ASHEVILLE MESSENGER.

A FAMILY NEWSPAPER—DEVOTED TO POLITICS, RELIGION, SHORT STORIES, NEWS AND MISCELLANEOUS READING.

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WILLIAM M. ERWIN,
EDITOR AND PROPRIETOR.

TERMS.

[illegible]

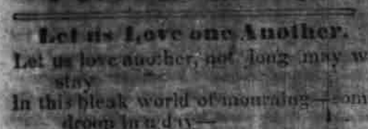
BLANKS &c.

Black Warrants	Administration
Marriage Licenses	Guardian Bonds
Deeds & Mortgages	Executions
Guardian Bonds	Bank Notes
Injunctions	Warrants Executors
Appeal "	Warrants Tickets
Judgments for Undaw.	Tax Receipts
" for Forfeiture	S. A. C. Subpoenas
" for Damages	A. C. Writs
" " Adultery	C. C. Executions
" " Bastardy	Justice's Attachments

AGENTS.

Rev. BENJAMIN KING and E. H. VANCE, are our travelling agents, to whom all orders and payments are to be made.

T. W. TAYLOR, is our Agent for the County of Henderson.



Let us Love one Another.

Let us love another, not long may we stay
In this bleak world of mourning—some droop in a day.—
Others fade in the noon, and few linger till eve,
Oh! there breaks not a heart but leaves some one to grieve;
And the fondest, the purest, the truest that ma',
Have still found the need to forgive and to forget!
Then oh! though the hopes that we nourish'd decay,
Let us love one another as long as we stay.
There are hearts like the ivy, tho' all be decayed,
That it seemed to twine fondly in sunlight and shade;
No leaves droop in sadness, still gaily they spread,
Undismay'd mid the blighted, the lonely the dead—
But the mistletoe clings to the oak not in part,
But with leaves closely round it, the root in its heart—
Exists but to twine it, imbibe the same dew,
Or fall with its loved oak, and perish there too.
Then let's love one another, midst sorrows the worst,
Unaltered and fond, as we loved at the first;
Though the false wing of pleasure may change and forsake,
And the bright urn of wealth into particles break—
There are some sweet affections which wealth cannot buy,
That cling but the closer when sorrow draws nigh,
And remain with us yet, though all else passes away:
Then let us love one another as long as we stay.

Spirit of Song.

BY CHARLES SWAIN.

Thou speak'st of stars [illegible] lovers' eyes,
That tremble with [illegible]ness of light;
Tell us what star of all the skies
Can set an honest purpose right,
What planet and an upright mind,
And thou'lt do something for mankind.

Thou speak'st of magic tides that flow
Just as the moon is curved or round;
Tell us what tide of earth can show
Where simple justice may be found,
The tide that leaves not truth behind,
And thou'lt do something for mankind.

What fount will keep affection true?
What spell will ever friendship first?
What flower will blighted faith renew,
And keep hope blooming to the last?
O, touch the heart, but these to find,
And prove an angel to mankind!

Farewell.

We do not know how much we love,
Until we come to leave;
An aged tree, a common flower,
Are things o'er which we grieve;
There is pleasure in the pain
That brings us back to the past again,
We linger while we turn away,
We cling while we depart;
And memories unmarked till then
Come crowding round the heart.
Let what will lie over onward way,
Farewell's a bitter word to say.

ADDRESS

OF JAMES H. EMERY,
DELIVERED BEFORE THE
CITIZENS AND
SONS OF TEMPERANCE,
Accomodus, Va., 22nd [illegible] 1849.

Published by Request.

Lewis Gwinnett, Western Virginia, to Brothers Sons of Temperance.

This day, [illegible] to be commemorated and reared by every American heart and whether [illegible] by [illegible] or not, let come what may, war, pestilence, famine, anarchy, rebellion, or what is to be more dreaded, *Disunion*, so long as the land is free, [illegible] this heart shall pulsate with that prayer which none but a God could give us so long as I have life or being, whether on land or upon the sea, as land will *I remember, to long will I cherish it.* And should I ever cease to admire, to remember and respect the name of Washington on an occasion of this kind, may these active limbs of mine be consigned to a sterile spot of barren earth and my name be blotted out, unworthy a place in the history of my native land, "Land where our father's died; land of the Pilgrim's pride; land where our father's trod, land of our father's God; land of Liberty!" At Pope's Creek, Westmoreland county, Va., one hundred and eighteen years this morning, that illustrious man was born, whose birth we this day have met to celebrate. From the mother's knee, from the cradle, George Washington grew in stature, wisdom and greatness, till he reached an eminence (without any apparent effort on his part,) that few men, if any, in the world's history, have ever attained. There was a simplicity, a generosity of soul, a tenderness of heart, a singleness of purpose, an honest frankness, a moral and sublime firmness ever about the man, that rendered him pre-eminent in council, distinguished at home, revered abroad, a giant on the battle field, and nature's nobleman everywhere, a man without a rival. He was naturally the front figure on every canvass, the leading spirit of every assembly, the model of every generous impulse, the living epistle of a virtuous life, and a fit and illustrious pattern of what is truly styled the noblest work of God—"*An Honest Man.*" So that it has been truly and wisely said "Take him for all and all, we ne'er shall look upon his like again." In the mightiest storm his *voice was heard*, in the sunshine of calmness his *silence felt.* The grandeur and sublimity of that structure which he was principal in rearing, fortifying, and maintaining, appears the more wonderful, stupendous, and transcendantly beautiful when we cast our eyes upon the vast panorama of this moving world of light and life; when we concentrate our minds by the force of reflection to the nations that have sparkled, flashed and blazed in the horizon with a brilliancy of prospect that eclipsed our own; when we see them as suddenly ingulphed in darkness, crimsoned in blood, manacled in chains, doomed to slavery and death; when the scales of eternal justice and equality upon which the myriads of nationson the earth are continually aspiring to gain the ascendancy, are all the time rising and falling, weighed down by carnage and blood, or raised by the chaff of ambition, hypocrisy and profligacy; in short, when we see that no nation in christendom is "pursuing the even tenor of its way," guaranteeing the right of conscience, property, liberty, person and life to all; dispensing as nearly as possible, equal and exact justice *to all*, except *our own*, we instinctively tremble for the world of mankind around us, and stand awe-stricken, with wonder, amazement, reverence and astonishment, at the sublime spectacle of *twenty millions* of American freemen, subdued by nothing but reason, governed by nothing but truth and justice, bound together by nothing but mutual regard and affection, tending to but one end—the ultimate *happiness of man*; and living in the full fruition of a hope that ours is but the infant of Republics, whose arms shall yet extend like seas, and grasp in all the shore, whose light shall be dispensed co-extensive with that of the great orb of day, and sweet and mellow as the tints of the queen of night.—Laying aside that natural prejudice and enthusiasm that belongs to the people of nearly every nation in favor of their own, it cannot be denied that we are a strong, a *great people*! and when we look back to the struggles and conflicts through which our fathers passed, to the odds they had to contend against, and to the apparently superhuman triumphs and victories they achieved, we are constrained to attribute our success, in some degree, to more than an arm of flesh, more than a Washington, by the interposition of that *Just Being* who not only holds man and nations, but the mighty globe that we inhabit, in the balances of his omnipotent hand. Have sacred, then, should we hold that constitution, those salutary laws, and those golden links of brotherhood that have [illegible]

[illegible] Society, [illegible] the Constitution, or the direct failure of every peaceable means that ever [illegible] to lead to a [illegible] of the [illegible] of this great glorious Union, which less [illegible] to [illegible] the threat and envy? The American ships company are now sailing upon an unbided sea; may her pilots, her old sailors and crew, never divide, forsake or strand their vessel, till the arch angel Gabriel, shall place one foot upon the land and one upon the sea, and swear that *time shall be no more.*

In behalf of the Sons of Temperance I will say a few words. Every Society formed since the first, by Adam and Eve in the celestial garden of Paradise, has professedly had some good or desirable object in view, either to ameliorate, improve, enrich or advance the interests or happiness of mankind. But alas! for the frailty of our poor human nature; *all* have not accomplished what they professed, and many, not what they sincerely designed to do; thus suspicions have arisen in various minds in regard to any and every *new Society*, and from the impositions practiced by thousands, under false guises, it is not surprising, it is not to be objected to.—Mankind have a right to *know* and ought to *understand* the principles upon which they expect to act; if they find them agreeable to their notions of right, propriety and general utility, let them honor them; if they do not, let them keep aloof, or withdraw from them. I would not belong to a society whose principles would not bear, did not *challenge investigation.* Christianity itself in every form meets with rude assaults, is received with doubts and caution; surely then, Societies, whose authors are *men*, may not be cast out as evil, because they are *new* or *strange.* The first organization as a society of the Sons of Temperance is of recent date, (1843) and whether the order be a *good* or a *bad* one, we challenge the world for a parallel in increase of any Order in the same time. Its platform is the broad world, or *wherever* Intemperance and its concomitant vices dwell; its principles adapted to the misfortunes of the whole race of fallen man, its love, its charity, its purity, its fidelity know no bounds this side the gates of death.

We shall endeavor to show *first*, what the "*Sons*" *are not; secondly*, what they *are; thirdly*, what they design to do, and *fourthly*, the importance of the work and its glorious results.

First, then, they *are not* a society gotten up to subvert the liberties of the people; they *are not* a band of *secret spies*, to control elections and the ballot box by secret combination; they *are not* engaged in schemes of self aggrandizement; they *are not* the foes of religion, good order, or the laws of the country; they *are not clubbed* together to defeat the *women* of their unquestionable prerogative, *secret keeping*; they *are not temperance* men by profession, and *drunkards* by practice; they *are not* bound to support each other in anything that is *wrong* or unlawful; they *are not* a dangerous or bad set of men. If they are any of these things it *is not* because they are "Sons," but in *spite of it, because* they are *mean, unworthy.*

Secondly, we are to show what they *are.* They *are* a company or companies of men joined together in fully brotherhood, having one object, one aim, one end. They *are men*, trying by all laudable means to carry through life the professions they have made: *they are* A society whose laws, rules and principles are based on truth, justice, equality, and benevolence: *they are* a common brotherhood, laboring shoulder to shoulder, on the same platform, knowing no distinction in wealth or adverse circumstances: *they are* men drawn from every condition, from every profession of life, mingling and blending their counsels, in order to ameliorate the condition and reclaim the fallen sons of Adam. In short, *they are* men, many of them, against whom the finger of scorn or reproach has never been pointed, and the tongue of the traducer of slanderer can never reach; and *these* are the men who labor most to bring an degraded man to a level with themselves. A *true Son of Temperance* is a man in the strict sense of the term, worthy of all that is good—guilty of nothing dishonorable. We confess with sorrow, as did the Saviour and apostles, that there are some "Judases" among them; but when found, without speedy repentance and restoration, they are instantly hung upon the brittle thread of [illegible]

[illegible] Society should we place our last anchor? Answering that question by negatives, [illegible] other institutions have fallen to [illegible] that have [illegible] the high calling, equipped and commissioned to go forth in the name of the Lord, and, like the Samaritan of old, pour the oil and wine into the wounds of widowed hearts, and the pitying tears of outraged virtue but outraged to ring.

For my own part, nothing but the [illegible] a total disregard of *Law* and the *Constitution*, or the direct failure of every peaceable means that ever [illegible] to lead to a [illegible] of the [illegible] of this great glorious Union, which less [illegible] to [illegible] the threat and envy? The American ships company are now sailing upon an unbided sea; may her pilots, her old sailors and crew, never divide, forsake or strand their vessel, till the arch angel Gabriel, shall place one foot upon the land and one upon the sea, and swear that *time shall be no more.*

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[illegible] *work* of the most purblind of all vices, [illegible] from the highways of degradation, the sinks of impending infamy, the [illegible] of mental imbecility, and the vortex of hell! What a consolation in *life*, and solace in *death*, to have been the "good Samaritan" in such a cause! "He that converteth such an one from the error of his way, shall hide a multitude of sins, and save a soul from death," well worthy the ambition of an angel, and the smiles of the *Redeemer.* From the days of Lot to the present hour have men been the slaves of an accursed, but cursed appetite for stimulants, *liquors*, and from that day have they been cursed with the frowns of heaven, the anathemas of men, and the attendants of misery, poverty, and degradation.

They are trying to restore a lost character, blight'd hopes, crushed spirits, broken hearts. *They are* pouring the oil of gladness into the wounds that profligacy, misfortune and penury have made; they are sending unseen, angels of mercy to the bed side of poverty and want, to minister to the necessities of suffering mortality; they *design* and intend to be, the true *guardians* of their afflicted brothers, their wives and little ones, and to snatch the husbands and fathers of dissipation as brands from the burning, and restore them, "clothed and in their right minds," to the bosom of their broken hearted companions, and to the smiles of their unfortunate offspring. They *design*, where squalled poverty, bleeding hearts, pallid cheeks, wan countenances, trembling limbs, and bruised spirits now dwell, to restore comfort, glad hearts, smiling faces, cheerful looks, health, buoyant spirits and hopes; and when the hour of death brings to the poor man's hut, the stern monster Death, to lay his icy fingers upon the embodiment of frail humanity, the end of earthly wants and sufferings, to see that the last rites of respect, attention, love and fidelity are executed, fully executed, upon the *poorest member*, as readily, or more so, than upon the richest. As a band of brothers, they mutually contribute into one common fund, for the purpose of meeting cases of want, penury and distress; and to shield each other in cases of misfortune and affliction. *They design* to make common war upon the strong holds of Bacchus and his misguided followers, from the rivers to the ends of the earth, and hope, by the blessings of a *divine Providence*, aided by the unsleeping energies of a mighty army of men, clothed in their right minds, with brave spirits, daring hearts, and a holy ambition, to see the bright banner of Temperance kissing the morning breeze and waving upon the evening zephyrs of every wind that floats beneath the azure blue; to witness the evaporation of the last fume from a still house, the disappearance of the last drinkard from the confines of earth, and to behold in the whole human race, the impress of a *divine hand*, and the noble aspirations of men designed by heaven, and fitted by nature to advance from total helplessness in the cradle, to a perfection that shall waft their heaven born spirits to the climes of an endless felicity, where they shall stand upon an equality with angels, mesh angels and glorified spirits, to enjoy the full and endless fruition of the sacred motto of our Order—"*Love, Purity and Fidelity.*"

Ladies, Gentlemen, and Brothers:—These are a small portion of our objects, aims and designs. Do you think them worthy? Shall we go on pouring our little rivulet of pure philanthropy, love and good works into the great stream that bears upon its bosom all the hopes, energies and labors of the vast generations of the earth, now passing (as the weaver's shuttle in swiftness,) to an endless eternity. Brethren, that you may all go on, from conquering to conquer, having on the spotless garments of *Love, Purity and Fidelity*, is the devout prayer of an humble member of your Order, who thinks that the glorious results that must inevitably spring up from the labor of our Order, will be the richest treasure our hearts can earn; the sweetest consolation our spirits have, and the greatest balm to our souls, when the golden sun of life is sinking from the beautiful scenes of this green and lovely earth, to rise and burst in the fullness of its illimitable grandeur, beauty and splendor, in the rich and golden mansions of an eternal rest.

Col. Fremont and Dr. Gwin are elected United States Senators from California.

Speech of Mr. Clay

IN THE SENATE.

[illegible]

The time [illegible] Mr. President, [illegible] and [illegible] that [illegible] with [illegible] without the imposing of any restriction either to [illegible] or to introduce slavery within her limits. Well, now, I shape my concession in the shape offered by either party to the school. I [illegible] that gentleman who come from slave holding States say the North gets all that it deserves but by what does it get it? Does it get it by any action of Congress? All slavery be abolished within the limits of California, have it be done by Congress—by the Government? No, sir. That interdiction is imposed by California herself. And hasn't it been the doctrine of all parties, that when a State is about to be admitted into the Union, the State has a right to decide for itself whether it will or will not have slavery within its limits?

The great principle, sir, which was in contest upon the memorable occasion of the introduction of Missouri into the Union was, whether it was competent or not, competent for Congress to impose any restriction which should exist after she became a member of the Union? We who were in favor of the admission of Missouri contended that no such restriction should be imposed.—We contended that, whenever she was once admitted into the Union she had all the rights and privileges of any pre-existing State in the Union; and that among these rights and privileges one was to decide for herself whether slavery should or should not exist within her limits; that she had as much a right to decide upon the introduction of slavery or its abolition, as New York had a right to decide on the introduction or abolition of slavery; and that, although subsequently admitted, she stood amongst her peers equally invested with all the privileges that any one of the original thirteen States had a right to enjoy. And so, sir, I think that those who have been contending with so much earnestness and perseverence for the Wilmot Proviso, ought to reflect that, even if they could carry their object and adopt the Proviso, it ceases the moment any State or territory to which it was applicable came to be admitted as a member of the Union. Why, sir, no one contends now, no one believes that with regard to those Northwestern States to which the Ordinance of 1787 applied—Ohio, Indiana, Illinois, and Michigan—no one can now believe but that any one of those States, if they thought proper to do it, have just as much right to introduce slavery within their borders as Virginia has to maintain the existence of slavery within hers. Then, sir, if in the struggle for power and empire between the two classes of States a decision in California has taken place adverse to the wishes of the Southern States, it is a decision not made by the General Government.

Mr. President, the next resolution in the series which I have offered I beg gentlemen candidly now to look at. I was aware, perfectly aware, of the perseverance with which the Wilmot Proviso was insisted upon. I know that every one of the free States in this Union, without exception, had by its legislative body passed resolutions instructing their Senators and requesting their Representatives to get that restriction incorporated in any Territorial Government which might be established under the auspices of Congress. I knew how much, and I regretted how much, the free States had put their hearts upon the adoption of this measure. In the second resolution I call upon them to waive persisting in it. I ask them, for the sake of peace and in the spirit of mutual forbearance to other members of the Union, to give it up—to no longer insist upon it—to see, as they must see, if their eyes are open, the dangers which lie ahead, if they persevere in insisting upon it. When I called upon them in this resolution to do this, was I not bound to offer, for a surrender of that favorite principle or measure of theirs, some compensation, not as an equivalent by any means, but some compensation in the spirit of mutual forbearance, which, animating one side, ought at the same time to actuate the other side? Well, sir, what is it that is offered them? It is a declaration of what I characterized, and what gift characterize, with great deference to all those who entertain opposite opinions, as two truths. I will not say incontestable, but to me clear, and I think they ought to be regarded as indisputable truths. What are they? The first is, that by law slavery no longer exists in any part of the acquisitions made by us from the Republic of Mexico; and the other is, that in our opinion, according to the probabilities of the case, slavery never will be introduced into any portion of the Territories so acquired from Mexico. Now, I have heard it said that this declaration of what I [illegible]

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[illegible] I that would that [illegible] I would [illegible] with the simple expression of the [illegible] [illegible] I shall still adhere to the hope that [illegible] States will be [illegible] [illegible] it would be extremely difficult to give to the [illegible] [illegible] for the purpose of government. I had said that I would be satisfied with the simple expression of the opinion of this Congress, leaving it upon the [illegible] without asking for any [illegible] to the whole [illegible] [illegible] it would be impossible—for any subsequent amendment to be introduced into the bill by which Territorial Governments should be established. And I can only say that the second resolution, even without the declaration of these two truths expressed, would be much more acceptable to me than with them; but I could not forget that I was proposing a scheme of compromise and compromise, and I could not, therefore, depart from the duty which the preparation of such a scheme seems to me to impose, of offering, whilst we ask the surrender on one side of a favorite measure, of offering to the other side some compensation for that surrender or sacrifice. What are the truths, Mr. President? The first is, that by law slavery does not exist within the Territories ceded to us by the Republic of Mexico. It is a misfortune, sir, in the various weighty and important topics which are connected with the subject that I am now addressing you upon, that any one of the five or six furnishes a theme for a lengthened speech, and I am therefore reduced to the necessity, I think, at least in this stage of the discussion, of limiting myself rather to the expression of opinions than going at any great length into the discussion of all these various topics.

Now, with respect to the opinion here expressed, that slavery does not exist in the Territories ceded to the United States by Mexico, I can only refer to the fact of the passage of the law by the Supreme Government of Mexico abolishing it, I think in 1824, and to the subsequent passage of a law by the legislative body of Mexico, I believe, in what year, by which they proposed—what it is true they never carried into full effect—compensation to the owners of slaves for the property of which they were stripped by the act of abolition. I can only refer to the acquiescence of Mexico in the abolition of slavery, from the time of its extinction down to the time of the treaty by which we acquired these countries. But all Mexico, so far as I know, acquiesced in the non-existence of slavery. Gentlemen, I know, talk about the irregularity of the law by which that act was accomplished; but does it become us, a foreign Power, to look into the mode by which an object has been accomplished by another foreign Power, when she herself is satisfied with what she has done, and when, too, she is the exclusive judge whether an object which is local and municipal to herself has been or has not been accomplished in conformity with her fundamental laws? Why, Mexico upon this subject showed to the last moment her anxiety, in the documents which were laid before the country upon the subject of the negotiation of this treaty by Mr. Trist. Amongst them you will find this passage in one of his despatches:

"Among the points which came under discussion was the exclusion of slavery from all territory which should pass from Mexico. In the course of their remarks on the subject, I was told that if it were proposed to the people of the U. S. to part with a portion of their territory, in order that the *institution* should be therein established, the proposal could not excite stronger feelings of abhorrence than those awakened in Mexico by the prospect of the introduction of slavery in any territory parted with by her. Our conversation on this topic was perfectly frank, and less friendly, and more effective upon their minds, inasmuch as I was enabled to [illegible] with perfect security, that although their impression respecting the practical fact of slavery, as it existed in the United States, were, I had no doubt, entirely erroneous, as there was probably no difference between my individual views and sentiments on slavery, considered in itself, and those which they entertained. I concluded by assuring them that the subject in any treaty to which the United States were a party, was an absolute impossibility; that no President of the United States would dare to present such a treaty to the Senate; and that if it were in his power to offer me the whole territory described in our project, increased ten-fold in value, and, in addition to that, every acre of it foot thick all over with pure gold, upon the single condition that slavery should be excluded therefrom, I could not entertain the offer for a moment, nor think of even