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MISCELLANEOUS.

THE PRESIDENT'S ANSWER.

To a Address delivered to him by the Volunteers of Tennessee, assembled at Nashville.

In performing duties which bro't me into Tennessee, it is with great satisfaction that an opportunity has been afforded me to meet Volunteers who, on many trying occasions, were so eminently distinguished for their patriotism and bravery. That you obeyed the call of your country in time of the greatest emergency, encountered privations with fortitude, and acquitted yourselves in action with bravery, are facts which impartial history has recorded, and will never be forgotten. The object for which you contended—the preservation of our rights and liberties—was, indeed, of the highest importance. In such a cause, your country will always rely on a similar devotion to its support.

Whatever difference of opinion may have existed among upright and honorable men, as to the organization under which you rendered some portion of your useful services, I am persuaded that there has been none respecting the patriotism which animated and guided your conduct. Seeing abundant cause in the hostile proceedings of those opposed to the United States in Florida, to justify the conduct of the Commanding General, I did not hesitate to approve it. In this decision, I did not consider the question relating to our constitution and peaceful relations with Spain, as being, in the slightest degree, involved. Those who supported the enemy, had no claim to be separated from them. The momentous questions adverted to, depended on measures afterward to be pursued by the Executive itself. In these the utmost attention was paid to the claims of a friendly power, and the most faithful regard shown to the limits prescribed by the constitution to the Executive authority.

With the immense advantages which a kind Providence has favored our country, in navigation, and every species of mineral and other resources, it is completely within our power to make the necessary preparation, now that we are blessed with peace, for the contingency of another war. Regarding the extent of our union, and the wants and capacities of every part, it is equally easy to erect works of defence, and make deposits of arms and every other article, wherever they may be necessary in such an event. The attention of Congress has already been directed to these objects, and ample provisions made for them. To give effect to this wise policy will continue to be the object of my zealous and unwearied exertions.

JAMES MONROE.

Nashville, June 9, 1819.

INDIAN ACCOUNT

Of the first arrival of the Dutch at New-York—extracted from Heckewelder's Historical Account of the Indians, lately published in the city of Philadelphia.

The Lenni Lenape claim the honor of having received and welcomed the Europeans on their first arrival in the country situated between New-England and Virginia. It is probable, however, that the Mahican or Mohicans, who then inhabited the banks of the Hudson, concurred in the hospitable act. The relation I am going to make was taken down many years since from the mouth of an intelligent Delaware Indian, and may be considered as a correct ac-

count of the tradition existing among them of this momentous event. I give it as much as possible in their own language.

A great many years ago, when men with a white skin had never yet been seen in this land, some Indians who were out a fishing at a place where the sea widens, espied at a great distance something remarkably large floating on the water, and such as they had never seen before. These Indians immediately returned to the shore, apprised their countrymen of what they had observed, and pressed them to go out with them and discover what it might be. They hurried out together, and saw with astonishment the phenomenon which now appeared to their sight, but could not agree upon what it was. Some believed it to be an uncommonly large fish or animal, while others were of opinion it must be a very big house floating on the sea. At length the spectators concluded that this wonderful object was moving towards the land, and that it must be an animal or something else that had life in it; it would therefore be proper to inform all the Indians on the inhabited Islands of what they had seen, and put them on their guard. Accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs that they might send off in every direction for the warriors, with a message that they should come on immediately. These arriving in numbers, and having themselves viewed the strange appearance, and observing that it was actually moving towards the entrance of the river or bay, concluded it to be a remarkably large house, in which the Manitto (the Great or Supreme Being) himself was present, and that he probably was coming to visit them. By this time the chiefs were assembled at York Island, and deliberating in what manner they should receive their Manitto on his arrival. Every measure was taken to be well provided with plenty of victuals. All the idols or images were examined and put in order, and a grand dance was supposed to be not only an agreeable entertainment for the Great Being, but it was believed that it might, with the addition of a sacrifice, contribute to appease him if he was angry with them. The conjurers were also set to work, to determine what this phenomenon portended, and what the possible result of it might be.

To these and to the chiefs & wise men of the nation, men, women & children were looking up for advice and protection. Distracted between hope and fear, they were at a loss what to do; a dance, however, commenced in great confusion. While in this situation, fresh runners arrive, declaring it to be a large house of various colours, and crowded with living creatures. It appears now to be certain that it is the great Manitto, bringing them some kind of game, such as he had not given them before; but other runners soon after arriving, declare that it is positively a house full of human beings, of quite a different colour from that of the Indians, and dressed differently from them; that in particular, one of them was dressed entirely in red, who must be the Manitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in return by way of answer, according to the custom of their country; many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitor, who might find them out and destroy them. The house, some say large canoe, at last stops, and a canoe of a smaller size comes on shore with the red man and some others in it; some stay with his canoe to guard it. The chief, and wise men, assembled in council, form themselves into a large circle, towards which the man in red clothes approaches with two others. He salutes them with a friendly countenance, and they return the salute af-

ter their manner. They are lost in admiration; the dress, the manners, the whole appearance of the unknown strangers, is to them a subject of wonder, but they are particularly struck with him who wore the red coat, all glittering with gold lace, which they could in no manner account for. He, surely, must be the great Manitto; but why should he have a white skin? Mean while a large hackhack* is brought by one of the servants, from which an unknown substance is poured out into a small cup or glass, and handed to the supposed Manitto. He drinks—has the glass filled again, and hands it to the chief standing next to him. The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle, without the liquor being tasted by any one, and is upon the point of being returned to the red clothed Manitto, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the Manitto, that they should drink out of it, as he himself had done. To follow his example would be pleasing to him; but to return what he had given them might provoke his wrath & bring destruction on them. And since the orator believed it for the good of the nation that the contents offered them should be drunk, and as no one else would do it, he would drink it himself, let the consequence be what it might; it was better for one man to die, than the whole nation should be destroyed. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bewail his fate, he falls into a sound sleep, and they think he has expired. He wakes again, jumps up and declares, that he has enjoyed the most delicious sensations, and that he never before felt himself so happy as after he had drunk the cup. He asks for more, his wish is granted; the whole assembly then imitate him and all become intoxicated.

After this general intoxication had ceased, for they say that while it lasted the whites had confined themselves to their vessel, the man with the red clothes returned again, and distributed presents among them, consisting of beads, axes, hoes, and stockings such as the white people wear. They soon became familiar with each other, and began to converse by signs. The Dutch made them understand they would not stay here, that they would return home again, but would pay them another visit the next year, when they would bring them more presents, & stay with them awhile; but as they could not live without eating, they should want a little land of them to sow seeds, in order to raise herbs & vegetables to put in their broth.— They went away as they had said, and returned in the following season, when both parties were much rejoiced to see each other—but the whites laughed at the Indians, seeing they knew not the use of the axes & hoes they had given them the year before; for they had these hanging to their breasts as ornaments, and the stockings were made use of as tobacco pouches. The whites now put handles to the former for them, and cut trees down before their eyes, hoed up the ground, and put the stockings on their legs. Here, they say, a general laughter ensued among the Indians, that they remained ignorant of the uses of such valuable implements, and had borne the weight of such heavy metal hanging to their necks for such a

* Hackhack is properly a gourd, but since they have seen glass bottles and decanters, they call them by the same name.

length of time. They took every white man they saw for an inferior Manitto attendant on the Supreme Deity, who shone superior in the red and laced clothes. As the whites became daily more familiar with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot, as, they said, the hide of a bullock would cover or encompass, which was spread before them. The Indians readily granted this reasonable request; but the whites then took a knife, and beginning at one end of the hide, cut it up to a long rope, not so thick as a child's finger, so that by the time the whole was cut up, it made a great heap; then they took the rope at one end, and drew it gently along, carefully avoiding its breaking. It was drawn out into a circular form, and being closed at its ends, encompassed a large piece of ground. The Indians were surprised at the superior wit of the whites, but did not wish to contend with them about a little land, as they had still enough themselves. The white and red men lived contentedly together for a long time, though the former from time to time asked for more land, which was readily obtained, and thus they gradually proceeded higher up the Mahicanitouchy, until the Indians began to believe that they would soon want all their country, which in the end proved true.

† These Dutchmen were probably acquainted with what is related of Queen Dido in ancient history, and thus turned their classical knowledge to a good account.

FEMALE INDUSTRY.

William Cobbett, long celebrated for his political and agricultural writings, both in England and America, in an essay on the latter subject, pays the following handsome compliment to Female Industry.

"My work was as well done as if the whole had been done by myself. My planting done chiefly by young women, each of whom would plant half an acre a day, and their pay was ten pence sterling a day.

"What a shame, then, for any man to shrink at the trouble and labour of such matter! Nor let it be imagined that these young women were poor, miserable, ragged creatures. They were just the contrary. On a Sunday they appeared in their white dresses, and with silk umbrellas over their heads. Their constant labour afforded the means of dressing well; their early rising & exercise gave them health; their habitual cleanliness and neatness for which the women of the south of England are so justly famed, served to aid in the completion of their appearance, which was that of the fine rosy-checked country girls, fit to be help-mates, and not a burthen to their future husbands."

This reminds us of the good fashion among the country girls of New-England, who, on the approach of a shower in the hay-making season, haste to the fields—and, by their beauty, industry, and cheerfulness, invigorate the rustic swains, and bear a conspicuous part in the labour of the husbandman.* We would merely ask, where is the young man who would not prefer a help-mate of the above description, to one who has only to recommend her, a skill on the piano, dexterity in practicing the 'gavotte,' or artfulness in singing?

Behold the rosy-checked maid, arrayed in all the innocence and beauty of her own native plains, unadorned by foreign fabrics; see in her the practice of virtue, and the emblem of health, while the more fashionable ones, of the metropolis, are arrayed in all the extravagances of the gay world, and have no charms for the man of reason and reflection.

* There is scarcely a country lass in New-England who does not know the use of a rake.

Nor are the country ladies destitute of that sound judgment & taste, with which the fair of the metropolis seem to think themselves exclusively favoured. You will find as much real science in that which adorns the mind, and more taste in adorning the person, in the island towns of New-England, than in the enlightened sea-ports.

That the good old times of our ancestors have changed, there is no need of attempts to prove; that the manners of the softer sex have deteriorated, it is presumed no one will deny. The cause may be traced to various sources; but principally to the influence of luxury.—The effect of this change, perhaps, no one would pretend to predict; it is already sufficiently apparent to cause the most melancholy reflections as to the future prospects of our growing country. Formerly a young man would not hesitate to enter the holy state of wedlock, with only a few pounds in his pocket, and a probable calculation on as many more for his yearly income. Now, the possession of many thousands of dollars will hardly satisfy his expectations, or conquer the scruples of his Dulcinea. To be in a situation to marry, he must be enabled, as Dr. Johnson has said, "to ride in coaches that whirl like meteors, and live in palaces that rise like exhalations." The consequence is, that our list of marriages grows smaller daily; and those who are compelled to linger out a life of lean celibacy and single blessedness, continually increases in number. *Boston Intelligencer.*

AFFECTING ANECDOTE.

On one of the many bridges in Ghent, stand 2 large brazen images of a father & son, who obtained this distinguished mark of the admiration of their fellow-citizens by the following incident:

Both the father and son were, for some offence against the state; condemned to die. Some favorable circumstances appearing on the side of the son, he was granted a remission of his share of the sentence, upon certain provisions; in short, he was offered a pardon on the most cruel and barbarous condition that ever entered in the mind of even monkish barbarity; namely, that he should become the executioner of his father! He first resolutely refused to preserve his life by means so fatal and detestable. This incident to be wondered at, for I hope, for the honor of our nature, there are but few, very few sons who would not have spurned, with abhorrence, lives stained on conditions so horrid, & so unnatural. The son, though inflexible, was at length overcome by the prayers and entreaties of a fond father, who represented to him, that at all events, his (the father's) life was forfeited, and that it would be the greatest possible consolation to him, in his last moments, to think that in his death he was the instrument of his son's preservation. The youth consented to adopt the horrible means of recovering his life and liberty; he lifted the axe, but as it was about to fall, his arm sunk nerveless, and the axe dropped from his hand! Had he as many lives as hairs, he would have yielded them all, one after the other, rather than again ever conceive, much less perpetrate such an act. Life, liberty, every thing vanished before the dearest interests of filial affection; he fell upon his father's neck, and embracing him, triumphant exclaimed, "My father, my father! we will die together!"—and then called for another executioner to fulfil the sentence of the law.

Hard must be their hearts indeed, bereft of every sentiment of virtue, & sensation of humanity who could stand insensible spectators of such a scene? A sudden peal of involuntary applause, mixed with groans and sighs, rent the air. The execution was suspended; on a single representation of the transaction both were pardoned; high rewards and honors were conferred on the son; and finally, those two admirable