

could have sufficed for that purpose in the ancient world. These circumstances, when taken into consideration, seem to warrant the conclusion, that the late change in the government of France, will prove lasting in its consequences. If so, there happily can be entertained no doubt of its beneficial influence on the condition of the people. Virtue, knowledge, and freedom, are the grand requisites of national happiness. Without these, no society ever possessed comfort:—with them, none was ever unhappy. On the last, however, the two first wholly depend. Liberty, founded on equitable laws, is intimately connected with all that is estimable or worthy in human nature. No sooner are mens persons and property secured, than industry and opulence are diffused in society. When their circumstances are easy, and their minds unfettered by tyranny, they recover the use of their faculties. Pleasure attends every exercise of the understanding. The human mind will always be improved, where it is not overawed by authority. This will still more infallibly happen, if such improvement lead to consideration and preferment in the community.

The qualities of the heart are not less in-

terested here. Freedom is the parent of virtue, as well as of knowledge. Treat a man unworthily, and he will soon become less virtuous. Every generous and manly sentiment languishes, in a state of oppression. Reverie, cowardice, dissimulation, every passion, which can torment the heart, and render life a curse, is the natural production of such a condition. An enlightened citizen, in the possession of wealth and independence, is farther removed from the condition of a slave, trembling under the rod of his master, than the latter is from a beast. They are in the two opposite extremes of the scale of human happiness.

The truth of this reasoning is not founded on speculation; it is confirmed by the experience of every age, and the concurring testimony of all nations. Compare the splendour and happiness of the free, enlightened inhabitants of ancient Greece and Italy, with the mean and wretched state of their abject posterity; and you must be convinced, that the mere abuses of government can convert the most fertile fields into a barren desert. They can change heroes into slaves, and patriots into monks.

OBSERVATIONS on the DIFFERENCE between the IDEAS of YOUTH and AGE.

Let Reverend Priam in the truce engage,
And add the sanction of considerate age;
His sons are faithless, headlong in debate,
And youth itself an empty wavering state.
Cool age advances venerably wise,
Turns on all hands its deep-discerning eyes;
Sees what befall and what may yet befall;
Concludes from both and best provides for all.

POPE.

THE difference between youth and age, as it is one of the few things as to which mankind are universally agreed, is perhaps the most common subject both of conversation and of books. Yet I am not sure that moralists have made all the improvement of it by useful reflections, that it is capable of producing in minds accustomed to extensive thought and comparison of ideas.

To write upon a common subject is considered by many to be the province of the dull and the ignorant. But let us give due attention to a very material difference. Dullness and ignorance indeed may repeat or transcribe what others have said or written on a common subject. But to present a common subject with the pleasing grace of novelty, by placing it in a

point of view in which it has not been seen before, by starting unexpected notions concerning it, or even by giving it a fresh colouring, is to exhibit a proof of no ordinary genius. An author therefore, who, conscious of this, undertakes an essay upon a common subject, has more reason to make an apology for his presumption, than to assume the modest and humble air of one who makes no pretensions to superior talents.

In the very nature of things, in the constitution of man as ordered by Providence, there cannot but be a considerable difference between a progressive being at an earlier and later period. For if there were not a difference, there would in effect be no progression. And truly in so far as respects the mind, we have instances of almost