



FOR THE STAR.

Messrs. Editors,

When this position to the editor was completed, an apparently insurmountable difficulty arose, of which, until then, I had no idea—the question of conveyance—

AN ADDRESS TO VENUS.

Venus! who, with gentle hand, Love's scepter waves o'er all the land, Thy suppliant bends the knee;

Those peerless charms, that matchless grace, Which mark a Goddess' veins and face, Enchanting those who see;

Unhears, unseen, for her I sigh; Fervent to solitude I fly, Inseparable to mirth;

O Goddess thy assistance give; O touch her heart that I may live Unparadis'd with her;

Give with AMIE LEWIS, JOY! Give bliss supreme without alloy! Make this angel mine!

Save, rever'd Goddess, save thy bard, And let him bask in thy regard; Granted be his prayer;

Send thy militia of the skies To hover round her as she lies, And to her lovely view;

Let them observe her ev'ry thought, If there's of mutual passion ought, Returning love for love;

ZEO.

SCIENTIFIC.

TO THE EDITORS OF THE STAR.

Gentlemen,

Having promised to shew why Philoletes might be allowed to retain his old opinion of the superior correctness of the Newtonian theory of the tides, to the new Cart-wheel philosophy on the same subject, I commence the task suspicious of some hidden error in my own conceptions; and sensible from the incautious stand I have taken that I shall be under very little obligation to the discernment of my optics, if they have deceived me.

Those who translate to the earth the motion of the cart-wheel must suppose a similarity and obedience to the same laws, in the revolutions of both. Whether that similarity in the motion of the former arises from an attraction precedent to a direct course from the centre of the Sun to the Earth's centre, (a notion which Philosophy must reject) while its projectile force keeps it to its orbit; or it be the necessary effect or law of a revolving body passing over the distance which its circumference would have carried it—from whatever source (if these conceptions of the origin of the idea be incorrect) it may have sprung, the idea of similarity is a generally received one, and has given rise to all the astronomical speculation which has called into opposition the able demonstrations of Philoletes. To me, however, the idea seems not to have been carried far enough. If moving only through the distance of its circumference in its orbital orbit would be tantamount in its effect on the Earth, to its moving once round from a given point in its circumference on a solid orbit—its passing over a still larger space in its spherical track, (the 365th part of its whole orbit) in accomplishing one revolution on its axis, ought to produce still greater inequalities of motion in its different quadrants; more especially as it moves on the convexity of its path. Or might not a quere be started—whether, in the instant of commencement, the Earth's motion might not have been of the inequable and cart-wheel kind, and the superaddition of space over the measure of its circumference, which the Earth passes through in one revolution on its axis, may not have a contrary effect to the one just suggested, and be precisely the superaddition distance necessary to reduce it to equable motion in its different quadrants, as it moves along in its orbit?

I boast of no intimate participation in the secrets of Urania, in these hints. But if her ladyship will descend to groveling prose and childish illustration, we will start the top on the floor and ask, does it change its motion

and subject itself to different laws in traversing the room, and by revolving in one spot? Or would the motion of the wheels of a cart, driven rapidly along the ground, and suddenly, by some magic, raised into the air, yet continuing on the same course, with the same speed, still be of the progressive kind, supposing the motion of the wheels to continue?

It would be doing injustice to that accuracy of observation which discovered the nature of the motion of the cart-wheel, to suppose that it did not at once perceive its dissimilarity to the motion of the mill-wheel, or the top moving in one spot. The error must have lain in a misconception of the effect, which progression, in whatever way accomplished, must have on the motion of a revolving body—that its equable motion was thereby destroyed, being converted into one bearing a relation to the distance passed over.

But this very discovery itself is, to the speculative, the spear of Telephus. It carries with it its own remedy for those who would transfer from within the bounds of the periphery of the cart-wheel, their speculations to the Heavens.

At our meridian, at noon, we would be comparatively stationary, while our antipodes would be carried along in rapid circumvolution; and in our turn, at midnight, we would undergo the same giddy whirl from which they had just escaped. Our dials and clocks would no longer have any correspondence.—And astronomers would have to calculate anew their equations.

The revolution of the Moon is a little peculiar, and being only a Satellite of the Earth, may find not so much inconvenience in parting with its laws of motion, and its dignity less impaired by the explications of its phenomena which this new Philosophy may afford.—The subject, in this new light, is strongly recommended to speculative ingenuity by

PHILOMATHES.

Anson County, July 25th, 1809.



MISCELLANY.

"Omnes unquam fl. pullos, carpanus atque delibemus."

TO THE EDITORS OF THE STAR.

Gentlemen,

The notice you took (page 140) of Neef's System of Education, in the Review from the Repository, supercedes the necessity of any further remarks as to its general recommendation. I only wish to make a few observations with regard to its adoption in this State.

That some system or plan is necessary, by which the progress of error, literary and moral, may be checked, no intelligent, sober North-Carolinian can doubt. I had the good fortune a few days since to get my hands upon a copy of this work, termed "Rational Education." It is indeed the system of nature and reason. Surely, no ordinary force of thought or kind of benevolence could have suggested this place—it is calculated to make mankind what they ought to be; to make them Philosophers, Patriots and Christians; to prevent the implantation of erroneous principles, the subversion of our rational faculties, and consequently to alleviate or remove that weight of sorrows, and misfortunes by which our fellow creatures are oppressed.

The errors and woes of the unfortunate have long addressed themselves to the heart of the intelligent Philanthropist, but in vain, until they reached the divine and benevolent PESTALLOZZI. In him they found a feeling, compassionate heart, and a mind no less expansive and energetic. So far from being discouraged at the calamities which inundate the world, he determined to endeavour to find a remedy by which the very source of those evils might be destroyed.

That our miseries in a great measure arise from our errors admits of no contradiction. If then, this be true, have we not great reason to suspect the truth of the sentiments we have imbibed, and the correctness of the manner in which we were educated? Since the human mind in its infantile and unsullied state is capable of receiving almost any kind of impression, is it not probable that all our errors and vices arise from an implicit reception of the opinions of others, and a neglect to cultivate properly the most important faculties of our minds? I have long thought, and every day's experience goes further to confirm me in the opinion that the methods now used in our schools are better calculated to destroy than to expand & invigorate the minds of our youth. We memorize all & digest nothing. We appear to be ignorant that our children have any faculties of mind but memory; and he whom nature hath blessed with the longest memory we are accustomed to esteem her most favoured son. We are not aware that children begin to reason as soon as they begin to think. Indeed we seem to have concluded that they cannot think at all. We see young men almost every day to whom mother nature has perhaps not been unkind, who have graduated probably at different Colleges; we see them act, we hear them talk; what are they? They appear to me to be lit-

tle more than what Neef emphatically styles the "Walking Dictionaries of Science." They have learnt every thing and know nothing. One boasts of the immense quantity of books, histories of foreign nations, countries, &c. his memory has gorged; another of his profound mathematical research; a third of his knowledge of ten or twelve languages; and a fourth that he could, were it necessary, repeat to you verbatim whole chapters of Blair's Rhetoric. Ask this knight of the long memory, "who is sick in his neighbourhood—who wants his assistance," he declares to you that he knows nothing at all about it; of knowledge of this useful kind he is of all men most ignorant. Ask this boasted son of Mathematics to solve any problem out of the chapter or book in which he has studied at school, and he is struck with terror and confusion. Ask this Pig of many tongues to give you a specimen of his knowledge of some of those languages of which he boasts so much, he is found to be unable to speak his own correctly. But give our fourth son of science a chance to display his Rhetoric and he swells into the most nauseous fustian or sinks into the most degraded vulgarity.

If the design of education be to make us better in reality, more rational, and more capable of benefiting our fellow men and society in general, what sober, steady thinking citizen will say, after he has taken a candid view of the subject, that our design has not been frustrated. This then is the idea I wish to fix upon the public mind. If after mature deliberation they have discovered the errors of our present system, and find the necessity of a new one, I beg leave to recommend to their attentive perusal NEEF'S RATIONAL EDUCATION. The Book is small, containing not more than 170 pages, and can be purchased by any one. To say this book contains no errors, would indeed be silly; because he meddles with things which in my opinion do not immediately concern his system; but his general course is certainly the most perfect I have ever seen.

If the enlightened sons of this country feel any disposition to think with me on this most important subject, let us try at least to make one vigorous attempt to change our error—diffusing systems, and if we cannot extricate ourselves, at all events, let us strive to rescue posterity from the shackles of that bigotry and superstition by which they are about to be enslaved.

A FRIEND TO RATIONAL EDUCATION.

FOR THE STAR.

Messrs. Editors,

When first I saw your prospectus I directly began to feel an itch for scribbling. At first I was at a loss to pitch upon a subject on which to make my debut in a literary career. Many presented themselves, and many were rejected. Some of them were too grave, others too trivial—some too profound—"Too profound!" I hear you cry. Yes, I say too profound for the genius of the public. Its cogitating powers are not sufficiently strong to fathom either the mysteries of religion or the chicanery of politics; neither could it overcome a geometrical problem. The latter head took my fancy, but I gave it up when I saw the sublime doctrine of the Wheel discarded.

Thus did I cast about in quest of food for satire. (for I am rather splenic) when a new thought struck me. Why not, thought I, serve up to the people, your readers, a representation of, or rather a criticism on their own manners, customs, dispositions, whims, &c. Light was not created quicker than I resolved it. Therefore, Messrs. Editors, let the good people of Carolina beware how they deport themselves. Particularly would I have you caution our fellow-townsmen, (I beg pardon) fellow-citizens of Raleigh. Let them know I have appointed Inspectors of the Eastern, Middle and Western Wards, respectively. Tell the Commissioners to look sharp. The managers of our Theatre and Assemblies may sometimes fall under the discipline of my lash. In a word, I shall take a flight wherever fancy or whim directs; so be not surprized if I exceed the prescribed rules.

This number I intend merely as a precursor of many others, with which I shall trouble you. Should you not frown terribly, as I know you can do, and "Oh! sad fate!" condemn me in the beginning.

Be pleased to tell me whether I may proceed in my truly laudable endeavours.

Yours, and the peoples' friend, (not servant)

CRITO-INQUISITOR.

City of Raleigh, Middle Ward, Aug. 20, 1809.

THE VERMONT PROPHET.

These three words have, for a short time, rung in the ear of the public, without a perfect knowledge of the reason for which they were 'joined in holy wedlock.' Having observed an advertisement in the Amherst, N. H. Cabinet, respecting the great man, we have thought it our duty to give to an 'anxious public' all the information we have acquired on the subject. It seems that some time ago three men were digging a well in Colchester, Vermont, when they were suddenly saluted with a voice—"Heal the sick!" One of them supposing himself called to the great work by Heaven, attempted it and failed; the second failed also; but the third, Mr. Austin, a respectable farmer, considerably advanced in years, and a member of the society of Friends, commenced the business, and, according to

some reports, has been eminent. His mode of treating disorders is to look at the person afflicted, or read the name which is sent him, when he declares that they will get better soon, or if they are not in the last sickness they will recover.—The advertisement above-mentioned says, that he has performed almost miraculous cures, only having the name and complaint sent him by letter, and that it is generally believed he is endowed with supernatural power. The advertiser offers to carry letters for 50 cents each. We have heard of a great many epistles forwarded to this "wonderful doctor," but have not learned the performance of any miraculous cures. It is said the prophet has his fellow creatures gratis; and it is also said that in a short time calls upon physicians will be entirely out of fashion.

Since penning the above, we understand that many applications have been made to St. Asaph by a number of young ladies who wish to get married, for husbands; we do not know whether he has any success in this branch of business.—The person who has advertised in our paper of this day to carry letters, informs us, that he has seen and conversed with the doctor, who told him that he was 63 years of age; that his commission to heal the sick was received from Heaven 13 or 14 years since; and that he has been in the practice about 5 years, in which time he has performed many astonishing cures without the aid of medicine. Mr. Cole says his house is continually crowded with people, and his baskets with letters; and that he has been compelled to neglect his farm, and to hire a person to read the letters he receives.

Mass paper.

His Barber-ous Majesty, John Derboris Huggins, le premier, Hair Cutter, "dona le monde," palace at Queue, ninety-two, Broadway, New-York, gives notice, that he has just received 11,500 gales of French Hair, forwarded by the Arch Duke Charles, particularly adapted to the pericranium of the Tommy and Wig Clubs of the city.—Moretains AVAUNT!

In Virginia a certain Mr. Usher was saved from being killed in a duel, by two Spanish milled dollars which were lodged in his waistcoat pocket. The ball of his antagonist struck the dollars and rebounded. It is strange that a man who had a spare dollar should be concerned in a duel.—Boston paper.

MONITORIAL.

Look not thou on the liquor when it sparkles, when it giveth its colour in the cup, when it moveth itself like a serpent, when it biteth like a serpent and stungeth like an adder.

There is no prevailing evil that in such a degree debauches the morals, poisons the happiness and threatens to destroy the liberties of the people of this country, as the excessive and increasing use of ardent spirits. The extreme danger to the public, as well as the ruin to individuals and to their families resulting from this pestilent source, we intend to make the subject of frequent animadversion. In vain have the sages of this country formed republican institutions, in vain has the blood of its patriots and heroes been shed, and in vain may we boast (indeed not long can we boast) of civil freedom, if the fatal practice of using ardent spirits as a common and daily beverage should continue and increase. The duties on spirits and on wines imported to this country, amount to more than six millions of dollars a year—a sum more than sufficient to give a constant support to good schools for all the children of the country between the ages of 7 and 14. You will observe that merely the duties on liquors imported to the United States amount yearly to the aforesaid sum exceeding six millions of dollars; and how enormous then must be the retail cost of these liquors! A large proportion of them, it is granted, is exported from hence to other countries; but meanwhile vast quantities of various kinds of ardent spirits are distilled at home; and this kind of manufacture rapidly increases every year. There were, according to the returns for the year 1800, more than twenty thousand stills in this country, and their number since has probably increased to ten thousand more. Our land, exceeding in one respect, the goodly land of old that flowed with milk and honey, flows with all the necessaries of life, but most abundantly with rum, gin, brandy and whiskey; and those streams are eagerly absorbed by its infatuated and ever thirsty inhabitants, who spend their money for that which is not bread, and their labor for that which satisfieth not. The sums which in this country are yearly lavished in the purchase and unnecessary use of ardent spirits, are of astonishing magnitude; they probably exceed the taxes for the support of all our governments, added to a sum sufficient to support a decent school in every considerable village throughout the union.

The immense waste of property is, however, the least part of the evil: the excessive use of ardent spirits becoming general, is an inlet to almost every evil that can infect and debase society. It weakens and poisons the body, impairs the intellect, curdles the temper and corrupts the whole mind; it makes thorough as well as silly husbands, unnatural fathers, rebellious sons, idle and seditions citizens; it degrades man, in some respects, below the beasts that perish, but which never perish in the ignominious manner that many human creatures do—by intoxication.

Continued Column.