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## TERMS.

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## MISCELLANEOUS.

FROM THE N. Y. MER. ADVERTISER.

Reflections and experiments on central forces, and on the construction of the globe we inhabit.

COPY OF A LETTER TO DR. MITCHILL.

Le Roy, Genesee County, N. Y. July 22, 1819.

SIR—Although a stranger, I shall make no apology for addressing you on so interesting a subject to all scientific men. Accident brought me to reflect upon the formation of the earth, making it for granted that this earth has been of a consistence that would be shaped by motion, & from what has been discovered there are strong arguments in its favour, what would be its internal structure? I have observed in a common barrel cahn, that a quick regular motion, would throw the cream upon the sides of the churn, with out any agitation, leaving none at the ends, and I had observed that a regular motion given to a grind-stone that was hung perfectly true, would retain water upon the top of the stone, without throwing it off; I considered that the laws of nature and of motion must be uniform. It occurred to me that motion must produce the same effects on this earth that we see to have on smaller bodies.—These considerations induced me to make a machine to demonstrate this as far as I possibly could. I accordingly prepared an artificial globe, from a pine log, about nine feet in circumference, as near the known shape of this earth, as possible; open at the poles, the concavity of the inside answerable to the convexity of the outside, the aperture at the poles answerable to about 36 deg's of the earth. I then fixed it on pivots with machinery to give it a very quick motion. I then turned the wheel in the inside of the ball and put it in motion, and the event was as I had anticipated; the water spread itself smooth upon it, in a smooth even surface, without any attempts to fly off. I then perforated the ball in a number of places; it created as many most beautiful springs of water upon the outside of the ball, which satisfactorily accounts to me for the origin of springs, and of course, for rivers; and it will press the water through the pores of the wood sufficiently to moisten the whole outside of the surface.

I contemplate fashioning the outside of the little globe like unto this earth, to cut out the oceans, continents, rivers, vallies, &c. and if I can contrive any method to counteract the effect that our atmosphere will naturally have upon it, I have no doubt, from what I have already observed, of the effects of motion, that the rivers and vallies may be filled with water from the inside, the ocean filled, the regular oceanic currents formed, the water flowing from the inside to the out through the perforations, from the outside to the inside through the poles, and the whole phenomena explained in a satisfactory manner, so that the whole process may be seen in miniature with the eye; the polar attraction of the needle explained, and the variation of it accounted for.

I find, by placing the north end of the globe in a dark place, and having a bright light placed in the position that the sun bears to the earth in a south latitude, the rays of light are thrown in at the south pole, and reflected at right angles, and pass out at the north pole, in a manner perfectly calculated to explain the Aurora-borealis, and show it in a most beautiful manner; and show

that the inside or hollow of the earth may be as well or better lighted and warmed by the sun than the outside. From these experiments, I am fully convinced of Symmes's theory, & that the Earth would be incomplete without the hollow. I am, with much respect,

Your most obed't servant,  
THOMAS TUFTS.  
Hon. Sam'l L. Mitchill.

FROM THE BOSTON PATRIOT.

The English and the American character, for HUMANITY, compared.

We said in our first number that the London Quarterly Review, was marked by ignorance, presumption, and malignity, in its general representations of the character and conduct of us Americans, and that of the British periodical publications, the Edinburgh Review alone exhibited a candid spirit towards this country. We had not then seen the 61st number of that publication, which contains accusations false and scandalous respecting our treatment of the black people. In no civilized nation on earth are negroes treated with such indulgence as in New-England. Are they not as well treated in the States of New-York, Jersey, & Pennsylvania as they are in England? In the Southern States it is a calamitous thing, & greatly to be lamented; but who introduced slavery in America? Who commenced this abominable traffic in human beings? We answer, the British. Who emptied their jails on our shore? The British. Who hung men and women in New-England for witchcraft? The English, who came over to this country & disgraced the land by their fanatic rage and cruel persecutions. In the time of *Shakpear*, says Dr Johnson, the doctrine of witchcraft, at once established by law and by the fashion, it became not only impolitic but criminal to doubt it. They were not native Americans, but Englishmen, and Scotchmen. With what face can a Briton pronounce us to be a people wanting humanity, while the penal code of both countries are known to all the learned world? Compare our laws with the English—contrast our punishments with theirs.—In London women are tied to a cart and whipped through the streets, and fixed in the pillory to be pelted by the mob, in the reign of George the 3d. In the reign of James the 2d, the Rev. Titus Oates was tied to a cart and whipped from Oldgate to Newgate, which is full a mile, and the next day he was as severely whipped from Newgate to Tiburn, which is nearly 3 miles, and to the astonishment of the people he lived through it.—The extreme rigor of such whipping was, says Bishop Burnett, without a precedent. A person named Dangerfield underwent the same dreadful punishment; but says the Bishop, it had a more terrible conclusion, "for a brutal student of the law who had no private quarrel with him, but was only transported with the heat of the times, struck him over the head with his cane as he got his last lash, which hit him so fatally that he died of it immediately." Let the Edinburgh Reviewers, or the English travellers search the United States from Passamaquoddy to New-Orleans for a match for this. They will not dispute the facts, when they recollect that they were given by an honest Scotchman as ever wrote a history or a sermon. This celebrated prelate tells us, that the prisoners taken at the battle of Worcester were sent to the plantations and there sold for slaves. He also informs us that there was a gentleman in London, a Mrs GAUNT, who was an Anabaptist, and who spent a greater part of her life, in acts of charity, visiting the jails, and looking after the poor of what persuasion ever they might be, (like Mrs FRY, of the present time,) one whom Judge Jef-

\* See a speech against witchcraft, under the name of Johnson, in his dissertation on *Shakpear's Macbeth*.

fries called a rebel, found her out, and she harboured him in her house, and was looking for an occasion of sending him out of the kingdom.— King James declared that he would sooner pardon the rebels than those who harboured them. So he went out and delivered himself up, and accused her that harboured him.— She was seized on, tried, condemned and burnt, as the law directs in the case of women convicted of treason! She died with a constancy even to cheerfulness, that struck all with awe that saw it: she said charity was part of her religion, as well as faith; that her crime, at worst, was the feeding an enemy; so she hoped she had her reward with those for whose sake she did this service: she rejoiced that God had honored her to be the first that suffered by FIRE in his reign (James 2d); and that her suffering was a martyrdom for that religion which was all love;— Then Burnett adds, as if doubtful whether posterity would believe him.— Penn, the Quaker (he celebrated founder of Pennsylvania) told me he saw her die, and that she laid the straw about her for burning herself speedily, and behaved herself in such a manner that all the spectators melted into tears.— These are the deeds of an English King, in 1685, and of his favorite Judge Jeffries; of a King, court, judges and people our forefathers fled from as from so many tigers and hyenas, and whose descendants accuse us, Americans, of occupying the lowest grade in the scale of humanity.

In the same year one of King James's military commanders named KIRK, ordered several prisoners he had taken, to be hang'd up at the city of Taunton, without so much as the form of a trial, he and his company looking on while seated at an entertainment. At every new toast, another prisoner was hang'd up; and they were so brutal, that observing the shaking of their legs in the agonies of hanging, they cried out that they were dancing, and ordered the music to strike up? Did our Mohawk Indians exceed this? And yet this is the government, King, court and people, who have been the "bulwark of the holy religion we profess!" So far from England being the "bulwark of our religion," she has been for ages the strongest bulwark of Satan. She has long been not only the bitter enemy of civil and religious freedom, but the enemy of human nature!— We could fill folios with instances to prove our assertion. They have shone proudly in literature, philosophy, and the arts; but their cruelty among themselves, and in Ireland, Hindostan, the Carribee Islands, Ceylon, some parts of America, & every where on the ocean, strongly mark them as the enemies of human nature, which has been outraged in their penal laws, in their military punishments, and even in their amusements. We need go no farther than *Shakpear's* historical plays to learn the character of Englishmen.

With what face can these hypocrites accuse us of cruelty and inhumanity, who have betrayed and murdered all who have submitted to their protection? The whole world cries loud against them—yet it is said nevertheless they are very respectable for their vast commerce & immense riches. But, "go to ye rich men, weep and howl, for your miseries are coming upon you."

## LIBRA.

## DRUIDS.

The following, from the Eastport Centinel, contains an abridged account of the introduction and establishment of the Papal power in England, &c.

The causes, which co-operated to compel to quit their native country, and to seek an asylum in America, commenced with the introduction of the authority of the See of Rome within the kingdom; and by degrees increased to the unbounded violence, described by the various historians

of the times.— The Druidical establishments, adopted by the *Cumry*, and venerated by the princes and the people, had no one known principle of religious persecution. The philosophy, taught in their retirements, corresponded with the doctrines of Pythagoras, and the notions of the heavenly bodies, the nature of things, the power & wisdom of the Deity, were the chief employment of their studies. From their acquirements in natural knowledge, as well as in the affairs of policy and religion, they obtained a common respect, bordering upon veneration. They became the arbiters of all disputes civil and religious, private & public, and sometimes had even authority enough to stop armies on the point of engaging and to accommodate their differences. In their annual assembly, all the disputes of the people were heard and determined; but though they had power to decree rewards and punishments, yet, such as disobeyed their decisions were neither tortured or burnt alive. To excommunicate the offender, or exclude him from public assemblies, as a person polluted, was a punishment sufficient to them for the chief ends of their establishment, and the peace of the Nation or tribe. In the moral philosophy, the purest doctrines were inculcated, exercised by the Roman Pontiff, leaving an ample field for that of his assumed authority. At the close of the sixth century of the Christian era, Augustine the monk was sent with forty others to commence their operations with the ignorant *Saxons*, who had established themselves in *Kent* and other parts of England; forming seven kingdoms or states under their respective leaders. The monks found no difficulty in converting the Kings of Kent and of the East Saxons to the christian faith; and in persuading them to be baptised. But when the monks attempted to bring the Bretons to a conformity with the church of Rome, they found a strong opposition to their new imported doctrines.—The religion of the *Cumry*, from what has been heretofore stated, seems to have been established before the christian era, and to have had a common course with it, in the Colleges of the East. The pretended changes could not appear otherwise to the Bretons, than an abolition of their most ancient Druidical rites and ceremonies of the highest esteem amongst all nations, which respected justice and purity of faith. Departing then from the spirit of the Gospel, he persuaded his Saxon converts to massacre all the British professors of religion, which they could find in the heptarchy; and to reduce their adherents and followers to a state of slavery. This massacre, which was of more than twelve hundred persons, is the first, as it appears, which was ever made in England, on religious differences; but the transactions of the heptarchy, subsequent thereto, supply ample proofs of murders, treasons and every possible crime, committed by the instigation of *Priests & Monks*, under the papal authority of Rome.

The *Cumry* resented this outrage, and invited the Danes to assist them against the Saxons, who had so grossly destroyed the lives of so many of their people, whom they revered; and even at this time the very language of an Englishman is held in contempt by many of the remnant of that nation, who retired, as before has been observed, into Wales and Cornwall. *No Saxon* or (*Dim Saix*) is the usual answer given to such as, travelling in the country, ask even the common questions about the roads, inns, or other matters incident to their situation; and *Off's Dyke*, extending from the river Severn to the river Dee or black river, marks at this day, the limits which no Saxon durst formerly go over with impunity—the courts of *Wittenage Gromote*, the Hundred, the *Pything*, the modern distribution of the estates of Intestates, the custom of *Gavel-kind*; in short all the Saxon laws, which were in ages

following after the conquest, diminished and secured by *Wagna Chaw* and other constitutional acts, had their origin and existence with the Aboriginal inhabitants; the *Cumry* before described. The next persecution of magnitude on account of religious tenets, was directed against the same nation. It took place in the reign of Edward first; near the close of the 13th century. The ancient orders of the *Druidical Institution* had not then ceased to have great influence and authority in Wales; and every attempt further to persecute that people and to reduce their country to the English forms of law and government in church and state was generally deemed by them to be not less than sacrilege. To comply with the wishes of the *Papish Clergy* in England, and otherwise promote his designs to subvert that independent nation of the ancient *Cumry*, he perpetrated the most wanton, inhuman massacre of all the British; having previously most barbarously, unjustly, and by treachery destroyed their legitimate prince. This savage persecution raised the *Welsh* people to the most determined resistance. To calm the general ferment Edward had recourse to policy. He flattered their pride and improved their fortunes by a solemn act of the Legislature, which gave force at this day. The system from which this ancient nation derived its religious doctrine and discipline, could not assimilate with the positions of the Roman clergy. The sacred blood, shed by the persecuting bigotry of foreign *Priests* and *Monks*, gave a direction to the current, which the reformers of the succeeding age returned, with energy upon the oppressors; and though its sources be hidden in the obscurity of time, and may not have purified the whole *Welt*, it has furnished strength to Prot. states of all denominations; and it cannot appear improbable that remnants of that people, who had thus drank of the fountain of living water, should seek for an asylum in the breast of North America, against the demerit of bigotry, of religious persecution and slavery.

Campo-Bello, 1819.

FROM THE MONTREAL HERALD.

To all Lodges of Free and Accepted Masons, in the East, in the West, and in the South—Greeting:

RESPECTED BRETHREN,  
About eighteen months since, prompted by a mistaken sense of duty, I announced to the fraternity my renunciation of Free Masonry. He is actuated by a short-sighted policy, who expects to purchase tranquility with guilt. This step, atrocious in its nature, has been fatal to my repose. It was besides grounded on a false assumption. No Free Mason can renounce his order. It would be found impossible if attempted; because the character of Free Masonry is as indelible as circumcission. It would be wicked, if possible; because the principles of the Craft are in perfect unison with the maxims of the Gospel. Hereafter may every similar attempt be branded with execration. For he who is faithless to his Masonic obligations, can be faithful to no other. I request the Brethren congregated in Lodges throughout the universe, to take care on the receipt of these presents, as soon as each respective Lodge shall be convened & close tiled, that this solemn declaration be read and recorded.  
So mote it be!

A. L. 5823. A. D. 1819.  
A. O. 701. A. C. 505.  
STEPHEN C. BLYTH.  
Lower-Canada, July 4 1819.

CENSURE.  
Account it no disgrace to be censured by those men, whose favors would do no credit to thee. Thou thyself only knowest what thou art; others only guess at thee. Rest therefore on their opinion, but tune own conscience.