# ASHEVILLE MESSENGER.

A FAMILY NEWSPAPER—DEVOTED TO POLITICS, RELIGION, EDUCATION, INTERNAL IMPROVEMENTS, AGRICULTURE, SCIENCE, FOREIGN & DOMESTIC NEWS, AND GENERAL INTELLIGENCE.

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**JAMES W. ELNEY,**
Editor.

**TERMS.**

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**AGENTS.**

[illegible]

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John [illegible], Agent for Charleston.
William Thompson, for Baltimore.
A. R. Seafield, for [illegible] N. York.
We have Blanks for sale by—
[illegible]
J. [illegible], for McDowell.
Ripley & Patton, for Henderson.
[illegible]

## My Own Native Land.

O! talk not to me of fair Italy's sky,
Or the soft perfumed gales, that through Araby sigh;
I know there is not on this wide-spreading earth
[illegible] bright and free as this land of my birth.
We [illegible] and bright [illegible] beams,
O[illegible]uits and our flowers, fair valleys and streams;
Thy rocks and thy mountains are lofty and grand,
And brave are thy children, my own native land.

If cowards and tyrants e'er seek to enchain,
And bring to the dust our proud spirits again,
Thy sons, [illegible], will rally for thee,
And die, as they've lived, the exalted and free!
O! had I the strength of my heart in my hand,
I'd fight for thy freedom, my own native land;
Amid thy oppressors undaunted I'd fly,
And fling forth our banner in triumph on high!
"AMELIA."

## Thou Art, Oh God!

BY THOMAS MOORE.

"The day is thine; the night also is thine; thou hast prepared the light and the sun.

"Thou hast set all the borders of the earth; thou hast made summer and winter."—Psalm lxxiv. 16, 17.

Thou art, oh God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!

When Day, with farewell beam, delays
Among the opening clouds of Even,
And we can almost think we gaze
Through golden vistas into heaven—
Those hues, that make the sun's decline
So soft, so radiant, Lord! are Thine.

When Night, with wings of starry gloom
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh;
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!

# Education.

*From the Richmond Republican.*

## Education.

It is pleasing to witness the more enlightened and expanded views of education which are now urged by the press upon the attention of teachers, parents and pupils. Education is now regarded in its true light, as being designed to develope the whole man—his moral, intellectual and physical powers. The latter have been most grossly neglected in most of our schools and colleges, and that too at a period of life when exercise and air are [illegible]. Ambitious [illegible] think that they have no time to spare from their books for physical exercise. This is a great mistake, as many have found to their sorrow in after life, when the body, enfeebled by the sedentary habits of youth, gave way under the powerful energies of the mind.

We extract the following sensible remarks on another neglected branch of the subject of education, from the N. Y. Commercial Advertiser:

"We do not mean that at any time morals have been entirely neglected in the American system of education. Far from it. It has always been the pride of this country that its institutions of learning have admitted of no outrages upon morality, such as have proverbially disgraced the collegiate institutions of the mother country. Whatever else may have been lacking here, the outward observance of personal propriety has always been strictly enforced. But we think that more than ever a high standard of morals is inculcated upon our youth as springing from religious considerations and obligations. And we would here say that this is the only safe foundation of what we understand by a moral education. It must be grounded upon religious principles. Nothing short of this will abide the severe tests to which the moral principles of youth are necessarily exposed in their intercourse with the world.

"But it may perhaps still be doubted whether, in our public educational institutions generally, the *minutiae* and amplitude of moral obligations are sufficiently discussed and taught. The subject is 'broad and deep,' embracing almost endless ramifications and nice distinctions; and yet, so intuitive are youth's perceptions of right and wrong, that it is not difficult of illustration.—The minds of even young children can comprehend its teachings, and should be stored with its minutest precepts.—A code of morals ought to be established in every academic institution, and pupils should be instructed and encouraged to test, not only their outward deportment, but their desires and motives, by its perfect requisitions. It is comparatively easy to square the outward life according to the usages of society and the ordinary standard of morals.—But the judicious, conscientious educator, who alone is fitted to assume the onerous responsibility of the charge of youth, will not be content with this.—He will take every opportunity of inculcating the *principle* of sound morals, as well as observing the recognized standard of outward observance.

"It would seem to be the duty and the aim of every conscientious and competent principal or tutor in our seminaries and academies to make the moral disposition of each pupil his special study, to watch jealously but kindly in what directions the moral faculties are most accustomed to swerve from an even balance; so that a preponderating influence may be judiciously brought to bear for the rectification of the error, and the strengthening of the character in that direction. To attempt *education*—the development of the intelligent and accountable being—without such care and watchfulness, would be not only to do the work imperfectly, but to do it to the child's injury. The very circumstances attending the communication of knowledge—involving often rivalry, emulation, ambition—may have a tendency to warp the moral faculties, to blunt the nice and delicate sense of right and wrong, to excite envy or pride or discontent, which, unchecked, will mar all beauty and amiability of character.

"We are all aware that this branch of domestic education—the moral training of pupils—will prove, in many instances, by far the most difficult part of the educator's duty, for the reason mentioned in last week's article, that parents too often neglect this important duty at the very time when it is most easily commenced, and as a consequence of such neglect, a moral bias has already been established, which may be difficult to remove. The benevolent preceptor, however, will find in this misfortune only another motive to vigilance and patient effort. Upon him devolves a high responsibility; the youth is to go forth from his teachings, to become immediately one of the world, to think, and speak, and act as an intelligent integral of society, claiming the rights and immunities of the social compact, and amenable to its code; and the educator will be in no small degree responsible for the youth's failure, who has neglected to train and strengthen his moral faculties."

# Biography.

*From the Methodist Quarterly Review.*

Ignatius Loyola, the founder of the Jesuits, and the first General of the Order, laid the foundation of an organization such as the world had never seen before his time, such as has had no parallel since. It was a well-planned scheme of universal domination, secular in its ends, spiritual in its pretexts; profoundly elaborated, sagaciously balanced; complicated as the vast network of human interest and feeling, awfully simple in its master-design of supplanting and absorbing all other power, and putting into the hands of its General the reins of this all-embracing authority. In point of fact, Loyola lived to see the realization of this sovereign, absolute, unquestioned rule; this mastery over the body and soul, the mind and conscience, the will and well-being—spread out into a circle that spanned the finest provinces of Europe, himself the centre. Thenceforth, the "Society of Jesus" became a thing of history.—It arrested the sweeping tide-wave of the Reformation. It turned back the dial hand of the world's progress. It aimed at monopoly in public education. It placed its directors—secret, irresponsible—in royal closets, and ruled kingdoms through their agency. By similar means it possessed itself of the secrets of families, and extended an invisible, subtle espionage over private households. Setting out with begging its bread, it presently amassed boundless wealth. It stretched its influence across oceans, and laid its hand on India and China in the east, and the newly discovered American continent in the west.

The mind which conceived so vast a system, and the will which carried it into execution, belonged to no common man; and when the mingled elements of the character of Loyola are taken into account—saint and fanatic; the subject of intensest emotion, and yet governed by principles of the coolest calculation; exhibiting the wildest humility and the most boundless ambition; blending, apparently, the widest extremes of mental and moral phenomena, it requires evidently a master-mind to read for us aright this sphynx-like riddle. To do full justice to such subject, demands a profound sagacity, a deep insight into the intricacies of human motive, a firm hold upon the true and real principles of Christianity, a subtle discrimination to mark the linetrees which map off the region of genuine godliness from that of spurious pietism, where they were side by side; and the calmness of a fair, dispassionate, philosophic spirit, which feels after, and finds out the truth. All these elements are combined, in no ordinary degree, in Mr. Isaac Taylor, whose estimate of Loyola and his system is embodied in the work whose title-page stands at the head of this article. Indeed, we know no one who possesses, in so eminent a degree, the qualifications needful to make both an instructive and interesting book on Jesuitism. To subjects of this class, he has given for many years extraordinary powers of thought and research. His earliest productions, the Natural History of Enthusiasm," and "Fanaticism," proclaimed him an original thinker, and master of a bold, animated, captivating style.—The Tractarian controversy called forth subsequent publications, and led to a more extended research into the region of Patristic literature. We consider the volume before us a decided acquisition, in itself separately regarded; but especially valuable as the commencement of a series, in which it is the author's intention to bring the several existing religious systems of Europe, under separate review—each considered as the product of the great leader, from whose mind it took its characteristic form and features. We shall present, in the briefest compass possible, an outline of the personal history of Loyola, and an estimate of his character, as it is drawn in the book now under review, together with the rudiments of the system which sprung from his forming hand.

Ignatius Loyola was born in the year 1491, of noble parents, in the province of Guipuscoa, a part of Spain bordering on the bay of Biscay. He was early sent to the court of Ferdinand and Isabella, where he acquired the usual accomplishments of a young courtier, though very little attention was paid to his mental culture. The germs of a noble temper exhibited themselves in his forming character; he was brave but placable, an adroit peace-maker, and gifted with no small share of unerring intuition in the intricacies of human nature. He pursued the career of pleasure and ambition, until he completed his twenty-ninth year, when in defence of a Spanish town he was struck by a ball from the French artillery, on the right leg, and by a splinter from the wall on the left, and fell in the breach of the beleaguered citadel. Every needful office of humanity was tendered to the gallant prisoner, and he was sent off with all care to the paternal castle.—The cure of his wounds was slow. The fractured bone had been badly set, and it was broken a second time, and re-set. It then presented an unsightly protuberance, and Loyola once more submitted to a terrible operation. Such was the strength of his will, that while his assistants fainted in witnessing the operation, he unbound and without a groan, endured the surgeon's tools. The unfortunate limb, however, was too far injured to allow the hope of his shining in war or in courtly pageants. Thenceforth another path opened before him.

During his long confinement to his couch, several books of devotion fell into his hands, and a spiritual conflict between earthly passions and better aspirations racked his soul. Mr. Taylor's opinion is that he passed through the stages of a moral revolution, which is essentially the same under all systems professedly Christian. With Loyola, however, this conversation seems never to have gone forward beyond a mid-way position, and it left him there, at a distance from the home of evangelic peace. He did not recognize, or he had never discerned in the Scriptures, those first truths which had imparted life and power to Luther's course as the Reformer of Christendom."—Loyola fell into the common error of keenly awakened minds, when the central peculiarity of the Christian faith is dimly discovered, and when the sense of remorse for past sins does not find the full remedy for its woes, in the great propitiation which the gospel sets forth. He set about methods and plans of self-expiation by bodily tortures, and hoped to placate the wrath of heaven by daily flagellations and fastings, winding up with the vow of a pilgrimage, bare-foot to the Holy Land. Such practices of superstition, however, have a deep moral significance. They attest the supremacy of the *moral* impulses of human nature. "What account could be given of any such agonies of the heart, if man were not a member of a moral system; or what would mean this dismay—this dread of an hereafter, if he were not indeed amenable to future justice? No interpretation could be put upon a course of conduct such as that of the ascetic and devotee, if man were not hastening forward to the presence of the Almighty as his judge and [illegible] spiritual perception of the demerit of sin casts about for *atonement*. If he finds it not in the provisions of the gospel, he makes it for himself in the self-inflictions which are supposed to avail in mitigation of the severity of divine judgement. Not feeling his strength sufficient for his contemplated pilgrimage, Loyola resolved at least to withdraw himself from his paternal home; and on pretext of visiting a friend he set out with two servants, whom he shortly afterwards dismissed, and proceeded alone, on a mule, to practice by the way those austerities he had resolved upon. Turning aside to a much frequented shrine of the Virgin, where there was an establishment of Benedictine monks, he purchased in a village near by, a long hempen cloak of the most rugged texture, a tunic, a rope for a girdle, shoes of matted Spanish broom, a pilgrim's staff, and a drinking bowl. Hanging these articles to the pommel of his saddle, he entered the monastery; and in the year 1522 consecrated himself under the auspices of the Virgin, to the service of God and mankind. Here under the severe discipline of bodily flagellations midnight vigils, begging his bread from door to door, he sought to make advances in spiritual knowledge, and was favored with visions, miraculous illuminations, and the like. In particular the Virgin Mother, again and again, presented herself before him, effulgent in celestial benignity and majesty. Thus the imaginative element in his religious character was largely developed, and from this legitimately sprang his enthusiasm. Such a man was no mere hypocrite; he was sincere and deeply in earnest. He was very far from being a well ballanced christian, for the predominance of the imagination filled his mind with the illusions of a dreamy pietism which had no warrant of Scripture, and which drained off the vital forces of the conscience. A glimpse, however, of the *real* man breaks out every now and then. He is not destined to be the mere drone of a devotee's cell. His work, he felt, was "to plough for himself a track right across the open field of the world's affairs." As his reputation for sanctity grew, crowds of persons, from various motives, resorted to him—many from a sincere wish to profit by his spiritual instructions. To these what ever their condition, no matter how degraded their habits, how squalid their poverty, he labored to impart the instruction they needed. In their behalf he burdened himself with toils of charity; and in the school of actual life he studied human nature, and acquired practical skill in the treatment of souls.

After spending a year in such exercises, he resolved to carry out his vow of a pilgrimage to the Holy Sepulchre. Leaving Manresa, to the unspeakable grief of all, and resisting the importunities of his friends to take a travelling companion, he set out for Barcelona, intending there to take ship for Italy.—The master of a vessel agreed to give him his passage on the "hard condition" that he should supply himself with the necessary quantity of biscuit for his support during the passage. This he did by begging from door to door, although his purse still contained some gold pieces. It would have spoiled some of the romance of the affair if he submitted to the vulgar conditions of buying what he needed. Just before sailing he left his purse and its contents on a settle near which the vessel was moored. After landing at Gaeta he proceeded on foot to Rome, worn out with fatigue and hunger. From Rome he went to Venice, living on charity, and thence by ship to Joppa. Finally he reached Jerusalem. There he drank in the intoxicating draughts of devout enthusiasm, from many a "holy place." His vow had carried him to Jerusalem *barefoot*; happily it embraced no such hard condition as to his return. It seems he allowed himself the luxury of wearing shoes on his homeward way. After an absence of many months he once more set foot on Spanish ground.

The next phase of his character which develops itself, is a determination of going through a course of education, in pursuance of those great views and plans which had opened themselves before his mind. He was past his 33th year, and no small difficulty was to be overcome in acquiring the very elements of learning. But to an indomitable will like his, inflamed by a passionate ambition, and yet controlled by a far-seeing reason, what are obstacles? He set resolutely about the business, and finally by a turn of unexpected circumstances, was carried to the University of Paris. We are to observe how his enthusiasm is pushed off, inch by inch. He now wears shoes, takes with him a cleverly filled purse, and does not even disdain letters of introduction. Having entered himself, a student at Montaigu college, he scrupled not to associate with boys in a Latin class, while acquiring the rudiments of letters. Fixing the energies of his mind upon the pursuit before him, he went through his Humanity course in three years, and in the next three, he had studied philosophy with [illegible] attended, moreover, a course of theology with the Dominicans. His scholastic discipline was thus completed in six years; furnishing an illustration of a constancy of purpose and a high self-control, such as the world has seldom seen. Resuming his former practice of promiscuous teaching and exhortation, he soon drew around him several accomplished and devoted young men whom he had attached to himself.—"Great reason is there to believe, that to the superior intelligence of two or three of those whose names are henceforward to be associated with his own, he was indebted for the more profound provisions of that code which has given permanence and efficiency to the order of Jesus. From this time onward, we are to contemplate the connected movements of a cluster of minds, and can claim for Loyola only in particular instances, what undoubtedly belongs to him." Peter Faber, Francis Xavier, James Laynez, Nicholas Bobadilla, Simon Rodriquez d'Arredo, were the prominent associates of Loyola, as founders of the Society. At a later time were added the names of Claude le Jay, John Codine, and Pasquier Brouet.

Early in the year 1537, Loyola's companions joined him at Venice, and two years afterward the society was formally organized at Rome. The Papal sanction, after some little delay, was granted, and the Apostolic blessing bestowed. In no point of view do the tactics of the Church of Rome appear in a more masterly light than in her dealing with enthusiasts. It has been forcibly said:

"She neither submits to enthusiasm nor proscribes it, but *uses* it. She considers it a great moving force, which, in itself like the muscular powers of a fine horse, is neither good nor evil, but which may be so directed as to produce great good or evil; and she assumes the direction to herself. It would be absurd to run down a horse like a wolf. It would be still more absurd to let him run wild, breaking fences and trampling down passengers. The rational course is to subjugate his will, without impairing his vigor—to teach him to obey the rein, and then to urge him to full speed. When once he knows his master, he is valuable in proportion to his strength and spirit. Just such has been the system of the Church of Rome with regard to enthusiasts. She knows that when religious feelings have obtained the complete empire of the mind, they impart a strange energy, that raises men above the dominion of pain and pleasure, that obloquy becomes glory, that death itself is contemplated, only as the beginning of a higher and happier life. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant: but he will do and suffer things from which [illegible] sober-minded men would shrink. She accordingly enlists him in her service, assigns to him some forlorn hope, in which intrepidity and impetuosity are more wanted than judgment and self-command, and sends him forth with her benedictions and applause."

In illustration of this policy, we may cite the following passage from Macaulay's recent History of England:

"During a period of little less than a thousand years the regular orders have been the chief support of the Holy See. By that See they had been protected from episcopal interference, and the protection which they had received had been amply repaid. But for their exertions it is probable that the Bishop of Rome would have been merely the honorary president of a vast aristocracy of prelates. It was by the aid of the Benedictines that Gregory the Seventh was enabled to contend at once against the Franconian Caesars and against the secular clergy. It was by the aid of the Dominicans and Franciscans that Innocent the Third crushed the Albigensian sectaries. In the sixteenth century, the pontificate, exposed to new dangers more formidable than had ever before threatened it, was saved by a new religious order, which was animated by intense enthusiasm and organized with exquisite skill. When the Jesuits came to the rescue of the papacy, they found it in extreme peril: but from that moment the tide of battle turned. Protestantism, which had, during a whole generation, carried all before it, was stopped in its progress, and rapidly beaten back from the foot of the Alps to the shores of the Baltic. Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith."

From the formation of the Society of Jesus dates the period of the great Catholic reaction. Loyola professed to have been favored with a special and glorious vision of Him whom, as the Scriptures affirm, "no man hath seen or can see," and by his side appeared Jesus bearing a large cross. The Father introduces Loyola to the Son, who utters these words, "I will be favorable to you at Rome." From this vision the Society took its name: henceforward it was "the Society of Jesus." Here then we have exposed to our view the inner [illegible], or divine machinery, of the Jesuit Institute. The Mother of God is the primary mediatrix; the Father, at her intercession, obtains for the founder an auspicious audience of the Son; and the Son authenticates the use made of his name in this instance; and so it is that the inchoate order is to be, "The Society of Jesus." We may well ask with our author, how far the infidelity and atheism which pervaded Europe in the next and the following century, sprung directly out of profanations such as this. Merely to narrate them, in the briefest manner, does violence to every genuine sentiment of piety.—What must have been the effect produced upon frivolous and sceptical tempers, when, with sedulous art, such things were put forward as solemn verities not to be distinguished from the primary truths of religion!

"In addition to the usual vows, the members of the Jesuit Society were bound to go unhesitatingly and without recompense, whithersoever the Pope should send them, as missionaries for the conversion of infidels and heretics, or for the service of the church in any other way, and to devote all their powers and means to the accomplishment of the work.

It was necessary to the carrying out of this vast machinery of absolute spiritual domination, that each one of the members of the Society should surrender himself to a common will, which should be to them as the will of God [illegible]. It was accordingly agreed that one of their number should, by the suffrages of all, be constituted the Superior or General of the order, and be invested with an authority as absolute as it was possible for men to exercise, or for men to submit to. Yet to whose hands should be assigned—and for life—this irresponsible power over the bodies, souls, and understandings of his companions!—Until this election was made and ratified, the Society was a *project* only; then it would become a dread reality. A meeting was convoked to elect a Chief. Those of the Fathers who could leave their functions at foreign courts, and these were three only—were summoned to Rome. The absent members sent their votes in sealed letters. Three days having been spent in prayer and silence, the little conclave assembled on the fourth day, and the votes were counted. All but Loyola's were in his favor; he voted for the one who should carry the majority of votes.

"Loyola, we are told, was in an equal degree distressed and amazed in discovering what was the mind of his colleagues. He, indeed, to be the General of the Society of Jesus! How strange and preposterous a supposition! Positively he could think of no such thing