

BELLEFONTE PATRIOT.

BELLEFONTE, CENTRE COUNTY, PENNSYLVANIA, PRINTED BY THOMAS J. PETRIKIN.

Vol. VII.

SATURDAY, July 24, 1824.

No 34.

CONDITIONS.

The price of this paper is TWO DOLLARS per annum—but if paid in advance, ONE DOLLAR AND SEVENTY FIVE CENTS only will be charged.

Advertisements, making no more in length than breadth, will be inserted three times for one dollar; and for every subsequent continuance twenty five cents.—Those of greater length in proportion.—Rule or figure work double those rates. WHICH MUST BE PAID IN CASH at the time of insertion.

No subscription will be received for less than one year; nor any paper discontinued until all arrearages are paid. If the subscriber does not request a discontinuance of his paper, at the end of the year, it will be considered as a new engagement; and the paper forwarded accordingly.

Subscribers who have their papers carried by the mail, must be liable for the postage.

Letters addressed to the editor must be post paid.

FOR THE PATRIOT.

That a good education is the source of all virtue, is an unquestionable fact; and in all countries removed from a state of barbarism, the education of youth has ever been considered an object of primary importance; and those friendly to the best interests of their country have always devoted much attention to it, convinced that the perpetuity of their rights, civil and religious, depends upon the diffusion of knowledge, and a correct formation of the habits of youth.

To develop the intellectual energies; to watch and cultivate with care the opening germs of genius, to turn the tumultuary & conflicting passions, when uncontrolled by reason, or the force of experience, into their proper channel, is, in a great measure, the task of those engaged in raising and educating youth. Hence it is, that all those whose lot it is to formalize the affections of the heart, and the powers of the mind, should be morally and mentally qualified. Nature, bountiful and wise in all things, has provided us with an infinite variety of objects, both for our advantage, instruction, and entertainment; and, like a kind and judicious parent, admits all her children to a participation of her blessings; but as the modes, situations, and circumstances of life, are various, so accident, habit, and education, has each its predominating influence, and gives to every mind its particular bias. Where excellence is wanting, the attempts to attain it are but few; but eminence excites attention, and produces imitation. To cultivate that important part of the work of creation, to incite the assiduity and perseverance, to raise the curiosity, and to awaken the listless and dormant powers of young minds, we have only to point out to them an inestimable requisition, and the means of obtaining it; but, until a larger number of the community seems more highly to estimate the advantages resulting from a well cultivated mind, & manifests a greater disposition to aid and encourage the means whereby this is to be correctly obtained, we cannot expect this beneficial and highly desirable object to be effected. There are some parents, indeed, who have liberal minds, and who are possessed of a truly cultivated taste, that know the ineffable advantages and delights which are derived from a careful and correct education; and are, therefore, desirous that their children should enjoy the same refinement of mind, the same intellectual resources, and a rational respect for themselves. But the sordid and illiterate cannot, by the most direct reasoning, be made to comprehend the value of these attainments, the most important object of which, is, to purify the taste, cultivate the mind, harmonize the affections, improve the understanding and hearts, and enhance the dignity of human nature. They commonly imagine that it is the external appearance which must make their children respectable & respected, that all qualifications are subservient to frippery of dress, and that a little bit of uncertain ore supplies the place of internal resources. Consequently they bestow so much care and attention, and lavish every expense that can be devised on their personal decoration, to render them amiable, respected, and agreeable; while they murmur largely, and form insurmountable objections, to award the meritorious exertions, pains, and care, of those who labour

to embellish that "pearl of greater price." It is well known that internal elegance adds beauty to external grace; and the brightest natural powers, the most highly ornamented form, or exalted station in life, cannot confer happiness, nor they will not make a person agreeable, nor scarcely respectable, in polished society, if he be totally a stranger to that liberality of sentiment which a cultivated mind bestows; and further, destitute of this, he or she will have many languishing hours not known how to be disposed of, and will often feel unbecomingly relaxed, languid and melancholy, sometimes averse to discharge the duties, and frequently disqualified even for relishing the pleasures of ordinary life.

"Nothing," says a learned author, "can fix esteem and pure respect, but that kind of beauty and ornament, which depends on the beauty and splendour of a virtuous and enlightened mind. The least degree of understanding will be disgusted with external attractions, if internal accomplishments are wanting; the one is always losing, while the other is continually gaining. A beautiful character is as the morning light, that shineth more and more unto the perfect day. Sense, spirit, sweetness are immortal; all besides withers like grass." The power of looks to please is diminished every time they are seen, and when these lose the power to please, the soul will seek a soul; it will refuse to be satisfied with any thing else.

To promote the happiness and the excellence of the individual, to render him a valuable member of society, and to accustom him to aspire, by the regular discharge of all his religious and social duties, to the happiness which awaits the good in a future world, are the great ends which should be kept in view, in the education of all, whatever place in society they may be destined to occupy, from the son of the meanest cottager, to the heir apparent to the throne. But the indefinite variety of relations in which men stand to each other, requires a corresponding variety of acquirements, to enable them to fill their respective stations with respectability and satisfaction to themselves, and with advantage to the community to which they may belong. Education, therefore, is either general or particular—general while it regards us as sentient, moral, and intellectual beings, susceptible of happiness, and capable of improvement; particularly when it is designed to qualify us for some station or occupation in life. In short, education, in the strictest acceptation of the word, comprehends every thing which has any influence in developing the powers of the mind, and the tendencies of the heart; therefore its object is to cultivate the intellectual and moral powers, with a view to some specific result; and education is good or bad, proper or improper, complete or deficient, as the course of discipline is more or less conducive to that end, and as the means employed are adequate, or inadequate, to its accomplishment. In whatever light we view education, it cannot fail to appear one of the most important subjects that can engage the attention of man kind. When we contrast the ignorance, the rudeness, and the helplessness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide that they can hardly be regarded as of the same species. Yet, compare the infant of the savage, with that of the most enlightened philosopher, and you will find them in all respects the same, the same "high capacious powers" of mind "folded" up in both; and in both the organs of sensation are exactly similar; all that is afterwards to distinguish them, depends upon their education. While the mind of the savage, left entirely neglected, will scarcely raise him above the level of the animals around him, insensible to all the wonders of creation, and shut out from all the treasures of nature, the more fortunate member of enlightened society, whose capacities shall be evolved by a proper education, will comprehend within the ample range of his intelligence, the universality of God; all the beauties of creation will be unveiled before him; nature will unlock to him her sacred stores, and reveal her secret laws; the powers of other creatures will become subject to his control, and the faculties and attainments of man will be made subservient to his advantage, his delight. Such is the importance of education to the intellectual, and consequently to the happiness of man.

The untutored barbarian, like the beasts which he hunts for subsistence, or from which he dreads destruction, acts merely under the guidance of instinct, or from the impulse of appetite or passion. A stranger to control, he acknowledges no law but his own will. Not disciplined to subordination, or trained to reflect on the relations of society, and the duties which arise out of those relations, he submits to no authority, but the leader whom he chooses to conduct him to the gratification of his private or national animosities; and his wildest desires are indulged without the slightest regard to any future consequence, or to any feelings but his own. His enjoyments, therefore, are entirely selfish, altogether arising from the most ferocious passions, or the most grovelling appetites.

Can a nature thus selfish, thus fiend like, be transformed by any culture into the likeness of man, as we contemplate him, in the more enlightened and happier regions of the world? Yes! these natures, opposite as they appear, are formed originally after the same image. It is education which raises him above the degrading dominion of passion, teaches him to respect the voice of reason, and to follow her as the guide of his conduct. It is education which elevates his thoughts habitually to his Creator—gives constancy to his virtue, amidst all the trials of life; and serenity to his mind, amidst all its evils—which leads him to repose on the wisdom, the goodness, and the omnipotence of the Lord of the universe; and carries forward his views to the regions of immortality, where the apparent confusion, and intricacy, of the ways of Providence shall be unravelled into the most perfect order.

The excellence simply described here, as the result of a good education, has been attained by many, few are incapable of attaining it; and it is this capability which renders education an object of such incalculable importance, and such deep responsibility, to all who have the charge of forming the human mind.

Having made a few brief, and perhaps imperfect, observations on the great advantages resulting from a good education, I will yet make a few remarks upon the injudiciousness of placing youth under illiterate, and incapable preceptors; persons who are engaged to be the models of the learning, and moral conduct of our beloved offspring. That it is a duty enjoined on all, both by the laws of God, and the voice of society, to instruct them well, no one guided by reason will pretend to deny. That it is an obligation to seek good instructors, without whom this truly great blessing cannot be obtained, when they are absent from the paternal roof, is a fact to which every man must attest; and yet this concern, important as it may be, is apparently treated as a matter of little weight. It must be well known that children are the very creatures of imitation; and we all know that the impressions made, and the habits and knowledge imbibed, at the period of life of childhood, are ineffaceable; and yet parents treat this momentous affair as a matter of little moment. They frequently send their children to receive these everlasting influences of persons, of whose abilities and character they are wholly unacquainted. But would they go to a tailor, and ask him to make a coat, or to a dress maker, to dress, unless they had the best reason to believe they understood their business? Do they employ any mechanic to work for them, unless they think he is qualified? But still they can trust their children's minds to persons of doubtful capability, and of whom they have no knowledge—some instances, merely because they can have them taught for a trifle less. Strange infatuation! They stop about all these trifles, while the immortal parts of their children are in question and neglected. But is it not as difficult to teach properly, as to preach sound doctrine; defend with success, an important cause; or to observe some other matters, of which I have been speaking? If so, why is not as much attention given to preceptor's qualifications, as to those other

concerns, as they have to plant the seeds of all knowledge, which may be sown in any soil; but it is by proper culture, alone, that they can be cherished and brought to maturity. However, until there be a more familiar intercourse between parents and teachers, that great and desirable benefit cannot be expected to arise from the labours of the most competent. And to induce those perfectly qualified, and respectable, to engage in the profession of teaching remuneration, should be held out in the ratio of their utility, and be considered equally honorable as the Divine, the Lawyer, or the Doctor; but by some unaccountable caprice, the opinion of many is, that those whose exertions are next to ecclesiastical, of the greatest importance, must be an inferior order of beings, unworthy this attention, confidence, or friendship. But, I would say, this can only be the opinion of an illiterate and little mind, and when there is the sneer of ignorance, or the look of contempt, it is generally treated with equal derision, or careless indifference. I should think this mistaken idea, arises from a consideration of their dependence; but if dependence, in its general acceptance, be the means of sinking a man in public estimation, not one to whom dignity is appended from his responsibilities in society, from the peasant to the King, would escape censure. We are all equally dependent, all equally in want of assistance and approbation of each other, and every obligation from man to man is mutual. However, in many instances, some silly opulent persons evince such conduct as to show that they think teachers should receive all indignation, and every manner of caviling, without the least retaliation; but is there any one of an independent spirit, or of any feeling, conscious that he is doing his duty, that will receive ill treatment? If there be, he is not fit to instruct. Every instructor requires as much independence as the King on his throne. It is the independent character and steady uniform demeanor, as well as his abilities and moral conduct, that insures respect from children; & consequently a general improvement. Destroy the authority or spirit of a teacher, and, doubtless, children will not progress in their studies. The more instructors give up their authority, and the more they suffer themselves to be ill-treated, the more will the great body of society shackle them by customs engendered by folly, and propagated by error. Let teachers consider that they should be under no subjection to the control of parents and children; but that they are discharging the functions of a high and an honorable office, and as such not to be dictated to, or insulted, by the whims of the narrow minded.

The results of not holding teachers in proper estimation are evident, and does it not show extreme imbecility of mind in those who wish to lower them in the opinion of their children, or consider them in that light, and yet patronize them. It is strange that parents act thus! But were they to reflect deeply, and consider seriously, how much depends on cultivating proper habits, and dispositions, in children, and giving their minds a proper bias and direction at first, they would act far otherwise; and this is all that man can do: God alone can renovate the heart.

It is said of Alexander the Great, that he allowed 800 talents a year to Aristotle to defray the expenses of procuring all sorts of living creatures, so that, by his own particular experience, he might be enabled to write of the nature and properties of them. And the reason why the world has so few Aristotles, is because there are so few Alexanders.

Albany, (N. Y.) July 9.

PUBLIC DISASTER.

The lock, at the entrance of the Erie Canal, into the Hudson, at the head of the Albany Basin, caved in, yesterday morning, to such an extent, that a long time will be necessary to repair it, so that boats may again pass through as heretofore. There is a deep fissure in the earth, of from fifteen to thirty feet in length, on each side of the lock—between these fissures and the sides of the locks, the earth has sunk considerably, and by its pressure on the stone work, has materially dis-jointed each side of the lock. At the upper gate, on the west end of the lock, the whole body of the stone-work has sunk some inches, separat-

ing the wall on each side, by a wide issue, or crack.

The basin, and the canal above, yesterday morning, exhibited a melancholy spectacle.—The water had almost entirely run out—leaving the bottom nearly bare; and I counted twenty-five boats, many of them loaded, grounded in the basin, and in the canal, between the two first bridges.

All was bustle and business, to repair the damage. The first thing is, to make a temporary dam across the foot of the basin, the work of which commenced about nine o'clock yesterday morning; and was probably finished last evening. For several months to come, the boats will get no further than the Canal Basin—consequently their cargoes must be there unloaded, and there they must receive their return cargoes. This will give great and increased employment to our honest cartmen. A considerable number of laborers will derive employment in re-building the lock, for, we believe it will have to be almost entirely rebuilt.

FROM THE READING CHRONICLE, JULY 9.

Accidents.

On Tuesday afternoon two unfortunate occurrences happened in this borough. Mr. Frederick Parr's child, aged about 3 years, was run over by a loaded waggon and killed on the spot. It was a lovely child and its parents doted upon it. It was playing in the street and at the moment was unobserved by either the carter or those who should have taken better care of it.

The premature explosion of a charge of powder placed in a rock at the quarry near the Canal, for the purpose of blowing it, has shockingly mangled a Mr. Bagley, who was engaged in quarrying. It is supposed he will recover from his wounds, but it will be after much suffering.

There was no celebration on Gerber's Island on Monday last. What was the reason? The place which "Gregg and the Constitution" last year covered with hosts of patriots and which was pregnant with every human action, was this year abandoned to the croaking bullfrogs and chirping grasshoppers. "Oh! what a fall was there, my countrymen!"—16.

From the Juniata Gazette, July 13.

Fatal Accident.—Yesterday evening on the Turnpike near James M'Williams, a boy by the name of William Woods was killed by the overturning of a cart. The accident occurred as we are informed by the negligence of a blackman who was driving; the cart contained two Barrels of whiskey, one of which fell on the boys head and instantly deprived him of life. The boy was asleep in the bottom of the cart, when it upset.

YELLOW FEVER.

In addition to the many victims to this fatal disease among our naval officers, we have to add one more, acting Lieut. Clinton, who was attached to the Spark, lately from Havana. Mr. Clinton had been actively engaged against pirates, & we learn had sailed several times round Cuba in an open barge, seeking for these ocean marauders. He was a gallant young fellow, enterprising and patriotic, and with all the good feelings which belong to a sailor. It is melancholy to contemplate the number of promising officers whom we have lost on these fatal expeditions.—National Advocate.

INFORMATION WANTED.

About five years ago my husband LOUIS ROSE, left the town of Bethel in the county of Sullivan, state of New York for Philadelphia with lumber, and from thence went to Trenton in the state of New Jersey, where he was heard from by letter stating he was about going to Savannah in the state of Georgia, and intended to return in a few months. He is about 44 years of age, upwards of six feet high, and has light hair. Any person who may be acquainted with the fate of Mr. Rose will render his affectionate and afflicted wife a lasting obligation by addressing a letter to the Postmaster, New Sheshquin, Bradford county, Pennsylvania. He has left his family consisting of his wife and six children, who are under the greatest necessity and embarrassment.

HANNAH ROSE.

Sheshquin, June 13, 1824.