



AND

NORTH-CAROLINA GAZETTE.

Our are the plans of fair, delightful Peace, Unwarp'd by party rage to live like Brothers.

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NOVEMBER.

From Poston's American Daily Advertiser.

Now the trumpet of November blows. The winter trumpet, till its failing breath Goes moaning into silence.

HARRY CORNWALL.

Then welcome cold; welcome ye snowy nights: Heaven midst your rage shall mingle pure delights.

And confidence of hope the soul sustain, While devastation sweeps along the plain; Nor shall the child of poverty despair, But bless the Power that rules the changing year.

Assured, though horror round his cottage reign, That Spring will come, and nature smile again.

BLOOMFIELD.

The season, which now approaches fast as the unwearied wings of time can bear it, is anticipated with very different emotions. The wealthy and gay expect it as the "time to laugh and the time to dance," whilst the helpless, wretched poor, read on its front the forlorn inscription, "The time to weep and the time to mourn." To these it comes laden with all the gloomy aggravations of misery, whilst to the others it advances decked more gaudily than the flowery Spring, or teeming Summer. Others look to it as the season of solid and lasting enjoyment. The laborious husbandman—the father of a large and happy family, who now enjoys with them the bountiful rewards of his toils, and looks blithely to the reign of frost and snow, and the congenial homely pleasures of a rustic winter, presents a scene as beautiful and felicitous as can be imagined. The man of business also recollects that this is the time for enjoying the most exalted blessings of the happy family circle—the domestic hearth—social intercourse. He can imagine this social principle to address him, in the words of a native poet:

But know 'twas mine the secret power That waked thee at the midnight hour In bleak November's reign; 'Twas I the spell around thee cast, When thou didst hear the hollow blast In murmurs tell of pleasure past, That ne'er shall come again.

The student hails the season so propitious to his pursuits, when his seclusion presents such a striking contrast to the boisterous state of nature which cannot now attract him from his application, and steal from him unawares the substantial pleasures of his choice. In short, the great proportion of mankind have cause to look forward with pleasing expectation to the inclement season which this month will introduce. The human mind, not affected as the other parts of nature are by intensive, expands; and invigorates all around it. The genial influence of the softer virtues called into exercise extends throughout all the actions to which it prompts, and imparts beauty and all its proper dignity to the human character. The feelings of affection and benevolence, which give us our superiority, grow and strengthen; their vigor, so far from being chilled or blasted by the sterile face of all around it, burst into new exertion and fires the kind breast with increased ardor.—When a man is shut up, and is isolated, as it were, by the hand of nature herself, in a season where there is little to draw him forth to brave its fierceness and power, he is more inclined and better able to hear and obey the voice of conscience, which, though perhaps equally active at other periods, is overpowered by more pressing thoughts. Nature is barren, but the germ of productiveness still exists to bud and blossom in its own right time; so, the essence of MAN—that heavenly principle of sociality, which branches out into every thing that is good or great, is apparently hidden in the multiplicity of vexations and cares, but when opportunity presents, it all exerts its force, and exhibit its life. For such exertions the approaching season is admirably calculated; amidst the blasts of angry storms, the howlings of the elements, and the devastations of inclemency—the mild spirit of clarity will walk unmoved, and whilst diffusing her blessings on the miserable objects which every where meet her view, the tearful smile of those whom she has raised from death to life will beam amidst the horror and gloom of nature, like the bow of heaven through the mist and destruction of conflicting elements. And for this reason let us say with Campbell,

Then, sullen Winter, hear my prayer, And gently rule the ruined year; Nor chill the wanderer's bosom bare, Nor freeze the wretch's falling tear; To shivering want's unmantled bed, Thy horror-breathing agues cease to lend, And mildly on the orphan head Of innocence descend!

November being the ninth month of the ancient year, was so called from the cardinal name of that number.—It is with us the eleventh month, and the concluding month of Autumn.—The face of nature, by the time it has concluded, is barren, and during its continuance, the season vacillates in temperature between the delightful Autumnal weather, and the cold of winter. By the time that

November chill blows loud w' angry sigh, all preparations for Winter should be effected. The poor should have an interest in the associations formed for their relief by contributions of their savings, and not be spending idly the time which could be employed in earning sufficient for the demands of a rigorous season, in the expectation of comfortable accommodation in a poor house. It is the disgraceful practice of many to waste in intemperance and idleness, ample means of support, because they are sure of living more pleasantly at the expense of the public. True benevolence discriminates between those whose inefficient efforts merit assistance, and those whose wilful poverty renders them deserving of imprisonment or the tread mill.

We have particular reason to rejoice at the approach of this season, as it terminates the fevers and other sicknesses incidental to our summers.—Pestilence has been in our part of the country unknown, and the sickness that has raged in our vicinity, took its chief horrors from the attending poverty and helplessness of the afflicted.—When we think how different has been the lot of other places, where death has wasted indiscriminately and uncontrolled, let us feel proportionate gratitude to the Almighty Preserver, who has dealt with us so differently from what we deserve.

EXTRACTS

From a work entitled "Sketches of the Domestic Manners and Institutions of the Romans."

Funeral Rites—Inhumation—Custom of burning the dead—attention to the dying—The last obsequies—Sepulchre—The funeral pyre—Sacrifices—Gladiatorial combats—Mourning—Tombs—Monumental inscriptions.

The simple affections of nature, independently of all civil and moral obligations, have in every stage of Society, dictated the last attentions to the remains of departed friends.—Neither law nor religion has prescribed the forms in which they are paid. They grow out of sentiments of public decorum and private regard, and springing rather from the heart than from the mind, are sanctioned by one common feeling; while the solemnity by which they are surrounded, guards them from the innovations to which the less impressive actions of life are exposed.—Thus, they survive the common usages of society—exist when other customs coeval with them have ceased—and are but slowly exchanged for newer ceremonies.

During the greater part of the commonwealth, the only mode of disposing of the dead among the Romans was by inhumation. At a very remote period, it is said to have been customary with them, to inter the chief persons in a family, in their own houses, to which has been attributed much of that superstitious awe of departed spirits which formed so prominent a feature in the Roman character.—But the fact itself, not only rests upon rather weak authority, but is in contradiction with one of their most settled prejudices; and the consequence deduced from it may with more probability, be attributed to the form of their religion, and to that bias of the mind to dwell on supernatural objects which seems to belong to all enlightened ages.

The custom of burning the dead, though very anciently practised among the Greeks, and of great antiquity among the Romans, was not generally adopted by the latter until towards the close of the republic; but it afterwards became universal, and was continued uninterruptedly, until the introduction of christianity, soon after which, it gradually fell into disuse.

Altho' the anxious solicitude with which affection guards departing friends—immutable as our nature, and uninfluenced by the vicissitudes of fashion—have been the same in every age, and every clime, yet the very impulse which directs it has given birth to various forms as final demonstrations of respect and tokens of regard. Among the Romans, the bed of the dying was never abandoned to hireling attendants, but was surrounded by relatives and inmates who lavished every endearing attention due to the melancholy occasion. As life began to ebb, they in succession, and in accents of the deepest sorrow, bade a long farewell to their expiring friend: and when the last awful moment approached, the nearest relation closed the eyes, while from an idea that the soul was exhaled in the last sigh, he bent over the body to catch the parting breath. The corpse was then bathed and perfumed; dressed in the most costly robes belonging to the deceased; and laid out in the vestibule on a couch strewn with flowers, with the feet towards the outer door, which was shaded with branches of cypress.

From that strange mixture of celestial attributes and earthly propensities in which the heathen mythology clothed its deities, it was a received opinion that Charon would not convey the departed spirit across the Styx, without payment of an ancient toll to which he had become entitled by long established usage; a small coin was, in consequence, placed in the mouth of the deceased, to satisfy the demand of the stern ferryman.

The funeral took place by torch light. The corpse was carried with the feet foremost, on an open bier covered with the richest cloth, and borne by the nearest relatives and most distinguished friends. The procession was regulated by a director of the ceremonies, attended by victors dressed in black and bearing their faces inverted; and if the deceased had been a military man, the insignia of his rank was displayed: and the corps to which he belonged marched in the train with their arms reversed. The body was preceded by the image of the deceased, together with those of his ancestors: then went mourning women who were hired to sing his praises; before whom were dancers and buffoons one of whom represented the character of the dead man, and endeavored to imitate his manner when alive. The family of the deceased followed the bier in deep mourning; the sons with their heads covered, the daughters unveiled and their hair dishevelled, magistrates without their badges, and patricians without their ornaments; his freedmen with the cap of Liberty on their heads closed the procession.

The obsequies of persons of rank were distinguished by a funeral oration in their honor, which was pronounced over the body by some near friend. This ceremony took place in the forum and was, during the republic, a mark of consideration conferred only on distinguished personages, and by order of the senate; but under the emperors, it became general, as a tribute of private respect and affection, and was bestowed on women as well as men.

While the practice of sepulture prevailed, the body was either interred without a coffin, or deposited in a sarcophagus, the form of which was that of a deep chest. On the conclusion of the ceremony, the sepulchre was strewn with flowers, and the mourners took a last farewell of the honored remains. The attendants were then sprinkled with water by a priest, to purify them from the pollution which the ancients supposed to be communicated by any contact with a corpse, and all were dismissed.

When the custom of burning the body was introduced, a funeral pyre of wood and other combustible materials, was raised in the semblance of an altar on which the bier was placed, corpse outstretched upon it, and the eyes opened. The procession then moved slowly round to the sound of

"The vestibule." This must not be understood in the modern acceptation of the term. It was, in fact, an open space, within the enclosure of the outer wall, but before the house itself. "Locus vocatus ante Januam domus, per quem a via ad Edes itur."—Aul. Gell. xvi. c. 5. See chap. iv. p. 34.

solemn music, while the mourning matrons who attended—

With baleful cypress & blue fillets crown'd, With eyes dejected and with hair unbound, Chanted a requiem to the deceased and the nearest relative, advancing from the train with a lighted torch and averting his face from the body, set fire to the awful pile. Perfumes and spices were then thrown into the blaze by the surrounding friends, and when the fire was extinguished, the embers were quenched with wine. The ashes were then collected, and closed in an urn of costly workmanship, which was afterwards deposited in the mausoleum of the family. When the solemnities were in honor of a man of high rank, they were accompanied with much military pomp; and if a soldier, his arms, and the spoils he had taken from the enemy, were added to the funeral fire.

It was a received opinion among the ancients, that the manes of the deceased were propitiated by blood: wherefore it was always their custom to slaughter, on the tomb of the deceased, those animals to which he was, while living, most attached; and in the more remote and barbarous ages, men were the victims of this horrid superstition: "Arms, trappings, horses; by the hearse were led

In long array—the achievements of the dead, Then pinion'd, with their hands behind, appear The unhappy captives, marching in the rear, Appointed offerings in the victor's name, To sprinkle with their blood, the funeral flame."

Dryden's Virgil. En b. xi.

Nor were these human sacrifices always confined to captives taken in war; domestic slaves were sometimes immolated to their masters, and there are instances on record of friends having thus devoted themselves from motives of affection. In process of time this savage rite gave way to one scarcely less revolting, and in lieu of it they adopted that of the gladiatorial combats, which continued, until their final abolition, to form part of the last solemnities.

The period of mourning, on the part of men, or of distant relatives, was short. Wives were bound to mourn for their husbands during an entire year. But the edict which ordained this outward demonstration of respect to the memory of their deceased lords, was promulgated when the year consisted of only ten lunar months, and the widows—doubtless nourishing in their bosoms "that grief which passeth show"—were ever satisfied to construe the law according to its strictest acceptation. The mourning, therefore, lasted, in fact, only nine calendar months, during which time they laid aside every kind of ornament, and dressed, during the time of the republic, in black, but afterwards in white.

Neither sepulchre, nor the more common obsequies, were allowed within the walls of the city, except to the vestal virgins, and to some families of high distinction whose ancestors had acquired that privilege as a public testimony to their services to the state. This prohibition was not alone dictated by precaution for the health of the inhabitants, or for the safety of the town, which might have been endangered, either by putrid exhalations from interred bodies, or by the flames of funeral fires; but, also, by an idea, very generally entertained by the nations of antiquity, that the place in which a corpse was deposited was defiled.

The tombs of military men, and of persons of rank, were usually raised in the field of Mars, and those of individuals of more private station, in the gardens of their villas, or, frequently, by the side of the public road, that thus their remains might attract the observation, and their spirit receive the valediction of the passing traveller. Many of these ancient sepulchres still exist, engraven with various monumental inscriptions recording the virtues of the deceased, and the respect of surviving friends; those of the splendid mausoleums of the great, generally display a pompous detail of the titles and the qualities by which they were distinguished, and are often out-fattless memorials of their real character; while the more simple effusions of affection on the lowly tombs of the humble, seldom contain more

* See Pliny's letters, b. iv. op. 2. and b. vi. ep. 34.

then a memento to the reader of his own mortality, and to the dead the artless wish—"may the earth lie light on thee!"

"Shades of our sires! O sacred be your rest, And lightly lie the turf upon your breast! Flowers round your urns breath sweets beyond compare, And spring eternal sheds its influence there!" Gifford's Juvenal, sat. vii.

NOTICE.

All persons indebted to the late firm of N. Harding & Co. are requested to make immediate payment to the subscriber, who may be found at all hours of the day at the house of William Shaw.

N. H. HARDING.

N. B. On the first of December I shall place all open accounts with an officer for collection. N. H. H. October 23. 571D

JUST PUBLISHED,

AT THE STORE OF J. GALES & SON, RALEIGH, NO. VI.

Of the Reports of Cases argued and determined in the Supreme Court of North-Carolina, for June Term, 1823, by F. L. HAWKS. October 30, 1823.

INTERNAL IMPROVEMENTS.

The Board for Internal Improvements of the State of North-Carolina will hold their Annual Meeting at Raleigh, on the 31 Monday in November next—Of which, all persons concerned will please take notice. J. GALES, Sec'y. Oct. 22, 1823. 571m

LANDS

To be sold for Taxes due for the years 1821 and 1822, at the Court-House in Snow Hill, Greene County, the second Monday in January next.

The Lands formerly given in by Willie J. Stanton, not given in the last two years, 1,000 acres, joining John Glasgow and Zachariah Elliott.

The Lands formerly given in by James Eastwood, 533 acres, joining James Bryant, and others.

The Lands formerly given in by John Cox, joining William Williams, and others. RICH'D G. BRIGHT, late Shff. October 11, 1823. 56—5t

FALL GOODS.

S. BIRDSALL & CO.

HAVE received a general assortment of Seasonable Goods, which were bought in New-York by a Partner of the Concern, selected particularly for this Market, and will be sold as they were bought, viz. very cheap. Among them are,

Fine and Superfine Cloths and Cassimeres, Domestic Negro Cloths, Kerseys and Sagathies; Sattinets Double mill'd Drab Coating Green Baize; Red and White Flannels 3, 3 1/2 and 4 Point Blankets Tartan, Caroline, and

PLAIDS. Domestic Caroline } Scarlet printed Kattinett Plain and figured Bombazetts Black Bombazine Plain & bordered Cassimere Shawls Angola

SHAWLS. Imitation Merino, and } Cassimere Merino Handkerchiefs Cassimere Points Canton and Nankin Crapes Plain and figured Silks Black Levantine and Satin

HOSE. A very handsome assortment of Calicoes Japan Victory and Seeded Robes Plain and elegant figured Mustins Black and coloured Silk Velvets White Velvet for Painting Thread Edgings and Laces Cotton Silk

Worsted, and } Ladies Kid } GLOVES. Silk and Castor Cotton and Silk Umbrellas Factory Cotton and Turkey Rod Whittemore's Cotton Cards Domestic Russia and } SHEETINGS. Irish

A complete assortment of Domestic Cottons 10 pieces Cotton Bagging 2 Rolls fine Carpeting A large assortment of Gentlemen's & Ladies' } FINE Course Shoes and Brogans for Servants. S. B. & CO. keep a constant supply of

Loaf Lump & } SUGARS Brown Tea and Coffee, Domestic and Imported Liquors. ALSO, American Swede and } BAR IRON. English

Such articles in the Hardware line as are in general demand. They will continue to receive additions to their Stock throughout the season. A large quantity of SPUN COTTON is expected in a few days, from the Danube fory at the Falls of Tr river. Oct. 30, 1823. 58—9t