

the benefit without suspecting it, is prodigious. But they have been introduced into Europe slowly and imperceptibly; for those who imported them did not arrogate to themselves the fame of invention, meeting as they did, in every country, people, who like themselves, had seen them practised in the east. It is peculiarly characteristic of all the pretended discoveries of the middle ages, that when the historians mention them for the first time, they treat them as things in general use. Neither gunpowder, nor the compass, the Arabic numerals, nor paper, are any where spoken of as discoveries; and yet they must have wrought a total change in war, in navigation, in science, and in education. It cannot be doubted that the inventor, if he had lived at that time, would have had sufficient vanity to claim so important a discovery. Since that was not the case, it may reasonably be presumed that all these inventions were slowly supported by obscure individuals, and not by men of genius, and that they were brought from a country where they were already universally known.

ILLUSIONS OF YOUTH.

Man enters in the career of life, totally ignorant of the region through which his path will conduct him, and of the various dangers and obstacles, which he must necessarily encounter and surmount. In order, therefore, to pass on with ease and in safety, he is dependant, in a great degree, upon the information of those who have trod the ground before him, and who preserve a vivid recollection of the objects, which came within the sphere of their observation.

But alas! it is the misfortune of the impetuous and volatile youth, to dote on his self sufficiency; to be sadly ignorant of his destitution of knowledge. His daring mind looks down on the idea of dependance with supreme contempt. Not yet detected of imposture, his wayward fancy spreads out before him a smooth and level *terrafirma*, luxuriant in all the sweets of nature, without any mixture of the bitter and the poisonous; a vast and magnificent plain, which he may range at his pleasure, unmolested by the pitfalls and rugged elevations, the bogs and the torrents, with the sage experience of hoary hairs, foresees, may prove his ultimate destruction.

The wholesome advice and tender expostulations of a parent, a guardian, or a preceptor, are regarded by those who are in the height of youthful passions, as so many restraints, imposed on their lawful pleasures and gratifications, through the influence either of spleen or something worse.

If maternal solicitude attempt to whisper warning in the ear of a beloved daughter, she at once imagines herself regarded as an idiot, and indignantly replies she hopes she is capable of acting for herself. A young man, whose follies and imprudence have become the annoyers of his father's peace, and are blasting the fondest expectations of his friends, and threatening the disgrace and ruin of his family, is impatient of all reproof. He knows what he is doing, and needs not the whimsical advice of decayed intellect.

If the benevolence and assiduity of a preceptor are employed in attempting to mould the moral character of his pupil, the pert young tyro's object is, not to study precepts of morality, but literature and sciences. Thus the rashness of youth often wings them onward to des-

truction, while the counsels of age and experience, which would have conducted them to happiness and renown, pass unheeded, and the gray hairs of their fathers and friends, descend "with sorrow to the grave."



From Zion's Herald.  
SCRIPTURE ILLUSTRATED.

*Let a bear robbed of her whelps meet a man, rather than a fool in his folly, Prov. xvii, 12.*

We have many striking comparisons the Scriptures to represent and set off the power and force of passion. It is worthy of remark that those of the wild beasts the most fierce and ferocious are as remarkable for their fondness for their young, and when bereaved of them become outrageous ferocious. A bear is by nature an exceeding fierce creature; the female is more fierce than the male, especially so, when she has young ones; but when robbed of them she becomes terrible, and regardless of her own safety she pursues her enemy with a madness which knows no bounds. To this Hushai alludes when he gave counsel to Absalom concerning his pursuing David. "Thou knowest thy father and his men that they are mighty men, and that they be chafed in their minds, as a bear robbed of her whelps in the field." They were bold and sanguinary warriors, and now being hunted and deprived of their houses, homes, children and dearest enjoyments, if attacked they would return upon their pursuers with terrible desperation & havoc, 2 Sam. xvii 8.

My young readers are too well acquainted with the story of the bear as related by a person on board of the Seahorse frigate or Carcass-bomb while she was locked in the ice to need to have it repeated here. It shows the force of affection, and the terribleness of her anger. Many stories of a similar kind are related by our own hunters which go to illustrate the propriety of the figure of comparison in the text. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. An overweening, shallow-pated man is the most irritable creature living. His pride, being only equalled by his ignorance and folly knows no bounds. He is jealous of provocations and insults that were never thought of but by his own foolish heart. His demands of concession and submission are unreasonable, and his resentments outrageous. If he does not rush instantly and recklessly to the commission of murderous deeds, his challenges and duels involve the most deplorable consequences. If an innocent man, a man of principle is grappling with a bear for life, he knows what he has to depend on, his all depends on the exertions of the moment; but who can escape the human brute? There is a double danger here—first, from the relentless fury of the fool himself; and secondly, there is a danger lest our own passions should be roused by provocation to do some unlawful and wicked thing.

Let youth learn from this to guard against the criminal indulgence of pride, arrogance, self conceit, resentment, and revenge; that they may not fall under the character of the fool in his folly. Let them also learn to avoid the company of such; especially avoid forming connexions in business or friendship with them. As you regard your peace, your reputation, your life or the comfort of your friends—avoid them.



EDUCATION.

It is education that pours light into the un-

derstanding, lies up its golden treasures in the memory, softens the asperities of the temper; checks the waywardness of passion and appetite and trains to habits of industry, temperance, and benevolence. It is this which qualifies men for the pulpit, the senate, the bar, the practice of medicine and the bench of justice. It is to education, to its domestic agents, its schools and colleges, its universities and literary societies, that the world is indebted for the thousand comforts and elegancies of civilized life, for almost every useful art, discovery and invention.

Education, moreover, is power, physical intellectual, and moral power. And to be convinced of this, we need only compare our own great republic with the myriads of pagan or savage men, in any part of the world. How astonishing the difference, in every important respect! For what can the ignorant hords of central Africa or Asia do, either in arts or in arms? What to make themselves happy at home, or respected abroad? And what on the other hand cannot civilized countries accomplish?

In a word, education, regarding man as a rational, accountable, and immortal being, elevates, expands, and enriches his mind, cultivates the best affections of his heart: pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyment of time, helps to train up the soul for the enjoyments of eternity.

As the body passes slowly through infancy and childhood, so does the mind. Feeble at first, it 'grows with the growth and strengthens with the strength' of the corporeal system. Destitute alike of knowledge at their birth, the children of one family, or generation, have in this respect, no advantage over those of another. All, the high as well as the low, the rich as well as the poor, have everything to learn. No one was ever born a Newton or an Edwards. It is patient, vigorous, and long continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Thus native talent in a child may be compared to the small capital with which a young merchant begins in trade. It is not his fortune, but only the means of making it. Or it may be likened to a quarry of fine marble, or to a mine of the precious metals. The former never starts up spontaneously into Cyprian Venuses—or does the latter, of its own accord, assume the shape and value of a shinning currency. Much time, and labour, and skill, are requisite, to fashion the graceful statue, and to refine and stamp the yellow treasure.

Let every youth, therefore, early settle it in his mind, that if he would ever be anything, he has got to make himself; or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send him back again and again to the resources of his own mind and make him feel, that their is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger pinions are near and steady to support him, but only in case of absolute necessity. When in the rugged paths of science, difficulties which he cannot surmount impede his progress, let him be helped over them; but never let him