



POETICAL.

SONG.

Here my Peggy's sweet air,
Her face so truly, heavenly fair,
Her native grace so void of art
But I adore my Peggy's heart.

The lily's hue, the rose's dye,
The kindling lustre of an eye;
Who but owns their magic sway,
Who but knows they all decay?

The tender thrill, the pitying tear,
The generous purpose, nobly dear,
The gentle look that rage disarms,
These are all immortal charms.

The following lines are taken from the Boston Centinel as an elegant specimen of refined and delicate allusion:

TO *****

Too late I staid, forgive the crime,
Unheeded flew the hours,
Now, noiseless falls the foot of time
That only treads on flowers.

Whate'er with clear account remarks
The ebbing of the glass,
When all its sands are diamond sparks
Which dazzle as they pass?

Ah! who to sober measure e'er
Time's happy swiftness brings,
When birds of Paradise have leant
Their plumage to his wings.

LITERARY INTELLIGENCE.

RECENT AMERICAN PUBLICATIONS.

"The Proceedings of the Government of the United States in maintaining the Public Right to the Beach of the Mississippi, adjacent to New-Orleans, against the Intrusion of Edward Livingston—Prepared for the use of the Counsel," by Thomas Jefferson, late President of the U. States, New-York, Published by Ezra Sargeant, 1812, 20 pages.

"A Bird's Eye Sketch of the Military Concerns of the United States, respectfully addressed to the consideration of Congress," by Wm. Duane, Esq. late Lieutenant Colonel in the Army of the U. States, Philadelphia, 50 pages.

"The Bureau, a Weekly Miscellany," by Stephen Cullen-Carpenter, Philadelphia, \$ 5 per annum.

"An Essay to promote Domestic happiness," by Charles W. Peale, Philadelphia.

"New Travels in America," by John Mellish, esq. of Scotland, New-York.

"Memoirs of the late Rev. Dr. Rogers of New-York," by Samuel Miller, D. D. New-York.

RECENT BRITISH PUBLICATION.

"Thinks-I-to-myself, a Serio-Ludicro, Tragico-Comica Tale, written by Thinks-I-to-myself, who?" This work has by some been attributed to Mr. Canning, and by others to Mr. Sheridan. It has in a few weeks passed through four editions in America. Some extracts from it will hereafter appear in the Star.

CHARACTERS.

JOSEPH DENNIE,

LATE EDITOR OF THE PORT FOLIO.

Our country will be insensible of its obligations, unless it number Mr. Dennie among its most meritorious citizens.—Next, and next only to those distinguished beings to whom heaven has given capacity to lead a nation's arms to freedom, or guide her councils to happiness, may be safely ranked the few, who contribute to purify her morals, and adorn her name by elegant literature. Their value is not always appreciated, because the gradual revolution they accomplish, may escape the eye of vulgar calculation, but their efficacy is not less certain, nor their utility less permanent. In our own country, more especially, the avenues to political fame are so wide, the interest of public concerns so overwhelming, that they absorb, perhaps, too much of our attention. For the distinction they confer is momentary—the honors they bring are very precarious; and often after a few years of feverish notoriety, that man subsides into a mortified and sullen politician, whose talents, otherwise directed, might have yielded honorable distinction to himself, and permanent lustre to his country. Mr. Dennie gave to the powers of his mind a far more useful application. The great purpose of all his exertions, the uniform pursuit of his life, was to disseminate among his countrymen a taste for elegant literature, to give to education and to letters their proper elevation in the public esteem, and reclaiming the youth of America from the low career of sordid interests, to fix steadfastly their ambition on objects of a more exalted character. In this honourable enterprise, he stood at first almost alone. But such is the power of a single mind in awakening the talents of a whole nation, so easily may the plant materials of public opinion be moulded by the plastic hand of genius, that the establishment of his work may be considered as forming an era in the literary history of America. His example had a magical power, not only over the circle who were influenced by attachment to his person, but on all who had the slightest tincture of learning. The attention of the people was excited by his brilliancy—the purest scholars of the country looked to his standard, and the nation was seduced at once into the luxury of literature. In the various acquirements which compose the character of a man of letters, Mr. Dennie had unquestionably no equal in this country,

and few, if any, superiors in Europe. At a very early age he abandoned the ordinary pursuits of life to offer his undivided devotion on the altar of literature. The love of letters was, indeed, his darling passion—the light which had charmed his youth, which illuminated his manhood, which still threw its mellow and wavering beam on the sickness and sorrow even of his dying hour. In the indulgence of this enthusiasm he had been a most laborious student—he had read every thing on every subject—so that if the rigidly exact sciences be excepted, there was scarcely a topic of human knowledge with which he was not familiar. But he delighted most in the moral studies—in those inquiries which, diversified by a thousand hues, conduct us to the knowledge of man—of his history, his nature and his habits, the most splendid periods of his existence, the highest exertions of his intellect. These were the favourite studies to which he abandoned all his genius. He had ranged, indeed, with an excursive step over the entire field of literature; but he loved most to linger by those enchanting spots which the highest culture had embellished, and to gather from their exuberance the choicest flowers. So pure, indeed, was its texture, so delicate its conceptions, that his mind seemed, if we may speak so, to have been bathed at its birth in the very essence of literature—to be daily fed with the celestial dews of learning. The stores which his unwearied diligence had thus collected, were retained by a memory of extraordinary vigour, and animated by an ardent and almost oriental imagination. Such was the discipline to which his extensive acquirements had been subjected—so obedient to his will the powers of his mind, that he have never listened with so much fascination to the colloquial powers of any other individual. Abounding in felicity of expression, and a singular aptness of quotation, decorated with every ornament that did not border on gaudiness; it possessed a copiousness and elegance—and had about it a captivating originality which we have never seen before. His written style was but the transcript of his conversation. It was marked by the same attractive grace, the same affluence and even luxuriance, which, if it be considered as sometimes above its subject, erred only by its elegance—like some spotless virgin, who, whether in the splendour of society, or the humbler cares of the household, was always attired with fastidious delicacy. Of his works it would be superfluous now to speak since they will shortly be collected by his friends, and must then vindicate their own pretensions.

But his literary attainments, however distinguished, his works however honorable, were only subordinate parts of his estimable character. In his harmonious composition the highest brilliancy of understanding was seen unshaded through the most transparent purity of heart. So full of urbanity and gentleness were his manners, so amiable his disposition, that none could approach without loving a man from whom there never escaped an unkind expression, who in his graver mood was an instructive friend, and in his social hours a most gay and captivating companion.



MEDICAL.

FAUST'S CATECHISM OF HEALTH.

(Continued from page 72.)

X. On Drink.

- Q. 172. For what purpose is it necessary that man should drink?
A. To quench his thirst; but not to gratify his palate, or to strengthen his stomach, or with a view hence to nourish him; for all such notions are wrong, and against nature.
- Q. 173. What kind of beverage therefore is the most proper?
A. Cold water.
- Q. 174. What advantage do we derive from drinking cold water?
A. Cold water cools, thins, and clears the blood: it keeps the stomach, bowels, head, and nerves in order, and makes man tranquil, serene, and cheerful.
- Q. 175. What is it that gives to cold water an agreeable taste, and renders it nourishing?
A. Bodily exercise in the open air not only induces thirst and a desire for water, but also renders it nourishing.
- Q. 176. Do people commonly drink a sufficient quantity of cold water?
A. No. Many, from not taking sufficient exercise in the open air, and from drinking frequently large quantities of warm drink, lose all real thirst; and, from not drinking a sufficient quantity of cold water, their blood remains viscid, acrid, and impure.
- Q. 177. May we drink any water without distinction?
A. No. We ought not to drink stagnant, unclean, muddy, or putrified water.
- Q. 178. What kind of water is the best for drinking?
A. Pure, clear water, without taste, smell or colour;—water in which soap will readily dissolve, and pens readily soften, if boiled in it.

- Q. 179. Is beer a wholesome beverage?
A. Light, well brewed beer is not injurious to the health of grown-up persons; and in a-guish countries and seasons is preferable to water.
- Children, by drinking beer, lose the desire of drinking water, and so steal into the habit of drinking too much coffee, tea, wine, and brandy.]
- Q. 180. Are warm drinks, such as coffee, tea, &c. wholesome?
A. No. The only wholesome beverage is cold water; all warm drinks weaken the stomach and body; they do not cleanse the bowels, nor purify the blood, and are, therefore, un-wholesome and hurtful to health.
- Q. 181. Why are people, particularly women, so fond of tea and coffee?
A. Because, for want of exercise, they have no natural or real thirst; and because they have been used to them from their infancy.
- If water were the only drink of man, both his health and fortune would be improved: If what is spent on liquors that are hurtful to life were appropriated to the purchase of nourishing food, & other necessaries of life, the lot of humankind would be better, and we should live longer, and be healthier, stronger, and happier.]

XI. Of Wine.

- Q. 182. Is wine wholesome, when drunk often, or as a common beverage?
A. No; it is not. Wine is very hurtful to the health, the intellects, and the happiness of man.
- Q. 183. Wine, as a medical potion, comforts the sick, and strengthens the weak; but does it afford any real strength or nourishment to the healthy?
A. No; it only over heats, without procuring real strength; for it cannot be converted into good blood, flesh, or bone.
- Q. 184. Does wine contribute to the digestion of our meals?
A. No; it does not. Those that drink water eat with a better appetite, and digest better than those that drink wine.
- Q. 185. What consequences ensue from drinking wine continually?
A. The tongue loses its delicacy of taste, and rejects water and mild simple food; the stomach grows cold and loses its natural vigour, and man, under the false idea of giving warmth to his stomach, gains by degrees a passion for drinking, which leads him at last to habitual drunkenness.
- Wine adulterated with any preparation of lead, as sugar of lead, white lead, &c. is poison. Persons ought not to drink wine, or any other spiritous liquors; for they are hurtful to health, impede growth, obscure reason, and lay a foundation for future wretchedness.]

ADDRESS TO CHILDREN.

Children, brandy is a bad liquor. A few hundred years ago brandy was not known among us. About 1000 years ago, the destructive art of distilling spirits of wine from wine was found out; and 300 years ago, brandy was first distilled from corn. In the beginning it was considered as physic. It did not, however, come into general use till the close of the last century, or rather till within the last thirty years, that it has become an universal beverage, to the great detriment of mankind. Our forefathers in former times, who had no idea of brandy, were quite different people from what we are; they were much more healthy and strong. Brandy, whether drunk by itself, or at meals, cannot be converted into blood, flesh, or bone; consequently, it cannot give health or strength, nor does it promote digestion: it only makes one unhealthy, stupid, lazy, and weak. It is, therefore, a downright falsehood, that brandy, as a common beverage, is useful, good, and necessary. Our forefathers lived well without it. And as experience teaches us, that even the most reasonable give way to the baneful custom of drinking every day more and more brandy, it is much better, in order to avoid temptation, to drink none at all: for, believe me, children, brandy deprives all who addict themselves to the immoderate and daily use of it—of health, reason, and virtue. It impels us to quit our house and home, to abandon our wives and children, and entails on its wretched votaries, misery and disease, which may descend to the third and fourth generation. It has been observed in all countries, in England, Scotland, Sweden, North America, and Germany, that in proportion to the quantity of brandy consumed, were the evils which health, strength, reason, virtue, industry, prosperity, domestic and matrimonial felicity, the education of children, humanity, and the life of man had to encounter. It was this that induced an Indian in North America, of the name of Lackawanna, to say, that the brandy which had been introduced amongst the Indians by the English, tended to corrupt mankind and destroy humanity. "They have given us (said he) brandy! and who has given it to them (Europeans,) who else but an evil spirit!"

- Q. 187. Tell me, therefore, dear children, may children drink brandy?
A. No, by no means; children must not only abstain from brandy, but also from rum, gin, whiskey, and all other spiritous liquors.

ADMONITION.

- It is true, that children must not drink brandy, not even a single drop, for brandy, deprives children of their health and reason, of their virtue and happiness. When, therefore, dear children, your parents, who, perhaps, do not know that brandy corrupts both body and soul, shall offer you any spiritous liquors, do not accept it, do not drink it.]
- Q. 188. Tell me now, what becomes of children that drink spiritous liquors?
A. Children and young persons who drink brandy, or other spiritous liquors, become unhealthy, crippled, stupid, rude, lazy, vicious, and depraved, both as to mind and body.

- Q. 189. Doth brandy, or any other spiritous liquor, destroy, or prevent worms in the bowels?
A. No.
- EXHORTATION.
- Fathers, and mothers, if you wish to obtain the blessing of the Almighty in an especial manner—if you aspire after heavenly rewards, take care not to suffer your children to drink of spiritous liquors, not even a single drop. Children are often trained up to drunkenness by having an artificial appetite for strong things created by giving them cordials and strong waters in their infancy to relieve flatulencies which ought to have been relieved by removing the compression of dress by exercise and a proper diet.]

XIII. Of Tobacco.

- Q. 190. Is the smoking of Tobacco good?
A. No; it is not good, for much of the spittle, which is necessary for digestion is thereby lost, and it is hurtful to health, to the teeth, (which are destroyed by hot smoke) and to the organs of taste.
- Q. 191. May children and young people smoke tobacco?
A. No; children and youth must not smoke at all.
- Q. 192. Is the taking of snuff proper?
A. No; it is a very bad custom, as the nose through which man breathes is stuffed up by it, the important sense of smell destroyed, and uncleanliness and loss of health induced by its use.
- Tobacco hurts the nerves, debilitates the body, impairs digestion, and induces the love of strong drink.]

XIV. Of Exercise and Rest.

- Q. 193. What advantage doth man derive from bodily exercise, activity, and labour?
A. Bodily exercise, particularly in the open air, creates hunger and thirst, helps the digestion of our food, and makes it nourishing; it purifies the blood, keeps the bowels healthy, and causes rest and sound sleep.
- Ecclesiastes xxx. 18. "To labour and to be content with that which a man hath is a sweet life, but he that findeth a treasure is above them both."
- Q. 194. Can any body remain in a good state of health, without much bodily exercise?
A. No; God has given to man, not without a wise design, a body, hands, and feet: he is to make use of them and labour, and through labour to preserve life and health, to promote his own happiness, and that of his fellow-creatures.
- Q. 195. But, cannot exercise and labour hurt a man?
A. By all means: If man exceeds the bounds of reason, and of his natural powers, he may hurt himself.
- Q. 196. Is it good to take much exercise, or work hard immediately before or after dinner?
A. No; a little rest before and after dinner is necessary, and promotes appetite and digestion, recruits the powers of the body, and fits it for future work.
- Q. 197. What kind of exercise is proper for children?
A. Gentle, varied, and continued exercise in the open air, during the greater part of the day.
- A child ought to take a great deal of exercise of the gentlest kind. It is not good to oblige children to lead a sedentary life, or to do too much or too heavy work, or to study hard: after the shedding of the teeth in the twelfth year, when they have twenty-four strong teeth, when soul and body have acquired sufficient strength and vigour, the time of severe study and work should begin, but not before, lest mind and body be injured.]
- Q. 198. How doth man become very active and industrious?
A. By being left during his childhood to exercise, unrestrained, with other children, and by being carefully encouraged to activity, assiduity, industry, and thinking; by being taught to do such work as is proportioned to the strength of his body, and accustomed to do every thing with due consideration and in time, and not to postpone till to-morrow, what should be done to-day.
- Ecclesiastes ix. 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."
- Q. 199. What advantages arise from accustoming children to moderate or easy work?
A. It renders them, when grown up, useful to themselves and to their fellow-creatures; it will prevent them from mixing in bad company, and will banish want and misery from their doors.
- Prov. x. 4. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich."

ADMONITION OR ADDRESS TO CHILDREN.

Dear children! he who gives his birth and education to healthy, strong, sensible, virtuous, and industrious parents, who, from his infancy, has constantly breathed fresh, pure, and dry air; whose skin and apparel are always kept clean; who, with regard to his meals, observes moderation and order, and drinks no brandy or other spiritous liquors; whose habitations are orderly, clean, dry, and lightsome; who has been accustomed from his infancy to order and cheerfulness, to assiduity and industry, and whose reason and virtue have been fortified and improved by his youth by instruction and example; who fears God, loves mankind, and does justice; who works six days out of seven for the maintenance of his wife and children; he only enjoys temporal bliss; he is truly happy, and may, without parting the joys of eternal felicity, brave all the horrors of death.]