

Highland Messenger.

A Weekly Family Newspaper, devoted to Religion, Morality, Politics, Science, Agriculture and General Intelligence.

VOL. III.—NUMBER 38.

ASHEVILLE, N. C., APRIL 14, 1843.

WHOLE NUMBER 142.

Published weekly.
BY J. H. CHRISTY & CO.

TERMS.
This paper is published at Two Dollars a year, in advance—Two Dollars and Fifty Cents in six months—or, Three Dollars at the end of the year. (See prospectus.)
Advertisements inserted at One Dollar per square for the first, and Twenty-Five Cents for each continuance. Court Orders will be charged twenty-five per cent. extra.

HIGHLAND MESSENGER.

ASHEVILLE:
Friday, April 14, 1843.

He argued the subject generally, but said that he had voted against the Tariff of 1842 because he thought the duties on some articles too high. He declared himself opposed to the proposition to assume the debts of the States by Congress—opposed to it, he said, "up one side and down the other." He had voted against the Bankrupt act, because he thought it wrong, and consequently voted for its repeal. While on this subject, he said that he went with his party while he believed them in the right, but no further—that he was responsible to his constituents, his country, and his God, for his public acts, and would always think and act for himself.

On the Currency question, he spoke of the disappointment of the people in not expecting some relief through the action of Congress of the doings of the last Congress and the veto of the President—said that President TYLER had no currency scheme of his own, and seemed to have little to do on the subject but thwart the action of Congress—the fact that he (Graham) had never been partial to one-man power, and was now more opposed to it than ever.

The last half hour of Mr. GRAHAM'S time was taken up in explaining and defending his course in reference to the change of postmasters at this place, which occurred some twelve months ago, and which, as it is of a local nature, would not be interesting to our readers at a distance, and the most of those who have felt an interest in the matter were, we presume, present on the occasion, and heard for themselves. On the whole, Mr. GRAHAM spoke one hour and fifteen minutes, and was immediately followed by

Mr. CLINGMAN,—who commenced by reviewing Mr. G.'s course, and remarks in reference to the Post Office at this place—in this he occupied nearly half an hour—then proceeded to review that part of Mr. GRAHAM'S speech which referred to the Land question—Read from Mr. G.'s late circular, and from one published by Mr. G. two years ago, and attempted to show a discrepancy between Mr. G.'s course then and now—Charged him with having been in favor of a high Tariff two years ago, in order to pay off the public debt, and now alleging that the proceeds of the public lands should be used for that purpose—Read from President TYLER'S message on the Land Bill, and then from the report of the committee to whom that message was referred, in which Mr. TYLER'S reasons for vetoing it were denounced, and then charged Mr. G. with voting for that report and now offering the same reasons himself—Attempted to show what he called Mr. G.'s inconsistency on the Land question generally, and particularly of his views of the propriety of distribution in 1824, and not now—Adverted largely to Mr. G.'s doctrines and practice; to his opinions on the Land question and his votes on the same, and proceeded to urge that it was important that the Land Bill should have passed at the last Congress, inasmuch as under the new ratio of representation the Western States would have a majority in Congress, and hereafter hold on to the land.

On the Tariff question, Mr. C. spoke of Mr. G.'s voting on the proposition to take up the question, but of his not voting on the main question—indirectly accused him (Mr. G.) of "sloping," and quoted from his circular and accused him of preaching up for a high Tariff, and voting for a low one. Mr. C. then proceeded to speak of his own personal relations, prospects, &c., and urged that if the party was "split" he would not be guilty—Spoke one hour and fifteen minutes.

Mr. GRAHAM replied—proceeded to answer the objections which had been urged against him—said that Mr. C. was disposed to censure him, but did not himself propose any thing—spoke of his absence when votes were taken in the House, and said that when the people came to consider all the circumstances they would be surprised at his having been absent no more than what he was—dwelt particularly on the objection to his vote on the Land Bill, and concluded by inquiring of Mr. C. how he would have voted on the Tariff.

Mr. CLINGMAN, in answer, said that he would have voted against the bill, and with a few remarks closed the discussion.

This is a faithful report of the entire discussion, with the exception of the Post office affair. We give it without "note or comment," at least for the present. "The jury can retire and make up their verdict."

It is truly said that the temperance cause is producing light. Instead of making a hisky out of corn, in many places "out west," the manufacture of an oil, which is said gives a beautiful light

THE ME-SSENGER. A day of wonders.

While some of the inhabitants of "the far west" are utterly astonished at the dialect, or at least, some of the hard words in use in the old "State of Buncombe," those of said "State" are in their turn, not less surprised at the conduct of some of their western neighbors. At the western call for information, the hard word "Lyceum" was promptly torn to pieces, and put together again, in so clear and plain a manner, that with the references added, even the scanty resources of the west will be amply sufficient to bring it fully within the grasp of a western intellect. They may not, we of the "old State," with some degree of confidence, claim, at the hands of our western brethren, some information relative to a portion of their conduct, at which some of us are a little astonished? We allude to what we, in this country of dictionaries, call religious-horse-racing. But this being a strange word, and intended for a country of but few books, we will explain a little—not like making bed quilts, by cutting to pieces and putting together again, but by a brief allusion to the conduct itself—"Religious-horse-racing," then, means horse-racing carried on by professors of religion; by professed members of the visible church of Christ, whether private or official. Though this may be regarded as right, by those western pupils of Webster and Walker, yet we, in this land of "Lyceums" and ample literary resources, are taught to view it in a different light. Here, we have an old book called "the Bible," which we believe contains a revelation of the will of God to man; and we regard it as the only perfect and safe rule of conduct, to ensure happiness in this world, and in that which is to come. This book teaches us that we should refrain, not only from evil, but even from its appearance, and that having named the name Christ, we should depart from all iniquity and walk as he also walked. That we should refrain from all such diversions as we cannot use in the name of the Lord Jesus, &c. But it would seem, from the conduct of our western brethren, as well as from a catalogue of their books published by a late writer, viz. "a Tennessee Riverian," that they are destitute of this invaluable book. If so, we ask no further explanation of their conduct; it is perfectly natural. But if, in the arduous task of compiling the catalogue of Webster's Spelling Book and Walker's Dictionary, the author overlooked the Bible, though it was a western book, then our astonishment is not, in the least, abated.

We are aware, that the horse-racer would justify his practice by saying "that it was lawful;" but we cannot conceive that that fact changes its moral coloring. Houses of ill fame, too, have been legalized; but does that in a moral sense justify the conduct of their wretched inmates? But say the religious racers, "we do not bet on our horses; we know that would be sinful." Yes; all christians allow, that horse-racing for a wager, is a species of gambling, and that all gambling is sinful. "But our object is to improve the breed of this noble animal, and not to countenance gambling." But does racing really improve the stock? If so, in what way, I would ask, does it increase the natural strength of the horse, or accustom to those actions which he is called to perform in the ordinary services of man? No: we think that it abates his natural strength, and teaches him actions and habits which quite disqualify him for the most important services for which he was originally designed. Again, the northern horses are far superior to those of the south and west, where this mode of false improvement has long been practised. This, however, may not be known in that desolate land of but two books.

But says the pious racer, "I am a farmer; I have to live by such means as I have, or can get; I raise my horses for market; and although I very much disapprove of horse racing for money, yet many do approve of it; and if it be known that my horse is fast, he will command a far better price." Yes, brother, this is the truth; but what kind of a language does it speak for a man professing godliness! "Horse-racers are gamblers; gambling is sinful; as such, I am opposed to it; but yet I will train the horse, and prepare him ready to the hand of the gambler, because he will bring me more money." Now, my friends, look for a single moment at the other side of the question: If there be evil attached to gambling, can you go thus far, and not contract a moral stain? View the process of training a while: is there no horse killed? no riders? Is there no sweating? no fighting? no drunkenness? no lying? no cheating? Yes, verily; the race-ground abounds with these evils. And yet "there is no harm in preparing my horse for the gambler's use." Strange indeed! that even the inhabitants of "the far west," without the Bible, and only two other books, do not know better. Truly this language, for a christian, sounds as strangely to us here in "the State of Buncombe," as the word "Lyceum" can possibly sound to our brethren of the west. "What! the increased value of a race-horse amply reward me for all my pains in training? make full amends for all the wounds inflicted on my brethren in the church? and (if an official member) for the loss of the confidence of my brethren, and the consequent vacant at my religious meetings." Surely, then, you must value these things at a very low rate.

"Alas! alas! (says the pious racer) the weakness, and ignorance of the people; if they will be so foolish as to stumble at this innocent conduct, and thus deprive themselves of the great and lasting benefits, which they might receive from all the warm exhortations, fervent prayers and wholesome instructions of my prayer-meetings, I cannot help it; their blood be upon their own heads. For not one of them can give any better reason for their highly censurable conduct, than they will not attend the religious meetings of horse-races. Well, be it so—I must do the best I can with my blooded stock. Though others, mistaking my motives and following my examples, may do wrong; or although an orphan boy or a little negro may chance to be dashed from the affrighted steading into Eternity, during the process of training, that is nothing to me."

So I but got my fillies trained
And spread their speed abroad,
That money may come flowing in,
'Twill be a good reward.
We give the above, as the opinion entertained by many (if not all) of the professors of religion, in the State of Buncombe. We have only supposed the excuses of our western brethren, in justification of their conduct. But after all, we may be mistaken, and they may be fully able to justify their course, and make it thus appear to all. If so, by doing this, they will confer upon their brethren of this "State" a very peculiar favor. But if not, may we not fondly hope, that they will acknowledge the impropriety of "religious horse-racing," and abandon the practice? Your prompt compliance, dear brethren, will very much oblige
AN INQUIRING BUNCOMBITE.

FROM THE COLUMBIA OBSERVER. An Allegory.

In days "lang syne" I knew a man,
And Uncle Sam's the boy,
That had a Constitution horse
Without a scrub-alloy.
For twenty years, when Uncle Sam
"A milking" wish'd to go,
He'd throw his grist upon old John
And toddle off "not slow."
John "stumbled not, nor shy'd, nor pranced"
But went right straight "ahead,"
And always brought the needed meal
To make the children bread.
Now, Uncle Sam, when in his cups
Upon a luckless day,
Swapped John off for a pie-bald scrub
That scarce could see his way.
When Uncle Sam a milking went,
When next day came round,
He learnt full soon the pie-bald's tricks
While rolling on the ground.
Sometimes the wifful scrub would plunge
And throw the boy in mud,
At others shy against the fence
And spill the children's food.
Now, Uncle Sam declared in wrath
He'd try this scrub no more,
But get the Constitution breed—
The Stock he had before.
And sure enough, a brother true
To "galant John he got"—
He was a noble charger too,
"A charley at the spot."
How happy, now, was Uncle Sam!
He thought of days of yore
When seated on his faithful John
He dash'd o'er mead and moor.
His children, too, how gladsome they!
They had no care, no dread,
They knew their trusty steed would bring
The needed meal for bread.

When twenty years their course had sped
Years full of hope and joy,
A new experiment was tried
By this same Sammy boy.
Young John he gave for a "whole team"
Of "pegs" of donkey breed—
Which he declared were "better" far
Than any single steed.
Ere long this team, lash'd two and two,
With bags upon their backs,
With Uncle Sam to guide the while,
For mill were making tracks
"O, what a noble sight!" he cried,
"How cheap, how prosperous too
These are the lots to tote the grist!"
And up his cap he threw.
He scarce had uttered forth the words,
When down a donkey fell—
The rest became entangled soon,
And down they went "pell mell."
Alas! alas! cried Uncle Sam,
As bags and donkeys fall,
"O, give me back the good old nee
And ease the donkeys all!"
Poor Uncle Sam, how weeps he now
To hear his children's cries
And sigh to know the horse is gone
That whilom brought supplies.
Now, tinkers all, I hope you'll learn
From Uncle Sam's wild pranks,
"Tis best to take the good old way
In Politics and Banks! ZEKE.

FOR THE MESSENGER. The Kentuckian and the calf; OR, A MIDDNIGHT ROBBERY.

Messrs. Editors.—Without going into a minute detail of the history of the above animal or their species, I will merely state that, on a cold night in December, 18—, a Kentuckian stopped at my father's house for the night. Supper over, he retired, wishing to take an early start next morning. Having been up once or twice in the night to ascertain the whereabouts of the stars, &c., he had left the door open (for he slept in a room with an outside door and a partition, and door in it, in the inside) both of which he had left partly open. After having (as he thought) been asleep for some time in the second nap, he was awakened by the breathing of some one just at the side of his pillow, which, at that unusual hour of the night, and in the "blackness of darkness," most terribly frightened him, whereupon he inquired, "Who's there?" No answer being given and the breathing continuing, he repeated in a loud voice, "Who are you? Speak, or you are a dead man!" The robber made no answer, but still his breathing could be more distinctly heard, and once, if not oftener, he was heard to grit his teeth, as if in defiance of his threats. "Speak!" cried out the more and more alarmed Kentuckian; no answer still being given, he became almost wild with terror and alarm, and after raising up upon one elbow, with great difficulty he managed to get courage sufficient to reach out the other hand to feel whether he could find the object of his terror. This was a dangerous exploit, for in doing it he laid his hand directly upon what he considered a cold white corpse, for he now partially saw the object, and the chill of death seemed to course through his veins with a coldness and rapidity which he had never before experienced, accompanied by a sudden fall! This overcame him, and he fell back and screamed as in the last agonies of death, "Landlord! O murder! murder!!—O Lord, Lord!—murder—run here—O murder!—run here, landlord—O murder!" This raised the whole posse consistus of the premises, including men, women, children, dogs and cats. After much terror, difficulty and confusion, a light was obtained, and the room of the dying man entered by the whole family, armed with sticks, lings, shovels, guns, and firebrands. He was found upon his back in bed, as pale as a glass of milk, with his hands clasped, and in a profuse cold sweat. At the foot of the bed stood his foe, with four legs, a tail behind it, two ears, two horns, and a real bona fide calf skin on it! With its back covered with snow. When the gentleman went out (as I said before) he left the doors open, and soon after a snow fell, which caused the calf to seek shelter where it did. And, gentle reader, a few moments after that I went to sleep. J. M. E.

THE LATE GALES.—A late English paper speaking of the late destructive gales in that region says: "The sacrifice of life and property at sea during the last six weeks, has been, we regret to say, without parallel in the history of our mercantile affairs.—On the coast of England, 154 vessels were wrecked, and 190 lives lost; on the coast of Ireland, 5 vessels were lost, with 134 lives; on the coast of Scotland, 17 vessels were wrecked, and 39 lives lost; and on the coast of France, 4 vessels and 100 lives lost. The value of the vessels and cargo have been roughly estimated at £585,000.
BLACKWOOD'S OPINION OF SMOKING.—Another thing must be observed by all who would successfully get the gentleman; never to smoke a cigar in the street in mid-day. No better sign can you have than this of a fellow reckless of decency and behaviour; a gentleman smokes, if he smokes at all, where he offends not the factories of the passers by. Nothing, he is aware, approaches more nearly the most offensive personal insult, than to compel ladies and gentlemen to inhale, after you, the ejected fragrance of your penny Cuba or your three half penny mild Havana.

REMARKS OF MR. FRANCIS, OF HAYWOOD, In reply to Mr. McKee, of Cumberland, On the Instruction Resolutions.

Mr. Speaker: Having had so ample an opportunity afforded me on Monday last, of giving my views fully on these resolutions, I should not have made another call on the attention of this House, were it not for the violent manner in which the gentleman from Cumberland has indulged, in assailing my motives on that occasion. I shall now, however, promise to be as brief as possible, in replying to that gentleman's denunciations, and I can assure the House, that I am truly sincere when I state, that I was extremely sorry when I found the mover of these resolutions thought fit to introduce them. For when, at best, the two great parties in this House can with difficulty set in concert, in performing the legitimate objects for which we have assembled, it cannot be expected that a series of resolutions of this character is, in any way, calculated to ally the excitement that now exists, or bring about that unity of action so desirable in the intercourse of a deliberative body.
In these resolutions, sir, there is not only a great constitutional question involved, but a trust is made at one of the great departments of our Government, which is calculated to destroy the Independence and consequently the utility of the Judiciary.—Can the mover of these resolutions inform the House, why it becomes necessary, at this late period, to declare by resolution what are the powers and duties of the Legislature of North Carolina? I had supposed that these were fully expressed in the first and tenth Articles of the Constitution. An instrument, by which the people of this State have been governed for upwards of sixty years, cannot now need the aid of a resolution to inform this body what are its powers and duties.
It is, from the sections referred to, that this body derives all its powers—first to make laws, and secondly to elect certain State officers; and by the Constitution of the United States, they are authorized to elect United States Senators. These and these alone, are all the powers conferred by the Constitution, and any act done which does not come within the scope of these powers, is an act of usurpation on the part of the Legislature, not warranted by the Constitution. But I am told, that by the eighteenth section of the bill of rights, which is made a part of the Constitution, the people have a right to instruct their Representatives. This right, I shall admit in the fullest extent—yes, further, I admit that the Legislature, being a portion of the free citizens of the State, have a right to express their wishes on National subjects either by way of resolution or otherwise, and that they ought to have given them by the Senators, respectful consideration; but while I thus admit this right in the Legislature, or any other body of the citizens of this State, I must positively deny the right, in this or any other body, to give mandatory instructions, such as these resolutions intend to convey. The section of the Bill of Rights, to which my attention has been called, however, can have no material connection with these resolutions. Any, who are in the slightest degree acquainted with the history of this country, or of that from which we received our notions of the common law will remember that from the reign of Edward VI, down to George I, various statutes were passed, called Riot Acts, which made it a felony for twelve or more persons to assemble together to petition Parliament for a redress of grievances; nor were these Statutes confined to the opposite side of the Atlantic. The American Provinces also felt the force and tyranny of their operation and the Patriarchs of the revolution who framed the Bill of Rights, had no doubt an eye to those statutes when the clause referred to was adopted by them. But who are the people, and who the Representatives? They are the free people of North Carolina, met in primary, not in legislative assemblies, to consult for the common good. The Representatives are the members of the General Assembly of the State of North Carolina—they are the agents of the people of this State, authorized to pass laws, which can operate on the people of this State only. This is the true construction of this clause in the Bill of Rights, and cannot mean Senators in Congress, as obvious from the fact, that the power to elect Senators is not derived from the State Constitution; and from the further fact, that the Legislature had no power to elect Senators for many years after the State Constitution was adopted. The power to elect Senators is derived from the United States' Constitution, and there is no article or clause in that instrument giving to the Legislature the power claimed for them by this resolution.
But we are told by the gentleman from Chatham, (Mr. Jackson,) that the Legislature may be considered as a primary assembly, and he has read for us some resolutions from a meeting in Mecklenburg, of very ancient date, giving instructions to Congress. These, if I heard right, were instructions from a primary assembly of the citizens of Mecklenburg to the Delegates in Congress, who framed the Articles of Confederation; but the idea that this Legislature may be considered as a primary assembly is begging the question. As however, I am willing to meet the proposition in every possible shape in which it may be presented, I say that neither the Legislature nor the primary assemblies of the people of this State have the power to pass the mandatory resolution now under consideration, so as to give it the effect intended by its maker.

NEWSPAPER STATISTICS.—There are in the United States, according to the census, one hundred and thirty-eight daily papers, eleven hundred and forty-one weekly papers, and one hundred and twenty-five semi-weekly. The number of daily papers in the United States is larger than one would imagine—and the number of what are called periodicals is much larger than can be profitably supported. There are but five States in the Union which have no daily papers—and there are but four, which have not periodicals. Three of the oldest and most influential States of the American Union, viz. Virginia, North and South Carolina, have the smallest proportionable number of newspapers.
A lady in a neighboring town, who had been brought up under the forms of the Episcopal Church, but the recent religious excitement, became impressed with an idea that extemporaneous prayer was more conformable to the scriptures than the liturgy. The pastor consequently called on her, and endeavored to convince her of her former error. "But sir," said she, "how can you reconcile the prayer for the President of the United States with the known dissent which the very mention of his name excites?" The pastor answered—"do not the scriptures teach us to pray for all men; and is there a man in the nation who stands more in need of being prayed for than John Tyler?" The lady was satisfied!—Phila. Forum.

BLACKWOOD'S OPINION OF MORTAR.—There is an affection among the vulgar clever, of wearing the mortar which they clip and cut a la Vandic; this is useful, as affording a ready means of distinguishing between a man of talent and an ass—the former, trusting to his head, goes clean shaven, and looks like an Englishman; the latter, whose strength lies altogether in his hair, exhausts the power of Macassar in endeavoring to make himself as much like an orang-outang as possible.