

# Carolina Sentinel.

VOL. VIII.

NEWBERN, N. C. SATURDAY, MAY 21, 1826.

NO. 374.

PRINTED AND PUBLISHED WEEKLY, BY  
P. PASTEUR & WATSON,  
\$3 PER ANNUM—HALF PAYABLE IN ADVANCE.

## KENTUCKY.

Mineral Springs at Harrodsburg—Epsom Salts—Particular account of the Shakers.  
(Communicated for the Richmond Enquirer.)

MY DEAR F.

I remained at Harrodsburg a night and part of the next day. In the suburbs of this town, are several springs of some celebrity, which are resorted to, during the summer season, by the citizens of that state and also from other states, and even from France and Orleans. Chalebeat and Sulphur Springs, possess the ordinary qualities which their names import; a third, which I can signify only by describing its properties, is deemed more useful in its medicinal effects, is stronger, and most generally used. The latter furnishes a large supply of water, the two former but a small proportion. The water of the large spring, when boiled, produces magnesia and Epsom Salts in combination, and also a slight deposit of white sand; its taste is not unpleasant, though strong and active in its effects; it is light, and does not seem to offend the stomach in an equal degree with some other waters. These springs, together with the apparatuses, are now rented out for eight hundred dollars a year, and to make the most of them, the tenant has erected a furnace with several large kettles, near the large spring, into which this water is conducted where it is boiled, and the Epsom Salts are made. Twenty gallons of this water yield but one pound of salts. These are readily sold at fifty cents in specie per pound. The surrounding ground is high and generally slopes to the spring; the fountain is concealed by a covering, and you see the water only as it gushes forth from the trunk. I however obtained an insight of it, and found the bottom of the cistern covered with a precipitate streaked with red, yellow and blue colors. I purchased a pound of these salts. They are more palatable, less harsh, though sufficiently active, than the common Epsom.

The buildings for the accommodation of the visitors to the springs are situated about an hundred yards from them, and although comfortable, are now in a state of decay.—The present tenant, however, intends to make them comfortable by the season of resort. He expects a large company this summer: he is a worthy man, and I hope he will not be disappointed in his contiguity to the town, which I am told, affords good society, the agreeable aspect of the surrounding country, and the cheapness of the fare, added to the usefulness of the water, will, no doubt, render a stay there for a few weeks, during the summer, agreeable to the healthy, and profitable to the invalid.

The attentions I received at Harrodsburg were flattering, and I left it with regret, on the day after my arrival, for Shakerstown, a distance of five miles. The country, immediately in the neighborhood of the latter place, is more broken than between it and Harrodsburg. Emerging from a valley, and rising a gradual ascent, Shakerstown displays itself to view on the contiguous height. This village is situated on the main road, leading to Lexington from Harrodsburg; from one extremity to the other, it is, perhaps, 300 yards long. On the one side of the road is a large church, a handsome garden tastily laid off, and a few brick work shops. On the opposite side, at the eastern extremity of the town, is a frame building in which a tavern is kept; in regular succession from this, and about fifty yards apart, there are three large brick and stone houses for the dwelling of the Shakers, and in the same row, is another large building, larger than those I have mentioned, yet unfinished, which is also intended for a family house: in the rear of these buildings are their offices, other work shops and machine houses.

These family houses are seventy-five feet long, about forty wide, and are all built on the same plan, and within the same enclosure. The yard and the intervening spaces, between the houses, are set with grass; and has, passing through it, a wide walk, neatly laid with flag stones. The church is situated as before-mentioned on the opposite side of the road and about the centre of the town: the garden adjoins it; below this, and on the same side, are the barns and stables.

The Church is a frame building underpinned with superior neatness, with stone; as about sixty feet long and proportionably wide, plastered and white washed, with chair-boards, &c. painted blue, in the neatest conceivable style. The floor looked as though it was waxed. The church is warmed by two small stoves, placed at each end of the room. Moveable benches for the worshippers, are arranged around the back part of the room, and in front are similar seats for the accommodation of strangers; in the upper part of the building or

ver the worshipping room at either end, is an apartment each for the accommodation of the Elder and Eldress. These apartments communicate with the interior of the church by a small window which is about a foot square, and near the ceiling of the worshipping room. In front of the Church is an area paved with flag stones, and enclosed with palings, which, as well as the exterior of the Church, is painted white. In the neighborhood of the town, at various distances, and in different directions, are seen other houses, also belonging to the Shakers. These were occupied by them till within a few years, since which, they built their town; these are called, "the Blue houses." The Shakers own three thousand acres or more, lying in a body, including their town and out houses; they have a large three story mill on the same tract.

I arrived at their town on Sunday, about eleven o'clock: when I got in view of the Church, I heard a doleful noise. As I approached nearer, the sound broke with increased strength on my ears. The air was filled with piercing shrieks, shouts, and confused exclamations, resembling the wild and maddened tenants of Bedlam. I was told that the Shakers were at worship. Such were the direful feelings which these sounds produced, that I paused for a moment to consider, whether I should go into the Church. The question was soon decided. I tied my horse and hastened in; at this moment all was calm, but presently their worship was renewed; there were about an hundred and thirty worshippers including both sexes, black and white. The females were drawn up in the west end of the Church in ranges of eight a breast and seven or eight deep.—The men were drawn up in like manner in the opposite end; the two columns fronting each other, with a space of several feet between the head of each column.

The dress of either sex is uniform, resembling that of the old Quakers; from girls of ten years old, to wrinkled old age, all dressed alike with long waisted gowns of dark colour, long check aprons extending to the neck, a white long-eared cap, with a white kerchief thrown over the shoulders, crossed and pinned before, and a checked cotton handkerchief loosely hung over the arm; every article of their dress was in perfect order, and every individual of the column presented a clean, neat, precise figure. The dress of the men consisted of light coloured domestic cloth, with coats and waistcoats of the long-waisted fashion, with outer-pockets in the former, half way down the leg, and those in the waistcoats resting on the hips. Their shirts were of coarse cotton, and they were without neck-cloths. On this occasion, the coats were laid aside; the blacks of each sex, were arranged indiscriminately in the same ranks, and attired in the same manner with the whites. The countenances of the female ranks were pale, their visages thin, and indicating great solemnity of feeling; those of the men equal solemnity and devotion of thought, and more vigorous health. Two singers, from each sex, now took their stands at the head of their correspondent columns. A signal being given, the singers commenced, and the columns got into motion.—They gently advanced and receded for some minutes, when on a sudden, they reversed fronts, quickened their motions and danced in a similar manner: suddenly, they wheeled to their former positions increasing in the violence of their actions, as they were warmed by the spirit and animated by the singing. By one impulse they now broke the order in which they stood, and each column whirled within its own limits, in vertical commotion, throwing their heads, hands, and legs in wild disorder, occasionally leaping up and uttering a horrid yell. During this time, each individual had chimed in with the singers, who had themselves fallen into their columns, and were all singing with stunning violence; presently the two small windows near the ceiling, were seen partially and gently to open, and the face of a male and female were imperfectly presented at the opposite windows. At this instant, the motions which were before violent, became furious, and the noise, before stunning, was appalling.—Shrieks and yells followed in alternate succession, till by their violence, and the incessant fury of their dancing, the worshippers were exhausted. Some sunk on the floor, while others were scarce able to get to their seats. The worship closed, and I left the house with feelings of horror which you can better imagine than I can describe. The singing was 'Vox nil proterea,' sound without word, rhyme, or sense.

The Elder and Eldress, are individuals of this society, who are supposed to have attained to the highest degree of purity of life, and strength of faith. On this account their persons are esteemed sacred, and they receive the confession of sins, though they are not supposed to possess the power of forgiving them; they are also supposed to possess the power of per-

forming miracles, two instances of which, in effecting instantaneous cures of severe wounds, are said to have been lately exhibited in their town. These elders, occupy the upper apartments of the Church, and when it pleases them to look down from their sacred abodes on their worshippers below, it is deemed a special act of condescension and grace. I went amongst them with strong prejudices, and I left them with feelings of abomination, believing they were in the gall of bitterness and in the bonds of damning iniquity. I remained in the neighborhood that night, and on the invitation of one of their members, returned the next day to visit their houses and to learn something of their domestic economy and plice. I stopped at the tavern, and from hence was conducted by an intelligent guide, one of their members, through the various apartments of their houses, from the cellar to the garret, and into their kitchens.

You are to bear in mind that the fundamental principle of the religion of these Quakers is a total non-intercourse between the sexes; consequently husband and wife are admitted as soon as they enter into this society. All their domestic arrangements are, therefore, made with a rigid regard to this object. Each family house is divided into small rooms, large enough for two beds, and each has a wardrobe attached to it. There is one kitchen, and dining room, common to the house; the latter has two doors on one side leading from the passage. The house is divided in every story by a wide pass-way; the one side of the house through each story, is occupied by the females; the opposite by the males; there are also two pair of stairs leading to apartments on opposite sides of the house; these houses are neatly finished. The tenants of each live as one family. The women cook, wash, make and mend. The men attend to all the farming, mechanical and out of doors labor for the family. Unless on some domestic necessity, the males and females are never seen in the opposite side of the house: In going to morning and evening worship, which is held in the dining room, and when going to and returning from their meals, they enter the room at their own door, eat at their own tables, and return on their own sides of the house: before eating, they kneel down to grace, each one saying it for himself. Every thing about them, within and without their houses, about their farms, stable and barn, indicates uncommon neatness, ingenuity and industry; and the countenances of the males and females, when not at worship, exhibit meek, contented, cheerful and happy minds, though now and then, I met with a dark, sullen, morose face. Whilst engaged in their labors together, they were active, considerate, cheerful and social; each evincing a personal interest while they were laboring for the common good. Their labors and all their mechanism is performed by their own members.

They are a trafficking, humane, honest and thrifty people; each department has an officer by which it is regulated, who is chosen by vote at convenient seasons, and most frequently against his inclination.—They also have officers for foreign, as well as the home departments; the duty of the former is, to attend to distant purchasers and sales, and to collect debts. They do not meddle with politics, although often urged to attend the elections by candidates for offices, and although their number of votes would be often sufficient to decide important elections. They have preachers who occasionally visit other similar establishments in their own state, and in Ohio. Between these establishments there is a constant and friendly intercourse; these preachers also make frequent missionary tours into the distant part of the country, and out of their own state. In this society are seen persons of all ages from the tenderness of infancy to the decrepitude of old age; they receive all persons, whether rich or poor, and children of any age, that may be given them by their parents, rear them in comfort and with care, and give them plain rudimental educations. As all are permitted to join them, so no one is restrained from leaving them, though having once entered into "the covenant," they cannot reclaim their property.—Sudden conversions to their religion, though not often, sometimes happen. I will give you two of several instances that have happened. A gentleman of North Carolina, of distinguished family and wealth, being in bad health, travelled through Kentucky, and was led by curiosity to visit these people, in a few days became a convert, joined them, and surrendered to them all his estate. His connections soon heard of it, with great concern, and in haste they despatched another of the family, to dissuade his brother from his purposes, and to bring him home. The messenger had scarce arrived before he became also a convert, joined them, and surrendered his property. It became necessary that these brothers should return to their own state, to make a disposition of their lands. They went,

intending to bring the proceeds with them, for the benefit of the society. They, however, never returned, being prevented by the influence of their friends. A compromise was made with the society, and a division of the property took place. Although there are but few instances of abandonment, the society increases but slowly. This has been established twenty years, and there are not five hundred members belonging to it. I was introduced amongst the women; they were social, civil and communicative.

To describe the many useful fixtures and labour-saving machines, which I was shown, would engage too much of my time and paper. I will, therefore, content myself with noticing a few of them. In the kitchens are pumps by which they are supplied with water, kettles fixed in furnaces, besides, an ordinary fire place, and a bake oven. I have already said, they have a large three story and complete manufactory mill; the wheat being deposited from the wagon, the machinery is brought to act on it, and it is not handled till the flour is deposited in the packing room, by elevators, it is carried three times into the upper story of the mill before it finally descends. Attached to this, is a corn-shelling machine, which, with the attention of a lad, will shell four hundred bushels of corn a day. This consists of a circular cast iron plate, three feet in diameter, with ridges on the inner side, running like the radii of a circle, are perhaps two inches apart, at the circumference, the plate is hung and revolves on an axis like a grindstone, at a small distance from the inner surface of this plate, a horizontal spring of wood is fixed upon a firm piece of timber, leaving just space enough between the spring and the ridges of the plate to receive an ear of corn. The axis of this plate is connected with the machinery of the mill by a band; the ear of corn being thrown between the spring and this plate, it is shelled by the ridges of this revolving machine; the spring yields and adapts itself to ears of corn of any size. The construction is simple and not expensive. Their flax is broken and "swindled" by machinery and without previous rotting. By this machinery, they can break 4,000 weights of flax a day. The operation is performed by means of three iron rollers, about the size and form of the common apple mill, and like it, these rollers are fluted and run into each other, being placed horizontally, and one on the top of the other: it is actuated by a two horse power; the swinging is done by means of a wheel six feet in diameter with six or more wooden knives fastened to the rim, this is united by a band to the other machinery; the rollers, which I have described, are cast in segments, and fastened on a wooden cylinder. Their washing is done by horse power, and the ironing by weight and rollers, without the application of heat. There are three wooden-rollers, six inches in diameter; the clothes are wrapt around them, the weight, which is a large oblong box, 3 or more feet long, and two wide, filled with sand, and weighing a ton, is placed upon these rollers; by a small windlass, this box is drawn horizontally on a platform, the two front rollers deliver their clothes at the end of this form, the weight is pushed back and the rollers are replaced under the box. The operation is simple, expeditious and effectual. The silk worm is reared here, and sewing silk of superior quality is made of its web.

It was my intention to leave town on this day: but I was so earnestly invited to remain, that I staid till the next morning; by doing so, I had an opportunity of witnessing the evening devotion and of conversing with the preacher, and others of the fraternity. The evening worship presented more order and decorum than of the preceding day. The worshippers were drawn up in the manner before prescribed, and the columns went through similar evolutions, except the whirling, their steps were more orderly and in some instances were graceful; those who did not join in the dance kept time by throwing their hands, palms upwards, up and down, with a motion from the wrist. They never have prayers, and preaching but seldom. Amongst the worshippers on Sunday, were a Swiss and a Norwegian, neither of whom understood or could speak a word of the English language. Under other circumstances, I should have been amused, to see these two fellows with long, prone faces, and arms pinioned with awkwardness to their sides, shuffling away in the corner by themselves, with measured time and easy step, whilst the others were leaping, dancing, shouting and singing with the wild extravagancies of untamed savages.

It would require more time and space than I have, to give you the outlines of the religion of the Shaking Quakers. I must, therefore, refer you to other sources of information.—Every effort of their system is to war against the lust of the flesh; they believe that the mode by which the world is to be brought to an end, by its

Creator, is by preventing the increase of the human species. The novitiates are placed in a state of probation at the "Blue House," and before admitted into full membership, are required to sign a conveyance of their property to the society, for the common benefit; this is called entering into the "first covenant"; they are then permitted to live in town. They are an orderly, peaceable, and in general, unformed and I believe virtuous community; there are no written rules for the government of the society, nor any law to punish the disorderly, and I was assured that no instance of disorder has occurred since the foundation of their institution.

Is not this a secret in government worth investigating? There is perfect equality in their burthens and labours, and no distinction of rank amongst them.—They do labour, the Preacher as well as the Layman, and are governed by the same impulse, the common good. The society is said to be worth three hundred thousand dollars.

## North-Carolina Lottery, FOR THE BENEFIT OF THE OXFORD ACADEMY.

FIRST CLASS,  
To be drawn at Raleigh, the 22d of June next, and completed in a few minutes.

J. B. YATES & A. MINTYRE, MANAGERS.

SCHEDULE.		
1	\$ 10,000	\$ 10,000
1	6,000	6,000
1	4,000	4,000
1	3,000	3,000
1	2,000	2,000
1	1,538	1,538
6	1,000	6,000
0	500	3,000
6	200	1,200
156	24	3,744
312	12	3,744
468	8	3,744
7,800	4	31,200

8,760 Prizes. \$79,176  
15,600 Blanks.

24,360 Tickets.

This is a Lottery formed by the ternary combination and permutation of 30 numbers, to determine the prizes therein, the 30 numbers will be publicly placed into a wheel on the day of the drawing, and four of them drawn out; and that ticket having on it the 2d, 3d and 4th drawn Nos in the order in which drawn, will be entitled to the prize of \$10,000, and those five other tickets which shall have on them the same Nos. in the following order, shall be entitled to the prizes affixed to them, respectively, viz:

The 1st, 3d and 2d to \$6,000  
2d, 1st and 3d to 4,000  
2d, 3d and 1st to 3,000  
3d, 1st and 2d to 2,000  
3d, 2d and 1st to 1,538

Those six or other tickets which shall have on them three of the drawn Nos. and those three of the 1st, 2d and 4th, in one of their several orders of combination or permutation, will each be entitled to a prize of \$1,000.

Those six or other tickets which shall have on them three of the drawn Nos. and those three of the 1st, 3d and 4th, in some one of their several orders of combination or permutation, will each be entitled to a prize of \$500.

Those six other tickets which shall have on them three of the drawn Nos. and those three of the 2d, 3d and 4th, in some one of their orders, will each be entitled to a prize of \$200.

Those 156 tickets which shall have on them two of the drawn Nos. and those two, the 3d and 4th, will each be entitled to a prize of \$24.

Those 312 tickets which shall have on them two of the drawn Nos. and those two, of the 1st and 3d, or 2d and 4th, will each be entitled to a prize of \$12.

All others, being 468, having on them two of the drawn Nos. will each be entitled to a prize of \$8.

And all those 7,800 tickets, having on them but one of the drawn Nos. will each be entitled to a prize of \$4.

No ticket which shall have drawn a prize of superior denomination, can be entitled to an inferior prize.

Prizes payable 30 days after the drawing, and subject to the usual deduction of fifteen per cent.

Whole Tickets, - - - - \$ 4  
Half ditto, - - - - - 2  
Quarter do. - - - - - 1

Packages of ten tickets, embracing the 20 Numbers of the Lottery, which must of necessity draw at least \$13 60 nett, with so many chances for capitals, or shares of packages may be had at the same rate.

Prizes in any of the Lotteries of New-York, New-Jersey, Pennsylvania, Maryland and Virginia, will be received in payment.

Tickets in the above Lottery FOR SALE BY THOMAS WATSON. Newbern, March 5, 1825.

John Harvey, Jr. & Co.

HAVING this day dissolved by mutual consent, request all those indebted to said firm, to make immediate payments, and those having claims, to present them to JOHN HARVEY, Jr. for settlement.—Who offers for sale the remainder of the Stock on hand.

JOHN HARVEY, Jr. JOHN HARVEY. Newbern, March 21st, 1825—'66.