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DEVOTED TO RELIGION, MORALITY, SCIENCE, POLITICS AND GENERAL INTELLIGENCE.

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The Raleigh Register of the 28th of June has the following calculation as to the probabilities of the political character of the next Legislature. We hope it may prove correct. As we have often remarked, we look upon the next session of the Legislature of this State as the most important one which has convened for years past, or will convene for the ten years next to come. There can be no question but that the result of the ensuing election will settle the political character of the State for ten or perhaps twenty years. Then let every lover of his country do his duty.—Let every Whig stand up firmly to his principles, and show at the ballot box that North Carolina is true to the principles she avowed in the memorable contest of 1840.

## THE PROSPECT—SKIES BRIGHT!

It is almost next to impossible, for the most sagacious politician to calculate upon different and fluctuating counties, with any degree of success. There are so many different springs of action—so many currents and under currents—so many conflicting interests and local divisions—which, separately or combined, have a tendency to deceive the most sharp-sighted observers, as to their ultimate effects upon the minds of the people, that absolute certainty, in speculating upon probable results, is not to be expected. But, "with the lights now before us," we think the subjoined calculation of the election in North Carolina, in August next, will be very near the mark, and we hope the reader will lay this paper by, to test the accuracy of our predictions.

In the first place, MOREHEAD'S majority for Governor will not fall short of ten thousand, if there is a general turn-out of the voters, which we calculate on.

There are 50 Senators to be elected, of which the Whigs will certainly carry 27 Districts—a majority of the whole, viz.: Perquimans and Pasquotank; Washington and Tyrrell; Hertford; Gates and Chowan; Halifax; Pitt; Beaufort and Hyde; Carteret and Jones; Greene and Lenoir; Chatham; Granville; Robeson and Richmond; Anson; Cabarrus; Moore, Montgomery and Stanly; Orange; Randolph; Guilford; Stokes; Rowan and Davidson; Surry; Wilkes, Caldwell and Ashe; Burke and Yancey; Iredell; Rutherford and Cleveland; Buncombe, Henderson, Cherokee, Macon and Haywood. Their chance is more than an even one, for carrying Northampton and Bertie; both of which were Whig at the last election. And there is an even prospect of success in Johnston; Craven; and Brunswick, Bladen and Columbus. The Locos are only certain of carrying 17 Districts, viz.: Cumberland and Currituck; Martin; Nash; Franklin; Warren; Edgecombe; Wayne; Person; Cumberland; Sampson; New-Hanover; Duplin; Onslow; Caswell; Rockingham; Lincoln and Mecklenburg.

There are 120 Commoners to be chosen, of which the Whigs are certain of electing 68, a decided majority of the whole, viz.: Anson 2; Buncombe and Henderson 2; Brunswick 1; Beaufort 2; Burke 3; Cabarrus 1; Carteret 1; Chatham 3; Chowan 1; Camden 1; Davidson 2; Granville 3; Greene 1; Guilford 3; Halifax 3; Hertford 1; Hyde 1; Haywood 1; Iredell 3; Jones 1; Macon and Cherokee 1; Montgomery and Stanly 2; Orange 4; Pasquotank 1; Pitt 2; Perquimans 1; Rowan and Davis 3; Randolph 2; Richmond 2; Rutherford and Cleveland 3; Surry 3; Stokes 3; Tyrrell 1; Washington 1; Wilkes and Caldwell 2; Yancey 1. The Locos are certain of carrying the following counties, viz.: Bladen 1; Columbus 1; Currituck 1; Cumberland 2; Caswell 2; Duplin 2; Edgecombe 2; Franklin 2; Lincoln 4; Lenoir 1; Mecklenburg 3; Martin 1; New Hanover 1; Nash 1; Onslow 1; Person 2; Rockingham 2; Sampson 2; Warren 2; Wayne 2—36.

In the following counties, the chances of success are decidedly in favor of the Whigs, viz.: Bertie 2; Northampton 2; Robeson 2. In Ashe (1) the chances are in favor of the Locos, we learn.

In the following counties, the chances are in "equal balance hung," viz.: Johnston 2; Craven 2; Gates 1; Moore 1—6. This county (Wake) is so split up, that it will be hard to tell who has succeeded till after the election.

If we are right in our prediction, that the election of 68 Whig Commoners is certain, then should the Locos carry every county in the State, they will still leave a Whig majority of 16 in the Commons.—But in Bertie, placed above as doubtful, we elected at the last trial 2 Whigs, in Northampton 2, and in Robeson 1. In Johnston, we also had one Whig, in Craven 2, in Moore 1, and we have no reason to anticipate a different result this year, in most of them, but out of abundant caution have thought it not prudent to claim more than

we feel we have a certainty of accomplishing.

We say then to our friends throughout the State—Do your duty—and a perfect Waterloo defeat awaits our adversaries.—We shall have a WHIG GOVERNOR, a WHIG SENATE, a WHIG COMMONS, and a WHIG U. S. SENATOR! So mote it be!

The bill, which originated in the House of Representatives, for continuing the present Tariff from the 30th of the present month (when the minimum duty was to have taken effect) to the 1st of August next, having passed the Senate against the decided hostility of all the anti-Whigs in that body. So the bill has now passed both Houses.—Thus have the Whigs in Congress, acting up to their determination to do their whole duty, passed another necessary measure for carrying on the administration of the Government. The whole country—hat is, all that part of the country for whose approbation an honest statesman can care a rush—we mean the honest and candid men of all parties—must applaud their disinterested labors and their loyal fidelity to the public interest. Every Whig in the nation ought to be proud of this conduct on the part of the Whig Senators and Representatives. But for the constancy and consistency of the Whigs, thus exemplified in their acts, it becomes more and more apparent that the Government would soon come to a dead stand.

Disappointed in the effort to defeat this necessary measure in Congress, the spirit of the Opposition is busily engaged in an undisguised design to influence the President to forbid the passage of this bill because it does not repeal the Land Distribution Act! The Richmond Enquirer began the incantation, several weeks ago, in anticipation, and on Friday evening, after the passage of the bill by the Senate, the Globe took up "the wonderful tale." Thus sang the Enquirer on Tuesday:

"THE TARIFF AND THE DISTRIBUTION.—The issue seems making up, and a new cup of abomination is to be presented to the lips of Mr. Tyler. The Federal Whigs seem determined to head him off at all events, and to carry out their Clay party measures, without regard to any other consequences."

"The partisan Whigs are determined to carry out their hobbies of Distribution and of Tariff."

And thus responds the Globe on Friday: "The proviso introduced by Mr. Evans to save the distribution which would be forfeited by the bill just passed, was carried by a majority of 23 to 18—not a majority of the Senate if the body had been full. Messrs. Borrien, Preston, and Rives stuck to their integrity, and voted against it. Mr. Archer gave in to his party's views, and united with them in this new attempt to HEAD THE PRESIDENT."

"KNOWLEDGE IS POWER.—In a late admirable report by Horace Mann, Esq., Secretary of the Board of Education of Massachusetts, the following striking exemplification is introduced of the maxim that "knowledge is power:"

"M. Redet, in his work, 'Surd Art de Batre,' gives the following account of an experiment made to test the different amounts of force which, under different circumstances, were necessary to move a block of squared granite, weighing 1,080 lbs.

"In order to move this block along the floor of a roughly chiselled quarry, it required a force equal to 758 lbs.

"To draw the same stone over a floor of planks, it required a force equal to 652 lbs.

"Placed on a platform of wood, and drawn over the same floor, it required 606 lbs.

"By soaping the two surfaces of wood, the requisite force was reduced to 182 lbs.

"Placed on rollers of three inches diameter, and a force equal to 24 lbs. was sufficient.

"Substituting a wooden for a stone floor, and the requisite force was 25 lbs.

"With the same roller on a wooden platform, it required a force equal to 22 lbs. only."

At this point, says Mr. Mann, the experiments of M. Redet stopped. But, by improvements since effected, in the invention and use of locomotives on railroads, a traction or draught of eight pounds is sufficient to move a ton of 2,240 lbs.; so that a force of less than four pounds would now be sufficient to move the granite block of 1,080 lbs.: that is, one hundred and eighty-eight times less than was required in the first instance. When, therefore, mere animal or muscular force was used to move body, it required about two-thirds of its own weight to accomplish the object; but, by adding the contrivances of mind to the strength of muscle the force necessary to move it is reduced more than one hundred and eighty-eight times. Here then is a partnership, in which mind contributes one hundred and eighty-eight shares to the stock to one share contributed by muscle; or while brute strength represents one man, ingenuity or intelligence represents one hundred and eighty-eight men!

LIKE MASTER, LIKE DOG.—A vigilant justice of the peace, who resides in a borough on the banks of the Tees, has a vigilant Newfoundland dog, not less renowned for sagacity than his master. The other day, a lady was on a visit at the worthy justice's house, and the dog observed her taking her departure in the evening. He rushed after her, and seized her garment to arrest her steps. She endeavored to release herself—it was a fruitless effort. The dog would not allow her to walk in any direction except that which led her once more to the door of the magistrate's residence; and even a "woman's will" (proverbially unbending), was compelled to give way to a dog's. The lady complied with his wish that she should return to the house. He was then delighted, and wagged his tail in great glee as he conducted her into the presence of his magisterial master. The secret of the arrest was then explained: the lady, being unprovided against the coldness of the night, had borrowed a shawl from one of the inmates, and the watchful brute had apprehended her for felony.

LEEL.—An editor having been ruined by a trial for libel, declares that stripping the disguise from a hypocrite was something like peeling an onion—both brought tears into the eyes.

## Customs and manners of the Cherokee Indians.

BY J. P. EVANS.

The American Indians, their customs and manners, and their peculiar traits of character, have been, and continue to be, subjects of no small interest to christians, philanthropists, and the curious. Their origin is involved in mystery, and it is not my present purpose to investigate that subject. Various opinions have been formed upon it, and some persons are sincere in the belief that they have traced the windings of the labyrinth leading to their source; but the gloom of ages darkens the path of the inquirer, and tradition with its thousand fables stands ready to lead him astray. The most plausible theories yet formed, are filled out in many important points by mere conjecture. If the customs and manners of a rude people afford genuine landmarks leading to their origin, the American Indians can, with much plausibility, be referred to an Asiatic source. But in the lapse of ages, may not the original characteristic manners of a nation moulder away, and others, presenting features entirely new, spring up in their stead?

The aboriginal tribes of the American continent previous to the discovery of Columbus, were isolated from every other quarter of the world, without the use of letters, and destitute of any means by which they could transmit to posterity an account of themselves or their progenitors, except through the uncertain and deceptive channel of tradition. But evidences sufficient to establish the fact that they were once a powerful people, have survived the general wreck and decay of matter:—in the south the pyramid of Cholula, and city of Copan, lately discovered by Mr. Stephens, with its temples, statues, lofty terraces, and idols; and in the north the towering mounds and works of fortification; yet remain as monuments of their power.

There are but few subjects so well calculated to make a deep impression on the benevolent mind as the downfall of a great nation. Of that which once spread its millions over the fairest quarter of the globe, a miserable remnant only remains; but, like the wreck of a once noble vessel, it presents amidst the ruins, some appearance of its former greatness. That indomitable spirit which led the aborigines to defend their soil from the encroachments of the white man, occasionally gleams forth, and struggles manfully against superior art and overwhelming numbers.

My observations do not include all the peculiar usages of the Cherokees; but as far as they go, I believe them to be correct. They are not the result of a casual excursion for a few days, but of years residence amongst those the least influenced by civilization, and who clung to many of their old customs, and doubtless exhibited traits of the original character of the tribe.

The removal of the Cherokees west of the Mississippi revolutionized their customs and manners to a considerable extent; and a traveller, by visiting them in their present location, would probably fail in observing customs which prevailed among them before their emigration. My observations were made both in the east and west; but principally in the former.

The Cherokees are divided into nine clans or great families, each one having a distinctive name:—one is known by the appellation of Wolf-Clan; another by that of Deer-Clan, &c. Nothing certainly authentic in relation to Indian Clans can be ascertained. On this subject traditional legends are confused. We can conjecture, that the tribe originally consisted of nine heads of families with their wives and children, and from this parent stock arose the Cherokee Nation. That those pristine families of rude and barbarous people should remain distinct for many generations, and probably for centuries, is calculated to excite surprise; yet such is the fact; for, until a few years past, great care was taken to preserve the landmarks of Clanship, and up to the present day considerable numbers of the full-blooded Cherokees manifest a high degree of scrupulousness towards the rules by which it is governed. According to one law, no man was allowed to intermarry with a woman of the same clan with himself. The ties of consanguinity which originally existed in a family, are yet considered binding, although they have been diverging for centuries.—The offspring is invariably classed in the same clan with the mother—that to which the father belongs being wholly disregarded. The ancient usage prohibiting intermarriages between those of the same clan, like many other customs, is disappearing; but even at the present period, a violation of it is highly offensive to some, especially to the aged.

Before their emigration the Cherokees were divided into little communities called towns, each one designated by a name—Tusquitta, Hiwassee, Nottully, &c. Every town had its Chief, Head-man, or Patriarch. Although the excellent laws adopted and put into operation through the influence of enlightened men, some years ago, were obeyed and executed much better than might reasonably have been anticipated, until the seizure of the country by the States; yet the influence of the Patriarchs in their respective towns, remained unimpaired; consequently the new regulations were sometimes dispensed with, and patriarchal mediation received in their stead; but in important cases the written laws triumphed over the old barbarous customs. In case of murder, the ancient usage left the

murderer to the disposal of the injured party, and it was generally considered the duty of the nearest of kin to take the life of the offender. This was accomplished in a summary manner. But occasionally a murderer in the possession of wealth, purchased an immunity from the rigor of this custom, by paying a stipulated sum to the friends of the deceased. Whether enlightened nations carry this principle into practice, under the garb of recognitions, and other refinements, I leave for others to determine. Again: the old custom made no allowance for accidents—being absolute; for if a borrowed horse killed his rider, the relatives of the deceased could kill the owner with impunity. These, and other barbarous usages, were entirely abrogated by the Constitution and written laws.

Hospitality is a prominent feature in Cherokee character; and that instinctive impulse which prompts us to eat, is strictly obeyed by the Indians without the formality of an invitation, when among their own people, and anything acceptable to a hungry stomach presents itself. This admirable custom, it is to be feared, will soon disappear. An invitation is not considered a needful preliminary to eating; and, from a countryman, no compensation is expected, for diet, lodging, and provender for beasts.

Locquity is not a characteristic trait; on the contrary, a taciturn temperament seems to prevail. I have frequently seen a visitor enter a house in silence, and shake every member of the family by the hand, without uttering a word, or moving the head, or a muscle of the face. This gravity of deportment, I believe, is characteristic of Indians generally. Morning and evening salutations are customary—"good morning" and "good evening"—but I have noticed that this is more frequently practised towards white men than Indians—the custom of shaking hands in silence being most commonly observed when saluting one another. I have seen old men grasp each other's arms between the elbow and shoulder; and was informed that this mode of salutation was a mark of particular friendship. When approaching a habitation it is customary with them to yell or whoop, apparently to apprise the inmates of their approach.

Although an Indian not under the influence of the customs of the whites, never bends his neck when saluting you, there is something in his manner which amply compensates for refined politeness—he maintains an upright and dignified position, and shakes you cordially by the hand, which seldom fails in impressing you with the idea of sincerity, and that the action was the impulse of feeling. In civilized society, a bow, no matter how low and graceful it may be, produces no such an idea; because it is not to be considered a mark of good feeling, but of good breeding. A son of the forest, not understanding, or if understanding, detesting, all alluring and fascinating tricks of art salutes you with bluntness, and dignified cordiality—natural, not assumed.

There is one prominent trait in Cherokee manners, and said to be characteristic of other Indian tribes, which cannot be too highly commended; speaking one at a time. An infraction of this rule seldom occurs amongst sober Indians, and, although it is not inculcated, by either French, English, or American dancing-masters, at least by example, I venture to hold it up as a custom worthy of imitation.

It is a remarkable fact, that the Cherokees do not make use of gestures in public speaking. It is stated by authors of good repute, that Indians supply the deficiencies of their language by motions. Whether this be true with regard to other Indian tribes, I am not fully prepared to say; but as to the Cherokees, I know it is entirely unfounded.

It is true, in conversation they make use of many motions, some of which are illustrative, but mostly mere accompaniments of words—the result of habit. It may also be true, that some gestures are used in the place of words in conversation; yet this is not owing to a scarcity of words—it arises from habit, and a desire to avoid circumlocution. I have frequently listened to lengthy harangues from town-chiefs, and never detected a single gesture. The speaker often stood with his fingers interlocked throughout the whole oration. I have been present at the preaching of many sermons by missionaries, and almost invariably perceived that the interpreter delivered the sermon without gesture or motion of any kind worthy of notice. I have observed that white men living contiguous to vast mountains or other uninhabited wilds, who have spent much time in hunting, have acquired the habit of using strong and numerous gestures in conversation. Many who are not wanting in descriptive powers, or appropriate language, are under the influence of this habit.

The Cherokees are extremely superstitious—believing in supernatural appearances, and in the power of magical incantations. They seldom trust to the operation of medicine alone, in the cure of disease; but resort to conjurations with perfect confidence in their efficacy. Their conjurers pretend to have the art of ascertaining whether a sick person will live or die.—After invoking an imaginary spiritual being, they cast beads belonging to the sufferer into a stream of water; if they swim it is considered a good omen; if they immediately sink, the patient is looked upon as lost.—After learning that a case will terminate favorably, they pretend that a revelation is immediately made of the proper remedy.

The custom which gave rise to the term "Indian file," yet prevails. When a man and woman are traveling together, the man always goes foremost, whether they be travelling on horseback or on foot. No matter how many may be journeying in company, they all proceed in single file; and the women, if there be any, occupy a position in the rear. They often carry heavy burdens, especially the females; who also carry their infant offspring on their backs. At the present period, the dresses of the females is copied from that of the white people; and the habiliments of the men approximate to the same. A short gown commonly called hunting-shirt, is generally worn instead of a coat. A headed belt often encircles the waist, and with a new calico gown, produces rather a pleasing effect. Some very old men disdain the use of pantaloons, and wear deer-skin gaiters. Moccasins are yet worn in the place of shoes, to some extent, but the shoemaker's services are often called in requisition. The blanket, like the highland plaid of Scotland, serves as a cloak by day, and a bed at night.

Each town has a house, or particular spot of ground, appropriated to dancing, holding Councils, and (of late) Courts.—This edifice, (when there is any,) called town-house, is built in a circular form, with perpendicular walls six or eight feet high, surmounted with a conical roof, supported in the interior by posts. Adjoining the town-house, a level yard is laid off in a square form, and made smooth for the purpose of dancing on particular occasions.

The Cherokees, like the American Indians generally, are of a copper color.—The features of many of them are regular and handsome. Cases of deformity, or defect of bony or muscular conformation, are seldom met with. A crook-back or spindle-shank can scarcely be found in the whole nation.

They delight in acts of hardihood and activity, as will be explained in my description of a ball-play. Their capability of enduring cold is truly astonishing; but it is easily explained. In the first place, their race has not yet become enervated by luxury and artificial habits. Secondly, by exposure to cold from infancy to adult age. This principle is aptly illustrated by an anecdote in Webster's United States: "A Seythian, who was without clothing, when the snow was falling, was asked by the king if he was not cold. The man replied by asking the king whether his face was cold. No, said the king. Neither am I cold, said the man, for I am all face."

Their diet during the summer months, and with some, throughout the year, consists principally of hommony, potatoes, and bread of corn meal and beans. Those who make much use of animal food, seem to possess more muscular strength for the moment, than those who subsist mostly on vegetables; but the latter class can endure hardships, and bear up under fatigue much longer than the former. Probably it would be more correct to say that, with their violent exertion does not so soon induce fatigue, as it does with those who subsist largely on animal food. They are so well aware of this fact, that flesh-cutters are excluded from the list of ball-players.

A part of those on whom the foregoing observations were founded, are sunk low in ignorance, superstition and vice; but there are many who exhibit much native dignity, and seem to be high-minded, honorable, candid and hospitable, without the least spark of pusillanimity. To the honor of the nation, the majority are peaceable, industrious, and as well versed in husbandry and other useful arts, as the greater number of white people living contiguous to them. There are also many individuals amongst them, who would grace the most refined circles. The cloud of heathenish darkness, which overspread many other Indian tribes, is rapidly passing away from the Cherokees; and considerable numbers are living under the benign influence of christianity.

The Cherokee language is generally disagreeable to the ear of strangers, probably on account of its many nasal sounds. In the language of some of the north-eastern tribes, the guttural sound predominates.—By those who have spent considerable time in several tribes, the Cherokee language is said to be more difficult to acquire than any other with which they became acquainted. I have bestowed but little attention upon it grammatically, and will therefore say but little about it. A few years ago, George Guess, a full blooded and uneducated Cherokee, invented an alphabet on the syllabic plan, consisting of eighty-six characters. This alphabet is extensively used, both by natives and missionaries. By the latter, large portions of the scriptures have been translated into the Cherokee language.—Also, religious tracts, almanacs, &c., have been published, and are extensively read by the people.

THE DIFFERENCE BETWEEN SUN AND MOON.—Dr. Lardner, in the course of his recent lectures on Astronomy in New York, by way of placing the difference between the light of the Sun and that of the Moon, in a more striking view, remarked that it would require the presence of 300,000 full moons, at the same time, in the firmament, to make the night as light as day! What a turn out of moons that would be! After all however, the difference is but light.—Albany Adc.

BETTER THAN NONE.—A poor married woman was telling a staid lady, somewhat on the wrong side of fifty, of some domestic troubles, which she, in great part, attributed to the irregularities of her husband. "Well," said the old maid, "you have brought these troubles on yourself; I told you not to marry him. I was sure he would not make you a good husband." "He is not a good one to be sure, madam," replied the woman, "but he is a power better than none."

## William Carleton; OR, THE REFORMED DRUNKARD.

BY W. P. LELAND.

Truth is stronger than fiction. In the bosom of private life, in the lone retreats of the domestic world, far behind and beyond the conventional forms of society, there exists an empire of thought, and of action, the history of which is, and forever will remain, unwritten. In the palace, in the cottage, in town, and in the country; every where, even in the forest and in the ocean, not a tith of all that pertains to humanity ever falls under the eye of the great living, knowing multitude. Devotion has its retreats, and industry its unknown retreat. Every human habitation, whether hall or hovel, is a world in miniature; and every heart the depository of some secret which dies, or goes into eternity with its possessor. Far below the surface of public observation, down among the retreats of poverty and crime, how little of the concomitant misery is ever known even to the most devoted philanthropist! How few have any conception of the struggles of humanity in its journey from the cradle to the grave!

Were all this misery incident to our condition; were it unavoidable from the constitution of our natures, then, indeed, might we bow in humble submission to a destiny, fixed above and beyond our control. But so it is not. Much the larger portion of all human suffering is the result either of folly, ignorance, or crime. Some law of our moral or physical being is violated, and sooner or later we reap the fruits thereof, not as a punishment, but as a consequence of such violation. In proof of this, I might enter the open field of humanity, and select not a few striking illustrations from each of the sources indicated above. For the present, however, I shall confine myself to a single relation:

### THE HISTORY AND CONFESSION OF A REFORMED DRUNKARD.

In the spring of 1820, there came to the village of M., in the State of Massachusetts, a man whom I shall designate under the name of Wm. Carleton. He was just at his majority, and had fixed on M. as an eligible place for prosecuting the business of his calling—that of a house-carpenter. He was a noble looking man, somewhat above the medium height, stout built, and possessing a countenance, such as a sculptor would not disdain to look upon. His education was much above the common standard, and his manners those of a well bred man. In his intercourse with others there was an open, hearty frankness which made him no less accessible than acceptable to all with whom he came in contact. Carleton was, besides, an excellent mechanic; thoroughly versed in all the mysteries of his calling, and endowed with a power of dispatch never before witnessed among the people of his adopted village. If he laid by less of his earnings than others in a similar walk of life; if the fruits of his labors were not always cared for, it was because he was more generous, or less penurious than others—it was because he sought money rather as a means than as an end. Still, Carleton was a thriving man, and the resources of future usefulness and support gradually accumulated on his hands.

Three years later than the date here given, I attended Carleton's wedding. He had engaged the affections of Caroline S., the daughter and only child of a respectable widowed lady of M. A finer looking, happier pair, I never saw before the hymeneal altar. The bride, scarcely nineteen, tastefully, yet not gaudily dressed, modest, yet not bashful, entered the room with a light, yet imposing step, gracefully hanging upon the arm of the stately young carpenter.—There was health in her finely developed form, and there was gladness in her rich blue eyes. The happiness of the present, the pleasing anticipations of the future, beamed brightly in her countenance, and revealed the workings of a heart full of hope and devotion.

Carleton was not less an object of admiration. His open, manly brow, loaded with rich curls of dark hair; his full, mellow eyes and elegantly turned mouth, stamped him at once as a faultless specimen of humanity, created in the image of his Maker. Two years later, and I was a guest at the house of Carleton. Caroline had become a mother; the mother of a beautiful boy. She was the picture of contentment. Her maiden smile still sat on her lips; her bright blue eyes had grown yet brighter still, and her step was light and buoyant as on the day of her wedding. Carleton was all life, health and activity. Happy in the bosom of his little family, respected by all, and full of hope, he gave a new impulse to all around him. His clear head made him a safe counsellor, and his ready wit, a brilliant companion. In a word, he had become the master-spirit of M.

Five years rolled away, and I had not seen Carleton. In 1830, accident, once more, threw me into the village of M. I there met Carleton, and a warm and hearty meeting it was: yet he was not precisely the man I had parted with five years before. He was, I thought, less self-possessed, less energetic, and less guarded in his conversation. His humor seemed coarser, and in his manner there was a sort of dashing lightness, not exactly in keeping with his former character. His eyes, too, I thought, had lost something of their wonted brilliancy, and the color in his face appeared deeper than at our last interview. Yet so many years had elapsed since our meeting, changes were to be expected, and besides,