

Telemachus, whose admiration of virtue was so strong that he lamented being obliged to pass through the fiery season of youth, during which there are so many temptations that may seduce to immorality. 'How wretched a period of life,' said I, 'is youth! Wherefore did the gods, who cruelly sport with the calamities of men, ordain them to pass through that state which is divided between the sports of folly and the agonies of desire? Why is not my head already hoary, and why do not my steps falter on the brink of the grave?'

Young and old men are too apt to look upon themselves as quite different beings, and to live in a state of opposition, and even a sort of hostility to each other. To increase good will is to add to the general stock of human happiness; and it is recommended to us by the highest authority to consider all men as our brethren. I think that young men and old may by habitual efforts of reflection attain to a constant impression of this truth, that they are the same beings in age as in youth, with only the difference of circumstances attendant upon these several states of existence. Were a young man to have strongly before him the persuasion that he himself is to be old, and an old man to have strongly before him the remembrance that he himself was young, there would not be that antipathy between the two states which is too often to be found. The selfish principle would operate more extensively upon both. Youth would reverence age, and age would love youth; as a man thinks of himself with kindness, whether he looks forward to the calmness

and drowsiness of his evening hours, or to his active and sprightly state in the morning. The transition from youth to age is so imperceptible, that the notion of our identity is never broken. It seems strange then, that there should be the idea of so wide a distinction between the two states.

While I am writing this Essay, I find myself about middle age, computing life according to the calculation of the Royal Psalmist. From the point therefore where I now am, I can most impartially judge of youth and old age; and although I were to have any bias it must be reasonably supposed to be rather in favour of that to which I am advancing, than that which I have left behind me. I must fairly acknowledge that in my opinion the disagreement between young men and old is owing rather to the fault of the latter than of the former. Young men, though keen and impetuous, are usually very well disposed to receive the counsels of the old, if they are treated with gentleness, and as their minds are not as yet taught distrust by repeated disappointment, or fretted by painful incidents, they give large credit for wisdom to those who have lived longer than themselves. But old men forget in a wonderful degree, their own feelings in the early part of life, are angry because the young men are not as sedate in the season of effervescence as they are, would have the fruit, when by the course of nature there should be only the blossom, and complain because another generation has not been able to ascend the steep of prudence in the fourth part of the time which they themselves have taken.

THE CHARACTERS and ADVENTURES of TWO SISTERS of different INCLINATIONS.

SOPHIA and Aurelia were sisters, of small fortunes, and the whole offspring of a couple, who had more goodness in them than wisdom. They were near of an age, and educated in company; but still with a distinction that created different views, from a disparity that was apparent in their persons.

Sophia was beautiful in her form as well as features, which were early the inspirers of that kind of flattery from beholders, that has a tendency to the misleading of judgment; parents being commonly as susceptible of such kind of insinuations, as the very objects of inconsiderate commendation.

Continual admiration was the inspirer of common vanity in the parents and daughter, who were easily brought to believe; that beauty comprehended all merit, and entitled its possessor to all advantages. Full of this opinion, the parents as well as daughter thought, that to be seen would be sufficient to succeed.

With this view Sophia was prepared for gay life; and her small fortune destined to the support of a recommendatory appearance. She was introduced into company, became extensively acquainted, appeared much in public, and was generally admired.

Outwardly caressed by the giddy and indiscreet