

The Muse! whatever the Muse inspires,  
My soul the tuneful strain admires...  
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### TO THE MEDITERRANEAN.

FROM THE LONDON LITERARY GAZETTE.

'Tis the sea of past ages that fades on my sight,  
The sea of the poet, the seer and the knight;  
Where Virgil hath sung, where Israel hath pray'd,  
Where Richard hath cross'd to the holy crusade.

Farewell, then, first sea of the wise and the brave!  
Of all that was mighty, the cradle and grave;  
For the slave and the bigot now skulk on thy  
shore,  
Where the Greek and the Roman trod proudly  
before.

Farewell! and with sorrow I bid thee adieu,  
Thou spell that hast rous'd my young feelings  
new;  
For still would I wish thee, bright vision, to last,  
That thine o'er the present the charm of the past.

Though thy brightness is faded, thy glory is fled,  
Oh! still would I muse o'er thy great that are  
dead;

Though the land that I seek is now Freedom's  
home,  
Her birth-place was Athens, her station was  
Rome.

I have sail'd o'er thy bosom, thou sea ever blest,  
With fulness and strength from the deeps of the  
west;

I have gazed on the lilies, which its heavings  
unfold,  
Thou mirror of heaven's own azure and gold.

May thy spirit pursue me when far from thy side,  
And grant my fix'd purpose may ne'er know a  
tide;

With thy best and thy bravest still urge me to  
vie,  
Like thy sages to live, like thy heroes to die!

### Literary Extracts, &c.

Variety's the very spice of life,  
That gives it all its flavor.

### The Gipsies.

FROM THE NEW-YORK LITERARY REPOSITORY.

The extraordinary fact, that the Jews have continued a separate people for nearly two thousand years, in a state of dispersion throughout the civilized world, does not appear to be wholly unparalleled in the history of mankind. We do not pretend to find an exact parallel in the history of any other people; but the Gipsies of Europe furnish another instance, of a numerous people dwelling among the nations without amity or assimilation, retaining to themselves peculiar manners, appearance, and language, and suffering every species of oppression and contumely, without losing their essential characteristics, or perishing from the face of the earth like the persecuted natives of our western world. For a period of more than three hundred years, the Gipsies have wandered about among civilized men; yet they still remain what their fathers were; never incorporated into any settled community, nor conformed to the manners of any nation among whom they dwell.—Africa makes them no blacker, nor Europe whiter: they neither become more lazy in Spain, nor more diligent in Germany. In Turkey, Mahomet, and in Christendom, Christ, remain equally without their homage. Around on every side, they see fixed habitations, with settled inhabitants; they, nevertheless, proceed in their own way, and continue, for the most part, unsocial, wandering robbers.—[Grellmann.]

The most authentic accounts of the Gipsies state, that they appeared in different countries of Europe at different times in the 15th century. The most remarkable company of them was first noticed at Bologna. This company consisted of about one hundred persons of both sexes, of a tawny complexion, dressed in ragged attire, and using a language totally unknown to the people among whom they came. Their leader was called Andrew, Duke of Egypt; and they related, that they had been driven out of their possessions in Egypt by a king of Hungary. This was unquestionably false, so far as the king of Hungary was concerned; but it is presumed by learned men who have investigated their language and history, that they were originally from Hindostan. Sir William Jones asserts, (Asiatic Researches, Vol. III. p. 7.) that many of their words are pure Sanscrit; and he likewise supposes they emigrated from their native country to the coast of Arabia or Africa, and thence they rambled into Egypt, extending their wanderings over the continent of Europe. That they sojourned awhile in Egypt, is rendered probable by the fact that a numerous

people resembling them is now in existence near Thebes in Upper Egypt.\*

The Gipsies possessed little skill in any useful art; were grossly ignorant; and, to the disgusting appearance which usually attends excessive poverty, they added the utmost depravity of manners,—subsisting together without even that low degree of decorum which is found among the meanest ranks of civilized society, and choosing to live by rapacity and fraud, rather than by regular industry. The true science of astronomy was then in a manner unknown; but the false one of astrology was in high vogue. Those who professed divination and palmistry, were peculiarly acceptable to the indolent and inquisitive in that age. Then the greater portion of society was much more eager to discover "hidden things of darkness," than to acquire that easy knowledge of nature which has since become general, and which has served at once to enlighten and to limit curiosity. For this reason chiefly, the Gipsies found encouragement wherever they came: but, though the credulity of the times furnished them employment in the supernatural capacity of fortune-telling, it was never a lucrative or permanent resource; and they requited themselves for insufficiency of profit, by making free with whatever they could grasp, to gratify their whims, or supply their wants.

In Italy, the Gipsies were called Zigari; and were supposed by Pope Pius II. to be emigrants from Zigi, or the modern Circassia. In the 16th century, they so swarmed in the different countries of Europe, that the most severe laws were passed against them by almost every government; laws as wise and as merciful as those enforced against witchcraft, and tending, like them, not to enlighten and improve their unhappy subjects, but to cut them off from all possible advantages, even from life itself.

They began their wanderings in England and Scotland in 1534, and soon excited general execration. In the reign of Henry VIII. a law was passed, commanding them to leave the kingdom under pain of imprisonment and confiscation of goods, and extending the same penalty to such as should join them, or should assume a disguise in resemblance of them, or hold any intercourse with them. By a statute of Elizabeth, it was made felony without benefit of clergy, for any Egyptian (so the Gipsies were called) to remain a month in the kingdom: and Sir Matthew Hale relates, that thirteen Gipsies were executed in his time at the assizes in Suffolk, merely because they were Gipsies. The following account of their present condition in England, may be found in the European Magazine, of November, 1820.

"There appears to be good ground to believe these extraordinary itinerants were originally of the lowest class of Hindoos; having emigrated, it is supposed, from Hindoostan about A. D. 1408. Their language is undoubtedly a species of Hindostanee, as is shown by a comparison of grammatical peculiarities, as well as of a number of words taken down as specimens of their language, from English Gipsies, and from Turkish Gipsies in Hungary, (printed in the 7th volume of Archaeologia;) also, by selections from the Vocabulary compiled by Grellmann, the learned author of a dissertation on the subject; and by words obtained, as a translation of familiar English words, from Gipsies in the immediate neighborhood of London. Throughout the countries of Europe, during the four centuries that they have wandered about as outcasts, they appear to have preserved among themselves, and transmitted unimpaired to their descendants, together with other invariable characteristics of their origin, while speaking the languages of the respective countries they inhabit—one common language of their own, to which they appear to be attached, yet which serves them for no other purpose, than that of concealment. The combined influence of time, climate, and example, has not affected any material alteration in their state. A recent traveller states, that he met with numerous hordes in Persia, with whom he had conversed, and found their language the true Hindostanee. In Russia, he found them, both in language and manners, the same, corresponding exactly to the Gipsies of our own country. In Poland and Lithuania, as well as in Courland, they exist in surprising numbers. In Hungary, their

\* Rees' Cyclopaedia.

number amounts to about 50,000: and they are scarcely less numerous in other parts of Europe; every where exhibiting the same deeply-rooted attachment to their ancient habits and half-savage customs, and the same features of an oriental character, as vagrants, thieves, and fortune-tellers. How far the treatment they have received from civilized nations, among whom they have been universally objects of contempt or persecution, has tended to keep them in their present state of intellectual debasement, by strengthening their prejudices, and driving them to the usual resources of indigence, demands the serious and dispassionate consideration of every friend of humanity. In our own country, hunted like beasts of prey from township to township, advertised as rogues and vagabonds, even rewards being offered for their apprehension, their condition is becoming daily more deplorable, while no asylum is offered them, and no means are devised of remedying the defects of their habits, or of holding out to the well-disposed, encouragement to reformation. The routing of the Gipsies, as it is termed, from various parts of the south of England, has occasioned their appearing lately in great numbers in the northern counties. "The winter before last, severe as it was," Mr. Hoyland states, "a gang of about fifty or sixty, lay upon Bramley-moor, three miles from Chesterfield." In the summer of 1815, a numerous horde, who had been driven from the township of Rotherham, had two encampments in the neighbourhood of Sheffield: there were also encampments of Gipsies at Borough-bridge, at Knaresborough, and at Pocklington, in the east riding of Yorkshire. A few continue all the year in London, excepting during their attendance at fairs in the vicinity: others go out twenty or thirty miles round the metropolis, carrying their implements with them; and are found, sometimes, assisting in hay-making and hop-picking, in Kent, Surrey, and Sussex. Among those who have winter quarters in London from Michaelmas till April, a few take in summer still wider circuits, extending to Suffolk, Herefordshire, and even South Wales. In fact, there is reason to think the greatest part of the island is traversed in different directions by hordes of Gipsies. One of the most important facts mentioned by Mr. Hoyland, is the disposition, and even anxiety, manifested by some of those who winter in towns, to obtain for their children the benefit of education. Uriah Lovell, the head of one of the families, paid six-pence a week for each of his three children, who attended, during four winters, a school for the Irish, kept by Partak Ivery. Partak, on being called upon to verify this statement, confirmed the account; adding, that there had been six Gipsy children at his school, who, when placed among others, were reducible to order.—[From Hoyland on Gipsies.] [TO BE CONCLUDED.]

### ORIGINAL LANGUAGE OF THE AMERICAN INDIANS.

Lord Monboddó, who was esteemed one of the most profound critics in the ancient language of any author who has treated or written upon the philosophy of language, endeavors to prove that the Celtic or Gaelic, was the original language of all the Indians in North America, from the Esquimaux to the Natives of Florida.

Lord Monboddó relates a number of curious circumstances to support his opinion. He mentions, that when in France, he was acquainted with a French Jesuit, a man as celebrated for his veracity as for his scientific and literary acquirements.—That this French Jesuit told him of a fact, which he himself could attest, that one of his mission, having lost his way in the woods, and strolled into the country of the Esquimaux, staid long enough there to learn the language of that people; after which he came back again to his countrymen, and happening one day to go aboard a French ship at Quebec, he found there among the sailors a Basque, that is a native of the country at the foot of the Pyrenean mountains, on the side of France; whom, by his knowledge of the Esquimaux language, he understood very well, and the Basque likewise understood him, so that they conversed together.

Now, the language which the Basque speaks Lord Monboddó tells us, is undoubtedly a dialect of Celtic, and differs very little from the highlanders of Scotland. This account of Lord Monboddó seems also confirmed by a

fact we have noticed in one of the late Scotch papers in regard to the Esquimaux who accompanied the expedition to the North Pole. On board of the vessel he was embarked there was a Scotch Highlander, a native of the Island of Malt, one of the Hebrides, with whom in a few days time, he was able to converse. Lord Monboddó seems, however, to think it very extraordinary, how the Celtic language should have found its way from Europe, or the northernmost parts of America, to a country so very remote as Florida, where he says, there are the most positive proofs of the Gaelic language being spoken by many of the tribes. He mentions he was well acquainted with a gentleman from the Highlands of Scotland, who was several years in Florida, in a public character, and that the language there had the greatest affinity with the Gaelic, and particularly that their form of salutation by which they ask you, *are you well?* is the very same. What is still more remarkable, in their war-song, he discovered not only the sentiments, but several lines, the very same words as used in Ossian.

Lord Monboddó appears to be a firm believer in the old reported story of America having been visited by a colony from Wales, previous to the discovery of Columbus. He says the fact is recorded by several Welsh historians, and he speaks of it as one that cannot be contested. But, before the arrival of the Welsh colony in the New World, Lord Monboddó says, that America was visited by some Norwegians from Greenland; for, that the Norwegians having made settlement in Greenland, in the end of the tenth century, some adventurers from thence, in the beginning of the eleventh, discovered or rather visited North America; for, as to the discovery of North America by Europeans, Lord Monboddó regards that as an event coeval with the siege of Troy.

These Norwegians, who visited America in the eleventh century, Lord Monboddó tells us, made a settlement about the mouth of the river St. Lawrence, where, having found the vine growing, they from thence called the country Winland. This is recorded in the annals of Iceland, which was peopled from Norway, and from thence the colony came, that made the settlement in Greenland.

Lord Monboddó, in his excellent treatise on the origin and progress of language, as well as in some of his other writings, relates a vast number of curious and amusing circumstances on this subject. One, however, of the most remarkable is an account of an Indian Mummy, discovered in Florida, wrapped up in a cloth, manufactured from the bark of trees, and adorned with their hieroglyphic characters, precisely the same with characters engraved upon a metal plate, found in an ancient burying ground, in one of the Hebrides Islands.—*Pet. Intel.*

FOR THE WESTERN CAROLINIAN.

MESSRS. EDITORS:

You will confer a favor by republishing the following communication on Religious Toleration, which appeared in the Raleigh Register of the 30th ultimo. I clearly agree with the writer, that it would be much better for the cause of Religion, if people generally would be less lavish in passing upon the faith of others, as it is directly opposite to the language of the New Testament.

Let each person examine his own conduct, and I am certain he will not have much time to slander his neighbors. FACIFICUS.

FROM THE RALEIGH REGISTER.

### RELIGIOUS TOLERATION.

MR. EDITOR.—One of the greatest and most precious blessings which is guaranteed by the Constitution of our country, is an entire freedom of opinion in matters of Religion. It was for this inestimable blessing that our ancestors fled from the sanctified hypocrites of continental Europe. They settled in the wilderness of America, among the savages, risking their lives and fortunes, suffering every privation incident to such a state of existence, rather than yield and bow down their necks to intolerant superstition and unholy assumed dictatorial power. They persevered and finally gained that which was so unjustly denied them, to wit, Freedom of Conscience. We now enjoy the glorious privilege of worshipping the Supreme Being according to the dictates of our own conscience. No person at this day, and in this country, has the exclusive privilege to dictate and arbitrarily enforce his creed upon his neighbor. No Geneva flames can affect the liberal inquirer after truth; the ages of intolerant bigotry have gone by, and the will, the supreme empire of man, is

left with all that freedom which was assigned it by the great Creator. These blessings we actually and substantially enjoy. It is therefore our duty to treat every individual according to his deserts. An innocent difference of opinion in matters of religion, should not destroy the conciliating and pleasing balm of charity and brotherly love. The mild and lovely example of Christ, and the general tenor of the New Testament, point out to mankind universally, the distinguishing features of those whose minds are operating, and whose feelings are enlisted in the cause of genuine piety towards God. You never hear the language of detraction, bitterness and evenomed spleen from him who views every individual with christian charity.—He will not, nay he cannot consistently with the religion of the Bible, place the seal of condemnation upon any one who may differ from him in some point of doctrine; and were he to do so, it would be as anti-christian as it is uncharitable. "Charity rejoiceth in the Truth." Nor is truth better or more valuable on account of its being adhered to by a particular sect; it is the same every where; it is like virgin gold, it may be hidden for a while, but it will eventually burst forth and emit luminous tints, like the glorious orb of Heaven. Viewing Religious Liberty in this light, and such is its true character among those who have any regard for christian charity, it would seem unnecessary to make any more remarks touching so precious a blessing. But when we view around us, persons who have enlisted themselves under the banners of our Lord and Saviour, who spare no pains in trumpeting the purity of their religion to the world—who are so very zealous in opposition to every other denomination but their own—and who claim the title of the peculiar favorites of heaven, denying the name of Christians to all those who have not subscribed to the same human creeds that they have; and finding on strict examination that their moral character is infinitely worse than that of those whom they denounce deists or infidels, we are irresistibly forced to the conclusion, that there is in them a total want of christian charity and christian feelings, such as the gospel demands from every one who sincerely professes our holy religion.

I was brought to these reflections from hearing charges very often alleged against certain persons of honorable feelings and good moral character, and who as sincerely believed in the Sacred Oracles of God—the religion of the Bible, as any other persons in the whole world. It would be well for those who are so fond of venturing their opinions and judging of the religious belief of others, to call to mind the emphatical language of Scripture, which will at once condemn them—"Judge not, lest ye be judged." And further, who is able to fathom the hidden recesses and secret operations of another's heart? This very impossibility will deter every sincere christian from hastily pronouncing sentence upon the religious opinions of his neighbor. All that we can do, is to form our opinions from the external conduct of mankind.—It is therefore our bounden duty to award christian charity and friendship to him whose conduct is moral and upright, and whose general behaviour is a transcript of the purity of his heart. If he has not become a member of the church in his vicinity, does this argue that he is an infidel? God forbid it. He may conscientiously be opposed to a part of their creeds, such, for instance, as he believes directly opposite to the spirit of the gospel—Such creeds, I mean, which are the inventions of men. Truth and Charity require of us a great deal of caution in forming our opinions of the faith of others. To set up ourselves as judges of the secrets of men's hearts is arrogating to ourselves a power and prerogative which belong to God alone.

It is true, that the calling a man a Deist does not make him one; yet it is an injury to his feelings and a slander on his character.

To misrepresent another's faith or religious belief, is a hateful vice, and what makes it more so, is, when it comes from him who by his open profession of religion would have the world to believe that he is a believer in the divine truths of the Gospel!

I hold it as a maxim as clear as the light of day, that an empty profession cannot benefit any one; it is a pure heart, and a sincere desire to do the will of God, that constitute the true christian character. HUMANITAS.