

PONOLA WEEKLY REGISTER.

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FOR MYSELF I ENDEAVOR TO FORM AN OPINION OF THE UTILITY OF THE REGISTER. I CONSIDER SUCH EARLY VEHICLES OF KNOWLEDGE MORE HAPPILY CALCULATED THAN ANY OTHER, TO PRESERVE THE LIBERTY, STIMULATE THE INDUSTRY, & MELIORATE THE MORALS OF A FREE PEOPLE.—Washington.

By F. A. TYLER.

Contains News, Political, Scientific, Commercial, Agricultural, and miscellaneous Information.

Three Dollars in advance.

VOLUME I.

PONOLA, MISSISSIPPI, WEDNESDAY, MARCH 15, 1843.

NUMBER 1.

THE REGISTER.

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Advertisements inserted for one dollar per square (of ten lines or less) for the first insertion, and fifty cents for each subsequent insertion.
Advertisements which exceed ten lines, charged at ten cents per line for the first, and five cents for each insertion afterwards.
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MAIL ARRANGEMENT.

The mail from Memphis arrives on Tuesdays and Saturdays, at 12 o'clock M. and departs immediately.
The mail from Oxford arrives on Tuesdays at 6 o'clock P. M. and departs on Mondays at 6 o'clock A. M.
The mail from Grenada, arrives on Sundays at 6 o'clock P. M., and departs Fridays at 6 o'clock A. M.
The mail from Carrollton arrives Thursdays at 6 o'clock P. M., and departs Mondays at 6 o'clock A. M.

Address on Temperance.

The following is an extract of an address on Temperance lately delivered at Delta Coahoma county, by Dr. W. M. Brown, furnished us by the politeness of a correspondent at that place.— Dr. Brown is a man of remarkable good sense, and, possessed of a fund of information, knows how to reach the heart with the flowers of Rhetoric or the artillery of Logic. We would gladly have given it in full length. Here is the extract:
But I will not insult the intelligence of this audience by entering into an elaborate argument to prove that intemperance is an evil. I would as soon attempt to prove by argument, that the sun shines at noon-day, that the trees blossom in the Spring, or that our own noble river courses its way to the Ocean. These are all self-evident facts. But not one particle more evident than that intemperance is a wide spread, an almost universal evil, which like the malaria of our swamps, has infused its pestiferous breath into every department of society, and corrupted by its baneful influence, all classes of the community. High and low, rich and poor, bond and free; no matter how exalted the station, we find intemperance in the gorgeous palaces, high in authority, "clothed in fine linen, and faring sumptuously every day." No matter how humble the individual. We find intemperance in the meanest hovels, adding to the thousand ills that afflict poverty is naturally heir to, and rioting in rags and wretchedness. The most exalted intellects too, are frequently induced to succumb to its influence. If a man had the talents of an Angel, intemperance would make him a fool.— Nay, this mammoth vice, not satisfied with triumphing over the world and disgracing its victims there, has even invaded the sacred precincts of the house of God, and caused a foul and lasting stigma to rest upon many a name there that otherwise would have been without shame and without reproach. How often do you hear it said that such or such a member of the Church was drunk or that he drank too much, or was tipsy. The sacred desk itself has been robbed of some bright ornaments, by the ravages of this fell destroyer.— These considerations, my fellow citizens speak to the patriotic, to the benevolent, to every one who wishes well to his country and his kind, in a voice more impressive than the eloquence of a Demosthenes or a Cicero, to look around anxiously to see if nothing can be done to stay the progress of this vice. Shall the friends of law, of morality, of civil order, of religion, sit tamely by, unmindful of the evil that is going on around them, occasionally even participating in it, and giving it countenance and encouragement, and thus permit the torrent to roll on in its impetuous course, unobstructed, and unimpeded, increasing the number of its victims, and augmenting its triumphs, until every remnant

of moral principle is swept away. Shall the dignity of our nature which is degraded, the sanctity of the moral law which is profaned, and the decencies & proprieties of life, which are violated, appeal to us in vain for action on this subject; I rejoice that they appeal: not in vain to the citizens in the neighborhood of the Yazoo Pass.
On this day we have met together for the purpose of forming a tee-total abstinence society, of raising the standard of opposition to the vice of intemperance, of lifting up a banner against it.— And we invite all without distinction to join us in the solemn pledge, to touch not, taste not, handle not, the intoxicating liquid. From the number and respectability of this assembly, we anticipate a most fortunate commencement; you are no doubt impressed with the necessity there exists for such a society among us as well as convinced of the great good that will result from it. Our country from its situation offers peculiar facilities to all who wish to indulge in ardent spirits. Boats that are daily touching at our shores, are very liberal with their liquor, in hopes that by getting the farmer a little *boozy* he may become more liberal with his cash. This has caused intemperance to prevail here to a greater extent than in almost any other portion of our State, and will be a powerful obstacle to the reformation we contemplate. But the difficulties we have to encounter shall only stimulate us to greater exertions. If our path was strewn with roses, our success would bring us but little honor.
But it is not the wish or intention of the friends of this Society to drag on or coerce men into membership. Nor do we empty the language of intimidation or menace—on the contrary we rely entirely upon the moral power of truth of argument, of persuasion, "we speak to wise men, judge ye what we say!" We appeal to the christian, to the man who has named the name of Christ and should depart from all iniquity. We know that the good of mankind is the subject, the will of God the rule, and eternal happiness the object, and aim of all virtue and all religion. But can any christian pretend to say that the good of mankind is his object, when he daily sets an example that has a direct tendency to lead men to vice and crime? When by his example of dram drinking, he is as it were initiating and introducing men into the practice of that vice which has furnished the gallows with more victims, filled our jails with more felons, and our country with more loathsome and disgusting objects of disease and poverty, and made more widows and orphans than all other vices and crimes put together.— Intemperance indeed seems to be the monster vice of our nature, the arch enemy of mankind, and if we once become a prey to it, it will soon palm upon us a long train of kindred vices, gambling, lying, swindling, cheating, even stealing and blood-shed follow in its train, and are frequently its attendants.
Can any Christian pretend to say that the will of God is his rule, when by his example he is leading men into a situation in which they will acknowledge no rule either human or divine.— A situation alike abhorrent to religion and humanity—a situation in which all the evil passions of our nature are aroused, and man ceases to be a reasonable being. Did you ever see a drunk man praying, or could such a sight be regarded as any thing else than a blasphemous mockery of religion. Neither is a drunk man a fit subject for either rewards or punishments. But I will not pursue this branch of the subject.— I know that we shall have the assistance of the religious part of the community in this work of reform—I know that their names, their influence, their example, and their prayers will be with us. It would indeed be a very poor compliment to the religions of our own country to suppose that they would fail to co-operate in the mighty efforts that are now making by the benevolent and the religious in every country and clime for the moral reformation of the world.
Think not fellow citizens, that this temperance reformation is confined to the neighborhood of the Yazoo Pass.— In every part of the United States, aye, and in Europe the good work is going on, even Ireland, tho' for centuries she has been groaning under a worse than

Egyptian bondage, is now doubly emancipated by the success of the tee-total pledge.
We appeal to the old men, to the fathers of this assembly, to you whose temples revolving years have already begun to sprinkle the silvery white. And leaving every other consideration, we will at this time appeal to you only by that tie which never fails to move a father's heart, the love you bear your offspring; reflect well we entreat you upon the influence your example is likely to have upon those who are dearer to you than life. Your conduct is the model upon which your sons will form their habits, their actions and their manner of thinking. If they see you indulging frequently in the intoxicating bowl, so in all human probability bye and bye will they. If you refuse to join the temperance society, so will they. And I appeal to any father in this assembly, and ask him if he would not rather lay a beloved son in his coffin in his youth, with his morals pure and uncontaminated than to see that son live and become a confirmed sot. But every dram drinker is liable to become a confirmed sot; habits of intemperance are not formed at once, it is only by drinking for a long time that men acquire a fondness, a love, an unconquerable thirst for ardent spirits. Come then we entreat you and lay the axe at the root of the evil at once. Come with your sons and sign our constitution and our pledge. We hold them up to you, as Moses held up the fiery flying serpent in the wilderness. And the bitten Israelite was not more certainly cured of all poisonous infection by looking to the serpent that Moses held up, than you will be by signing and faithfully adhering to the requirements of our society.
We appeal to the young men of this assembly, to you who in a few years more, must stand in the places now occupied by your fathers. We would particularly impress upon you young gentlemen, the importance of forming correct moral habits in youth. It is easy to live virtuous when no bad habits have been formed, but when a vicious habit has once fastened itself upon us, like the old man in the mountain, described in the Arabian Nights, it is very hard to shake it off. It is a very pleasant sight to see a young man striving conscientiously in the paths of virtue, but ah, how melancholy to see him become a prey to vice. Intemperance will not only destroy your character and usefulness, but there is something in it so very degrading that a man when drunk, seems naturally to seek company that he would be ashamed to associate with when sober. It disqualifies a man for business of any kind, and I care not how honest a man may be when sober, men of reflection do not like to trust him far, if he is in the habit of getting drunk; and I am sure any young lady that is worth having, would not like to marry a drunken young man. We do most confidently anticipate the assistance of your influence and example in this work of reform; if you have no fondness for ardent spirits, you will make no sacrifice of taste or enjoyments by doing so, and you will be discharging a high and holy duty, which will add something to your standing and respectability, and be a source of gratification to yourself. If you are fond of a dram, it is a powerful reason why you should join us.— Flee to our Society as to a city of refuge, and do not, like Lot's wife, cast a single "longing lingering look behind." Resist the Devil and he will flee from you, and there is no man in the world, but what can cure himself of his fondness for ardent spirits by manfully resisting every temptation to drink. We want the influence of your example; people generally, and young men particularly, are very much disposed to underrate the immense value of their good example. Oh, they say, I am but one, what can I do, and another says, I am but one, and so says a third, a fourth, and so might say every man in a neighborhood, county, state or even a whole nation. What are all these but thousands of ones; each one it is true of no great power to turn a nation one way or the other, tho' of eternal importance to himself, and if all these ones would only unite to accomplish all the good in their power both by influence and example, it is impossible to calculate the benefit that would result to society.

But we have too high a regard for female influence, either to wish or expect to accomplish much good without their assistance. We appeal therefore, in a peculiar manner to the ladies; we know ladies, that your judgement is regarded as the standard, and your smiles solicited as the reward of merit. We might even say that you are in a peculiar manner interested in our success. Justice to the sex, compels me to say (and do it with pleasure,) that female influence in every country, is almost invariably found enlisted on the side of morality and virtue. We wish you to bring to our assistance not only that pervading and irresistible influence which you exert in society generally, but we wish every mother more particularly to aid us in her own peculiar province, her own household. The destinies of your children, mothers, are in a great measure in your own hands; even a father can have but little power over it compared with the perpetually operating influence of a mother's efforts and example.
In vain may the preachers from the sacred desk fulminate the anathemas of heaven, against the vice of intemperance—in vain may our Legislature, pass Statute after Statute against it; unless the ladies will assist us in suppressing it, it will not be suppressed. Let no one say that I overrate the importance of female influence; all the real substantial joy and comfort, and respectability and happiness of domestic life, among rich or poor is derived from woman; and he that would underrate their influence must have looked upon life with the eyes of ignorance and folly, or through the medium of vice. They are closely, inseparably connected with us, and most commonly control our destiny in every circumstance and relation of life, from the cradle to the grave.— With your assistance ladies, I know that our Society will accomplish *** cetera desunt.
Healthy Residence.
There is no circumstance connected with health concerning which the public are in my opinion, so ill informed as the requisites of a healthy residence, both as regards local position and internal construction. In this Island we have chiefly to guard against humidity, on which account our houses should not be built in low, confined situations, nor too near water, especially when stagnated, and still less near marshes. Neither should a house be too closely surrounded by trees or shrubs. Trees at some distance from a house are both an ornament and an advantage, but become injurious when so near to overshadow it, or prevent the air from circulating freely around it and through its various apartments. The atmosphere of a building overhung by trees, or surrounded by a thick shrubbery, is kept in constant humidity except in the driest weather; and the health of the inmates rarely fails to suffer in consequence.
Sir James Clarke on Consumption.
Benefit of a Potatoe Diet.
A potatoe diet is found greatly to improve the quality of blood. Hence roasted or baked potatoes are successfully employed as a specific against the sea scurvy, when other remedies have failed. This discovery was made in France. It is singular that boiled potatoes do not have the same effect.
The Man without Arms.
At Harrington's Museum in this city, there is a man on exhibition, the singularity of whose appearance, without arms strikes the visitor with strange sensations. But being minus the upper extremities, does not by any means, constitute the whole curiosity of the show. He uses his toes with about as much facility as common people do their fingers, and far more industriously than some make-weights in society, since he earns his own living. Mr Nellis, the unfortunate individual, now about 22 years of age, is a native of Pennsylvania, and thus far has succeeded in obtaining an honest income by exhibiting himself.— This is perfectly justifiable, since there is no other mode by which he could procure the necessities of life. With his toes, surprising as it may appear, he readily handles a pair of scissors, shaves himself, writes, and to crown the list of improbabilities, performs delightfully on the accordion. This is only another evidence in the long chain of proofs

that might be adduced, to show the extraordinary capabilities of certain muscles, when regularly trained to the performance of vicarious labour.
Boston Medical Journal.
Society of Antiquaries.
On Thursday evening, Mr. Godwin, jun., drew the attention of the Society to the fact, that many stones both inside and outside various ancient buildings in England, bear a peculiar mark or symbol, evidently the work of the Freemasons. Similar marks are found on French buildings, and Mr. Godwin exhibited a series of diagrams, showing the similarity which exists between those of the two countries. Gloucester Cathedral, Ferness Abbey, Chethams Peirre, at Poitiers, in France, and the Radegonde in the same city, were among the chief examples.
Hydrophobia.
The Buffalo Commercial contains the following rules, which are extracted from the Paris papers under the auspices of the "Committee of Salubrity." They may not be out of place in this latitude.
1st. Any person bitten by a mad dog or any other animal, should immediately press with the two hands all around the wound, so as to make the blood run freely and extract the saliva.
2d. Wash the wound with a mixture of alkali and water, lye, soap, salt water, urine, or even pure water.
During the time of washing and pressing the wound, warm a piece of iron in the fire, and apply it deeply to said wound. Mind that the said piece of iron is only heated so as to cauterize—that it must not be red hot.
These precautions being well observed are sufficient to preserve from the horrid effects of hydrophobia, and every one should keep them in their mind.
Microscopic Phenomena.
Grains of sand appear of the same form to the naked eye, but seen through a microscope, exhibit different shapes and sizes, globular, square, and conical, and mostly irregular; and what is surprising, in their cavities have been found, by the Microscope, insects of various kinds. The mouldy substance on damp bodies exhibit a region of minute plants. Sometimes it appears a forest of trees, whose branches, leaves, flowers, and fruits, are clearly distinguished. Some of the flowers have long white transparent stalks, and the buds before they open, are little green balls which become white. The particles of dust on the wings of the butterfly, prove by the Microscope to be beautiful and well arranged little feathers. By the same instrument the surface of our skin has scales resembling those of fish; but so minute that a single grain would cover 250, and a single scale covers 500 pores whence issues the insensible perspiration necessary to health; consequently, a single grain of sand can cover 125,000 pores of the human body.
Egyptian Antiquities.
We learn from a London paper that a pamphlet has been written by G. R. Gliddon, late U. S. Consul at Cairo, denouncing Mehemet Ali for what Mr. Gliddon conceives to be a sacrilegious desecration and demolition of the pyramids, the temples, the tombs, the sculptures, and the paintings which record the glories of Pharaonic epochs; and in which consists much of the romance which now attends the wandering footsteps of the intellectual visitor of Egypt. The destruction of the monuments of Egypt by its present Government is visited by Mr. Gliddon with the fiercest anathemas of an enthusiastic devotee in antiquities.—*Boston Evening Journal.*
Evolution of Light in the Human Subject.
It was ten days previous to L. A.'s death that I (Sir Henry Marsh) observed a very extraordinary light, which seemed darting about the face and illuminating all around her head, flashing very much like an aurora borealis.— She was in a deep decline, and had that day been seized with suffocation, which teased her much for an hour, and made her so nervous that she would not suffer me to leave for a moment, that I might raise her up quickly in case of a return of that painful sensation. After she settled for the night, I laid down beside her, and it was then that this luminous appearance suddenly commenced.— Her maid was sitting up beside the bed, and I whispered to her to shade the light,

as it would awaken Louisa. She told me that the light was perfectly shaded: I then said, "What can this light be which is flashing on Miss Louisa's face?" The maid looked very mysterious and informed me she had seen that light before, and it was from no candle. I then inquired when she had perceived it; she said that morning, and it dazzled her eyes, but she had said nothing about it, as ladies always consider servants superstitious. However, after watching it myself half an hour I got up, and saw the candle was in a position from which this peculiar light could not have come, nor indeed was it like that sort of light; it was more silvery, like the reflection of moonlight upon water.
I watched it more than an hour, when it disappeared. It gave the face the look of being painted white and highly glazed, but it danced about and had a very extraordinary effect. Three nights after, the maid being ill, I sat up all night, and again I saw the luminous appearance, when there was no candle, nor moon, nor in fact any visible means of producing it. Her sister came into the room and saw it also. The evening before L. A. died, I saw the light again, but it was fainter, and lasted but about twenty minutes. The state of the body of the patient was that of exhaustion. For two months she had never sat up in bed. Many of her symptoms varied much from those of other sufferers whom I had seen, but the general outline was the same.— Her breath had a very peculiar smell, which made me suppose there might be some decomposition going forward. The young lady about whose person these luminous appearances were manifested I had seen several times before her return to the country; her lungs were extensively diseased; she labored under the most hopeless form of pulmonary consumption.—*London Medical Gazette.*
Lord Ellen's Daughter.
A chieftain to the Highlands bound,
Cries, "Boatman do not tarry!
And I'll gie thee a silver pound,
To row us o'er the ferry."
"Now, who be ye, would cross Lochgyle,
This dard and stormy water?"
"O, I'm the chief of Ulva's Isle,
And this, Lord Ullin's daughter—
"And fast before her father's men
Three days we've fled together,
For should he find us in the glen,
My blood would stain the heather."
"His horsemen hard behind us ride;
Should they our step discover,
Then who will cheer my bonnie bride,
When they have slain her lover?"
Out spoke the hardy Highland wight,
"I'll go, my chief—I'm ready—
It is not for your silver bright;
But for your winsome lady:
"And by my word! the bonny bird
In danger shall not tarry;
So, though the waves are raging white,
I'll row you over the ferry."
By this the storm grew loud apace,
The water wrath was shrieking;
And in the scowl of heaven each face
Grew dark as they were speaking.
But still, as wilder blew the wind,
And as the night grew drearer,
Adown the glen rode armed men,
Their trampling sounded nearer—
"O haste thee, haste!" the lady cries,
"Though tempests round us gather;
I'll meet the raging of the skies,
But not an angry father."
The boat has left a stormy land,
A stormy sea before her,
When oh! too strong for human hand,
The tempest gathered o'er her,
And still they row'd amidst the roar
Of waters fast prevailing,
Lord Ullin reach'd that fatal shore,
His wrath was changed to wailing—
For sore dismay'd, through storm and
His child he did discover:— [shade,
One lovely hand she stretch'd for aid,
And one was round her lover.
"Come back! come back!" he cried in
Across this stormy water: [grief,
And I'll forgive you Highland chief,
My daughter!—oh! my daughter!"
Twas vain: the loud waves lash'd the
Return or aid preventing:— [shore,
The waters wild went o'er his child,
And he was left lamenting.
* The Evil Spirit of the water.