temperance Benevolent Society, was a masterly specimen of talent impassioned by sacred zeal, and arguments enforced by truth; it was well worthy of the occasion, and evidently went home to every heart.

The vast area of Tompkins Square was covered with groups of happy and interested thousands, and the day's celebration terminated at about 5 o'clock at the Park, where the Societies were dismissed to repair to the respective halls of refreshment and evening jubilee.

Could but the Universe such sight behold, How many a heart were warm which now is cold! How many a mind awake th' insensate dream, Waive 'meantime things,' and triumph self-supreme!

Several bands of music accompanied the Procession throughout, which was hailed in its progress by the approving smiles of thousands of both sexes and all ages and conditions; while the splendor of the banners and the beauty of the various badges and ornaments of each successive Society gave an inspiring appearance to the entire spectacle. It is not irrelevant to add, that this was the first Temperance Mass Jubilee we have had. May the Universe hail its centenary recurrence!—*N. Y. Tribune.*

**A FRAGMENT—THE CONTRAST.**  
Death was abroad in the land. He sought the dwelling of rank and station, and laid his icy hand upon the lord of the mansion. A burning fever was at his heart. His beloved wife was at his bedside to bathe his aching head, and share his grief and sorrow—his mother called back her watchful care, and the fountains of mutual tenderness were again broken up. Brothers and sisters watching over him with anxious tears—neighbors and friends gathered round to anticipate every want. The Minister was there to speak of eternal things, and open to him the bright glories

of another world. Christians were listening to the dying accents of his lips, yea, they travelled with his departing spirit even down to the gates of death; nor did they leave him here. They would honor the cold clay with every attention—all were anxious to aid the last sad ceremony humanity claims. 'Twas well.

But death entered a humble dwelling—the abode of poverty. A female form was suffering pain and disease which was soon to close her earthly career. There was no mother to wipe away her tears, or give her consolation; no brother or sister to sympathize in her pains and sorrows; no kind friend to supply her wants. The Minister came not to teach her benighted soul the way to eternal life, though her Divine Master preached the Gospel to the poor.

Christians came not to pray with the dying sinner, and talk of the love of Christ, the example of their Saviour who "went about doing good." Woman, tender hearted woman regarded her as a frail sister, beyond the pale of sympathy, forgetting the kindness of that blessed Lord, whose compassion would not condemn, but said unto the guilty, 'go thy way and sin no more.'

She had not even a Bible to shed a ray of light on that dark hour of her existence—but in the silence of midnight, when left to meditate on her own wretchedness—she prayed. Yes she felt that she was a sinner, and looked to God for aid, for truly she felt that "the help of man was vain."

She died. The rich and the great came not to her burial; but the poor of the world bore her to the grave, and there, without a tear, committed "dust unto dust," and no stone will ever tell her resting place.

## BE SOMETHING.

It is the duty of every one to take some part as actor on the stage of life. Some seem to think they can vegetate, as it were without being any thing in particular. Man was not made to rust out his life. It is expected that he should "act well his part." He must be something. He has a work to perform, which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die, without having done any thing for the benefit of the human race. It is a principle in the creed of the Mohammedans that every one should have a trade. Is a man to be brought up in idleness? Is he to live upon the wealth which his ancestors have acquired by hard labor and frugal industry? Is he placed here to pass through life like an automaton? Has he nothing to perform as a citizen of the world? Does he owe nothing to his country as an inhabitant? A man who does nothing is a mere cipher. He does not fulfil the obligation for which he was sent into the world, and when he dies he has not finished the work given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. *Be something.* Don't live like a hermit, and die like a hermit.

See that young man, no matter what are his engagements, if he has no particular business to pursue he will never accomplish much. Perhaps he has a father abundantly able to support him. Perhaps that father has labored hard to obtain a competence which is sufficient for his sons to live in idleness. Can they go abroad to the world with any degree of self-complacency squandering away the money which their father has earned by hard labor? No! No one who has the proper feeling of a citizen, who wishes to be ranked among the useful members of society, would live such a life. *Be something*—don't be a drone. You may rely upon your present possessions, or on your future prospects, but those riches may fly away, or other hopes may be blighted, and if you have no place of your own, in such a case, ten to one you find your path beset with thorns. Want may come upon you ere you are aware of it, and having no profession, you find yourself in any thing but an enviable situation. It is therefore important that you should be something. Don't depend upon fortune, for she is a fickle support, which often fails when you lean upon her with the greatest confidence. Trust to your own exertions.

*Be something.* Pursue that vocation for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and the honor in performing that part depends upon yourself. It is sickening to one to see a parcel of idle boys hanging round a father, spending the money which he has earned by his industry, without attempting to do any thing for themselves. *Be something*, should be their motto. Every one is capable of learning some "art, trade, or mystery," and can earn a competency for himself. He should be something, and not bring down the gray hairs of his father with sorrow to the grave. He should learn to depend upon himself. Idle boys living upon a parent, without any profession, or without any employment, are illy qualified for good members of society. And we regret to say it is too often the case that it is the parent's fault that they are thus brought up. They should be taught to be something, to know how to provide for themselves in case of necessity, to act well their part, and they will reap the honor which therein lies.

Thankfulness keeps the mercy which ingratitude forfeits.

**JO HAYNES, THE BARTHOLOMEW FAIR PLAYER AND THE BISHOP.**—Two bailiffs one arrested Haynes for twenty pounds, just as the Bishop of Ely was riding by in his coach. Quoth Joe to the bailiffs,—"Gentlemen, here are a couple of poor waverers, who have such terrible scruples of conscience that I fear they'll hang themselves." "Very well," said the Bishop. So, calling to the bailiffs, he said, "You two gentlemen, come to me to-morrow, and I'll satisfy you." The bailiffs bowed and went their way; Joe (ticked in the midriff, and hugging himself with his device) went his way too. In the morning, the bailiffs repaired to the Bishop's house. "Well, my good men," said his reverence, "what are your scruples of conscience?" "Scruples!" replied the bailiffs, "we have no scruples! We are bailiffs, my Lord, who yesterday arrested your cousin Joe Haynes for twenty pounds. Your Lordship promised to satisfy us to-day, and we hope you will be as good as your word." The Bishop, to prevent any further scandal to his name, immediately paid the debt and charges.—*Bentley's Miscellany.*

## MEDICAL ADVICE OF THE CHINESE, TEMPERANCE, &c.

Be virtuous; govern your passions; restrain your appetite. Avoid excess and high seasoned food, eat slowly, and chew your food well that it may do you good service. Do not eat to satiety. Breakfast betimes: it is not wholesome to go out fasting. You never take a horse out until nature is satisfied: so should it be with yourself. Make a hearty meal about noon, and eat plain meat only: avoid salt and tainted meats—those who eat them often have pale complexions and slow pulse, and are full of corrupted humors. Sup betimes and sparingly; let your meat be neither too much nor too little cooked. Sleep not until two hours after eating. Begin your meals with a little tea, and wash your mouth with a cup of it afterwards. Be very moderate in the use of all pleasures of sense; for all excess weakens the spirits. Walk not too long at once; stand not for hours in one posture, nor lie longer than necessary. In winter keep not yourself too hot, nor in summer too cold. Immediately after you awake, rub your breast where the heart lies with the palm of your hand. Avoid a stream or draught of wind as you would an arrow! Coming out of a warm bath or after hard labor, do not expose your body to cold. If in the spring there should be two or three hot days, do not be in haste to put off your winter clothes. It is unwholesome to fan yourself during perspiration. Wash your mouth with lukewarm water before you go to rest, and rub the soles of your feet warm. When you lie down banish all thought. Wash your face and hands after every meal.

Not one in ten thousand dies by poison; yet the bare mention of it strikes with horror. What multitudes by IMPTEMPERANCE! Yet how little it is feared! See that moth which flies incessantly round the candle—it is consumed! *Man of pleasure*, behold *thine own image!* Temperance is the best physic. The life of a man is a fever, in which very cold fits are followed by others equally hot. The man who hath never been sick, doth not know the value of health. The man who is pointed at with the finger, never dies with disease. The medicine that doth not cause the patient to sleep, never cures him. When a family rise early in the morning, you must conclude that the house is well governed. One hour's sleep before midnight is worth two after.

Very respectfully, your ob't serv't,  
TRUTH.

**NINE STATES A DAY.**—Some gentlemen on board the steamer Diamond the other day were conversing about the wonderful powers of steam, the great facilities it had given to travelling, &c., one gentleman remarked that a man might leave New York in the morning and arrive the same night in Baltimore, thus being in five States in one day. "Only five, is it ye say?" said an Irishman present, "and its meeself who was in nine states on Monday last." The company were incredulous, and called on Paddy to explain how such a thing could be possible, which he did as follows: "Well ye see gentlemen, I was married in New York on Monday morning at 6 o'clock, and went with my dear Bridget to Baltimore the same day, and sure before I got there, I was after getting drunk as a baste, so ye persave I was in the state of New York, the state of Sobriety, the state of Single Blessedness, the state of New Jersey, the state of Conubial Felicity (that's what ye call matrimony) the state of Pennsylvania, the state of Delaware, the state of Maryland, and the state of Intoxication, all in one day and the whole of which was owing to the wonderful power of steam."—*Eve. Mail.*

A young gentleman in Connecticut was courting a lady in the same State—she was a tetotal—he drank wine on Scripture authority. Amongst other quotations to himself was this, "and wine that maketh glad the heart of man and oil to make his face to shine." When the young gentleman next called upon his beloved he found her shining brilliantly with a good coat of oil! He was of course greatly astonished, but she told him her authority, and the lesson was sufficient.