

Department of State

Carolina Sentinel

VOL. VIII.

NEWBERN, N. C. SATURDAY, MAY 28, 1825.

NO. 275.

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

Miscellaneous.

PHILADELPHIA, May 11.

We are indebted to P. S. Duponceau, Esq. for a copy of the subjoined and very interesting letter from the American Consul at Algiers, a gentleman distinguishing for his talents and liberal acquirements.

ALGIERS, 5th March, 1825.

Dear Sir—This country having suffered an awful visitation, I here send you for your information an extract of the Journal of this Consulate relative to it.

March 2.—This morning at half past nine, a very violent shock of an earthquake was felt. The movement was from east to west, laterally, quick and jarring, with a noise resembling that made by a number of wagons driven rapidly over paved ways. The atmosphere was perfectly serene, the wind strong from the interior, the thermometer at 58°, and the barometer falling, though but very slightly affected. The first shock endured about 20 seconds; it was succeeded, at distances of time of 10 and 20 minutes, but less violent.

March 3.—Reports were received last night, by the Government, that the town of Belida had been destroyed by the earthquake of yesterday; that a mosque, two coffee houses, and five dwelling houses, are the only buildings standing in that town; and that almost the whole of its population perished. The Age, with a detachment of cavalry, left the city at three this morning, to ascertain the truth of this report, and relieve the sufferers. Belida is a town situated at the foot of the mountains on the southern verge of the beautiful plain of Metijah; it is reported to have contained about 10,000 inhabitants, and it enjoyed a great degree of agricultural prosperity, it being only 23 miles distant from this city, which it supplied with fruit and vegetables. During the day, the news of the disaster at Belida, is confirmed by successive reports. A caravan, with tents and every thing in the power of this city to furnish, has been despatched by the government for the relief of the sufferers. Several shocks of earthquake were felt during the day, and at 25 minutes past 9 in the evening, one very severe.

March 4.—The barometer was found, this morning, to have risen three lines during the last night, and the shocks of earthquake have ceased entirely. One of the principal sources of the prosperity of Belida was its numerous springs—abundance of water circulated freely through all its streets and extensive plantations. It is now reported that about half an hour before this dreadful catastrophe, all the water suddenly disappeared, and that now there is none to be found within the distance of half a league. All subsequent reports lead to the belief that the first was not exaggerated.

I am, very respectfully, your most obliged humble servant,

WM. SHALER.

P. S. I remarked that during the period of the earthquake above-mentioned, the sea did not appear to be in the least affected, being as quiet as usual here during the same weather.

Belida, I think, is situated about south from Algiers.

The Bashaw, as a proof of his gratitude to Allah for not destroying this city also, set at liberty 350 Kabyles who were detained here in chains on account of political disputes with their tribe.—"A quelque chose malheur est bon."

THE AMERICAN BIBLE SOCIETY.

The Ninth Anniversary of this institution was celebrated at New York on Thursday last. The following account of the operations of the past year, is copied from a sketch of the annual report of the Managers, published in the Commercial Advertiser.

The report states that the continual advancement of the bible cause—the increasing disposition to aid its operations—the practical influence of the bible on the hearts of thousands, delivering them from the domination of ignorance—the almost total extinction of systematic opposition—the uninterrupted love and harmony—the zeal and diligence of the officers, managers, directors and members of the society, fills the hearts of the board with sentiments of admiration and gratitude to God for the best, and of hope and confidence for the future. The treasury for the last year has been supplied in a very encouraging degree, although from the peculiar circumstances of our immense western territory, throughout which, auxiliaries are scattered, the increase of income does not bear a full proportion to the increase of auxiliaries. From the increasing population and prosperity of that extensive country, the prospect of efficient aid in future is very

cheering. Both the sales of bibles, and the receipts of the treasury exceed those of last year, and the balance remaining is encouraging.

On the subject of the receipts of the Society, the report notices for the purpose of correcting the unfounded & injurious opinions currently circulated, and by many received, the receipts from contributions and donations, independently of the returns for sales. It is a fact that the society returns in value, almost all that it receives in money. It is important that this erroneous impression should be corrected, both in the minds of the friends and enemies of the bible cause. A belief that the Society has no necessity for increased resources, relaxes the efforts of the benevolent; turns the benefactions of many into other channels; misleads some auxiliaries so far, that they invest their surplus funds, rather than transmit them to a treasury supposed to be already overflowing; others to neglect the collection of their annual dues; and some to cease from all operations. The whole amount of receipts during the last year, (exclusive of voluntary contributions for the building of the Society's house,) is summed up at \$46,501 81

Payments from the treasury during the same period, \$47,599 13

It is here proper to state that the greater part of the revenue was received during the two last months. Previously to that period, the remittances were so limited and irregular, that the printing and binding of the Society was necessarily and inconveniently curtailed. Had such not been the fact, the whole amount would have been expended in advancing the objects of the Society. The receipts, however, ultimately, were \$4,589 37 more than during the preceding year.

A legacy of \$2000 was received from the late Matthew Van Benschoten, Esq. of Fishkill, and the library has been increased by a donation of Dr. Marshman's translation of a bible into Chinese, and 27 volumes from a distinguished Roman Catholic Ecclesiastic in the island of Cuba.

In regard to the Society's building, which is finished throughout, and affords ample accommodations for all the various and extensive operations of the institution, a renewed expression of thanks to the benefactors who enabled the Society to erect it, without infringing one dollar upon the ordinary funds, is tendered. A balance is still due upon the edifice, the possession of which in fee secures of the Society at least \$1600 per annum; but it is expected that individual liberality will soon enable the managers to cancel it.

During the last year, there have been printed by the Society 22,750 English bibles, 23,000 testaments, 2000 Spanish testaments, and three hundred German testaments have been purchased. Total 48,550. Making in all, since the establishment of the society, a grand total of 451,902 bibles and testaments and parts of the latter printed in New York and at the Society's branch in Kentucky, or otherwise obtained for distribution. Considerable progress has moreover been made in the completion of the stereotype plates for the pocket bible mentioned in the eight annual report. It will probably be completed and the first edition printed in the course of the current year. The stereotype edition of the testament, in large letter for a large people, has been completed since the last report, and four editions of two thousand copies each, printed and put in a course of useful circulation.

There have been issued from the depository, since the last Annual Report, 30,094 bibles: 33,106 testaments: and 551 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by Auxiliary Societies.

Of those issued from the Depository during the nine years of its existence, these were: Of German bibles, 307; do. testaments, 397; Spanish bibles, 421; do. testaments, 1465; Portuguese bibles, 2; do. testaments, 2 Gaelic bibles, 8; Welch do. 4; French do. 176.

The number of bibles and testaments issued gratuitously during the 9th year, is stated as follows:—

English Bibles,	7,778
Do. Testaments,	9,197
Bibles in foreign languages,	473
Testaments and Gospels, do.	2,165

Total, 19,613
Value, \$10,447,44

The stereotype plates of the Spanish bible in the version of Padre Scio, reported last year as being in an "unfinished state," have been completed, entirely to the satisfaction of the Board, and an edition of two hundred copies printed off, and put in a course of circulation. As this version has long been received by the Spanish nation as an approved translation of the bible, the Managers believe it will have an un-

interrupted, speedy, and extensive circulation.

Forty-four new Auxiliary Societies have been added during the past year, making in all 451 recognized auxiliaries to the parent institution. The activity and zeal of all these, are particularly spoken of, and the college auxiliaries are highly commended and are generally in a flourishing situation.

Character of the North-American Indians,

As affording a Theme for Poetry.

If an opinion may be formed by the experiments already tried, the character of the North-American Indian affords but a barren theme for poetry. Atala is an Indian story, it is true, yet the fancy of the poet has made the grace and beauty of his picture consist more in adscititious ornaments, than in any strongly drawn lines peculiar to Indian life and manners.—Campbell, in his *Centrude of Wyoming*, has attempted the portraiture of an Indian, in the character of Oualissa, the Oneyda warrior,

"Train'd from his tree rock'd cradle to his bier,
The fierce extremes of good and ill to brook
Impassive—fearing but the shame of fear—
A stoic of the woods—a man without a fear."

These characteristics are true to nature, but, viewed in all his conduct, Oualissa is only half an Indian, partaking alike of the habits and feelings of the white and red man. It cannot be denied, however, that the poet has succeeded better than the painter, who has thought to illustrate his conceptions by embodying them in a visible form. In one of Westall's designs for a beautiful edition of Campbell's poems, the Oneyda warrior is represented with curled hair, African features, and a white beard, three most extraordinary appendages to the head of a North American Indian.

Our own countrymen have begun recently to invoke the Muses in behalf of these ancient sons of the forest. A poem has appeared, the express object of which is to delineate *Traits of the Aborigines of America*. So unproductive was the theme, that the author has wandered in other climes and other ages to find materials for the work, the Greeks and Romans, the warriors and sages of antiquity, figure nearly as much in the drama, as the Indians. The author of *Ontwa* has been more successful in describing Indian character and scenery, than any writer whom we have read. As a descriptive poem, this has much merit, but it descends little into the deep feelings of the human heart, and the strong movements of the passions. It tells of the wars between the Iroquois and the Eries, by which the latter race was exterminated; and the warlike propensities of the natives, their modes of going to battle, making peace, their treatment of captives, and other peculiarities relating to this subject, are well delineated. Many things the author describes from his own observation, and he applies to Ontwa the language which Chateaubriand had before applied to Atala, "that it was written in the desert, and under the huts of the savages." This familiarity with the local condition of the Indians, gave him advantages which he has well employed in his descriptions of savage life; but, after all, there is so little of the romantic and the truly poetical in the native Indian character, that we doubt whether a poem of high order can ever be woven out of the material it affords. The Indian has a lofty and commanding spirit, but its deeply marked traits are few, stern, and uniform, never running into those delicate and innumerable shades, which are spread over the surface of civilized society, giving the fullest scope to poetic invention, and opening a store of incidents inexhaustible, and obedient to the call of fancy.—When you have told of generosity, contempt of danger, patience under suffering, revenge, and cruelty, you have gone thro' with the catalogue of the Indian's virtues and vices, and touched all the chords that move his feelings or affections. To analyse and combine these into a poem of high interest, without extensive aid from other sources than the real Indian character, is no easy task, and the day is not to be expected, when the exploits of the Iroquois and Mohawks, or the rough features of their social habits, shall be faithfully committed to the numbers of ever-enduring song. The minstrel's harp would recoil at its own notes in hazzarding such a strain, and the Muses would deny inspiration to a votary bent on so desperate an enterprise.

RIGHTS OF SCHOOLMASTERS & PUPILS.

A case, involving very important principles connected with the education of youth, was decided last week in the Supreme Court of Massachusetts, holden at Taunton. The plaintiff, Reed, brought an action for damages against Hill, a young gentleman who kept a school in Rehoboth, for cruelly and improperly beating and injuring the plaintiff's son. It appeared in evidence that the defendant, in the discharge of his duty as a schoolmaster, had called the boy, who was accused by the monitor of having whispered, but who denied that he was guilty of the charge.—Another boy, who sat near him, stated that he had whispered, and he and the monitor persisted in the charge, and told what the culprit said. The boy continued to deny the allegation, and the master told him to reflect upon it, and in the mean time proceeded to look over some sums, and mend some pens. After this he applied to the boy again, who persisted in his denial.—The two other boys being again referred to, persisted in the charge, upon which the master gave the boy a few blows with a cowskin, which he commonly used in the discipline of his school. After a little further time the boy was again called on to confess his fault, but refused, and some additional blows were given. The master repeated this proceeding several times, and applied to an older sister of the boy to state whether her brother was in the habit of telling untruths at home? She said he was not; but in the present case she believed he did. The boy was then ordered to take off his jacket, and the master whipped him with some considerable severity, he still persisting in his denial. It was however proved, that after school the boy said he was not hurt, and no marks, except some slight bruises on the elbow, were visible. The next day he worked with his father, shovelling, &c. and complained of no injury. The boy who was punished, declared on the stand that he did not whisper, and several of the scholars contradicted his testimony, and stated he did whisper, and gave the words they heard him speak. The appearance of the scholars who were called upon to testify, and the correct and intelligent manner in which they testified, were much to the credit of their instructor, who had the appearance of an amiable young man, by no means addicted to the intemperance of passion. On these facts, after a very eloquent and ingenious argument from Mr. W. Baylies, for the defendant, and Mr. Morton, for the plaintiff, Judge Wide delivered a charge to the jury, distinguished for soundness of legal inductions and correctness in their application to the circumstances of society, and the interesting relations of teacher and pupil, as well as occasional touches of unpretending eloquence, which enchained the attention of the hearers, and did equal honor to its author as a lawyer and a man. The general relations of the instructor and instructed, and the delegated parental authority which the master held over his scholars for the purposes of education, were distinctly stated. This authority was not to be abused to enable the master to exercise acts of petty tyranny over his school, but in all cases, like the present, the jury were to judge, whether the punishment inflicted was proportioned to the alleged offence, and whether it had originated in a design on the part of the master to effect a reformation in the conduct of the child, and for his general good; or whether it proceeded from caprice and the intemperance of passion. Whether the child was actually guilty of the alleged offence or not, did not affect the question. The master in this respect was the sole judge, and if he proceeded under a reasonable conviction of the guilt of the scholar, to inflict the necessary punishment, he was fully justified, though it might turn out the child was innocent. In the case before the jury, his Honor the Judge said, that there was a remarkable degree of correctness and propriety observed by the master in the manner in which he inflicted the punishment, and that, as he was engaged in punishing the child, not for whispering, but for the crime of lying to conceal his fault, it did not appear that the punishment was at all disproportionate to the offence, but was given for the sole purpose of effecting a reformation in the child, and for which every parent under similar circumstances ought to feel himself under obligations to the master.

correct exercise of his delegated authority over the child. [The above is an imperfect outline of the charge, given entirely from recollection, and embraces a few of the general principles laid down by the judge. The jury, after an absence of a few minutes, returned a verdict for the defendant.] R. I. Journal.

WHOLESALE BATHING. The following anecdote, introduced by a Southern writer, who denies the claim of Mr. Whitlaw to originality in the invention of the Medicated Vapor Bath, is new to us. True or fabulous, it would serve as an excellent hint to the London Joint Stock Company for bathing people by wholesale:—

"There is an anecdote concerning the late Emperor of France, which would seem to give him a title to an invention concerning 'vapor baths.' A regiment was to a man, infected with the itch, caught in Egypt and brought to France. Bonaparte wanted that regiment for immediate duty. The physicians of the army represented to him the danger of marching that corps in their present situation. Is there said he, no quicker way of curing a long standing itch, than by the common treatment?—One of them observed, that Dr. Gale's vapor bath would cure it in two or three days at most, but that so many men would require a long time to take it one after another. Bonaparte then inquired into the nature of this vapor bath, paused a little and exclaimed, "Let a large room be built immediately, air tight, with holes all round it for the men to put their faces through, and fumigate them by companies." This was done, and in three days they marched to the enemy."

LONGEVITY.

There now lives near Lake Champlain, a man at the age of 133. He is a German by birth, was one of the life guard when Queen Anne was crowned in 1702, and was then 13 years old. He remained a soldier until the close of the French war, and was then in this country. He is perfectly strait, walks spry, has a full head of hair, only in part grey, can see and hear pretty well, and is as little childish as most men are at 80. He has quite a military appearance, and is proud of his temperate mode of living, having always abstained from the felt destroyer, ardent spirits. What is most remarkable of all, he has had several wives, and his youngest child is only 23 years old! making him 105 when she was born!

Of truth and bitterness in jests.—Laughter should dimple the cheek, not furrow the brow into ruggedness. The birth is then prodigious, when mischief is the child of mirth. All should have liberty to laugh at a jest; but if it throws disgrace upon one, like the crack of a string it makes a stop in the music. Flouts, we may see, proceed from an inward contempt; and there is nothing cut deeper in a generous mind than scorn. Nature, at first, makes us all equal; we are differentiated but by accident and outwards; and I think it is a jealousy she hath infused in man, for the maintaining of her own honor against external causes. And, though all have not wit to reject the arrow, yet most have memory to retain the offence; which they will repay it both with advantage and ease. It is but an unhappy wit that stirs up enemies against the owner. A man may spit out his friend from his tongue, or laugh him into an enemy. Gall in mirth is an ill mixture, and sometimes truth is bitterness. I would wish any man to be pleasingly merry; but let him beware that he bring not truth on the stage, like a wanton with an edged weapon.

Liberal Christianity.—A late learned Divine, speaking on the propriety of cultivating in Society, a spirit of Christian Charity thus expresses himself: "As the understanding of a man must be enlightened, and his judgment convinced, before he can consistently embrace any system of doctrine, I infer that uniformity of Religion is Opinion is not to be expected among Christians. The natural understandings of men differ, their education is dissimilar, and their course of life various. These circumstances lead to different views of Religion and all other subjects. A truth that is plain and evident to the man of ten talents may be unintelligible to him who possesses but one. What you deem to be a mere rite of religion, your neighbor may hold to be a fundamental principle of the Gospel. No one ought to adopt the opinion of another, against the dictates of his own mind. Speculative differences, when accompanied with Christian virtues in this life, should not be made the occasion of uncharitableness among Disciples who acknowledge a common Master. Is this opening too widely the door of Charity? Look into the New Testament, and there learn the condition of admission into the Christian Church.—This is simply a confession of faith, in Jesus, as the Messiah. Such was