

THE COLUMBIA DEMOCRAT.

"I have sworn upon the Altar of God, eternal hostility to every form of Tyranny over the Mind of Man."

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ORIGINAL POETRY.

FOR THE COLUMBIA DEMOCRAT.
LOVE AND PITY.

Sweet is soft Pity's pearly tear,
As down the blushing cheek it flows,
Fond Love must surely mingle there
As morning dew o'erchance the rose.

When Love first sought on earth to find
A mate, his joys and griefs to share,
Sweet Pity flew, with raptured mind,
And bade him fix his mansion there.

This union dear beguiles each pain,
And soothes the soft endearing hour;
It bids the sorrowing heart complain
No more, of Love's capricious power.

Then Pity, hail! endearing charm!
Sweet Love and you that bosom warm,
Whence flows the tender breathing sigh,
And tear, that gilds Maria's eye.

W. H.

FOR THE COLUMBIA DEMOCRAT.
HOPE.

Oh! with thy ev'ning smiling face,
Come heav'nly nymph of birth divine;
In future scenes gay joys to trace,
And cheer the soul of grief, is thine.

When sorrows press the sinking heart,
Forsaken, lost, without relief,
What soothing sweets thy smiles impart
The drop that sweetens bitter grief.

Still leading onward, thou dost say
"Soon shall we reach the promised joy;
A few more steps pursue your way,
And bliss is yours without alloy."

Gentle Hope! thou dear deceiver,
Pattaker of our ev'ry care;
From misery our mild reliever,
Kind savor from lost wild despair.

So when the golden age was fled,
The charmer peace from earth was driv'n,
And joy was lost—then, in its stead,
Hope—flattering hope to man was giv'n.

EM4A.

ORIGINAL ESSAYS.

FOR THE COLUMBIA DEMOCRAT.
HAPPINESS.

"With Pleasure, and his laughing train,
Dance by the moonshine of the brain."

How few are there to be found who are
conscious of happiness. There are beings
in this world of ours, who understand the
matter so little, that if you require them to
balance their accounts, their enjoyments
will be found not to have exceeded a quar-
ter of an hour's happiness to a thousand
hours of vexation. I have often reflected
on the generality of this disposition, and
have often sought for the occasion of it.
A multitude of causes have that tendency;
but education, and the habits of society,
tend to produce it most. It is education
that principally induces this sentimental
misery. How rarely do disinterestedness,
and that morality which points out the fleet-
ing nature of our existence, enter into the
practical lessons of our infancy; and how
constantly are the most sordid sentiments
connected with precepts the most divine.
But it is not so much from precept that the
mind is thus insensibly debauched, as by
the practice that enters into action before
us, and which strikes the understanding,
without the laboured abstraction that is ne-
cessary to instruction.

How frequently do parents enliven the
spirits of the young by holding out the
flattering delusions of hope. How rarely
are they taught to view all nature cheerfully,
to prepare for disappointment, and to set
no value on the obstruction of the unseated
or unreasonable desires.

We find nations more or less distinguish-
ed by these habits; but our own society
generally may be found to consist of two
classes—those who are constantly seeking
what they never find; and those who, pos-

sessing all that they require, or finding
what they sought, are still discontented.

Yet with what hypocrisy do we see
men act in this struggle between hope and
discontent! Ask Probus if he is virtuous;
the very question marks a doubt, and you
offend him. Ask him if he is avaricious,
and he is angry. Tell him his riches are
sufficient to procure all that can gratify rea-
sonable desires, and he shrugs his shoul-
ders and replies he is poor. Tell him how
much you envy his happiness, and he
shakes his head, hanging his eye-brows to
a frown—he wants something: What is it?
Only to be intimately acquainted with mis-
ery for a while!

It is truly wonderful with what industry
men become the artificers of their own mis-
ery; how anxiously they filter sorrows
for themselves, out of the superabundance
of their means of happiness.

The poor piece happiness in the coffers
of the opulent; the rich, in power, vanity,
or ostentation change their conditions, and
experience holds but a temporary inter-
mission over their passions; they look back to their
former state, and are yet more unhappy.
They were taught alike to consider wealth
as the only foundation of happiness. They
were never taught how it can be employed
to produce happiness, or what it is when
possessed.

He who seriously reflects that a medium
of sixty years is perhaps the course of his
existence; that infancy and age are to be
deducted even from that portion of life,
will perhaps consider health and cheer-
fulness as superior to vanity and riches. But,
alas! there are few indeed who can adopt
a scale so simple, for their measure of en-
joyment.

Emolen, however, is one of these. He
has formed a rule for converting even the
most trivial occurrences, into the means of
pleasure. He counts upon eighty years of
existence, of which he has spent fifty with-
out bodily affliction; and this rare good for-
tune he attributes to an early resolution
which he formed, to be always cheerful.
Plain and cleanly in his person, he neither
apes the feppery of the silly, nor the stiff-
ness of the austere. The errors of which
he is witness, he generally attributes to any
thing but natural disposition; and though
he will not countenance error, he will not
blame the child for the vices of the parent.
It is his way to laugh folly out of counte-
nance, rather than rebuke it; because it is
so much allied to prejudice, that to expose
it would be only to confirm it the more.
If he observes in the deportment of the
young and gay of either sex, an hilarity
mixed with mirth, he does not frown with
severity and chide with moroseness; be-
cause cheerfulness is congenial with youth
and innocence; and because he considers
restraint of the natural temper the means
by which the vicious habits of cunning and
duplicity are produced.

This perhaps is the effect of the educa-
tion of Emolen, but if it renders him hap-
py, superior even to riches or poverty, if it
renders life free from those turbulent and
restless designs which produce so many
monsters, the plan of his education must
at least be preferable to that which does
not exempt men from the influence of in-
constant passions and insatiable desires—of
hopes that are never realised—of wishes
that supersede activity by deluding the
senses—of prejudices that produce constant
irritation—and hatreds, that render society
more horrible than the caverns of beasts of
prey.

D.

HINTS TO PARENTS.

"Spare the Rod, and spoil the Child."

I do not know who was the author of
this proverb, but I am sure that a literal
application of it will do but little good
and much mischief. A late conversation with
a sensible female has led me to these re-
marks. "I will tell you," said she, "what
happened when I was about seven years of
age; it made such an impression on my
mind, that I shall never forget it. My
mother went to pay a visit to one of her

neighbours, and found him beating a young
child most unmercifully.—What are you
about neighbour?—Why I am beating the
devil out of this child.—Yes, and for one
you will beat out, you will beat seven in.
The man was so struck with the remark,
that his hand was in a moment arrested,
and he never afterwards attempted this
mode of correction."

Much mischief has been done in the
world by a misunderstanding of wise say-
ings. Many proverbs come from eastern
nations, who always use a strong and fig-
urative mode of expression. It is too gen-
erally something wrong in the parent, that
leads him to use corporal chastisement to
reclaim his child.

The wise woman above alluded to, made
this additional remark: "My children have
not been off our farm; if they have learned
any thing bad, they must have learned it at
home." What a striking lesson to parents;
to show their children no bad example but
always to be what they ought to be. The
rod, in a literal sense, would, I am persua-
ded, never be wanted, if this were the case;
but while parents give way to passion,
children will imitate them; and then, I
know, that, if we spare the rod we spoil
child; that is, we cannot keep them in sub-
jection, without using it.

I am well aware, that the general excla-
mation will be, "What are we to do? How
shall we keep our children in order? Have
we not authority to do it?" Yes my friends,
all this is true; but if you wish to keep
your children in order, keep in order your-
selves; if you wish them to be submissive,
first of all make your own passions sub-
missive, and then try the effects of persua-
sion and love; for, believe me, you will
never repent of the experiment; and I have
no hesitation in declaring, that you will in-
deed find that love is not only more pow-
erful than the rod, but stronger than death
itself.

D.

FOR THE COLUMBIA DEMOCRAT. NATURAL HISTORY.

I have long felt and expressed my aston-
ishment that courses of Natural History
have not been more generally introduced
into places of education. The particular
facts which compose it, are the elements
of all our knowledge. They always please
or agitate the mind; they would, I am per-
suaded, excite the lively attention of both
sexes to the greatest advantage, and form
such habits of thinking and reading, as
would preserve the more advanced from
listless indolence and debasing sensuality.

By *Natural History* I mean a knowl-
edge of whatever composes the universe;
as the heavens, the meteors, the atmos-
phere, the earth, and all the phenomena
which happen in the world. One of the
most important branches of this science is
man, because all acquaintance with his
frame and character, is most intimately con-
nected with *human happiness*.

The object of *Natural History* is as ex-
tensive as nature itself, since (as you must
have seen) it comprehends not only the sub-
stances which compose the earth, but also
all the organized bodies which inhabit it,
every living being that moves on the face of
the earth, those that fly in the expanded
firmament, and such as have their habita-
tion in the bosom of the ocean. It is to
this subject that the attention of man has
been particularly called within these last
fifty years. Its utility is now more gen-
erally known; the relations of various beings
are more accurately developed, and promise
to unfold to future generations such a view
of the unbounded goodness of the cause of
all causes as will infallibly diffuse a spirit
of generosity, of gratitude, of philanthropy,
and of cheerfulness through every branch
of the great family of mankind.

In a subject of such vast extent, a sci-
ence which undertakes to develop all the
riches of nature, how, say you, is the lim-
ited mind of one man to proceed in extend-
ing his acquaintance with the exhaustless
beauties of nature? I answer—Study the
cabinets of natural history, for we know
that the science of the history of nature has

only advanced in proportion as these cabi-
nets have been enlarged. Why did not this
science make the same progress in the last
age as the present? Because repositories
for the various productions of nature, were
much fewer and less extensive. If you have
your choice, I should advise you to begin
your studies in that repository which is the
largest, and where the objects are arranged
as much as possible according to the system
of nature herself. There you will find de-
tailed and in order what the universe pre-
sents to you in a mass. Such a useful col-
lection, where the productions of nature
are displayed, and where art has known
how to distribute them, will become a text
book; an elementary treatise, ever open to
the assiduous observer.

From this book you will learn to acquaint
yourself with the organization of all crea-
ted beings, the mutual connection which
reigns among them, and the sensible differ-
ences which characterize them in a clear
and precise manner, according to their gen-
der and species. An exposition, my dear
friend, like this, of every material being
which the world contains, in fixing upon
your mind the principles of the science,
will certainly offer to your eye such a mag-
nificent, extensive, and delightful view, as
cannot fail to interest and warm the heart.
How many follies will not these be pre-
served from, who are once captivated with
the beauties of nature! I know of no charac-
ter that may not convert this charming
study into means of utility. Are you a *philos-
opher*? You may here contemplate with
advantage the order of those productions
which nature has sown over the celestial
and terrestrial hemispheres. It is here you
may judge how many different beings spread
over the surface of our globe, share with
man the benevolence of the Divinity, and
how numerous are the objects which are
created for his particular enjoyment. It is
here that you will discover new and singu-
lar phenomena. Are you a *traveller*? It is
here that you will first feel a desire of mak-
ing a collection of similar curiosities, and
be enabled by the knowledge you have ac-
quired, to describe the fishes of those coun-
tries through which you may pass. The
chemist will, by a regular examination of the
various materials presented to his view, dis-
cover principles which may guide him in
his researches. The *artist* will learn to
employ the riches of nature according to
the wants of society. The *farmer*, to mul-
tiply and ameliorate those species of ani-
mals which appear most important for the
support and enjoyment of life. Indeed I
know not a station, from the man of letters
to the daily laborer, that would not derive
solid good from some branch of this exten-
sive pursuit.

Natural Philosophy is the knowledge of
the agents of nature—*Natural History* is
the science of the facts of nature. The
arts are only nature copied, or employed
according to the wants and pleasures of so-
ciety.

Should you embrace the study of *miner-
alogy*, you will know those materials which
furnish instruments for every art, and multi-
ply the resources of industry; be acquaint-
ed with those mines from whence com-
merce draws the universal and unchanging
sign of its wealth; from whence the useful
husbandman derives the plough-share which
opens and fertilizes the earth, and the be-
nevolent scythe which secures for him the
harvest. Should you connect with the min-
eral the *vegetable* kingdom, at the same time
that you perceive how both man and brute
live on its favours, you will behold with ad-
miration how much this reign contributes
to satisfy our real wants, and gratify our
taste. The wood unites with the stone and
brick, to form the lowly cottage of the poor,
and the most splendid works of architec-
ture—wood of different kinds enters into
the construction of our furniture for the con-
veniences of life. Of the oak and the
hemp are formed those vessels which trans-
port our commerce, our arts, and our manu-
factures to other countries. Each arose from
grain or seed, that a gale of wind wafted to
some plain or on the top of some lofty moun-
tain.

Finally, if you are desirous of studying
the animal kingdom, of knowing those in-
dividuals which have the nearest resem-
blance to man, in the sentiment of existence,
you will find new sources of pleasure.
One while you will admire the numerous
family of birds, with whose rich plumage
the Indian decorates his body, and those
majestic tufts which now adorn the heads of
our senators; in another, the swarms of but-
terflies whose brilliant colours seem to in-
sult our flowers, and who agreeably dissi-
pate that in which the bee knows how to
find honey and wax to enrich us. How
you will fix your astonished looks on the
grandeur of the elephant, destined to trans-
port the greatest weight;—then upon the e-
legant form of the horse, born for the course
and for combats, and the size of the ox,
called to wear the yoke, and you will ex-
claim, *all these pay by turns the tribute of
utility to man.*

You will not stop here. You will try to
find out the most interesting particulars of
their history, and the advantages human in-
dustry has drawn from them. Their man-
ners, their character, and their mode of liv-
ing. The *three kingdoms* thus studied with
order, will enrich your mind with knowl-
edge and afford you pleasure, of which you
would otherwise have no conception. Ex-
cuse the desultory hints I have offered; in a
season of greater leisure, you shall hear
from me again.

D.

THE WIFE.

BY WASHINGTON INGRAM.

I have often had occasion to remark the
fortitude with which women sustain the
most overwhelming reverses of fortune.
These disasters which break down the spir-
it of a man, and prostrate him in the dust,
seem to fall forth all the energies of the
softer sex, and give such intrepidity and
elevation to their character, that at times it
approaches the sublimity.

Nothing can be more touching than to
behold a soft and tender female, who had
been all weakness and dependence, and
alive to every trivial roughness, while tread-
ing the prosperous paths of life, suddenly
rising in mental force to be the comforter
and supporter of her husband under mis-
fortune, and abiding with unshrinking firm-
ness the most bitter blasts of adversity.

As the vine, which has long twined its grace-
ful foliage around the oak, and been lifted by
it into sunshine, will, when the hardy
plant is rified by the thunderbolt, cling ar-
ound it with its caressing tendrils, and
bind up its shattered boughs; so it is beau-
tifully ordered by Providence, that woman,
who is the mere dependent and ornament
of man in his happier hours, should be his
stay and solace when smitten with sudden
calamity; winding herself into the rugged
recesses of his nature, tenderly supporting
the drooping head, and binding up the bro-
ken heart.

I was once congratulating a friend, who
had around him a blooming family, knit to-
gether in the strongest affection: "I can
wish you no better lot," said he, with en-
thusiasm, "than to have a wife and chil-
dren. If you are in prosperity, these they
are to share your prosperity; if otherwise,
these they are to comfort you."

And, indeed, I have observed, that a
married man falling into misfortune, is
more apt to retrieve his situation in the
world than a single one; partly, because he
is more stimulated to exertion by the ne-
cessities of the helpless and beloved beings
who depend upon him for subsistence; but
chiefly because his spirits are relieved by
domestic endearments, and his self-respect
kept alive by finding that though all abroad
is darkness and humiliation; yet there is
still a little world of love at home, of which
he is the monarch.

Whereas, a single man is apt to run
waste and self-neglect, to fancy him-
self lonely and abandoned, and his heart to fall
to ruin, like some deserted mansion, for
want of an inhabitant.

The most foolish thing in the world—To
bow to the rich till you are unable to stand
straight before an honest man.

Library
Acquisition

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