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AGRICULTURAL.

ON THE SMUT IN WHEAT.

To Dr. John Adams, Secretary of the Agricultural Society of Virginia.

SIR—With a view to extend the knowledge of lime as a valuable remedy for preventing the smut in wheat, the following statement of its experimental effects, is addressed to the society of Richmond, for the improvement of agriculture.

In the year 1817, my crop, for the first time, was seriously injured by this disaster. In order to obviate future consequences of the kind, I adopted the common plan of exchanging seed the ensuing season. A few bushels, however, of the defective wheat was sown principally as an experiment. The result was that I reaped a crop from the changed seed in 1818 clear of injury except a very small portion that appeared in one spot, while the product from the diseased wheat was vastly more injured than the preceding crop.

Finding the experiment of changing seed promised but a doubtful exemption from the effect, I determined in the fall of 1818, on making an experiment of the use of lime, in order to counteract it. I had learned that it had been practised to great advantage in Great Britain, and upon further enquiry, found that Mr. M. Randolph and other gentlemen of the county of Albemarle, had made decided experiments in favor of its efficacy. I accordingly measured five bushels of the wheat just mentioned to have been greatly injured. The proportion of smutty grains at this time appeared to amount to one tenth, though probably that was not reaped. I soaked it 12 or 15 hours in lime, when it was taken out and immediately rolled in slack lime, in a quantity sufficient to give the appearance of entire whiteness to the whole mass. Owing to some accidental cause, it lay in this situation several days before it was committed to the earth, by which time it had become nearly dry. It might probably arise from this circumstance that very little inconvenience to the hand was experienced in sowing it: and if the opinion be true that the defect is propagated through the medium of a contagious influence contained in the particles of smut, it might also contribute to the success of the experiment, as the lime lay longer in contact with the surface of the grain before it was sowed, and must have formed an encrustment less liable to be separated by falling on the ground in the act of seeding. At the approach of harvest, examination of the effect was made and several times repeated with minute attention. One solitary head only has ever been found in the product of the wheat thus prepared. A land immediately adjoining the last one, to which the limed wheat extended, was sowed for the sake of making a fair experiment with the same seed unlimed. This was literally ruined, the proportion of defective heads being by the most impartial mode of estimate that could be devised, two to one sound one. When it is considered with what facility wheat and every other kind of small grain becomes scattered over the land, it seems quite as reasonable to conclude that the seed of which the injured head found in the limed wheat was the product, got there by some accident as that the lime failed of producing the same effect in that single instance that it had on the whole five bushels. It may perhaps be found in the course

of further experience, that a rich soil contains some property more favorable to the production of the smut than one of lean fertility: such at least seems to be the bearing of several facts that have come under my observation. This point of the subject claims the attention of such as have an opportunity to extend experiments, and a talent to illustrate their operation and results. I am aware that a few instances are reported in which the lime has been applied without the appearance of any advantage; but in every case I have heard of (and there are only two) there is much reason to doubt either the quality of the lime or the correctness of the mode in which it was used.

W. H. PLEASANTS.

Goocland, 9th Mo. 1817.

ON THE CULTURE OF COTTON.

At a late meeting of the South-Carolina Agricultural Society, at their farm near Charleston, a letter on the culture of Cotton, from a respectable and successful planter, was read, and it being deemed important to communicate the information it contained, it was resolved to publish the following extracts from the said letter:

"It is my opinion that the black seed cotton is much improved by the plant being turned down, from the 15th to the 20th of October. I advised a friend of mine to make the experiment, in the year 1797. He did so, and was so well satisfied with the benefit resulting from this mode, that he continued it as long as he remained in this state, and generally gathered in his whole crop by Christmas, quite white and free from smut.

"In 1801, I took the management of my own estate, and have since that period practised what I recommended to my friend, and with great success. I now plant the green seed or short staple Cotton, and I think it indispensably requisite to have the plants turned down about a week before the time of expecting a frost."

The letter from which the above extracts are made, is in the possession of the Secretary of the South-Carolina Agricultural Society.

MORAL & RELIGIOUS.

From the Boston Intelligencer.

WHAT IS LOVE TO OUR NEIGHBOR?

That we must love our neighbors as ourselves, is the divine command. That all mankind are our neighbors, cannot admit a doubt: Therefore, the next enquiry to be made is: What is love to our neighbor? I answer that it consists in sharing our bread with the unfortunate, smoothing the thorny pillow of affliction, forgiving injuries, being slow to anger, judging with charity, healing divisions and speaking peaceably to all men.

In giving of our substance to those of our fellow creatures, whom misfortune has reduced to want, we receive in return more true pleasure than can be obtained by any other use of it in the consciousness of having acted right, of having done our duty. There are those who would turn a poor destitute being from their doors to perish in the streets with hunger, because they do not know whether he is worthy of charity—because he may be an imposter. Our SAVIOUR says—give to him that asketh and from him that borrow turn not thou away. What matters is to us whether the applicant be worthy or unworthy. In supplying his wants we do our duty, and if he imposes on our humanity, his will be the punishment, but our reward will not be less. I would not, however, have it understood that I would give to one, whom I knew to be an imposter, but that I would not withhold, when I did not know, through fear of being imposed on.

And in using our endeavours to soothe the afflictions of a fellow-mortal, to bind up the broken heart and heal the wounded spirit are we not creating happiness for ourselves? Does the look of gratitude from the being with whom we have sympath-

sed, whose head we have supported on the bed of sickness or whose heart we assisted to reconcile to the dispensations of the Almighty, create no sensations of pleasure? Let him who doubts it make the experiment and his answer will be 'Yes, heartfelt.'

In being slow to anger, ready to forgive, we only obey the command and the example of our Redeemer: we make for ourselves a good name, do ourselves an essential benefit, for when we err, as we must sometimes, we are more readily forgiven by those we injure, and God will forgive unto men their sins as they forgive their debtors.

'Charity covereth a multitude of sins' in a double sense.—If we judge with charity, we mark not half the failings of our neighbors, and if we mark not theirs, will they be swift to notice ours? If they are, our Father in Heaven will not.

'Blessed is the peace-maker for he shall see the kingdom of God. Who would not for this reward, use every endeavour to heal the divisions which fall under his notice.—Who will not confess the reward to be far above the labor, as far above it, as Heaven is removed from earth or God from man.—and our feelings too, who is there then, that does not acknowledge they are happier for the exertion.

Oftentimes when a sharp word would make you an enemy, 'a soft answer will turn away wrath,'—is it not better then to controul our passions, check them when they would burst forth with fury, and thereby make a friend instead of an enemy?

Let us observe all these points & we shall 'love our neighbor as ourselves'—I know it is difficult to observe them as we ought—all depends on the command we have over our passions—these may be kept under by continued exertion and the reward is surely worthy of the trial.

NILKNARF.

From the N. Y. National Advocate.

REFLECTIONS ON THE SABBATH.

There are moments when serious reflection is a luxury—when the gay and elastic spirits, the sportive fancy, the lively and exuberant imagination, delight to dwell on pensive subjects—when the eye pierces the mind and the soul holds communion with the heart: then the frail tenure of existence, the helpless condition, the dependent state of man, are seen and felt—then the monarch, the leader, and all those "dressed in brief authority," shrink into equal stations, and are sensible that affliction and death reaches alike the sovereign and the peasant. Whenever such feelings steal o'er my mind, I do not wish to check them: they "come like shadows, and leave a soft," yet melancholy, trace behind, which tempers that lively disposition which should be judiciously controlled, not effectually destroyed. Under the influence of such sober feelings, I was seated at my window last Sunday, and contemplated the concourse of people which, in every direction, was passing to the several places of religious worship, as the bells, with "their iron tongues and brazen mouths," called them to the fulfillment of their sacred duty. What a noble and illustrious institution is that of Sabbath! Millions of beings scattered over the globe; shunning, at the same moment, the allurements of pleasure, the avidity of gain, the habit of labor, and uniting in returning thanks to the Disposer of all good for his manifold blessings, and his paternal protection. On this day, man disincumbers himself of care: all temporal concerns are forgotten—all vexatious crosses are no longer remembered: his wearied limbs find repose, and all is sunshine around him. He who does not, at proper times, commune with his God, loses a great temporal luxury, and hazards his eternal happiness. You may be free in your religious opinions, indifferent as to the strict performance of its duties—you may philosophize, on its mysteries, and coldly comply, for form-sake, with what morality requires: but there is more than form or fashion, or sentiment, which God requires of his creatures; and there are times when the most free and indifferent calls upon him for protection and support. We may partly judge, from common relations in life, how pleasing it is to be, sincerely and truly pious in our ori-

sons. We hail the friend who has served us with gratitude—we gaze upon our companion in life with affection—we feel towards children and relations the sentiments of love and kindness: but how strongly combined should all those feelings be when addressing the fountain of life—the disposer of good—the merciful, indulgent and omnipotent God. Not with the shouts of fanaticism, or the fretful penances of temporal authority—not as dealing damnation to one sect and blessings to others—not as crushing one portion of his creation and elevating another: but as a just and righteous God whom you fear to offend—whom you approach with the confidence of a pure heart—whom you call upon for salvation and blessing with that freedom which arises from an unsullied conscience.—This is, indeed, a luxury; and those in the gay throng, who think only of dress, of fashion, and folly, instead of encouraging and maturing pious reflections, while in a place of worship, lose sight of the great object and end of religion. There is nothing in religion which is repulsive to human nature: it is alike foreign from the gloomy air of the monastery or the fastidious injunction of the bigot: religion is ever cheerful in its purity, and there is nothing appalling in its sacred character. Should we not, then encourage it? Should we wait until the hour of tribulation arrives? Should we forget our God until affliction warns us of our helpless condition?—No.—In our prosperity, let us be grateful—in our adversity, resigned: gratefully receiving the good and ill with which our lives are chequered.

These sentiments were awakened by the sight of a crowded population hastening to church on Sunday. I followed, in imagination, the various sects, having one object in view—I listened to the prayer of the pious prelate—I dwelt with pleasure on the discourse of the able Theologian—I saw the Priest heave high in air, and marked the curling smoke of frankincense hovering over the altar: the full swell of the deep toned organ, reverberating through the petted roof, burst on the ear,—the hymn of the choirs floated through the aisles and even the angels and cherubims joined their voices in sacred harmony of praise and devotion, while with one voice, the multitude cried aloud, "Our Father which art in Heaven, hallowed be thy name."

HOWARD.

MISCELLANEOUS.

WILD HORSES OF THE WEST.

The Horses of the Columbia River will race with the finest of his species in the known world. His size is fifteen or sixteen hands, even in a state of nature, unprovided with food or shelter by the hands of men. His form exhibits much bone and muscle but not the mass of flesh which is found on the fat European horse. His limbs are clean and slender; the neck arched and rising; the hoofs round and hard; and the nostrils wide and thin.—He is equally distinguished for speed and bottom. He runs rapidly, and for a long time; rivalling in this respect all that we have heard of the English hunting horses in other respects—in the docility of his nature, in his capacity to sustain hunger & hardship, in his powers to provide food for himself and his master, he is wholly unrivalled. He is readily trained to the business of his master's life, that of hunting, and pursues the game with all the keenness of the dog, and with equal sagacity, and more success. He will run down the deer in the prairies, with or without his master on his back, and, when overtaken, will hold it with his teeth. When rode after game he needs no guiding of the bridle to direct him. He will pursue a drove of buffaloes, and, coming up with them, will stop one by biting him with his teeth. The animal bitten wheels to defend himself with his horn: the horse wheels at the same instant to avoid it: at this moment, when the side of the buffalo is presented, the Indian lets fly an arrow, which often passes entirely through his body. The wounded animal always turns out of the drove to lay down and die. The horse and his rider pursues the game to make fresh slaughter. Another horse, trained to a second part of the game, with other Indians, take the trail of the wounded buffalo, which is butchered and carried into camp. These things seem incredible; but we have them upon the authority of Lewis and Clarke, and a great number of traders who have been upon the Columbia river since the time of their discovery; some of whom are now in this town.

The capacity of this horse to sustain fatigue, and to provide food for himself, is equally astonishing. He is galloped

all day, sometimes 80 or 90 miles in the space of 10 or 12 hours, and is then left to shift for himself during the night. In the spring, summer, and autumn, he finds no difficulty; the short and sweet grass of that country gives him an abundant and nutritious repast. In the winter, and towards the mountains, where the snow is several feet deep, his unerring instinct tells him where to search; he scrapes away the snow with his hoof till he comes to the ground, and rooting there with his nose, finds wherewith of moss and grass to sustain his life. On the borders of creeks and rivers he feeds on the boughs of willows, and other soft wood which his master has sometimes to fell for him with a hatchet.

This fine animal is found to the banks of Columbia, in lat. 46, in the great plain which lies on the borders of this river, between the upper and lower range of mountains. His origin is traced to Mexico, thence to Spain thence to the North of Africa, where the Arabian barb is found in all the perfection of his species. His fine form, his generous spirit, and his noble qualities, are preserved upon the Columbia river; and certainly it is worthy the experiment to endeavor to transplant him into other parts of the United States. Many citizens have attempted to do so; but have always been robbed by the Indians of the Rocky Mountains. Lewis and Clark procured 73, said by Gov. CLARK to be the most beautiful collection of horses that he has ever seen together before or since; but the whole number was stolen from them by Indians, who followed their trail, and never ceased their operations until they carried off the last. It is to be hoped that the military establishments forming on the Upper Missouri will facilitate the attempts which will no doubt be renewed to introduce this fine breed into the settled parts of our continent.

[St. Louis Enquirer.]

SCIENTIFIC.

Mr. JOSEPH HAWKINS announces in the Poughkeepsie Observer, that he has made the important discovery of a fixed principle of ascertaining longitude with as much certainty as latitude. He observes, "It would be out of the power of man to reduce this principle to practical use, without the agency of some of the heavenly bodies. To effect this object, I draw a direct line from the polar star across the surface of our revolving globe—that star, it is well known, is a fixture to us. I form an angle with the sun across this line, then take its altitude, so as to be certain from an exact meridian. At nine, ante meridian, I compare it with my polar line, which we fix on any given latitude, as a data for our departure, making either easting or westing from this line, by taking our observation at the sun's meridian, the succeeding day, if the weather will admit of it. Whatever variations may be found from the polar line from getting the sun at meridian, either earlier or later, from the calculation of this observation it will give the longitude to a certainty. This has been submitted to old & experienced navigators, who agree with me in opinion, that the longitude upon this principle can be as easily obtained as the latitude, and with as much correctness."

[American Journal.]

PHILADELPHIA, OCT. 20.

Curious Circumstance.—A person named Winkforth, of genteel appearance, was yesterday brought to the bar of the mayor's court, to be tried for forgery. He stated that his impoverished situation prevented his employing counsel, and therefore he would undertake his own defence. He asked, very politely, for the indictment, that he might look previous to the trial; it was handed him; and whilst he held it he took off the forged check that was attached to it, and swallowed it. When he handed the indictment back to the Deputy Attorney General, the check was missed, and the prisoner was asked what he had done with it. He replied that he came there to be tried, and not to answer questions. This device availed not the prisoner; for proof of the forged check was given after the fact was substantiated of his having destroyed it; and he was sentenced to five years imprisonment. He defended himself in an address of some ingenuity and ability to the jury.

FOR SALE, AT THIS OFFICE, ARROWSMITH'S MAP OF THE WORLD.