

# 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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## POETRY.

### WILL BE A BACHELOR—NEVER.

BY D. WEBB.

Att—“A Highland Laddie heard of war.”  
The night was dark, the winds blew loud,  
My fire by fits was blinking;  
Says I, I'm almost forty-five,  
And what have I been thinking!  
Then shall I wed, or shall I not!  
Shall I be lonely ever,  
And spurn great nature's noblest law?  
I'll be a bachelor—never.

A bachelor! such a useless thing  
The world is not possessing;  
None shares the blank within his head,  
To none he is a blessing.  
The less wealth some wish him dead;  
If poor, he's shunned for ever;  
When riches cannot purchase bliss,  
I'll be a bachelor—never.

Was lovely woman not designed  
To share our joys and sorrow!  
To breathe the burning brow of care!  
To cheer the light of morn'g!  
But bachelors, after nature's laws,  
Her dearest ties they sever;  
No children's lip around his bed;  
I'll be a bachelor—never.

They speak of joys the bachelor knows,  
When wine is flowing rousal him;  
But mark him when the morning dawns,  
What dismal thoughts confound him!  
A pair of tongs without a leg,  
The snuffers without either,  
Are not more useless in their way,  
I'll be a bachelor—never.

## ORIGINAL ESSAY.

FOR THE COLUMBIA DEMOCRAT.

### On the Origin and Progress of the Arts.

Some useful arts must be nearly coeval with the human race; for food, clothing, and habitation, even in their original simplicity, require some art. Many other arts are of such antiquity, as to place the inventors beyond the reach of tradition. Several have gradually crept into existence, without an inventor. The busy mind, however, accustomed to a beginning in things, cannot rest till it find or imagine a beginning to every art. Bacchus is said to have invented wine; and Staphylus, the mixing water with wine. The bow and arrow are ascribed, by tradition, to Scythios, son of Jupiter, though a weapon all the world over. Spinning is so useful, that it must be honoured with some illustrious inventor: it was ascribed, by the Egyptians, to their goddess Isis; by the Greeks, to Minerva; by the Peruvians, to Mama Ella, wife to the first sovereign Mango Capac; and, by the Chinese, to the wife of their emperor Yao. Mark here, by the way, a connection of ideas: spinning is a female occupation, and it must have had a female inventor.

In the hunter-state men are wholly occupied in procuring food, clothing, habitation, and other necessities; and have no time nor zeal for studying conveniences. The ease of the shepherd-state affords both time and inclination for useful arts; which are greatly promoted by numbers who are relieved by agriculture from bodily labour. The soil, by gradual improvements in husbandry, affords plenty with less labour than at first; and the surplus hands are employed, first in useful arts, and next in those of amusement. Arts, accordingly, make the quickest progress in a fertile soil, which produces plenty with little labour. Arts flourished early in Egypt and Chaldea, countries very fertile.

When men, who originally lived in caves like some wild animals, began to think of a more commodious habitation; their first houses were extremely simple: witness the houses of the Canadian savages, which continue so to this day. Their houses, says Charlevoix, are built with less art, neatness, and solidity, than those of the heathens, having neither chimneys nor windows, a hole only is left in the roof, for admitting light and emitting smoke. That hole must be stopped when it rains or snows; and, of course, the fire is put out, that the inhabitants may not be blinded with smoke.

To have passed so many ages in that manner, without thinking of any improvement, shews how greatly men are influenced by custom. The blacks of Jamaica are still more rude in their buildings: their huts

are erected without even a hole in the roof; and accordingly, at home, they breathe nothing but smoke.

Revenge early produced hostile weapons. The club and the dart are obvious inventions; not so the bow and the arrow; and, for that reason, it is not easy to say how that weapon came to be universal. As iron is seldom found in a mine like other metals, it was a late discovery: at the siege of Troy, spears, darts, and arrows, were headed with brass. Menestheus, who succeeded Theseus in the kingdom of Athens, and led fifty ships to the siege of Troy, was reputed the first who marshalled an army in battle array. Instruments of defence are made necessary by those of offence. Trunks of trees, interlaced with branches, and supported with earth, made the first fortifications; to which succeeded a wall finished with a parapet, for shooting, in safety, arrows at besiegers. As a parapet covers but half the body, holes were left in the wall: a battering-ram was first used by Pericles the Athenian, and perfected by the Carthaginians at the siege of Gades. To oppose that formidable machine, the wall was built with advanced parapets, for throwing stones and fire upon the enemy; which kept them at a distance. A wooden booth upon wheels, and pushed close to the wall, secured the men who wrought the battering-ram. This invention was rendered ineffectual, by surrounding the wall with a deep and broad ditch. Besiegers were reduced to the necessity of inventing engines for throwing stones and javelins upon those who occupied the advanced parapets, in order to give opportunity for filling up the ditch; and ancient histories expatiate upon the powerful operation of the catapult and balista. These engines suggested a new invention for defence. Instead of circular wall, it was a built with salient angles, like the teeth of a saw, in order that one part might flank another. That form of a wall was afterwards improved, by raising round towers upon the salient angles; and the towers were improved by making them square.

The ancients had no occasion for any form more complete. This being sufficient for defending against all the missile weapons at that time known. The invention of cannon required a variation in military architecture. The first cannons were made of iron bars, forming a concave cylinder united by rings of copper. The first cannon-balls were of stone, which required a very large aperture. A cannon was reduced to a smaller size, by using iron for balls, instead of stone; and that destructive engine was perfected by making it of cast-iron. To resist its force, bastions were invented, horn-works, crown-works, half-moons, &c. &c. and military architecture became a system governed by fundamental principles and general rules. But all in vain: it has indeed produced fortifications that have made sieges horribly bloody; but artillery, at the same time, has been carried to such perfection, and the art of attack so improved, that, according to the general opinion, no fortification can be rendered impregnable. The only impregnable defence is good neighbourhoods among weak princes, ready to unite whenever one of them is attacked with superior force; and nothing tends more effectually to promote such union, than constant experience that fortifications ought not to be relied on.

With respect to naval architecture, the first vessels were beams joined together and covered with planks, pushed along with long poles in shallow water, and drawn by animals in deep water. To these succeeded trunks of trees, cut hollow, termed by the Greeks, *noxyles*. The next were planks joined together in form of a monoxle. The thought of imitating a fish advanced naval architecture. A prow was constructed in imitation of the head; a stern, with a moveable helm, in imitation of the tail; and oars in imitation of the fins. Sails were at last added; which invention was so early, that the contriver is unknown. Before the year 1645, ships of war, in England, had no port holes for guns, as at present:

they had only a few cannons placed on the upper deck.

When Homer composed his poems (at least, during the Trojan war,) the Greeks ate the flesh of bulls and of rams, not having acquired the art which relieves us from the necessity of following their example. Kings and princes killed and cooked their victuals; spoons, forks, table-cloths, napkins, were unknown. They fed sitting, (the custom of reclining upon beds being afterwards copied from Asia,) and, like other savages, they were great eaters: At the time mentioned they had no chimneys, nor candles, nor lamps. Torches are frequently mentioned by Homer, but lamps never. A vase was placed upon a tripod, in which was burned dry wood, for giving light. Locks and keys were not common at that time. Bundles were secured with ropes, intricately combined; and hence the famous Gordian knot. Shoes and stockings were not early known among them; nor buttons, nor saddles, nor stirrups. Plutarch reports, that Gracchus caused stones to be erected along the highways leading from Rome, for the convenience of mounting their horses; for, at that time, stirrups were unknown, though an obvious invention. Linen for shirts was not used in Rome for many years after the government became despotic: even so late as the 8th century, it was not common in Europe.

Thales, one of the seven wise men of Greece, about six hundred years before Christ, invented the following method for measuring the height of an Egyptian pyramid. He watched the progress of the sun, till his body and the shadow were of the same length, and at that instant measured the shadow of the pyramid; which consequently gave its height. Amesis, king of Egypt, who was present at the operation, thought it a wonderful effect of genius; and the Greeks admired it highly. Geometry must have been in its very cradle at that time. Anaximander, some ages before Christ, made the first map of the earth, so far as was then known. About the end of the thirteenth century, spectacles, for assisting the sight, were invented by Alexander Spina, a monk of Pisa. So useful an invention cannot be too much extolled. At a period of life when the judgment is in maturity, and reading is of great benefit, the eyes begin to grow dim. One cannot help pitying the condition of bookish men before that invention; many of whom must have had their sight greatly impaired, while their appetite for reading was in vigour.

As the origin and progress of writing make a capital article in the present sketch, they must not be overlooked. To write, or, in other words, to exhibit thoughts to the eye, was early attempted in Egypt, by hieroglyphics: but these were not confined to Egypt; figures, composed of painted feathers, were used in Mexico, to express ideas; and, by such figures, Montezuma received intelligence of the Spanish invasion. In Peru, the only arithmetical figures known were knots of various colours, which served to cast up accounts. The second step naturally, in the progress of the art of writing, is, to represent each word by a mark, termed a LETTER; which is the Chinese way of writing. They have about eleven thousand of these marks, or letters, in common use; and, in matters of science, they employ to the number of sixty thousand. Our way is far more easy and commodious: instead of marks, or letters, for words, (which are infinite,) we represent, by marks or letters, the articulate sounds that compose words; these sounds exceed not thirty in number; and, consequently, the same number of marks or letters is sufficient for writing. This was at once a step from hieroglyphics, the most imperfect mode of writing, to letters representing sounds, the most perfect; for there is no probability that the Chinese mode was ever practised in this part of the world. With us, the learning to read is so easy, as to be acquired in childhood; and we are ready for the sciences as soon as the mind is ripe for them: the Chinese mode, on the contrary, is an insur-

mountable obstruction to knowledge; because, it being the work of a lifetime to read with ease, no time remains for studying the sciences. Our case was, in some measure, the same at the restoration of learning: it required an age to be familiarized with the Greek and Latin tongues; and too little time remained for gathering knowledge out of their books. The Chinese stand upon a more equal footing with respect to arts; for these may be acquired by imitation, or oral instruction, without books.

The art of writing with letters representing sounds is, of all inventions, the most important and the least obvious. The way of writing in China makes so naturally the second step in the progress of the arts, that our good fortune, in stumbling upon a way so much more perfect, cannot be sufficiently admired, since, to it we are indebted for our superiority in literature above the Chinese. Their way of writing is a fatal obstruction to science; for it is so rivetted, by inveterate practice, that the difficulty would not be greater to make them change their language than their letters. Hieroglyphics were a sort of writing miserably imperfect, but as they made a tolerable shift with these letters; (however cumbersome to those who know better,) they never dreamt of any improvement. Hence it may be averred, with great certainty, that, in China, the sciences, though still in infancy, will forever continue so.

The art of writing was known in Greece when Homer composed his Iliad; for he gives, somewhere, a hint of it. It was at that time probably in its infancy, and used only for recording laws, religious precepts, or other short works. Cyphers, invented in Hindostan, were brought into France, from Arabia, about the end of the tenth century.

## THE APPEARANCE OF THINGS.

By Old HUMPHREYS.

A counterfeit looks very much like a golden coin; but there is a great difference between them, and when we have mistaken the one for the other, we feel sadly disappointed. It is so with a thousand things in the world, they are not half so valuable as they seem to be.

In the days of my youth, when playing with half a dozen of my companions, we saw something at a distance as bright as a diamond. A high hedge, a deep ditch, and a boggy field, lay between us and the object which had so much excited our attention. After tearing our clothes and running till we were out of breath, we found that which glittered in the sun's rays like a diamond, to be nothing more than a bit of glass—a piece of an old broken bottle. Now I will venture to say that you have often given yourself as much trouble as I did, and got nothing better than a piece of broken bottle for your pains.

When a young man, I once saw a beautiful blue cloud resting on the side of a very high mountain in Cumberland, called the Shiddaw; and I thought it would be a very pleasant thing to climb up close to it, so I made the attempt. O how many times did I turn my back to the mountain, to rest myself, before I had clambered half way up its rugged sides! I did reach the cloud at last, but had not much reason to congratulate myself. That which appeared from Keswick vale a beautiful blue cloud, was, when I approached it, nothing more than a thick mist. Not only was it without beauty, but it hindered me from seeing any thing that was beautiful. The lovely valley, and the magnificent lake below me, were completely hiddeu from my view, and I came down from the Skiddaw in a much worse temper than I went up. I was very silly for thus being put out of temper; and I must confess that since then, often has old Humphrey got into a mist in following out the inclinations of his heart. How has it been with you?

What a world of trouble we give ourselves to attain what is of little value! and disappointment works no cure; the failure of yesterday prevents not the expectation

of to-day—destroys not the hope of tomorrow.

Again I say that things are not what they appear, and we willingly allow ourselves to be cheated from childhood to old age, by running after or climbing to obtain what is any thing but the thing we take it to be. O that we could use this world as not abusing it, remembering that the fashion of it passeth away! But no! In vain the wise man tells us of the things we seek, that “all is vanity and vexation of spirit.” In vain an apostle exhorts us “to set our affections on things above, not on things on the earth.” Disbelieving the assertion of the one, and disregarding the exhortation of the other, we still, like children, run after bubbles that lose their brightness the moment they are possessed.

But while we thus complain that things are not what they appear, are we ourselves what we appear to be? Though I have been speaking of other matters, this is the question I wanted to come to. This question, brought home to our hearts, is like cutting the finger-nail to the quick, taking a thorn out of a tender part; or indeed touching the apple of the eye; but it is worth while putting it for all that. Other people may oppose us, but the closest method of questioning is, to question ourselves. Are we, then, what we appear to be? For if we are either ignorant of the evil of our own hearts, or railing against others when we are more guilty than they are, it is high time that such a state of things should be altered.

Were the Searcher of all hearts to put the inquiry to you and to me, “art thou what thou appearest to be?” would not the reply be, “if I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse: I will lay my hand upon my mouth.”

## THE CONFESSION OF GROTIUS.

Grotius was a great man. His natural powers were such, that at the age of 15, he had made a vast proficiency in polite literature; and he pleaded at the bar when 17. At the age of 24, he was appointed attorney general. He became a public ambassador, and was the companion of kings.

Towards the close of his life, at the age of 62, reflecting on his various pursuits and engagements, he left this testimony for the admonition of the learned: *Al! vitam prosum perdidit nihil agendo laboriose*; that is; “Alas! I have wasted my whole life in laboriously doing nothing!”

Lest the reader, at the end of his days, should be forced to make the same painful reflection; let him now remember what a greater than Grotius said—“One thing is needful,” and let the securing of eternal life, according to the directions of the gospel, be his first, his chief concern.

Look to the End.—Consider well the end in every thing you do—the end!—not the immediate results—the momentary gratification—the apparent gain or advantage for the time—but the end of all your course of conduct. Look on into the future until you clearly see it—and not imagine the consequences are to terminate in an hour, a day, a week, a month, a year, or even an age. The end—the end is far beyond, in eternity. Few, indeed, are the faults or follies of men which meet with no retribution here—suffering comes with every vice, as its inseparable companion. But the end, I repeat, is not now—and it is the end I pray you to consider.

Absence lessons small passions, and increases great ones; as the wind extinguishes tapers and kindles fires.

It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men who never loved one?

A PRODIGY.—An Irishman recommending an excellent milch cow, said that she would give milk year after year, without having calves; because it ran in the breed, as she came of a cow that NEVER HAD A CALF!