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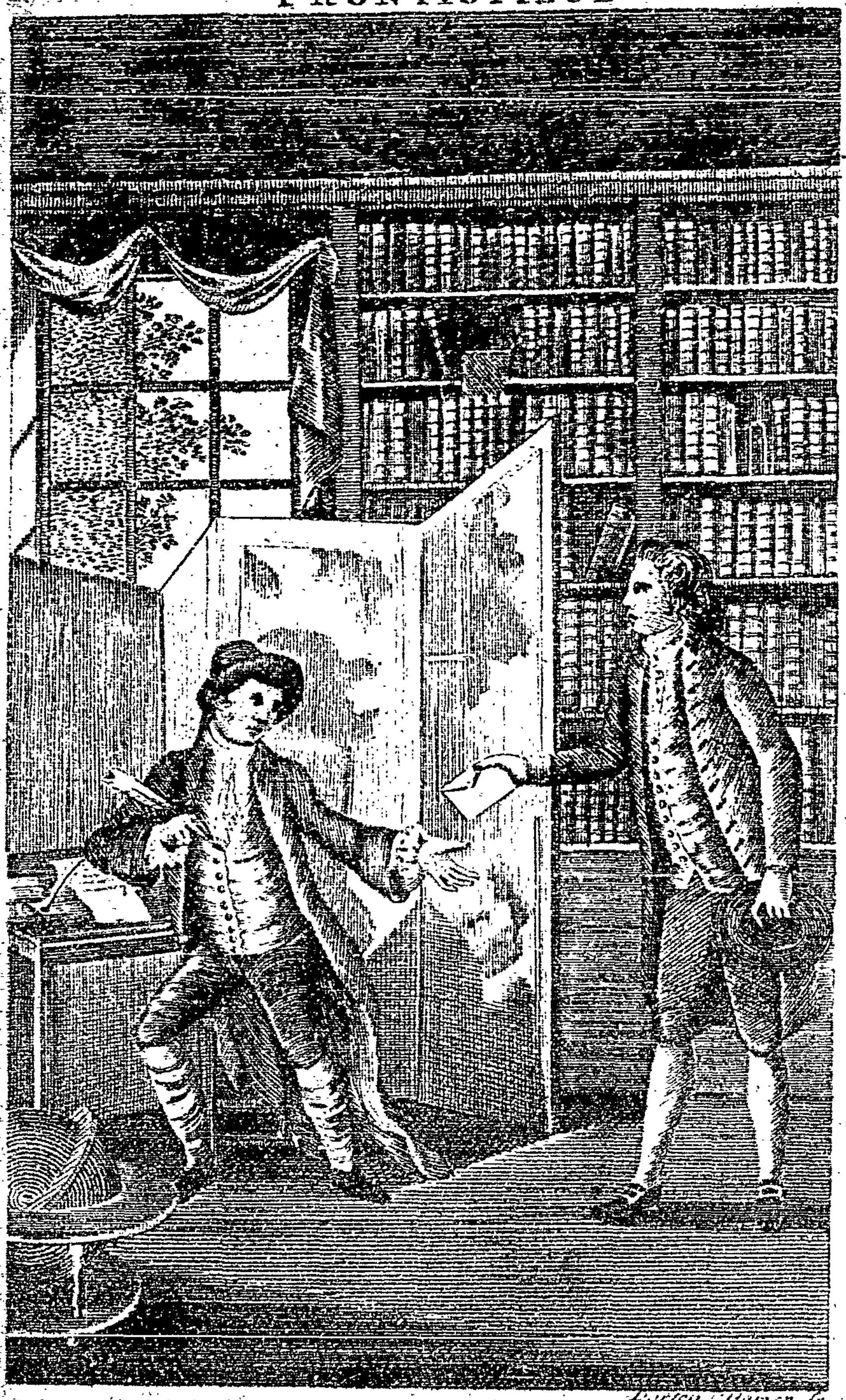

THE

# Universal Letter-Writer:

OR, NEW ART OF

## POLITE CORRESPONDENCE.

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ON THE MOST

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And DIRECTIONS for ADDRESSING PERSONS of ALL RANKS EITHER IN WRITING OR DISCOURSE.

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---

By the Rev. THOMAS COOK, A. B.

and one of the Authors of the New Royal and Universal Dictionary of Arts and Sciences.

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# PREFACE.

THE great utility of Epistolary Writing is so well known, that the necessity of being acquainted with an art so replete with such advantages is needless to insist upon. Those who are accomplished in it are too happy in their knowledge to need farther information concerning its excellence. And such as are unqualified to convey their sentiments to a friend, without the assistance of a third person, feel their deficiency so severely, that nothing need be said to convince them, it is their interest to become acquainted with what is so necessary and agreeable.

Had letters been known at the beginning of the world, Epistolary Writing would have been as old as love and friendship; for, as soon as they began to dissemble, the verbal message was dropped, the language of the heart was substituted to the raders that faithful, preserved in secrecy was maintained, and both intercourse rendered more free and agreeable.

Some of the most ancient compositions were written in this manner, and the Light of the Gospel, was delivered by the holy Apostles in the Epistolary way.

The Romans were perfect masters of this art, as Cicero's Letters abundantly evince;

nor are the Moderns leſs ſenſible of its excellencies. Some of the fineſt French writers have built their fame upon Epiſtolary Correſpondence; and the Engliſh are at preſent ſo convinced of the advantages attending this method of conveying their ſentiments, that it ſeems to have triumphed over almoſt every other ſpecies of compoſition; the Hiſtorian has adopted it; we have the Greek and Roman Hiſtories, as well as that of our own nation, admirably executed in letters. Almoſt every thing didactical, or perceptive, is delivered in this way; the Noveliſt finds it better adapted to his purpoſe than any other mode of writing. No great Poet is without his familiar Epiſtle to his Friend; and the Traveller ſeemed loſt, till he found the method of conveying his intelligence in Letters:

To conclude: Letters are the life of trade, the fuel of love, the pleaſure of friendſhip, the food of the politician, and the entertainment of the curious.

To ſpeak to thoſe we love or eſteem, is the greateſt ſatisfaction we are capable of knowing, and the next is, being able to converſe with them by Letter.

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# DIRECTIONS

FOR

# WRITING LETTERS.

IT was a juſt obſervation of the honeſt Quaker, that "If a man think twice before he ſpeak, he'll ſpeak twice the better for it." With great propriety the above may be applied to all ſorts of writing, particularly the epiſtolary.

In letters from one relation to another, the different characters of the perſons muſt be firſt conſidered: Thus a father in writing to a ſon will uſe a gentle authority; a ſon to a father will expreſs a filial duty. And again, in friendſhip, the heart will dilate itſelf with an honeſt freedom; it will applaud with ſincerity, and cenſure with reluctance.

In letters concerning trade, the ſubject matter will be conſtantly kept in view, and the greateſt perſpicuity and brevity obſerved by the different correſpondents; and in like manner, theſe rules may be applied to all other ſubjects, and conditions of life, *viz.* a comprehenſive idea of the ſubject, and an unaffected ſimplicity, though modeſty, in expreſſion. Nothing more need be added, only that a conſtant attention to the above for a few months, will ſoon convince the learner, that his time has not been ſpent in vain.

Indeed, an aſſiduous attention to the ſtudy of any art, even the moſt difficult, will enable the learner to ſurmount every difficulty; and writing letters to his correſpondents becomes equally eaſy as ſpeaking in company. A careful attention to the plain and ſimple rules laid down in the following Grammar, will

enable him to write in the language of the prefent times; and, if he carefully avoids affectation, his thoughts will be clear, his fentiments judicious, and his language plain, eafy, fenfible, elegant, and fuited to the nature of the fubject. As letters are the copies of converfation, juft confider what you would fay to your friend if he was prefent, and write down the very words you would fpeak, which will render your epiftle unaffected and intelligible.

# NEW, PLAIN, AND EASY

# ENGLISH GRAMMAR.

## *Of* GRAMMAR.

GRAMMAR is the art of ſpeaking properly, reading well, and writing correctly. It contains four grand diviſions, *viz.*

ORTHOGRAPHY, or the art of ſpelling.
PROSODY, or the art of pronouncing and reading.
ANALOGY, or the derivation and meaning of words.
SYNTAX, or the uſe of words in forming ſentences.

## *Of* ORTHOGRAPHY.

There are twenty-ſix letters in the Engliſh Language, *viz.* a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, ſ, t, u, v, w, x, y, z. Of theſe, five letters, that is, a, e, i, o, u, are always vowels, and y is a vowel only when it comes at the end of a word; the other twenty letters are conſonants.

By a vowel I mean a letter which has a perfect and diſtinct ſound of itſelf; on the contrary, a conſonant ſignifies a letter which cannot form a diſtinct ſound without a vowel either before or after it.

When two vowels meet together, they are called double vowels; without a vowel, either ſingle or double, no ſyllable or word can poſſibly be formed; and there are juſt ſo many ſyllables in a word as there are vowels, ſingle or double.

## RULES *for* SPELLING.

1. When a consonant comes between two vowels, in dividing the syllables, it must go to the latter, as *pa-per, ri-ver.*

2. When two consonants of the same kind come together in the middle of a word, they must be divided, as in *bor row, com-mon.*

3. When two or more consonants come together in the middle of a word, they must be placed according to the distinct sound, which generally happens to fall on the last syllable, as in *be-spread, re store;* yet in *pub-lish, whim-per,* &c. they are best divided, because the pronunciation requires it.

4. Two vowels in the middle of a word, that have distinct sounds, must be placed in different syllables.

A word of one syllable is called a *monosyllable;* a word of two syllables a *dissyllable;* words of three syllables are termed *trisyllables*; and words of many syllables *polysyllables.*

## *Of* PROSODY.

As prosody teaches a graceful manner of pronouncing any thing we speak, or read, it is one of the politest accomplishments we can attain.

In pronouncing syllables and words, two things are to be regarded *viz. quantity* and *accent;* that is, every syllable must be sounded according to its proper *quantity*, and every word of two or more syllables, must have its proper *accent.*

*Quantity* is the distinction of syllables into long and short.

The *short quantity* is known by a quick pronunciation, as, *not;* and the *long quantity*, by a slow pronunciation, as *note;* the latter takes twice the time in pronouncing that the former does.

The *accent* is that peculiar stress of voice which is laid upon some particular syllable in a word, as on *Ro* in Roman, and the *emphasis* is a remarkable stress of voice laid upon some particular word in a sentence to make the sense more striking; thus, in this sentence—*I will walk home*, if the emphasis is placed upon *I*, it means myself, and not any other person; if the emphasis is placed on

*walk*, it insinuates, I do not mean to ride; and if it is placed on *home*, it signifies it is *home* I intend to go to, and not any other place.

A principal thing in prosody is to be thoroughly acquainted with the *points* or *stops*, as they regulate the voice in what you read, and prevent confusion, and perplexity; their names and marks are as follow:

| | | | |
|---|---|---|---|
| Comma | , | Period, or Full Point | . |
| Semicolon | ; | Note of Interrogation | ? |
| Colon | : | Note of Admiration | ! |

The *comma* makes a small part of a sentence, where a short breathing-time may be permitted without injuring the sense, and allows you to stop while you can deliberately say *one*. The *semicolon* divides the sense into portions, and allows you to stop while you can say *one, one*. The *colon* marks where the sense is complete, but not the sentence, and allows you to stop while you can count, *one, one, one*. The *period* marks where the sense is complete, and allows you to stop while you can say, *one, one, one, one*. The *note of interrogation* is placed after all questions; and the *note of admiration* after all sudden emotions of the soul, or every thing which gives surprise; the breathing times at both are the same as at the period.

Tho' rules may greatly assist, they cannot complete the learner in this part of grammar; because is does not depend so much upon a set of principles laid down, as upon a close imitation of others; we can only therefore recommend it to those who wish to qualify themselves in this useful and ornamental part of grammar, to observe with attention, and diligently imitate the manner and practice of the politest speakers, and most accomplished readers.

## ANALOGY.

*Analogy*, or the meaning of words, comprising *etymology*, or their derivation, is the most extensive part of grammar. There are four kinds of words, or parts of speech,

*viz.* { Names, Qualities, Affirmation, Particles. }

## *Of* Names.

*Names*, or *nouns substantive*, as they have been called, express all things that are objects of the *senses*, or *understanding*, or every thing that we can *see*, *feel*, *smell*, *hear*, *taste*, or *conceive*, as a *picture*, a *blow*, a *stink*, a *sound*, *sweetness*, *time*, *fortune* &c.

There are three sorts of names, *common*, *proper*, and *personal*. *Common names* express the whole species or kind; as *man*, *city*, *river*, are *common* to all *men*, all *cities*, all *rivers*.

*Proper names* distinguish particulars from others of the same kind; as *John* is the name of a particular man, *London* of a particular city, and *Thames* of a particular river.

*Personal names*, which have been usually called *pronouns*, are such as are used instead of other names, in order to avoid the repetition of the same word; as *I* instead of *my name*; *thou* or *you*, instead of *your name*; *he* and *she* instead of *his name* or *her name*; and *it* where there is no distinction of sex.

There are three persons in these *names*; the *first* is the person speaking, the *second* is the person spoken to, the *third* is the person spoken of.

There are two *numbers*, *singular* and *plural*, the *singular* number speaks of one, as *man*; the *plural* of more than one, as *men*. Some words have no *plural*, as *London*, *York*, and others no *singular*, as *ashes*, *bellows*, &c.

The persons are used in both numbers, thus:

| | *Singular.* | *Plural.* |
|---|---|---|
| First person | I, or me | we, us. |
| Second ditto | thou, or you | ye, or you. |
| Third ditto | he, she, it, this, that | they, these, those. |

Names have two genders, *masculine* and *feminine*. The *masculine* gender expresses the *male*, as *man*, *horse*; and the *feminine* the *female*, as *woman*, *mare*. There are besides two modes of gender, the *neuter* and *doubtful*; the *neuter* expresses things without life, which consequently can have no sex, as a *stick*, or a *stone*; the *doubtful* requires another word to explain it, as *sparrow* requires either *cock* or *hen* to be placed before it, to determine its gender.

## *Of* Qualities.

*Qualities*, or, as they have been called, *adjectives*, are words expressive of the *manners*, *properties*, *affections*, and *qualities* of *names* or *things*, as *good*, *black*, *white*, &c

*Qualities* are distinguished by making sense with the word *thing* after them, as *good thing*, *bad thing*, *black thing*, *white thing*, &c.

Names are sometimes changed into the nature of qualities, *man's nature*, for *the nature of man*; *Pope's works*, for the *works of Pope*; the *King's palace*, for the *palace of the King*—these are termed *possessive qualities*, and answer to the *genitive case* of the *Latin*. The possessive quality is the only case we have in English.

*Qualities* are compared by two degrees formed from the word in its *positive* state—thus, if the quality in its *positive state* is *black*, in the *comparative degree* it is *blacker*, or *more black*; and in the *superlative degree*, or the utmost increase, or diminution of its first quality, it is *blackest*, or *most black*.

## *Of* Affirmation.

*Affirmations*, which have been called *verbs*, express *being*, *doing*, or *suffering*, *viz*, being, as *John is*; doing, as *I love*; suffering, as *I am beaten*.

There are three times, or *tenses*, the *present*, *past*, and *future*; or things *now doing*, that have *been done*, or will be *done hereafter*; these are again subdivided into the *time not perfectly past*, and the time *long past*.

The *present time* affirms the thing as *love*, *dance*; the *past time* generally ends in *ed*, as *loved*, *danced*; the other times are expressed by *have*, *shall*, *will*, as *I do love*, *he shall love*, *she will love*; thus the personal names, *I*, *thou*, *he*, *she*, *they*, &c. are assistant to the affirmations, and denote their *number* and *person*. As only two *times*, or *tenses*, are expressed by the *affirmation* itself, its other times, and manners are denoted by the nine following words, *do*, *will*, *shall*, *may*, *can*, *must*, *ought*, *have*, *am* or *be*, which are called *helping affirmations*.

## *Of* Particles.

*Particles* denote some circumstances of an action, and join words together; hence they are called the *manners of words*, and are of four sorts, *viz*.

*Adverbs* denote the manner or quality of the affirmation, or verb, as *I fought well*, which shows in what manner I fought.

*Prepositions* denote some *circumstance of action*, and show *the relation of words to each other*; as, *I'll go* OVER *the bridge*,

you live WITHOUT *the city*; where *over* and *without* are *prepositions*.

*Conjunctions* join words and sentences together; as *Bob went to the fair*, and *I went with him*. In which sentence the word *and* is a conjunction, and joins its two distinct parts together.

*Interjections* denote some sudden emotion or passion of the soul, and are independent of any other words; as, *oh! alas! indeed! ah! hush! hark!* &c.

## *Of* SYNTAX.

*Syntax*, or the composition of sentences, teaches you to apply what you have learnt in the foregoing rules.

A sentence must contain absolutely, at least, one *affirmation*, and one name, of which something is affirmed, as *God is just*. This is called a *simple sentence*, but if we say, *God is just, but man is unjust*, it is a *compound sentence*, as it contains two simple sentences joined together by the *conjunction* but.

The chief rule in the construction of sentences is, that the *affirmation* must agree with the *name* in number and person, as *John runs well;* where the *proper name* JOHN, and the *affirmation* RUNS, are both in the *third person singular*, and consequently agree. To find the *name* in any sentence which should agree with the *affirmation*, ask the question, Who? and the answer given it, as in the above sentence: Say, *Who runs well?* Answer, JOHN—John is therefore the name to agree with the *affirmation*, *runs*.

The *name* of *multitude* must be singular; thus the *crowd is great*, not *are* great, because it is but one crowd.

When two *singular names* are joined together by a conjunction, the *affirmation* must be plural; thus *Bill* AND *Tom fight*, not *fights*.

The articles *a*, or *an*, and *the*, come before *names* and *qualities*; *a* is placed before a *consonant*, *an* before a *vowel*, and *the* indifferently before both: But sometimes in construction they are placed between the *quality* and *name*, as *so fair a face; so good an example; how great the gift.*

THE

# UNIVERSAL LETTER-WRITER.

## PART I.

### LETTERS to and from DIFFERENT RELATIONS.

### LETTER I.

*From a Merchant in London, to the Maſter of a College, recommending his Son to his Care as a Pupil.*

REV. SIR, *London, Oct. 4, 1795.*

THE opinion I have long had of your abilities as a ſcholar, your behaviour as a gentleman, and piety as a Chriſtian, encourages me to ſolicit your kind aſſiſtance in an aſſair of very great importance.

My ſon Charles has finiſhed his grammatical ſtudies in Merchant-Tailors' School, and is very deſirous of being entered as a commoner in your univerſity. The variety of buſineſs, which I have on my hands, requires my conſtant reſidence in London; but, being willing to diſcharge my duty as a father, I know not any gentleman in Oxford, to whoſe fidelity I could ſo readily truſt as yourſelf; and, if you approve of this, the youth ſhall be ſent on the return of your anſwer. He ſhall be left entirely to your direction, and I doubt not but you will treat him with the ſame tenderneſs as if he was your own.

I am, Sir, &c.

## LETTER II.

*The Doctor's Answer.*

SIR,

I Received yours by this day's post; and am extremely pleased with your resolution of giving your son a liberal education. My long residence in this seat of learning has furnished me with many opportunities of studying the different passions and capacities of youth. Our term begins next week, and if you please to send the young gentleman, you may rest assured of his being constantly under my own direction, and the greatest care taken both of is studies and morals.

*Oxford, Oct.* 6, 1795. I am, Sir, &c.

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## LETTER III.

*From a young Gentleman to his Father.*

HONOURED SIR,

AFTER entreating you to make acceptable my duty to my mother, and love to my sisters, I embrace this opportunity of letting you know how happily I am settled in the family of the worthy doctor. The good gentleman and his amiable lady, do every thing in their power to make my life agreeable during the intervals of my attendance on the public lectures. The doctor has begun to teach me geometry, and I hope soon to be able to make some progress in that useful science.

I have endeavoured to be as good an œconomist as possible, but at present am obliged to purchase several books: I know your tenderness and generosity, and doubt not of hearing from you soon.

I am, Sir,
Your affectionate and dutiful Son.

## LETTER IV.

*The Father's Answer.*

DEAR CHARLES,

I Received your letter, and am greatly pleased to hear of the progress you make in your studies, as well as your agreeable situation. I know the doctor is a worthy man, and if your behaviour continues consistent with the duties of morality, you may be assured of his treating you with the same tenderness as if you were his own son.

As to the affair you mention, concerning the books, the inclosed order will convince you that nothing on my part shall be wanting to furnish you with every thing necessary; as I am assured, from the whole of your former conduct, that you will not require any thing bordering on superfluity.

I am your affectionate Father.

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## LETTER V.

*From a Merchant's Widow, to a Lady, a distant Relation, in Behalf of her two Orphans.*

MADAM,

WHEN you look at the subscription of this letter, I doubt not of your being much surprised with its contents; but it is more on account of your amiable character, than that I have the honour of being your relation, that I have presumed to trouble you with this.

My late husband, whom you know was reputed to be in affluent circumstances, has been dead about six months; his whole accounts have been settled with his creditors, and because of many losses and bad debts, there is not above one hundred pounds left for myself: I have a son just turned of fourteen, whom I want to bind apprentice to a reputable trade; and a daughter near seventeen, whose education has rendered her incapable of acting as a menial servant, although she would willingly be the

companion of ſome young lady, where ſhe might be treated with familiarity and tenderneſs. In circumſtances ſo diſtreſſing, I have preſumed to addreſs myſelf to you: Your long acquaintance with the world will enable you to direct me how to proceed, and I doubt not but your unbounded generoſity will induce you to comply with a requeſt dictated by the ſeverity of affliction.

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## LETTER VI.

### *The Lady's Anſwer.*

MADAM,

I Know not whether I am more affected with the modeſt repreſentation of your affliction, or pleaſed that I have it in my power to aſſiſt you. You ſee, Madam, that all human expectations are vain, and often attended with deception: when we think our circumſtances are independent, there is generally ſome latent miſchief hidden under the ſpecious appearance; and this ſhould teach us continually to look to that Providence which ſuperintends the affairs of this lower world, and orders all for the good of its creatures. With reſpect to your two children, I have propoſed the following ſcheme for their benefit:

Let the boy think of ſome trade, to which his inclinations lead him, and I will provide him with every neceſſary during his apprenticeſhip; and at the expiration of that term (if his behaviour is agreeable) advance ſomething to ſet him up in buſineſs. As for the girl, let her be immediately ſent to my houſe, where ſhe ſhall be brought up along with my daughters, and every thing in my power done to ſerve her.

I expect that, from time to time, you will communicate to me an account of your own circumſtances, that I may be happy in alleviating every calamity.

I am, &c.

## LETTER VII.

*From the young Gentleman to his Mother, during his Apprenticeship.*

HONOURED MOTHER,

YOUR having retired into the country, has hindered me from writing to you so often as I could wish. Ever since I was bound to Mr. Anson, he has treated me with every sort of indulgence, and I have endeavoured to acquire the good will of all our customers. I know that you are so straitened in your own circumstances, as not to be able to afford me pocket-money; but I have the pleasure to inform you that Mrs. Howard has taken care in that particular, and generously supplied me from time to time. In every part of my conduct I shall endeavour to act consistently with the principles of virtue, and am, with the utmost respect and duty,

Your affectionate Son.

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## LETTER VIII.

*From the young Gentlewoman to her Mother.*

HONOURED MOTHER,

IN my last I informed you that my worthy benefactress Mrs. Howard, had been extremely ill: I have the pleasure to assure you, that she is now perfectly recovered. The happiness of my present situation may be conceived, but it is not in my power to describe it. After we get up in the morning, the family are called together, to return thanks to the Almighty for his preserving them during the preceding night, and to implore his protection the remaining part of the day. Afterwards we retire to breakfast. During the forenoon, we young ones walk into the garden, or the fields, whilst the good lady is employed in dispensing medicines to her poor tenants. At one o'clock we dine, and afterwards retire to the summer-house, when each, in her turn, reads some part of the best English writers, whilst the others are employed in needle-work. I have received a letter from my brother, and am glad to hear he is settled in so good a family.

I am, honoured Madam,

Your affectionate and dutiful daughter.

## LETTER IX.

*From a young Man to his Father, desiring him to intercede with his Master to take him again into his Service.*

HONOURED SIR,

WITH shame, arising from a consciousness of guilt, I have presumed to write to you at this time. I doubt not but you have heard of the irregularities in my conduct, which at last proceeded so far, as not only to induce me to desert the service of the best of masters, but to run into the commission of those vices that might have proved fatal to me. It was the allurements of vicious company that first tempted me to forsake the paths of virtue, and neglect my duty in a family, where I was treated with the greatest tenderness. Fully sensible of my fault, I am willing to make every reparation in my power; but know not of any other, than by acting diametrically opposite to my former conduct. Let me beg of you, Sir, to intercede with my worthy master to take me again into his service, and my whole future life shall be one continued act of gratitude.

Your affectionate, though undutiful Son.

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## LETTER X.

*The Father's Answer.*

MY DEAR CHILD,

IF ever you live to be a father, you will know what I feel for you on the present occasion. Tenderness as a parent,—resentment on account of ingratitude,—a real concern for your future happiness, and respect for the worthy man whose service you deserted, all conspire together to agitate my mind to different purposes; but paternal affection becomes predominant, and I am obliged to act as your friend, altho' I am afraid you have considered me as your enemy; I have written to your master, and just now received his answer; copies of which I have sent inclosed. Your master is willing again to receive you into his service, and I hope your behaviour will be correspondent to so much lenity.

I am your affectionate Father.

## LETTER XI.

*The Father's Letter to the Master.*

MY WORTHY FRIEND,

I Have often written to you with pleasure, but, alas! I am constrained at present to address myself to you on a subject I little expected. I have just now received a letter from my son, by which I am informed, that he has left your service, through the instigation of evil company: his letter contains a penitential acknowledgment of his offence, together with a declaration of his resolution to act consistently with his duty for the future. He has begged of me to intercede with you in his behalf, and I know your humanity will excuse paternal affection. If you will again receive the unhappy youth into your family, I have great reason to hope that his conduct will be equal to his promises; and it will confer a lasting obligation on an afflicted parent, and oblige

Your sincere Well-wisher.

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## LETTER XII.

*The Master's Answer.*

SIR,

EVER since I first considered the state of human nature, or the difference between right and wrong, I have always preferred mercy to the severity of justice. However seasonable your request may appear to yourself, yet to me it was really unnecessary. I am a father, Sir, and can feel at least part of what you suffer. My resentment against the young man is less than my anxiety for his happiness; and were I sure of his adhering to an uninterrupted course of virtue, I should have more real pleasure than his acquiring me the revenue of a Nabob.

In the mean time, that nothing may be wanting on my part to make both you and him as happy as possible, all faults are from this moment forgotten; my house is open for his reception; and if he will return he shall be treated with the same indulgence, as if he had never committed any fault whatever.

I am, Sir, your affectionate friend.

## LETTER XIII.

*From a Mother in Town, to her Daughter at a Boarding-school in the Country, recommending the Practice of Virtue.*

DEAR CHILD,

ALTHOUGH we are ſeparated in perſon, yet you are never abſent from my thoughts; and it is my continual practice to recommend you to the care of that Being, whoſe eyes are on all his creatures, and to whom the ſecrets of all hearts are open: but I have been lately ſomewhat alarmed, becauſe your two laſt letters do not run in that ſtrain of unaffected piety as formerly. What, my dear, is this owing to? Does virtue appear to you as unpleaſant? Is your beneficent Creator a hard maſter, or are you reſolved to embark in the faſhionable follies of a gay, unthinking world? Excuſe me, my dear, I am a mother, and my concern for your happineſs is inſeparably connected with my own. Perhaps I am miſtaken, and, what I have conſidered as a fault, may be only the effuſions of youthful gaiety. I ſhall conſider it in that light, and be extremely glad, yea, happy, to find it ſo. Uſeful inſtructions are never too often inculcated, and, therefore, give me leave again to put you in mind of that duty, the performance of which alone can make you happy, both in time and in eternity.

Religion, my dear, is a dedication of the whole man to the will of God, and virtue is the actual operation of that truth, which diffuſes itſelf through every part of our conduct: Its conſequences are equally beneficial as its promiſes: "Her ways are ways of pleaſantneſs, and all "her paths are peace."

Whilſt the gay, unthinking part of youth are devoting the whole of their time to faſhionable pleaſures, how happy ſhall I be to hear, that my child was religious without hypocritical auſterity, and even gay with innocence. Let me beg that you will ſpend at leaſt one hour each day in peruſing your Bible, and ſome of our beſt Engliſh writers; and don't imagine that religion is ſuch a gloomy thing as ſome enthuſiaſts have repreſented: No, it indulges you in every rational amuſement, ſo far

as it is consistent with morality;—it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate Mother.

## LETTER XIV.

*The Answer.*

HONOURED MADAM,

I AM so much affected by the perusal of your really parental advice, that I can scarcely hold the pen to write an answer; but duty to the best of parents obliges me to make you easy in your mind, before I take any rest to myself. That levity so conspicuous in my former letters, is too true to be denied, nor do I desire to draw a veil over my own folly. No, Madam, I freely confess it; but, with the greatest sincerity, I must at the same time declare, that they were written in a careless manner, without considering the character of the person to whom they were addressed: I am fully sensible of my error, and, on all future occasions, shall endeavour to avoid giving the least offence. The advice you sent me in your valuable letter, wants no encomium; all that I desire is, to have them engraven on my heart. My dear Madam, I love religion, I love virtue, and I hope no consideration will ever lead me from those duties, in which alone I expect future happiness. Let me beg to hear from you often, and I hope that my whole future conduct will convince the best of parents, that I am what she wishes me to be.

I am, honoured Madam, your dutiful Daughter.

## LETTER XV.

*From a Gentleman, an Officer in the Army, to his Son at a Boarding School, recommending Diligence in his Studies.*

DEAR BILLY,

OUR regiment is now at Portsmouth, and we are ordered to embark for Minorca. I thought to have called on you at the school, but our orders to march were so sudden, that I had no time to spare from the necessary

duties of my ſtation. Let me beg, my dear, that you will attend with the utmoſt aſſiduity to your ſtudies.

Youth is the proper time for acquiring knowledge, which, if properly improved, and reduced to practice, will be of the utmoſt ſervice to you in your future life: you are yet unacquainted with the world, and happy will it be for you, if you remain ignorant of the toils and dangers of a military life. Let me therefore intreat you, in the moſt earneſt manner, to think of ſome employment which will procure you a decent ſubſiſtence, and enable you to live independently in the world. I have left an order with our agent to pay for your education; and although my pay is ſmall, yet nothing on my part ſhall be wanting to make your life as eaſy as poſſible. As it will be ſome days before we ſail, I ſhall expect to have a letter from you, and if too late it will be ſent after me. In the mean time,

I am your affectionate Father.

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## LETTER XVI.

*The Son's Anſwer.*

HONOURED SIR,

IT was one of the firſt leſſons you taught me, that gratitude is the nobleſt principle that can actuate the heart of man; but what muſt it be, when connected with filial duty incumbent on a ſon to the moſt indulgent parent! I am left in a ſituation that may be felt, but not deſcribed. That my worthy and honoured parent ſhould be ſo precipitately hurried away to a diſtant country, almoſt fills me with horror; eſpecially when I conſider, that I may never have an opportunity of ſeeing you any more. I am convinced that your friendly advice to me is ſuch, that, if ſtrictly followed, muſt be attended with the moſt beneficent conſequences to myſelf; my honour and happineſs will equally depend on adhering to them, and ſhall always conſider it as my ſecond greateſt duty, to obey the precepts of my worthy father. I have gone already ſo far as to be able to read Xenophon, and next week I enter upon Homer. I have ſome thoughts, if agreeable to you, to take chambers in one of the inns of court, in order to ſtudy the law: My inclinations run that way, but I ſubmit it

wholly to your approbation. Let me beg to hear from you as often as poſſible, as it will be the greateſt pleaſure I can enjoy during ſuch a ſeparation.

I am, honoured Sir, your moſt affectionate Son.

## LETTER XVII.

*From a young Gentlemen, Clerk to a Merchant in Town, to his Father in the Country, ſoliciting Pocket-money.*

HONOURED SIR,

I Wrote to you by Mr. Bale, the linen-draper, but not having received any anſwer makes me very uneaſy: Although I have been as good an œconomiſt as poſſible, yet I find the pocket money you allowed me to take monthly from Mr Willis, the grocer, is not ſufficient to ſupport my neceſſary expences, although it was ſo at firſt. London is ſuch a place, that unleſs one maintains ſomething of a character, they are ſure to be treated with contempt, and pointed at as objects of ridicule. I aſſure you, Sir, that I abhor every ſort of extravagance as much as you can deſire, and the ſmall matter which I aſk as an addition to your former allowance, is only to promote my own intereſt, and which, I am ſure, you have as much at heart as any parent poſſibly can. My maſter will ſatisfy you, that my conduct has been conſiſtent with the ſtricteſt rules of morality. I ſubmit it to your judgment what you think proper to order me. I did not chooſe to mention my want of money to Mr. Willis, and for that reaſon have not taken any thing more than what you ordered: I hope you will not be offended with what I have written; as I ſhall always conſider myſelf happy in performing my duty, and acquiring the favour of my honoured parents.

I am, honoured Sir, your affectionate Son.

## LETTER XVIII.

*The Father's Anſwer.*

MY DEAR CHILD,

MY reaſon for not ſending to you ſooner was, that I had been on a journey to your uncle at Mancheſter, where I was detained longer than I expected, and, conſequently, did not ſee your letter till laſt night. I

have considered your request, and am convinced that it is altogether reasonable: You are greatly mistaken if you think that I wanted to confine you to the small matter paid to Mr. Willis; no: It was indeed inadvertency; but my constant residence in the country makes me little acquainted with the customs of London. I don't desire to confine you to any particular sum; you are now arrived to an age, when it becomes absolutely necessary for you to be well acquainted with the value of money, your profession likewise requires it; and, it is well known, that prudence and sobriety in youth, naturally lead to regularity of conduct in more advanced years. Virtue insures respect; and, as I well know that all manner of precepts are useless where the inclinations are vicious, I have left the affair mentioned in your letter entirely to your own discretion; and as the inclosed order is unlimited, I doubt not but prudence will direct you how to proceed.

I am, dear Child, your affectionate Father.

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## LETTER XIX.

*From a young Gentleman at a Boarding-school in the Country, to his Brother an Apprentice in London.*

DEAR JACKEY,

LITTLE Master Billy Thompson is going to London, to-morrow in the stage, and I have sent this by him to you. We are all well at school, and I have got as far as Ovid: I have likewise got through the rules of practice, of which I shall give you a better account when I come to town at the holidays. Dear brother, give my duty to my papa and mamma, and tell them I long to see them; I pray for them and you every day; and I have read over the Complete Duty of Man, which my mamma gave me. I spend an hour every day in reading Dr. Goldsmith's Roman History. Pray, Jackey, send me some books, for I am very fond of reading, and a pair of the newest pattern of buckles, and I shall do more for you when I leave school.

I am your loving Brother.

## LETTER XX.

*The Brother's Answer.*

DEAR BROTHER,

I Received your kind letter, and am glad to hear you are well, as also of the progress you make in learning. I read your letter to your papa and mamma, and they are much pleased with it. Bill Thompson dines at our house to-morrow, and he will bring you this. Your mamma has sent you half-a-guinea; and, as you are so fond of books, I have sent you Rollin's Belles Lettres. Mr. Austin, our curate, says, that although all sorts of history are useful, yet he thinks you should begin with that of your own country; and he has sent you a present of Russell's History of England, which is ornamented with a set of the most elegant copperplates extant in this kingdom. I have sent you the buckles, and some other things, which you will find sealed up in the parcel. We all beg that you will continue to persevere as you have begun, in an uniform course of virtue. It will entitle you to the favour of God, be a pleasure to your parents, and turn out to your own advantage at the last. I am, dear Brother,

Yours affectionately.

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## LETTER XXI.

*From a young Tradesman, lately entered into Business, to his Father, asking his Consent to marry.*

HONOURED SIR,

YOU know that it is now above a year since I entered into business for myself, and finding it daily increasing, I am obliged to look out for an agreeable partner; I mean a wife: There is a very worthy family in this neighbourhood, with whom I have been some time acquainted. They are in good circumstances, and have a daughter, an amiable young woman, greatly esteemed by all who know her: I have paid my addresses to her, and likewise obtained the parent's consent, on condition that it is agreeable to you. I would not do any thing of that nature without your consent; but I hope that, upon the strictest inquiry, you will find her such a person, that you will not have any objection to a match so advantageous. I, on

every occaſion, endeavour to act with the greateſt prudence, conſiſtent with the rules you were pleaſed to preſcribe for my conduct. The parents are to pay me five hundred pounds on the day of marriage, if the event ſhould happen to take place; and as they have no other children, the whole of their property becomes ours at their death. In whatever light you are pleaſed to conſider this, I ſhall abide by your direction, and your anſwer in the mean time is impatiently expected, By your dutiful Son.

## LETTER XXII.

*The Father's Anſwer.*

My dear Son,

I Received your letter, and my reaſon for not ſending ſooner is, that it being an affair of great importance, I was willing to proceed therein with the utmoſt caution. I wrote to Mr. Johnſton, my attorney in New Inn, deſiring him to inquire concerning the family you deſire to be allied with; and I am glad to hear that his account does not differ from your own. I hope you do not think that I would deſire to ſee you one moment unhappy. Your reaſons for entering into the marriage ſtate are every way ſatisfactory, and I am glad to hear that the perſon on whom you have placed your affections is ſo deſerving. When you have fixed the wedding-day, I will come to London to be preſent at the ceremony, and ſpend a few days with my old friends. I hope you will continue to attend your buſineſs with the ſame diligence you have hitherto done; and if you ſhould live to an old age, you will then be able to retire from trade with honour both to yourſelf and family. I am, dear Sir, your affectionate Father.

## LETTER XXIII.

*From a young Woman, juſt gone to Service in London, to her Mother in the Country.*

Dear Mother,

IT is now a month that I have been at Mr. Wilſon's, and I thank God that I like my place ſo well. My maſter and miſtreſs are both worthy people, and greatly

respected by all their neighbours. At my first coming there I thought every thing strange, and wondered to see such multitudes of people in the streets; but what I suffer most from is, the remembrance of yours and my father's kindness; but I begin to be more reconciled to my state, as I know you were not able to support me at home. I return you a thousand thanks for the kind advices you were so good to give me at parting, and I shall endeavour to practise them as long as I live: Let me hear from you as often as you have an opportunity: So with my duty to you and my father, and kind love to all friends,

I remain ever,

Your dutiful Daughter.

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## LETTER XXIV.

*The Mother's Answer.*

MY DEAR CHILD,

I AM glad to hear that you have got into so worthy a family. You know that we never should have parted from you had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. Keep yourself employed as much as you can, and be always ready to assist your fellow-servants. Never speak ill of any person, but when you hear a bad story, try to soften it as much as you can; do not repeat it again, but let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you, from the good character I have heard of them. If you have any time to spare from your business, I hope you will spend some part of it in reading your Bible, and the Whole Duty of Man. I pray for you daily; and there is nothing I desire more than my dear child's happiness. Remember that the more faithful you are in the discharge of your duty as a servant, the better you will prosper if you live to have a family of your own. Your father desires his blessing, and your brothers and sisters their kind love to you. Heaven bless you, my dear child! and continue you to be a comfort to us all, particularly to

Your affectionate Mother.

## LETTER XXV.

*From an aged Lady in the Country, to her Niece in London, cautioning her against keeping Company with a Gentleman of a bad Character.*

DEAR NIECE,

THE ſincere love and affection which I now have for your indulgent father, and ever had for your virtuous mother, when ſhe was alive, together with the tender regard I have for your future happineſs and welfare, have prevailed on me rather to inform you by letter than by word of mouth, concerning what I have heard of your unguarded conduct, and the too great freedoms you take with Mr. Lovelace. You have been ſeen with him at both the playhouſes, in St. James's Park, Ranelagh, and Vauxhall. Don't imagine, niece, that I write this from a principle of ill-nature, it is on purpoſe to ſave you from ruin; for let me tell you, your familiarity with him gives me no ſmall concern, as his character is extremely bad, and as he has acted in the moſt ungenerous manner to two or three virtuous young ladies of my acquaintance, who entertained too favourable an opinion of his honour. 'Tis poſſible, as you have no great fortune to expect, and he has an uncle from whom he expects a conſiderable eſtate, that you may be tempted to imagine his addreſs an offer to your advantage; but that is greatly to be queſtioned; for I have heard that he is deep in debt, as alſo that he is privately engaged to a rich old widow at Chelſea. In ſhort, my dear, he is a perfect libertine, and is ever boaſting of favours from our weak ſex, whoſe fondneſs and frailty are the conſtant topics of his railing and ridicule.

Let me prevail on you, my dear niece, to avoid his company as you would that of a madman; for, notwithſtanding I ſtill hope you are ſtrictly virtuous, yet your good name may be inſeparably loſt by ſuch open acts of imprudence. I have no other motive but an unaffected zeal for your intereſt and welfare. I flatter myſelf you will not be offended with the liberty here taken, by

Your ſincere Friend and affectionate Aunt.

## LETTER XXVI.

*The young Lady's Answer.*

HONOURED MADAM,

I Received your letter, and when I consider your reasons for writing, I thankfully acknowledge you my friend. It is true, I have been at those public places you mention, along with Mr. Lovelace, but was utterly ignorant of his real character. He did make me proposals of marriage, but I told him, I would do nothing without my father's consent. He came to visit me this morning, when I told him, that regard for my reputation obliged me never to see him any more, nor even to correspond with him by letter; and you may depend upon my adhering to that resolution. In the mean time I return you a thousand thanks for your friendly advice. I am sensible every young woman ought to be careful of her reputation, and constantly avoid the company of libertines. To convince you of my sincerity, I shall leave London in about six weeks, and will call to see you after I have been at my father's. I am, honoured Madam,

Your affectionate Niece.

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## LETTER XXVII.

*From a young Gentleman in the English Factory at Lisbon, to his Sister in London.*

DEAR SISTER,

I AM extremely obliged to you for the kind present by the last packet, and likewise to hear of your marriage with Mr. Bale. I am very well settled in the Factory, and the gentlemen treat me with the greatest indulgence. We have been often told by our worthy father, that Popery is little better than Paganism, and I find it to be true ever since I settled in this city, where ignorance, superstition, and even idolatry, seem to reign in the most sovereign manner; and that dreadful tribunal the Inquisition, exercises such an unlimited authority over both the bodies and consciences of every person, that none dare utter their sentiments with freedom. We see little else in the streets,

besides the procession of priests and monks; nor any other public representations, except the barbarous diversion of bull-fights, and the horrid practice of burning those unhappy people called Heretics, whose greatest fault is often no more than speaking a word disrespectfully of the priests, or being absent one day from mass. Happy are you, my dear sister, to live in a land of liberty; I long to see you again, but the necessity I am under of acquiring a perfect knowledge of my business, obliges me to comply with many things in their nature disagreeable.

I shall be glad to hear often from you; and that you may go on in a course of uninterrupted prosperity and happiness, is the constant prayer of

Your affectionate Brother.

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## LETTER XXVII.

*The Sister's Answer.*

DEAR BROTHER,

I Have been laid in above two months, of a son, and Mr. Bale has such a respect for you, that the child is called by your name. I am glad to hear of the indulgence you receive from the gentlemen of the Factory, and I doubt not but you will continue to merit it. Good sense and good manners will always go hand in hand together, and never fail of procuring respect. The account you sent us of Popish superstition, is consistent with the notions I always had of it, and sincerely bless God that I am in a country where the true religion is taught, and every sort of persecution abhorred. Your aunt Barton is lately dead, and has left you a considerable fortune, but I cannot at present mention the particulars; and indeed it is needless, as Mr. Bale will communicate them to you as soon as possible. In the mean time, dear Brother, persevere in an uniform course of virtue, which alone can secure you present and future happiness. I have sent you a few presents, as also cloth for a suit of mourning for your late worthy aunt. Your time will soon be expired, when we shall be glad to see you, our brother, once more in London, which is the earnest prayer of

Your ever affectionate Sister.

## LETTER XXIX.

*From a Sailor at Plymouth, to his Wife in London.*

DEAR BETTY,

WE are just returned from a cruize against the Spaniards, where we have given them such a drubbing, that I believe the Dons will soon be glad to make peace with England. We have sunk two, and taken three of their ships, wherein is great treasure; but it will be some time before we receive our prize-money. However I have six months wages due, and have sent you an order, by which you will receive it at the Pay-office in Broad-street. We sail again in a few days. Do not be uneasy for me, my dear, as I hope the war will soon be over, and I shall have the pleasure, once more, to see you in London, there to spend the remainder of my days.

I am your loving Husband till death.

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## LETTER XXX.

*From a young Woman, a Servant in London, to her Parents, desiring their Consent to marry.*

HONOURED FATHER AND MOTHER,

I Have sent this to inform you, that one Mr. Wood, a young man, a cabinet-maker, has paid his addresses to me, and now offers me marriage: I told him I would do nothing without your consent, and therefore have sent this by William Jones, your neighbour, who called on me, and will inform you particularly of his circumstances.

The young man has been set up in business about two years, and is very regular and sober. Most people in the neighbourhood esteem him, and his business is daily increasing. I think I could live extremely happy with him, but do not choose to give him my promise until I have first heard from you: Whatever answer you send shall be obeyed by

Your affectionate Daughter.

## LETTER XXXI.

*The Parents' Answer.*

DEAR CHILD,

WE received your letter by Mr. Jones, and the character he gives of the young man is so agreeable, that we have no objection to your marrying him: Begging that you will seriously consider the duties of that important state, before it is too late to repent. Consider well with yourself, that according to your conduct to each other, you may be either happy or miserable as long as you live. There are many occurrences in life in which the best of men's tempers may be ruffled, on account of losses or disappointments; if your husband should at any time be so, endeavour to make him as easy as possible. Be careful of every thing he commits to your keeping; and never affect to appear superior to your station; for although your circumstances may be easy, yet, whilst in trade, you will find a continual want of money for many different purposes. It is possible some of your more polite neighbours may despise you for a while, but they will be forced in the end to acknowledge, that your conduct was consistent with the duties of a married state. But, above all, remember your duty to God, and then you may cheerfully look for a blessing on your honest endeavours. May God direct you in every thing for the best, is the sincere prayer of

Your loving Father and Mother.

# PART II.

## ON BUSINESS.

### LETTER XXXII.

*From a young Man in the Country, to a Merchant in London offering Correſpondence.*

SIR,

MY apprenticeſhip with Mr. Wilſon being expired, during which I had proofs of your integrity in all your dealings with my worthy maſter. My parents have given me two hundred pounds to begin the world, which you know is not ſufficient to carry on trade to any advantage: That I may be able to ſell my goods as cheap as poſſible, I would chooſe to have them from the firſt hand, and likewiſe the uſual time of credit. If it is agreeable to you, I hereby offer you my correſpondence, not doubting but you will uſe me as well as you did Mr. Wilſon, and you may depend on my punctuality with reſpect to payments.

My late maſter has no objection to my ſetting up, as it will not be in the leaſt prejudicial to his buſineſs. I ſhall depend on your ſending me the following order as ſoon and as cheap as poſſible, and am, Sir,

Your humble ſervant.

### LETTER XXXIII.

*The Merchant's Anſwer.*

SIR,

YOURS I received, and am extremely glad to hear that your parents have enabled you to open a ſhop for yourſelf. Your behaviour to your late maſter was ſuch, that it cannot fail of procuring you many cuſtomers. I have ſent you the goods by the Stafford waggon, in twelve parcels marked X I; and I doubt not but you will be punctual in your returns, which will alwaysenable

me to ſerve you as low as poſſible, and with the beſt goods which I can procure. I heartily wiſh you ſucceſs in buſineſs, and doubt not but you well know, that honeſty and aſſiduity are the moſt likely means to inſure it, and am,

Your obliged ſervant.

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## LETTER XXXIV.

*From a young Man, whoſe Maſter had lately died.*

SIR,

I Doubt not but you have heard of my late worthy maſter's death. I have ſerved him as an apprentice and journeyman above twelve years; and as my miſtreſs does not chooſe to carry on the buſineſs, I have taken the ſhop and ſtock in trade, and ſhall be glad to deal with you in the ſame manner he did. I have ſent the incloſed order for payment of ſuch bills as are due, and you may depend on punctuality with reſpect to the remainder, for which purpoſe let them be entered as my debt. Pleaſe to ſend the incloſed order, and let the goods be the beſt you have, which will oblige Your humble ſervant.

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## LETTER XXXV.

*The Anſwer.*

SIR,

YOURS I received, and am extremely ſorry to hear of the death of my good friend your late maſter; but at the ſame time pleaſed to find that his buſineſs has fallen into ſuch good hands as yours. You have double advantage over a ſtranger, as you are well acquainted both with your late maſter's trade and cuſtomers, which, by his dealings with me, appears to be very extenſive I have ſent your order, in ten bales, marked O P, by the Speedwell, of Hull, John Thompſon maſter, and you will find them as good and cheap as any that are to be had in London. I heartily thank you for your offered correſpondence, and ſhall on all occaſions uſe you with honour. I wiſh you all manner of ſucceſs, and am, &c.

## LETTER XXXVI.

*To a Correſpondent, requeſting the Payment of a Sum of Money.*

SIR,

ALTHOUGH the balance of the account between us has been of long ſtanding in my favour, yet would I not have applied to you at preſent, had not a very unexpected demand been made upon me for a conſiderable ſum, which, without your aſſiſtance, is not in my power to anſwer. When I have an opportunity of ſeeing you, I ſhall then inform you of the nature of this demand, and the neceſſity of my diſcharging it. I hope you will excuſe me this freedom, which nothing but a regard to my credit and family could oblige me to take. If it does not ſuit you to remit the whole, part will be thankfully received, by Your humble Servant.

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## LETTER XXXVII.

*The Anſwer.*

SIR,

I Have juſt received yours, and am ſorry to hear of your affliction. That the account between us was not ſooner ſettled, was owing to the failure of two principal creditors. I have juſt received a remittance from Nottingham, and am greatly pleaſed that it is in my power to anſwer the whole of your demand. The balance between us is two hundred and fifty pounds, for which I have ſent incloſed an order on Mr. Caſh, the banker. I hope you will ſurmount this, and every other difficulty, and am, Your ſincere Well-wiſher.

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## LETTER XXXVIII.

*From a Merchant at Leghorn, to a Brother in London, deſiring him to ſell ſome Goods, and purchaſe others.*

SIR,

ACCORDING to the agreement ſettled between us, when I left England, I have ſent, by the Charming Sally, Captain Johnſton, twelve bales of raw ſilk, marked

A Z, desiring you to dispose of them to the best advantage; they are warranted good, as I examined every parcel separately, before they were sent on board. You will receive an inclosed order for several different articles of British manufactures, to be sent by the first ship sailing for this port. Let them be as good and cheap as possible you can procure, as they are much wanted at present.

I am, Sir, your humble servant.

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## LETTER XXXIX.

*The Answer.*

SIR,

YOURS I received, and the twelve bales marked A Z, were delivered at the Custom-house. I immediately advertised them for sale at Garroway's, in twelve different lots, but they were all purchased by an eminent manufacturer in Spitalfields, for nine hundred and forty pounds, which I have lodged in the Bank, in your name. I have likewise shipped on board the Despatch, Captain Hervey, the different articles which you ordered. They are in twenty bales, marked B M. I am told they are the best that can be had in London, and doubt not of their giving satisfaction.

I am, Sir, your humble servant.

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## LETTER XL.

*An urgent Demand of Payment.*

MR. THOMPSON,

THE exigence of my affairs compels me thus importunately, nay peremptorily to write to you. Can you think it possible to carry on business in the manner you act by me? You know what promises you have made, and how, from time to time, you have broken them. Can I therefore depend upon any new ones you make? If you use others as you do me, how can you think of carrying on business? If you do not, what must I think of the man who deals worse by me than he does by others? If you think you can trespass more upon me, than you can on others, that is a very bad compliment to my prudence, or your

own gratitude; for ſurely good uſage ſhould be entitled to the ſame in return. I know how to allow for diſappointments as well as any man; but can a man be diſappointed for ever. Trade is ſo dependent a thing, that it cannot be carried on without mutual punctuality. Does not the merchant expect it from me for theſe very goods I ſend you? and can I make a return to him without receiving it from you? What end can it anſwer to give you two years credit, and then be at an uncertainty, for goods which I ſell at a ſmall profit, and have only ſix months credit for myſelf? Indeed, Sir, this will never do. I muſt be more punctually uſed by you, or elſe muſt deal as little punctually with others: And then what muſt be the conſequence? In ſhort, Sir, I expect a handſome payment by the next return, and ſecurity for the remainder; as I am very loath to take any harſh meaſures, to procure juſtice to myſelf, my family, and creditors. For I am, if it be not your own fault,

Your faithful friend and ſervant.

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## LETTER XLI.

*The Anſwer.*

SIR,

I Acknowledge with gratitude the lenity you have at all times ſhown, and my being obliged to diſappoint you ſo often has given me much uneaſineſs. I do aſſure you Sir, that I am not ſo ungrateful as my conduct has given you reaſon to believe. From the ſtate of my accounts, you will find that the greateſt part of my property is in the hands of country dealers, who, although they ſeldom fail, yet their times of payment are very precarious and uncertain. However, to convince you of my integrity, I have ſent by this day's poſt an order for ſeventy pounds, and next week you ſhall receive one much larger. The remainder ſhall be ſent in a very ſhort time. I am determined, for the future, to make the rules laid down in your excellent letter, a guide, in my dealings with thoſe people, whoſe dilatorineſs in making good their payments to me, obliged me to diſappoint you; and to convince you further of my integrity, the goods which I order until the old account is paid off, ſhall be for ready

money. I doubt not but you will continue to treat me with the ſame good uſage as formerly, and believe me to be unfeignedly, Your obliged, humble ſervant.

## LETTER XLII.

*From a young Perſon in Trade to a wholeſale Dealer, who had ſuddenly made a Demand on him.*

SIR,

YOUR demand coming very unexpectedly, I muſt confeſs I am not prepared to anſwer it. I know the ſtated credit in this article uſed to be only four months; as it has been always a cuſtom to allow at leaſt two months more, I did not think you would have ſent for it till that time, and conſequently truſted to a practice ſo long eſtabliſhed in trade. Sir, I beg you will not ſuppoſe it is any deficiency which hinders me from complying with your requeſt, nor ſhall I aſk any more than is uſual. If you will be pleaſed to let your ſervant call this day three weeks for the one half of the ſum, it ſhall be ready, and the remainder in a fortnight after. In the mean time, I beg that you will not let any word ſlip concerning this, as very little will hurt a young beginner. Sir, you may take my word with the greateſt ſafety, that I will pay you as I have promiſed; and if you have any reaſon to demand the money ſooner, be pleaſed to let me know, that if I have it not, I may borrow it; for if I have loſt credit with you, I hope I have not done ſo with all the world.

I am, Sir, your humble ſervant.

## LETTER XLIII.

*The Anſwer.*

SIR,

THERE is no perſon in the world, who would more willingly ſhow every ſort of indulgence to a young beginner than myſelf, and I am extremely ſorry to preſs you on the preſent occaſion; but I have reaſons; and although it is not always either fair or prudent to mention them, yet you will give me leave to aſk the following queſtion—Whether you have any dealings with an uſurer near Moorfields, and what is his name? If you give me ſatis-

faction on this head, I shall not urge the demand I have made upon you sooner than the time you mention; but as it may be done at once, I expect your answer by the bearer, whom you well know, for he was, as he informs me, very lately your servant.

I assure you, Sir, it is in consideration of the great opinion I have of your integrity, that I refer the payment of my demand to a simple answer to this question; but I fear that cannot be done.

I am your Friend and Well-wisher.

## LETTER XLIV.

*Soliciting the Loan of Money from a Friend.*

DEAR SIR,

I Believe that ever since you first knew me you will be ready to acknowledge, that no person was ever more bashful in asking favours than myself. Indeed, I have always considered it as more pleasing to an honest mind to confer than to receive a favour; but an unexpected affliction in my family, obliges me to solicit your assistance, by the loan of about forty pounds for six months; but on this condition, that you can spare it without hurting yourself; for I would by no means choose that my friend should suffer in his present circumstances in order to oblige me. Indeed, Sir, I was some days engaged amongst my acquaintances to raise the money, before I could prevail with myself to ask it from you, and that I have now done it, is from a principle far more noble than any lucrative motive: Nor indeed would I have asked it at all, were I not morally certain of paying it at the time promised. I hope this will not give any offence, and, as I said before, if it is any way inconvenient, let me beg that you will refuse it.

I am, dear Sir, yours with the greatest sincerity.

## LETTER XLV.

*The Answer.*

DEAR SIR,

I Cold not hesitate one moment in answering your letter; and had I known that my worthy friend had been in want of the sum mentioned, I should never have put his

unaffected modesty to the blush, by suffering him to ask it: No, Sir, the offer should have come from myself. However the sum is sent by the bearer, but let me beg, that if you consider me really as your friend, that you will suit the payment to your own circumstances, without being confined to a particular time; and not only so, but that you will likewise command my assistance in every thing else wherein I can serve you. But lest you think me strictly formal, I have hereby given you leave on me to the amount of two hundred pounds, or for any less sum, to be paid as is most suitable to your circumstances.

I am, Sir, your sincere friend,

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## LETTER XLVI.

*From a Tenant to a Landlord, excusing Delay of Payment.*

SIR,

I Have been your tenant above ten years in the house where I now live, and you know that I have never failed to pay my rent quarterly when due. At present I am extremely sorry to inform you, that from a variety of losses and disappointments, I am under the necessity of begging that you will indulge me one quarter longer. By that time I hope to have it in my power to answer your just demand, and the favour shall ever be gratefully acknowledged by, Your obedient humble servant.

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## LETTER XLVII.

*The Answer.*

SIR,

IT was never my intention to oppress you. I have had long trial of your honesty, and therefore you may rest perfectly satisfied concerning your present request. No demand shall be made by me upon you for rent, until it suits you to pay it; for I am well convinced, you will not keep it from me any longer.

I am yours sincerely.

## LETTER XLVIII.

*From a Country Farmer on the same Occasion.*

HONOURED SIR,

I AM extremely sorry that through a variety of unforeseen accidents I am obliged to write to you on such a subject as this. The season last year was bad, but I was enabled to pay you. This has turned out much worse, and it being so long before we could get the corn home, it is not yet fit to be sold. I only beg your patience about two months longer, when I hope to pay you faithfully with gratitude.

I am, Sir, your honest tenant,
And humble Servant.

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## LETTER XLIX.

*The Answer.*

MR. CLOVER,

I Hope that from the whole of my conduct, ever since your first became my tenant, that you cannot have reason to allege any thing against me. I never treated you with rigour, as I always considered you as an industrious honest man. Make yourself perfectly easy concerning the payment of your rent, till I come to the country in summer, and if things are as you represent them (and I doubt not but they are) you may be assured of every reasonable indulgence, I am yours.

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## LETTER L.

*From an Insolvent Debtor, to his principal Creditor, requesting the Acceptance of a Composition.*

SIR,

WHEN I first entered upon business, I little thought that ever I should be under the necessity of writing to you on such a subject as this; but experience convinces me, that it is much better to acknowledge the state of affairs to my creditors, than put them to the expence of taking out a commission of bankruptcy. To you, there-

fore, Sir, as the person to whom I am principally indebted, do I address myself on this melancholy occasion, and must freely acknowledge, that my affairs are very much perplexed. I have been these ten years past endeavouring to acquire something for myself, but in vain. The variety of different articles which I have been obliged to sell on credit, and the losses sustained thereby, always kept me in low circumstances; and often when I paid you money, I had none left for the support of my family. If you will be pleased to employ any prudent person to examine my books, I doubt not but you will be convinced, that the whole of my conduct has been consistent with the strictest rules of honesty; and if it shall appear so to you I must beg you will be pleased to call a meeting of the creditors, and lay it before them. I have not spent any more than was absolutely necessary for the support of my family, and every thing remaining shall be delivered up. When all this is done, I hope you will accept of it, as it is not in my power to do any more, and consider me as one whose misfortunes call for pity instead of resentment.

I am, Sir, your most humble servant.

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## LETTER LI.

*The Answer.*

SIR,

IT is with the greatest concern that I have perused your affecting letter; and should consider myself as very cruel indeed if I refused to comply with a request so reasonable as that made by you. I have employed a worthy person, a friend of mine, to examine your books, the result of which shall be immediately laid before the other creditors, and if it is as your represent, you need not be afraid of any harsh usage. I always considered you as one of the greatest integrity, and am determined to lay down a plan for your future support. In the mean time I have sent a trifle to defray your expences, till the other affairs are settled, and am,

Your sincerely Well-wisher.

## LETTER LII.

*From a Tradesman to a wholesale Dealer, to delay Payment of a Sum of Money.*

SIR,

MY note to you will be payable in ten days, and I am sorry to inform you, that altho' I have considerable sums in good hands, yet none of them are due these three weeks, which is all the time I require. It is a favour I never asked any one till this moment, and I hope for the future not to have any occasion to repeat it. I am really distressed for your answer; but as a proof of my sincerity, have sent inclosed three notes subscribed by persons well known to yourself, and altho' they exceed my debt, yet I have no objection to your keeping them as security till due. Let me beg to hear from you as soon as this comes to hand, which will greatly oblige

Your humble servant.

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## LETTER LIII.

*The Answer.*

SIR,

IT was extremely fortunate for you that your letter arrived the day after it was written, for I was to have paid your note away yesterday, and I could not have had an opportunity of recalling it in time to have served you. Indeed it was imprudent not to communicate the news to me sooner, as your credit might have been greatly affected by such unnecessary delay. However, I impute it to your unwillingness to reveal the state of your affairs, and shall keep the note in my hands till your own becomes due, and for that purpose have returned the others, not doubting but you will send me the money at the time promised, which will greatly oblige

Your sincere Well-wisher.

## LETTER LIV.

*From a young Man, who had an Opportunity to set up in Business, but destitute of Money, to a Gentleman of reputed Benevolence.*

HONOURED SIR,

WHEN you look at the subscription, you will remember my serving you with goods when I was apprentice to Mr. Hopkins, grocer, in the Strand. I have been a little above two years out of my time, which was spent in Mr. Hopkins's service, and the greatest part of my wages have been given to support an aged mother, confined to a sick-bed. Mr. Hopkins died about ten days ago, and having no family, his executors, who are almost strangers to me, are going to let the shop. My worthy master has left me one hundred pounds in his will, but that is no way sufficient to purchase the stock in trade; nor will they give any longer credit than twelve months. Being well acquainted with the trade, as also the customers, and having such a fair prospect of settling in business, I have presumed to lay it before you. I have often heard of your willingness to serve those under difficulties, especially young people beginning the world. If you approve of this, and will advance so much on my bond, payable in a limited time, it shall be as safe as if in the hands of your banker. I shall be as frugal and industrious as possible, and the whole of my time shall be employed in the closest attendance to the duties of my station, and shall acknowledge your kindness with gratitude, as long as I live in this world. I hope this will not give any offence; and, if you give me leave, I will wait on you along with one of the executors, that you may hear their proposals. My character as to honesty and fidelity will bear the strictest inquiry, as is testified in my late master's will, and also by all with whom I have any dealings.

I am, honoured and worthy Sir,
Your obedient, humble servant.

## LETTER LV.

*The Gentleman's Answer.*

SIR.

I Have just received yours, and although I am much indisposed with the gout, yet could not hesitate one moment in sending an answer. There is such an appearance of honesty, together with such an unaffected simplicity runs through the whole of your letter, that I am strongly inclined to comply with your request, and happy shall I think myself if your honest endeavours are attended with the desired success. You need not give yourself the trouble of calling on me, lest it should interfere with your business: I will either call on you to-morrow, or send a friend to inquire into the particulars. In the mean time it gives me the greatest pleasure to hear that you have not been wanting in filial duty to an aged parent; and while you continue to act consistently with the principles, and regulate your conduct by the practice of virtue, you will have great reason to expect the divine blessing on whatever you undertake. Trade is of a very precarious nature, and, if not attended to with assiduity and regularity, generally involves those engaged in the greatest difficulty, if not ruin. Let me beg, therefore, when you become a master, you will avoid mixing in company with those who spend their time and substance in the fashionable follies of the present age. Such practices are inconsistent with the business of a tradesman: And I am afraid that it is greatly owing to such, that we see the Gazette so often filled with names of bankrupts, who, if they had attended with assiduity to the duties of that station in which Providence had placed them, might have been a comfort to their families, and a honour to their different professions. But although I have no fears concerning your integrity, yet the best of men cannot be too often reminded of their duty.

I am, Sir,

Your sincere Well-wisher.

## LETTER LVI.

*From the Servant of a wholesale Dealer, to his Master in London, giving an Account of his Customers in the Country.*

SIR,

I Have visited several of the towns between this and London, where any of your customers reside, and although they complain much of the decay of trade, yet their payments and orders have been as well as could reasonably be expected; and indeed I think trade is beginning to revive. I have the pleasure to inform you, that in the places where I have been, there is not any appearance of failing; and the people have been so well pleased with your goods and fair dealing, that I have obtained many new orders. I have likewise received a dividend of twelve shillings in the pound of the effects of Mr. Cambrick, the linen-draper, at Derby, who failed last year, and there is still something remaining, so that upon the whole your loss will not be so great as was at first expected. I have finished your business in this town, and set off to-morrow for Liverpool, where I shall expect to hear from you, if you have any thing particular to transact before I return, and am, Sir, with duty and respect,

Your obedient and faithful servant.

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## LETTER LVII.

*The Master's Answer.*

MR. TRUEMAN,

I Received yours, dated the 2d instant at Manchester, and am extremely glad to hear of your success. Indeed it has, as you observed, been greater than I expected. I am much pleased with your honest fidelity, in transacting my business with so much care and industry: and as you are now at Liverpool, I shall take this opportunity of intrusting you with an affair of importance. There is daily expected at that port, the ship Nightingale, Captain Roberts, laden with sugar and indigo from Jamaica; and as I am informed the proprietors are desirous

of disposing of the whole cargo by private contract; when you have examined the goods, I leave it to your own discretion to purchase the whole, as I think it must be an exceeding good bargain. If you have not money sufficient, give them an order on me for the remainder, payable at sight. I leave the whole to yourself, and shall expect to hear from you soon. Yours, &c.

## LETTER LVIII.

*From a Merchant's Clerk in London, to his Master in the Country.*

SIR,

OUR not hearing from you these three weeks has made us very uneasy, but still we hope you are well. The business has been carried on in the same manner in which you left it: But yesterday an order came from New York for goods to the amount of five thousand pounds and upwards. You know the American credit, and therefore I would not do any thing till I heard from yourself. If you please to write by next post, I shall abide by your directions, and every thing shall be conducted by your order. We would not wish you to return before your health is fully re-established, although we long to see you every day. All the family are well, and I am

Your obedient faithful servant.

## LETTER LIX.

*The Merchant's Answer.*

MR. THOMPSON,

YOURS I received this day, and am pleased to hear that my business succeeds so well. I always confided in your fidelity, and am glad to find that I have not been deceived. I am much better in my health than when I left London, altho' it is not yet perfectly re-established, but I hope it will be so in a short time. Concerning the American order, I am extremely glad to hear of it, not only on my own account, but also of trade in general. Their credit to be sure is long, but I would rather trust to our brethren, in that part of the world, two years,

than those who are our natural enemies one month. You may give orders for the different goods wanting to be got ready as soon as possible, and before they are completed I hope to be in town. I am much pleased to hear that all my servants are concerned for my welfare, as it will, at all times, give me the greatest happiness to make their different situations as comfortable as is consistent with a state of servitude.

I am your affectionate Master.

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## LETTER LX.

*Recommending a Man-servant.*

SIR,

THE bearer has served me with integrity and fidelity these three years, but having a desire to settle in London, he left my house about a week ago, and by a letter received from him this day, I find you are willing to employ him on my recommendation; and it is with the greatest pleasure that I comply with his request. His behaviour, while with me, was strictly honest, sober, and diligent, and I doubt not but it will be the same with you. I have sent this inclosed in one to himself, and if you employ him I hope he will give you satisfaction.

I am, Sir, your humble servant.

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## LETTER LXI.

*The Answer.*

SIR,

I Received your obliging letter in recommendation of the young man, and in consequence of that have taken him into my family. I doubt not from what you say, of his giving satisfaction, and you may be assured of his being treated with humanity, and rewarded according to his merit.

I am, Sir, your humble servant.

## LETTER LXII.

*From a Country Shopkeeper, to his Friend in London, desiring him to send him some Goods.*

SIR,

THAT friendship which we contracted in our youth, is not yet, I hope abated, although Providence has placed us many miles distant from each other. I have heard of your success in London, and it is with pleasure I can assure you that I am comfortably settled here. But you know that our returns are slow, and profits small, and therefore, however willing, I am not in circumstances sufficient to defray the expence of a journey to London, in order to purchase goods at the best hand: which has been attended with some loss, because a considerable expence. Relying, therefore, on your former friendship, I have presumed to solicit your assistance, to purchase from time to time what goods I may happen to want from London for which an order shall be remitted on delivery At present I have only sent for a few articles, as you will see by the inclosed. I doubt not of your getting them as good and cheap as possible; and if there is any thing I can do to serve you in this part of the country, you may depend on its being executed with the utmost fidelity and despatch.

I am, Sir, your sincere friend.

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## LETTER LXIII.

*The Answer.*

SIR,

YOURS I received, and am extremely glad to hear of your being so comfortably settled. There is a pleasure in looking back to those youthful days we spent together in harmless amusements, and it gives me great pleasure to think that I have it in my power to be any way of service to my friend. The goods you ordered are sent in the Lichfield waggon, directed to you They are as good and as cheap as any to be had in London, and I hope you will be a considerable gainer. With respect to your kind proffer of service, I heartily thank you, and shall, as occasion requires, trouble you with something of

that nature. In the mean time be ſure to command me in every thing wherein I can ſerve you, as it will give the greateſt pleaſure to your ſincere friend.

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## LETTER LXIV.

*From a Country Shopkeeper, to a Dealer in London, complaining of the Badneſs of his Goods.*

SIR,

WHEN I firſt began to correſpond with you, it was my fixed reſolution to act with integrity and honour, expecting the ſame in return. I muſt, indeed, confeſs that the goods you ſent me for ſome time were as good as any I could purchaſe from another, and ſo far I had not any reaſon to complain. But now the caſe is quite different. The two laſt parcels you ſent me are ſo bad, that I dare not offer them to my cuſtomers. From what, Sir, does this proceed? Have I ever been deficient in my payments? No, you dare not accuſe me with any thing of that nature. However, I am obliged to tell you, that unleſs you ſend me others in their room, I muſt either withdraw my correſpondence, or ſhut up my ſhop. You may chooſe which you pleaſe, and let me beg to have your anſwer per return of poſt, as I am in immediate want of theſe goods, and in danger of loſing my cuſtomers by a delay. In ſo doing you will oblige,

Your Well-wiſher.

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## LETTER LXV.

*The Anſwer.*

SIR,

I Received yours, and am extremely ſorry to hear that the goods ſent you are ſo bad. I knew it had ſome ſuch in my warehouſe, but was determined to ſell them at a low rate, without ever thinking of their being ſent to any of my cuſtomers, particularly ſo valuable a correſpondent as yourſelf. By ſome mitake my ſervants have inadvertently ſent them, for which I am extremely ſorry; but, in order to make you amends, I ſent by this day's

waggon thoſe which I had originally intended for you, at my own expence. I hope you will excuſe this, and be aſſured you ſhall never be ſerved in ſuch a manner for the future. I am, Sir, your humble ſervant.

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## LETTER LXVI.

*From a Tradeſman in diſtreſſed Circumſtances, deſiring a Letter of Licence.*

SIR,

IT is now above ten years ſince I firſt had dealings with you, and during that time you well know that my payments were regular, but, at preſent, I am ſorry that my affairs are ſo perplexed, that it is not in my power to comply with the juſt demands of my creditors nor even to pay them any thing until my affairs are ſettled. For that reaſon, Sir, I have ſent to you, deſiring a letter of licence for only twelve months, in which time I hope to be able to ſettle my affairs to their ſatisfaction; but if they will not comply with this, I am utterly ruined.—Your anſwer is impatiently expected by

Your obedient humble ſervant.

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## LETTER LXVII.

*The Anſwer.*

SIR,

YOURS I received, and am extremely ſorry to hear, thou your circumſtances are ſo diſtreſſed In order to comply with your requeſt, I have called a meeting of the creditors, and I doubt not but they will agree to a propoſal ſo fair and reaſonable, of which I ſhall give your notice.

I am, Sir, your real Friend.

# PART III.

## ON LOVE COURTSHIP AND MARRIAGE.

### LETTER LXVIII.

*From a young Gentleman to a Lady, with whom he is in Love.*

MADAM,

I Have three times attempted to give you a verbal relation of the contents of this letter; but my heart as often failed. I know not in what light it may be considered, only if I can form any notion of my own heart, from the impression made on it by your many amiable accomplishments, my happiness in this world will, in a great measure depend on your answer. I am not precipitate, Madam, nor would I desire your hand, if your heart did not accompany it. My circumstances are independent, and my character hitherto unblemished, of which you shall have the most undoubted proof. You have already seen some of my relations at your aunt's, in Bond-street, particularly my mother with whom I now live. Your aunt will inform you concerning our family, and if it is to your satisfaction, I shall not only consider myself as extremely happy, but shall also make it the principal study of my future life to spend my days in the company of her whom I do prefer to all others in the world. I shall wait for your answer with the utmost impatience, and am,

Madam, your real admirer.

### LETTER LXIX.

*The Lady's Answer.*

SIR,

I Received your letter last night, and as it was on a subject I had not yet any thoughts of, you will not wonder when I tell you I was a good deal surprised. Altho' I have seen you at different times, yet I had not the most

distant thoughts of your making proposals of such a nature. Those of your sex have often asserted, that we are fond of flattery, and mightily pleased to be pleased: I shall therefore suppose it true, and excuse you for those fulsome encomiums bestowed on me in your letter; but am afraid, was I to comply with your proposals, you would soon be convinced that the charms you mention and seem to value so much, are merely exterior appearances, which, like the summer's flower, will very soon fade, and all those mighty professions of love will end at last either in indifference, or, which is worse, disgust. You desire me to inquire of my aunt concerning your character and family. You must excuse me when I tell you, that I am obliged to decline making any such inquiry. However, as your behaviour, when in my company, was always agreeable, I shall treat you with as much respect as is consistent with common decorum. My worthy guardian, Mr. Melville, is now at his seat in Devonshire, and his conduct to me has been so much like that of a parent, that I don't choose to take one step in an affair of such importance, without both his consent and approbation. There is an appearance of sincerity runs through your letter; but there is one particular to which I have a very strong objection, which is this: You say that you live along with your mother, yet you don't say that you have either communicated your sentiments to her or your other relations. I must freely and honestly tell you, that as I would not disoblige my own relations, so neither would I, on any consideration admit of any addresses contrary to the inclination of yours. If you can clear up this to my satisfaction I shall send you a more explicit answer, and am, Sir,

Your most obedient humble servant.

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## LETTER LXX.

*The Gentleman's Answer to the above.*

DEAR MADAM,

I Return you a thousand thanks for your letter, and it is with the greatest pleasure that I can clear up to your satisfaction the matter you doubted of. Before I wrote to you, I communicated the affair to my two cousins; but had not courage enough to mention it to my mother;

however, that is now over, and nothing, ſhe ſays, would give her greater pleaſure than to ſee me married to a young lady of your amiable character: Nay, ſo far is ſhe from having any objections, that ſhe would have waited on you as the bearer of this, had I not perſuaded her againſt it, as ſhe has been theſe three days afflicted with a ſevere cold, and I was afraid, that if ſhe had ventured abroad ſo ſoon, it might be attended with dangerous conſequences. But to convince you of my ſincerity, ſhe has ſent the incloſed, written with her own hand; and whatever may be the contents, I ſolemnly aſſure you that I am totally ignorant, except, that ſhe told me it was in approbation of my ſuit. If you will give me leave to wait on you, I ſhall then be able to explain things more particularly. I am, dear Madam,

Your real Lover.

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## LETTER LXXI.

*From the young Gentleman's Mother to the young Lady.*

DEAR MISS,

IF you find any thing in theſe lines improperly written, you will candidly excuſe it, as coming from the hands of a parent, in behalf of an only, beloved, and dutiful ſon.

My dear Charles has told me that you have made ſuch am impreſſion on him, that he knows not how to be happy in any one elſe, and it gives me great happineſs to find that he has placed his affections on ſo worthy an object. Indeed it has been my principal ſtudy to inſtruct him in the principles of our holy religion; well knowing that thoſe who do not fear God, will never pay any regard to domeſtic duties His father died when his ſon was only ten months old, and being deprived of the parent, all my conſolation was that I had his image left in the ſon. I nurſed him with all the tenderneſs poſſible, and even taught him to read and write. When he was of proper age I ſent him to a boarding-ſchool, and afterwards to the univerſity. Whilſt he was proſecuing his ſtudies, I was conſtantly employed in recommending him to the care of that God whoſe eyes behold all his creatures, and will reward and puniſh according to their merit. Ever ſince his re-

turn from Oxford, he has resided constantly with me, and his conduct to every one with whom he has had any connections has been equal to my utmost wishes. At present, my dear Miss, I am in a very sickly condition, and although I have concealed it from him, yet, in all human probability, my time in this world will not be long. Excuse the indulgent partiality of a mother, when I tell you, that it is my real opinion you can never place your affection on a more worthy young man than my son. He is endowed with more real worth, than thousands of others whom I have known; and I have been told of instances of his benevolence, which he has industriously concealed. I have only to add further, that the only worldly consideration now upon my mind is to see him happily married, and then my whole attention shall be fixed on that place, where I hope to enjoy eternal felicity.

I am, dear Miss, your sincere Well-wisher.

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## LETTER LXXII.

*The young Lady's Answer.*

MADAM,

I Will excuse the fondness of a tender mother for her only child. Before I received yours, I had heard an account of your unaffected piety, and the many accomplishments of your son; so that I was no ways surprised at what you say concerning him. I do assure you, Madam, that I would prefer an alliance with you before even nobility itself, and I think it must be my own fault if ever I repent calling you mother. I was going to say that you had known but few pleasures in this life, to be deprived of your husband so soon, and the rest of your life spent under so many infirmities. But your letter convinceth me that you have felt more real pleasure in the practice of virtue, and resignation to the Divine Will, than ever can be had in any, nay, even the greatest temporal enjoyments. I have sent inclosed a few lines to your son, to which I refer you for a more explicit answer, and am,

Madam, your sincere Well-wisher.

## LETTER LXXIII.

*The young Lady's Answer to her Lover.*

SIR,

I Received yours, together with one inclosed from your mother, and congratulate you on the happiness you have had in being brought up under so pious, so indulgent a parent. I hope that her conduct will be a pattern for you to copy after, in the whole of your future life; it is virtue alone, Sir, which can make you happy. With respect to myself, I freely acknowledge that I have not at present any reason to reject your offer, although I cannot give you a positive answer until I have first consulted with my guardian. Monday next, I set out for his seat in Devonshire, from whence you may be sure of hearing from me as soon as possible, and am,

Your sincere Well-wisher.

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## LETTER LXXIV.

*From the same.*

SIR,

IN my last I told you that you should hear from me as soon as possible, and therefore I now sit down to fulfil my promise. I communicated your proposal to Mr. Melville, who, after he had written to his correspondent in London, told me as follows:

Miss, I have inquired concerning the young gentleman, and the information I have received is such, that I not only approve of your choice, but must also confess, that if I did not do every thing in my power to forward your union, I should be acting contrary to the request of your father when he lay on his deathbed. You may, said he, communicate this to your lover as soon as you please, and may every happiness attend you both in time and eternity.

And now, Sir, have I not told you enough? Some might think too much; but I am determined to begin with as much sincerity as I could wish to practice if standing in the presence of my Maker. To expect the same from you is reasonable; I look for it, and shall be very unhappy if disappointed. But I will hope the best, and

doubt not but the religious education bestowed on you by your worthy mother, will operate on the whole of your future conduct in life. You may, therefore, lay aside the tedious formality of courtship, and write to me as one with whom you mean to spend your time in this world.

Ever since my arrival here, my time has been spent in visiting, *solus*, the woods, the fields, and cottages, meditating on the unbounded goodness of the Almighty Creator. How infinite is his wisdom! how unbounded his liberality! Every thing in nature conspires to exalt his praise, and acknowledge with gratitude their dependence on him. But I will not tire you with such a dull description of real beauties. Present my sincere respects to your worthy mother. I hope she gets the better of her disorder; and be assured that I am

Yours and hers with the greatest affection.

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## LETTER LXXV.

*The young Gentleman's Answer.*

MY DEAR ANGEL,

IS there any medium between pleasure and pain? Can mourning and mirth be reconciled? Will my dear charmer believe, that whilst I was reading her letter with the greatest pleasure, I was shedding tears for an affectionate parent! Thus Divine Providence thinks proper to mix some gall with our portion in life. It is impossible for me to describe the variety of passions now struggling in my breast. Ten thousand blessings to my charmer on the one hand, and as many tears to a beloved parent on the other. I conceived a notion of two impossibilities; one of which I am obliged to struggle with; the other, thanks to you, is over. I thought I could not live without my dear and honoured mother, nor enjoy one moment's comfort, unless I could call you mine; but I am now obliged to submit to the one, whilst I have the pleasing prospect of being in possession of the other. Will my dear sympathize with me, or will she bear with human passions? And although all my hope of temporal happiness is centered in you, yet I doubt not but you will excuse my shedding a tear over the remains of a dear parent, which I am going to commit to the tomb. My dear

creature, were it possible for me to describe the many virtues of that worthy woman, who is now no more, you would draw a veil over the partiality of filial duty. Her last words were these: "My dear child, I am now going "to pay that debt imposed on the whole human race, in "consequence of our first parents' disobedience. You "know what instructions I have given you from time to "time; and let me beg of you to adhere to them so far "as they are consistent with the will of God, revealed "in his word. May you be happy in the possession of "that young lady on whom you have placed your affec-"tions; but may both you and she remember, that real "happiness is not to be found in this world; and you must "consider your life in this world as merely a state of pro-"bation. To the Almighty God I recommend you."

She was going on when the thread of life was broken, and she ceased to be any more. Such was the last end of my dear mother, whose remains are to be interred this evening, and as soon as I can settle every thing with her executors, I will, as it were, fly to meet you. God grant that our happiness in this life may be conducive towards promoting our everlasting felicity hereafter. I am, as before, Yours while life remains.

## LETTER LXXVI.

*From the Lady, after Marriage, to her Cousin, unmarried.*

DEAR COUSIN,

I Have now changed my name, and, instead of Liberty, must subscribe wife. What an awkward expression! say some—How pleasing! say others. But let that be as it may, I have been married to my dear Charles these three months, and I can freely acknowledge that I never knew happiness till now. To have a real friend to whom I can communicate my secrets, and who, on all occasions, is ready to sympathize with me, is what I never before experienced. All these benefits, my dear cousin, I have met with in my beloved husband. His principal care seems to be to do every thing possible to please me; and is there not something called duty incumbent on me? Perhaps you will laugh at the word duty, and say that it imports something like slavery; but nothing is more

falſe; for even the life of a ſervant is as pleaſant as any other, when he obeys from motives of love inſtead of fear. For my own part, my dear, I cannot ſay that I am unwilling to be obedient, and yet I am not commanded to be ſo by my huſband. You have often ſpoke contemptuouſly of the marriage ſtate, and I believe your reaſons were, that moſt of thoſe whom you knew were unhappy; but that is an erroneous way of judging. It was deſigned by the Almighty, that men and women ſhould live together in a ſtate of ſociety, that they ſhould become mutual helps to each other; and if they are bleſſed with children, to aſſiſt each other in giving them a virtuous education. Let me therefore beg that my dear couſin will no longer deſpiſe that ſtate for which ſhe was deſigned, and which is calculated to make her happy. But then, my dear, there are two ſorts of men you muſt ſtudiouſly avoid, I mean *Miſers* and *Rakes*. The firſt will take every opportunity of abridging your neceſſary expences, and the ſecond will leave you nothing for a ſubſiſtence. The firſt, by his penurioufneſs, will cauſe you to ſuffer from imaginary wants; the ſecond, by his prodigality, will make you a real beggar. But your own good ſenſe will point out the propriety of what I have mentioned. Let me beg that you will come and ſpend a few weeks with us; and if you have any taſte for rural and domeſtic life, I doubt not but you will be pleaſed. I am your affectionate Couſin.

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## LETTER LXXVII.

*From a young Merchant in London, to a Widow Lady in the Country.*

MADAM,

EVER ſince I ſaw you at the wells, when I was on a journey to Briſtol, my mind has been continually ruminating on your many accompliſhments And altho' it is poſſible this may be rejected, yet I can no longer conceal a paſſion which has preyed upon my ſpirits theſe ſix weeks. I have been ſettled in buſineſs about three years; my ſucceſs has been equal to my expectations, and is likewiſe increaſing. My family is reſpectable, though not rich; and as to the diſparity of our ages, a few years

will not make any difference, where the affections are placed on ſo lovely an object. I can only ſay, Madam, that I prefer you to all the young ladies I have ſeen, and if buſineſs continues to increaſe, I ſhall be greatly in want of one of your prudence, to manage my domeſtic affairs. Be aſſured, Madam, that whatever time I can ſpare from the neceſſary duties of my profeſſion, ſhall be devoted to your company, and every endeavour uſed to make your life both agrecable and happy. As you have relations in London, they will give you every neceſſary information concerning my character and circumſtances, altho' I have not the pleaſure of being known to them. If you will favour me with an anſwer to this, it will be ever eſteemed as a particular favour, and acknowledged with the ſincereſt reſpect, by your real admirer.

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## LETTER LXXVIII.

*The Lady's Letter to her Brother, an Attorney in the Temple, concerning the above.*

DEAR BROTHER,

YOU know that in all affairs of importance I have conſtantly acted by your advice, as I am ſtill determined to do; and therefore have ſent you incloſed the copy of a letter which I received by the poſt from a young gentleman in London, whom I have ſeen at the Wells. His behaviour here was polite without affectation, and an air of ſincerity appeared in all he ſaid. With reſpect to the ſubject he writes of, I will give you my own thoughts, and delay ſending an anſwer until I have had your opinion.

I am at leaſt a dozen years older than him, and poſſibly love, contracted when there is ſuch difference in the ages of the parties, may terminate in want of reſpect on one ſide, and jealouſy on the other. At preſent I am ſo peſtered with rakes and coxcombs, that I would almoſt willingly give my hand to the firſt worthy perſon who offers. Indeed I have another reaſon for entering into the marriage ſtate, and that is, I would chooſe, as I advance in years, to have a friend to whom I might at all times be able to open my mind with freedom, and who would treat me with that tenderneſs which my ſex entitles

me to. I have been a widow ſix years, and whatever others may ſay, I have found it attended with many inconveniences, and far from the pleaſing life many are ready to imagine. But after all, I will be directed by you, as my only real friend to whom I can apply; if you think proper you may inquire, and when I hear from you, I will ſend him an anſwer.

I am your affectionate Siſter.

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## LETTER LXXIX.

*The Brother's Anſwer.*

DEAR SISTER,

I AM glad to hear of your prudence in not being over haſty in an affair of ſo great importance, and upon which your happineſs or miſery in this world will inevitably depend. Your reaſons againſt remaining any longer in a ſtate of widowhood, are what I much approve of, and it will give me great pleaſure to promote your intereſt and happineſs, as far as I am able. I have inquired concerning Mr. Moreton, and every one gives him an excellent character. I have likewiſe converſed with him, and find he is a very ſenſible young man. As to your objection concerning diſparity of age, I do not think it has any great weight, and upon the whole I have but one reaſon againſt your union, and that is, that there is nothing more precarious than commerce, and the merchant who to-day has unlimited credit, may be to-morrow in the Gazette. I do not urge this in order to prevent your happineſs; but only that whilſt you are free, you may take ſuch meaſures as to ſecure a ſufficiency againſt the worſt. I would by no means diſſuade you from complying with his requeſt, as he ſeems every way worthy of your choice, and I really think it may be for your mutual happineſs. Theſe, dear Siſter, are my ſentiments concerning this affair; but remember I leave it entirely to yourſelf, not doubting but you will proceed with the ſame prudence you have begun. I am your affectionate Brother.

*P. S.* I would adviſe you to write to the young gentleman as ſoon as poſſible.

## LETTER LXXX.

*From the Lady to Mr. Moreton.*

SIR,

I Received your letter, and my reason for delaying an answer was, that I wanted first to consult my brother, whose opinion I had by the post yesterday. I freely acknowledge that you are far from being disagreeable, and the advantages on your part with respect to accomplishments are, I think, superior to those on mine. But these are but small matters when compared with what is absolutely necessary to make the marriage state happy. I mean an union of minds. Neither of us have had many opportunities of conversing together, and when we had you did not mention any thing of this. I have no objection against marrying, were I assured of being no worse than at present; but there are such a variety of unforeseen accidents daily happening in the world, and all conspiring together to promote dissensions in families, that we can never be too careful how to fix our choice. I shall not, Sir, from what I have seen of your behaviour, and heard of your characters, have any objection against your request; but I confess I am afraid you have been rather too precipitate in your choice, altho' my person may have engaged your attention, yet I am fraid all those charms you so much extol are not sufficient to keep you loyal to the marriage vow. But I will hope the best, and believe you as virtuous as you are represented, nor give my hand to any other but you. In the mean time I shall be glad to hear that you continue your visits to my brother:—You will find him one of the most worthy persons you ever conversed with, and much esteemed for his knowledge in the law. I have now given you leave to write as often as you please, as I hope all your letters will be agreeable; and as for the time fixed for any thing else, I shall leave it entirely to be settled by yourself and my brother, and am, dear Sir,

Yours sincerely.

## LETTER LXXXI.

*From a young Gentleman, in expectation of an Estate from his penurious Uncle, to a young Lady of small Fortune, desiring her to elope with him to Scotland.*

MY DEAR MARIA,

MY uncle's laying injunctions upon me not to see you more, has only served to add fuel to my passion. I cannot live without you, and if you persist in refusing to comply, I am miserable for ever, I pay no regard to his threatenings when put in competition with the love I have for you. Don't be afraid of poverty; if he should continue inexorable, I have still education sufficient to procure a genteel employment in one of the public offices, where I may rise to preferment. Therefore, if ever you loved me, let me beg that you will not make me any longer unhappy. Let me intreat you by all that's dear, that you will comply with my request, and meet me at six on Sunday evening, at the back-door of the garden, were a chaise and four will be ready. I will fly on the wings of love to meet my charmer, and be happy in her embraces for ever. I am your dear love.

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## LETTER LXXXII.

*The Lady's prudent Answer.*

SIR,

THOUGH thoroughly conscious in this act I make a breach of those laws said to be laid down for lovers, especially such of our sex as would rather be celebrated for a romantic turn of mind, than for what is far more preferable, a prudent decorum, yet I cannot but be persuaded, there may occur such a crisis, as may make it consistent with the strictest rules of honour and justice; which at least ought to be put in the balance if not outweigh whatever custom may have prescribed. That such a crisis now exists, your letter and former concurring testimonies make manifest. For I have too high an opinion of your integrity to doubt their truth; and believe me, when I assure

you moſt ſolemnly, I place their validity to that account, and not to a miſtaken notion or conſciouſneſs of my own merit. No, Sir,— 'tis from a too ſenſible conviction of your own injurious error of your paſſion, I have been induced to commit this violence to my ſex—I had almoſt made my ſentiments conjure you to deſiſt, ere it be too late in the purſuit of a paſſion, that cannot but bring with it a train of inevitable miſeries, ſince it muſt be attended with the violation of your duty to that relation to whom you are bound to pay implicit obedience, by the laws of nature, gratitude, and heaven. I will not offend your delicacy, in urging thoſe of intereſt and dependency, though each conſideration ought to have its prevalence, againſt making a ſacrifice of it to an impetuous paſſion for one, whoſe ſingle deſert is, that ſhe dreads your indigence more than ſhe regrets that of the

Unfortunate.

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## LETTER LXXXIII.

*From a young Officers in the Army, to a Gentlemen's Daughter with whom he is in love.*

DEAR SOPHIA,

WHEN our regiment received orders to march from Saliſbury, I was almoſt in a ſtate of diſtraction. To be forced to leave her who is already in poſſeſſion of my heart, and ſeparated to ſuch a diſtance, had almoſt induced me to give up my commiſſion; nor have I any reſource left but that of the pen. After a long and tedious march we arrived here, where we are to remain till next ſummer. But alas! how inſignificant are all the allurements of the place, and the gaiety of my fellow-officers, when compared with the pleaſing moments ſpent in your company. How long, my dear, muſt I be unhappy!— Will not your ſympathizing nature pity my diſtracted mind? How lamentable the thought, that whilſt I am writing this ſome more fortunate lover may be making his addreſſes to my charmer, and even obtaining a place in her heart!—But what am I ſaying?—Whither does my delirium drive me? No, my angel, I know the generoſity of your nature; I dare not ſuſpect your ſincerity, and will

ſtill believe you mine. The principal gentlemen in Manchester invited the officers of our regiment to a ball, and all but myſelf conſidered the entertainment as a very great honour; each danced with his partner, as I was told. In order to avoid the company, without giving offence, I mounted guard for the day, and enjoyed myſelf either in thinking of you, or converſing with the ſoldiers.

According to my promiſe, I have ſent the incloſed to your father, and I doubt not of his being ſurpriſed, unleſs you have mentioned it to him. I am impatient for his anſwer as well as yours. My uncle has promiſed to procure me preferment as ſoon as the Parliament meets. Adieu, my charmer—let me hear from you immediately.

I am yours for ever.

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## LETTER LXXXIV.

*The Officer's Letter to the Lady's Father.*

HONOURED SIR,

YOUR generoſity to me whilſt our regiment lay at Saliſbury, will ever lay me under the higheſt obligations; but at preſent I have ſomething of a more important nature to communicate, upon which all my happineſs or miſery in this world depends, and your anſwer will either ſecure the one, or haſten the other.

The many amiable accompliſhments of your beloved Sophia, ſtole inſenſibly on my heart, and I found myſelf paſſionately in love, before I was able to make a declaration of my ſentiments, nor did I do it until the day we were ordered to march. I hope you will forgive my not mentioning it to you; I was really ſo much agitated, as ſcarce to be able to attend my duty. I doubt not but one of your ſenſibility knows what it is to be in love. Your daughter, I freely acknowledge, is adorned with ſo many virtues, that ſhe is entitled to the beſt huſband in England; and although I dare not hope to merit that appellation, yet I will make it my conſtant ſtudy to promote her happineſs.

I have often told you that my parents died whilſt I was yong, and left me to the care of an uncle lately returned from the Eaſt Indies, where he had acquired a

conſiderable fortune. My inclinations led me to the army, and my uncle procured me a commiſſion. Ever ſince he has treated me as his own ſon, and being a bachelor, has made a will in my favour. He is now Member of Parliament for T——, and has given me leave to chooſe a wife for myſelf, without any other qualification beſides, virtue. I have written to him concerning your daughter, and his anſwer is, that he ſhall conſider me as extremely happy in being connected with ſo worthy a family as yours. I hope you will not have any objection againſt my being in the army. It was originally my own choice, and I doubt not of riſing in time to the command of a regiment. There is a ſort of reverential fear upon my mind, whilſt I am writing to ſo worthy a perſon as the father of my beloved Sophia. Dear Sir, excuſe my youth, and the violence of my paſſion. Let me beg your anſwer, and O! let it contain your approbation,

I am, honoured Sir,

Yours, with the greateſt reſpect.

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## LETTER LXXXV.

*The young Lady's Letter to her Lover.*

DEAR BILLY,

NOT more welcome is the appearance of an inn to a weary traveller, than your kind letter was to me. But how is it poſſible that you ſhould harbour the leaſt ſuſpicion of my fidelity? Does my Billy imagine that I would ſuffer the addreſſes of any fop or coxcomb after I was bound in the moſt ſolemn manner, I mean by promiſe; and be aſſured, I pay the ſame regard to my word as my oath. If there is ever an obſtruction to our love, it muſt ariſe from yourſelf My affections are too permanently fixed ever to be removed from the beloved object; and my happineſs or miſery will be in proportion to your conduct. The incloſed from my father will, I hope, be agreeable; I have not ſeen it, and therefore can only judge of its contents by the converſation laſt night at ſupper. When your letter was delivered, my honoured father was extremely ill of a cold, ſo that I did not deliver it to him till next morning at breakfaſt. He retired to his cloſet to

read it, and at dinner told me he would deliver me an answer in the evening. Accordingly after supper, and the servants being retired, the best of parents spake as follows: "My dear child, from the principles of that education which you have received, I doubt not but you must be convinced that it is my duty to promote your interest as far as I am able, and how far my conduct as a father has been consistent with that rule I appeal to yourself: Your own conscience will witness, whether I have not at all times studied to promote your interest, and it is with pleasure that I now say, that your filial duty was equal to my highest wishes. With respect to the subject of the letter you gave me this morning, I can only say, that I have no objection to your complying with the young gentleman's request, as I think it may be for your mutual happiness. Indeed I had some suspicion of it before he left this place; but being well convinced of his merit, I was almost assured no step of that nature would be taken without my consent. That consent you now have, and even my approbation. May you both be as happy as I wish! I desire no more." Here the good man stopped, tears hindered him from proceeding, and me from a reply. A scene of tenderness ensued, which you may feel, although I cannot describe it. His own letter will convince you, and you may make what use of it you please.

I cannot conclude without mentioning your conduct at the Manchester ball. Was there none among so many beauties able to attract by Billy's notice; and will he at all times prefer my company to that of the gay and the beautiful? I will hope so, and happy shall I be if not disappointed. In hopes of hearing from you soon, I shall subscribe myself Yours for ever.

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## LETTER LXXXVI.

*The Father's Answer to the young Gentleman.*

MY DEAR YOUNG FRIEND,

EVER since I first had the pleasure of your conversation, I considered you a young gentleman of real merit, who would not be guilty of an ungenerous action;

and to that was owing not only the respect I always treated you with, but also the common indulgence to converse freely with my daughter. I can freely excuse your not communicating your sentiments to be before you left this place. Your ardour was somewhat precipitate, and, as you well observe, I know what it is to be in love. The account of your uncle and family I know to be true, for I met with that worthy person who is your benefactor a few days ago at the Red Lion in this city, and he confirms the truth of all you have written. My dear Sir, if ever you live to be a father, you will know what I feel on the present occasion: A willingness to give her to you, from a firm persuasion of your merit; and anxiety for her preservation, from a conviction in my own mind, that there is nothing permanent in this world. However, Sir, you have my free consent to marry my child, and may the Divine Providence be your guide in the whole of your progress through this life! My ill state of health serves as a monitor to inform you, that my time in this world will be but short; and there is nothing would give me greater pleasure than to see my dear Sophia happily settled, before I retire to the land of forgetfulness, *where the wicked cease from troubling, and where the weary are at rest.* How great, Sir, is the charge which I commit to your care; the image of a beloved wife long since dead, and the hope of my declining years! Her education has been consistent with her rank in life, and her conduct truly virtuous. I have not the least doubt of her conjugal duty, and your felicity in acting conformable to the character of a husband. Upon that supposition I leave her entirely to you; and as soon as you can obtain leave from the Colonel, I shall expect to see you at this place, to receive from my hands all that is dear to me in the world. Your uncle has likewise promised to be here, so that all things are according to your professed wishes.

I am, Sir, your, sincerely.

## LETTER LXXXVII.

*From a young Man, just out of his Apprenticeship, to his Sweetheart, a Servant in the Neighbourhood.*

DEAR SALLY,

I Have been long in love with you, but was afraid to tell you. When I go with you to Dobney's, or Sadler's Wells, I am almost like a fool, and altogether unfit for company. I think of you all day, and at night I dream of my dear Sally. I am well settled in work, and my wages are eighteen shillings every week. You and I can live on that, and I shall bring it home untouched on Saturday evening. I will not go to any alehouse, but as soon as my work is done, return home to my dearly beloved Sally. I hope, my dear, you will not be angry, for I am really in love. I cannot be happy unless you are mine. I was afraid to mention this to you, but if you will leave an answer at my lodgings I will meet you next Sunday, after dinner at the Shepherd and Shepherdess, when we will take a walk to Hornsey-house, and drink tea. How happy shall I be to hear from my charmer; but a thousand times more to think she will be mine.

I am, my dear, your real lover.

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## LETTER LXXXVIII.

*The Answer.*

DEAR JACK,

I Received your very kind letter, but I don't know what to say in answer. Altho' I would be glad to marry, yet you men are so deceiving, that there is no such thing as trusting you. There is Tom Timber, the carpenter, and Jack Hammer, the smith, who have not been married above six months, and every night come home drunk, and beat their wives. What a miserable life is that Jack, and how do I know but you may be as bad to me! How do I know but you like them, may get drunk every night, and beat me black and blue before morning! I do assure you, Jack, if I thought that would be the case, I would scrub floors and

ſcour ſaucepans as long as I live. But poſſibly you may not be ſo bad, for there is Will Copper, the brazier, and Jack Trotter, the aſs-man, who are both very happy with their wives; they are both home-bringing huſbands, and have every day a hot joint of meat and a pot of beer. I know not yet what I ſhall do, but as I like to walk to Hornſey, I will meet you at the Shepherd and Shepherdeſs, on Sunday after dinner, and then we will talk more of the matter. I am, dear Jack,

Your moſt humble ſervant.

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## LETTER LXXXIX.

[The ſix following are genuine, and paſſed between a Gentleman and Lady ſome time ago, but were never before publiſhed.]

*From the Gentleman.*

MADAM,

IT was a queſtion among the Stoics, whether the whole of human life afforded moſt pleaſure or pain? For my own part, I have always wiſhed to conſider things in the faireſt light, but I often find my reſolution weakened; and when I think to act the philoſopher, I feel myſelf nothing but a man. When my late wife died, about two years ago I propoſed making the tour of England, that, by mixing with ſtrangers my thoughts might be led from fruitleſs reflections on the loſs I had ſuſtained: A loſs which none but myſelf knew. It is true, it has been ſo far ſucceſsful, that it has taught me two things; firſt, reſignation to the will of Heaven; and, ſecondly, that I am ſtill unhappy in the want of a female partner. The agreeable company at the houſe of your worthy brother, obliged me to ſpend more time in York than I at firſt intended; nor did I know, until I had proceeded ſome miles, that I ſhould be obliged once more to return. In ſhort, Madam, I am a ſecond time in love; and although you be diſpoſed to laugh, yet I aſſure you that I am in real earneſt, your own dear ſelf is the object. But perhaps you will aſk, How happens all this? I anſwer, that I cannot tell how it happens. But I am really fond of domeſtic life, and am once more reſolved to alter my condition. I cannot flatter, and I think both you and I have lived long-

enough to judge for ourſelves. There was ſomething pleaſed me much in the prudent manner you conduct the affairs of your brother's houſe; but as he is on the point of being married, that employment will ceaſe when the other event takes place. I did not hear that you was engaged by promiſe to any other; and as you have heard ſomething concerning my family, character, and circumſtances, you are more able to judge whether my preſent propoſal is for your intereſt. In caſe you have any objections to my having children, I can only ſay that they will be eaſily anſwered. I have told you before, that I have only two young daughters now at a boarding-ſchool, and I have ſettled each of their marriage portions, and the remainder is entirely for myſelf; and without being any real prejudice to my children, is more than ſufficient for us both. As to the common objection againſt being a ſtepmother, I think it may be eaſily anſwered when I tell you, that my children will treat you with all manner of reſpect. I do not imagine you can eſteem me the worſe for loving my children; I have too good an opinion of you to think ſo; and as for the odious appellations uſually thrown out againſt ſtepmothers, they can only be conſidered by a lady of your ſenſibility, as the effect of prejudice, operating upon vulgar minds, occaſioned by the conduct of ſome inhuman wretches who are a diſgrace to ſociety, and who would have acted in the ſame manner had they been placed in any other ſtation in life. Your own good ſenſe will point out the propriety of what I ſay. From what I have written you will be able to judge, whether or not the propoſals I have now made are apparently for your real advantage. All that I deſire is to live in amity and friendſhip with the woman on whom I have placed my affections, as long as I am in the world. Every thing in my power will be exerted to make you as happy as poſſible, as I think, if I am not miſtaken, every part of your conduct will entitle you to deſerve it. I hope you will not defer ſending me an anſwer, as I ſhall wait for it with the utmoſt impatience.

I am, Madam,

Yours ſincerely and affectionately.

## LETTER XC.

*The Lady's Answer.*

SIR,

I Have just received your letter, and for my own part must say, that you have acted the philosopher extremely well. I thought that love letters had not usually been extracted from Seneca or Epictetus; but what do I wonder when even a lady, now alive, went through the drudgery of learning the Greek language in order to acquire the honour of being the translator of the latter. However, she has got far enough, and I have not any intention of following her, but shall consider my lover's philosophical letter.

Whilst you remained at our house, I must acknowledge that your company was agreeable; and our assiduity to please arose from a consciousness of your merit as a gentleman, although at that time neither my brother nor myself had the most distant thoughts of ever hearing such a proposal as your letter contains. It is our common practice to entertain strangers in the same manner we did you, which is consistent with old English hospitality, and something like the conduct of the ancient Patriarchs.

The proposal which you have sent me is of too serious a nature to be treated lightly, it requires to be considered with the greatest attention; especially as a wrong step of that sort not only destroys all hopes of temporal happiness, but, what is infinitely worse, often endangers that which is eternal. I doubt not but you have seen many fatal instances of this melancholy truth, viz. That those who were bound by the most solemn engagement to go hand in hand, through affluence and poverty, have often prevented the one, and hastened those afflictions inseparably connected with the other. The consideration of those things presents us with a glaring proof of the corruption of human nature in general, and particularly its most desirable state, pretended Conjugal Felicity. The causes from which unhappiness arises in families are various; and although I never was a wife, yet I have seen many fatal instances of their pernicious effects. You yourself seem to be aware of this in the objections stated in you letter; and although I have convincing proofs that your circum-

ſtances are conſiſtent with your repreſentation of them, yet the ſecond objection is not ſo eaſily anſwered. nor indeed have you done it to my ſatisfaction. Your anſwers to the common objections made againſt ſtepmothers, are altogether rational; they are what reaſon will at all times dictate, and prudence on every occaſion require; but you will excuſe me if I tell you ſincerely, that even in the opinion of the thinking part of the world, the life of a ſtepmother is far more diſagreeable than you endeavour to perſuade me. All eyes are upon them, and even their virtues are often conſtrued into faults. I acknowledge that it could never enter the mind of a rational creature (I mean one who is really ſo) that a woman ſhould tyrannize over two or three orphans, for no other reaſon, ſave only that their mother was their father's former wife. This would prove her guilty of three of the moſt odious crimes capable of being committed in the conjugal ſtate. Firſt, inhumanity to the deceaſed mother; ſecondly, cruelty to the ſurviving children; and, laſtly, a total diſreſpect for her huſband: For what woman would eſteem the man, or what regard could ſhe think he would have for her children, if ſhe did not treat, or cauſe to be treated with tenderneſs, thoſe who were born of a woman equally dear to him as herſelf. But you know, Sir, that we live in the world, and few, I believe, would chooſe to have their lives rendered unhappy, if they could poſſibly avoid it. Your character, circumſtances, and accompliſhments might entitle you to a much better wife than me; but I confeſs the above reaſons weigh ſtrongly in my mind againſt ſuch a connection; and unleſs they were anſwered more to my ſatisfaction than what you have already done, I ſhould chooſe ſtill to remain as I am. In the mean time I ſhall be glad at all times to hear from you, and am

Your ſincere Well-wiſher.

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## LETTER XCI.

*The Gentleman's Reply.*

MADAM,

I Have always thought, that there are none more ready to condemn the conduct of others, than thoſe who are moſt guilty themſelves, and of this your letter is a convincing proof. Do not be ſurpriſed, for I am really in earneſt. You have accuſed me of acting the philoſopher

whilst you seem much better acquainted with those sages than myself. But pray, Madam, is it any great fault to write a love letter in a serious strain? Or should every thing on that subject be only a jumble of incoherent nonsense? Should the lover divest himself of the man, and, because he prefers a woman to the rest of her sex, must he act the part of a fool to obtain her? I dare venture to say you will answer in the negative. Your letter contains so many prudential reasons for refusing my offers, that I should be stupid indeed if I did not consider them as the result of a well-informed judgment. All the objection I have against them is, that they appear too much grounded on popular censure. I believe you are well acquainted with the world, and you know that the best actions have been misrepresented, and the most amiable characters traduced. Nor has this been confined to any one single station in life, it has diffused itself through them all; and altho' its baneful influence has often rendered innocence miserable, yet the prudent will despise it with that contempt it so justly merits. Virtue is its own reward; and happiness,

——Deaf to Folly's call,
Attends the music of the mind.'

Whilst a woman of your great good sense has the answers of a good conscience in approbation of your conduct, how insignificant must the envious censures of malice appear, when compared with real peace of mind. Indeed, I think you have carried your objections against being a stepmother rather too far, and I think I shall not be guilty of blasphemy, when I call your refinement of sentiment *False Delicacy*. However, as I said before, I am really in earnest; and if I have not formed an erroneous judgment, you are the only person I have yet conversed with, since I became a widower, with whom I think I can live happy. And will you, Madam, be so cruel as to remain obstinate in rejecting my suit? I do not think it is consistent with your good nature; and although I think it is beneath a generous mind to purchase a wife, yet I shall be willing to make you a settlement equal to your wishes, besides a sufficiency for your children, if we should be blessed with any. Your answer to this is impatiently expected by

Your real Admirer.

## LETTER XCII.

*From the young Lady in Answer.*

SIR,

I Perused your letter, and begin to be afraid I have tampered with you too long, to conceal the real sentiments of my mind from one so justly entitled to know them as you are. My objections, I assure you, Sir, were not the effect of levity, but arose from the most mature deliberation; nor would I, on any account, impose on the man to whom I intended to give my hand, and consequently my heart. This would have been a crime, attended with more aggravating circumstances than any which you have mentioned, and less entitled to an excuse. Hypocrisy is the same, under whatever character it appears; and the person who is guilty of it in the smallest matters, will be equally so in the greatest. Your answers to my objections are altogether satisfactory, and I am now convinced that I may be your wife, and at the same time, at least a nominal mother to your children: I say nominal, for although I should on all occasions consider myself obliged to act with humanity to your children, as well as my own, yet I may still be named by the above appellation. However, as your person, company, and conversation were agreeable, and as your character stands unimpeached, I am almost inclined to try that life to which I have been hitherto a stranger. It is, I assure you, with diffidence, and if attended with any unfavourable circumstances, may possibly be more my fault than yours. We cannot foresee future events, and are therefore obliged to leave them to the direction of an unerring Providence. I shall therefore not detain you any longer, but only to inform you that my brother was married yesterday to Miss Bright; may every happiness attend them both in time and in eternity! You will receive a letter inclosed from him, and you may be assured that I have not now any objections against being connected with you for life. The time fixed for that period depends entirely on your own choice and appointment, and I think you cannot reasonably desire more. All that I expect, nay, all that I desire, is only to be treated consistently with the profession

you have already made. If so, I think I cannot fail of being as happy as is consistent with the state of affairs in this world, and I do not look for miracles. As you will doubtless be much hurried before you set out for London, one letter more will be sufficient until I see you; in the mean time (as the Jews say) may you rest content and happy. I am, &c.

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## LETTER XCIII.

*The Brother's Answer.*

SIR,

I Know not of any gentleman who ever yet honoured me with his company, for whom I have a greater regard than yourself; and the agreeable hours we have spent together cannot be equalled unless they are repeated. When I read your first letter to my sister, I considered your proposal of marriage as the highest honour that possibly could be conferred on our family; and yet, without partiality, I firmly believe, that the woman to whom you have paid your addresses, has merit equal to any in the world. She returned from the boarding-school about ten years ago, during which time she has superintended the affairs of my family, and conducted them with such prudence, as is seldom met with in one of her years. Many offers have been made to her by fox-hunters in our neighbourhood, but their characters were so totally opposite to her sentiments, that she rejected them with the utmost disdain, although apparently beneficial. My sister, Sir, has much more refined notions, than to pay any more regard to affluence than what would procure her an independent subsistence, and too great a regard to her conscience, to sacrifice her peace of mind to enjoy the greatest earthly grandeur. To use her own words, she considers riches as laying her under an additional obligation to act for the good of her fellow-creatures, as a faithful reward of that Almighty Being, who has declared that he will exact a strict account from his creatures in what manner they have used those gifts, which his unbounded liberality has bestowed. Her leisure hours have been spent in reading, and when I have met with her in the garden, or the fields, she

had conſtantly in her hand either Milton, Thomſon, or Young, but moſt frequently her BIBLE. It may poſſibly occur to your thoughts, that what I have ſaid in commendation of a beloved ſiſter, ariſes from a fraternal affection: But I do aſſure you, Sir, that I could not help repeating her many accompliſhments, were you an utter ſtranger, and even a married man. A perſon deſtitute of virtue and ſenſibility might remain ignorant for ever of my ſiſter's merits; but by one of your worth, I doubt not but they will be eſtimated according to their real value. Light and darkneſs cannot dwell together; nor can thoſe of oppoſite tempers ever be happy; but where there is an intellectual, as well as a corporeal union, nothing in this life can interfere with the rational enjoyments. But I had almoſt forgot that I am writing to one who is well acquainted with theſe things; nor ſhould I have enlarged ſo much, had not I regarded your friendſhip and intereſt on the one hand, and my ſiſter's happineſs on the other. Yet, not to detain you longer, my conſent for a happy union is not only at your ſervice, but, as I ſaid before, I ſhall conſider it as a very happy event; and I have not the leaſt doubt of your ever repenting of your choice. I have heard that your ſecular affairs call for your attendance in London; when thoſe are ſettled, I ſhall be glad to hear from you, and likewiſe of my ſiſter and you being happily joined in marriage. In the mean time ſhe is at my houſe, where you may freely correſpond, and I am

Your ſincere Well-wiſher.

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## LETTER XCIV.

*From the Gentleman, after his Arrival in London, to the Lady in the Country.*

MY DEAR,

FOR ſo I muſt now call you; I arrived here laſt night, and embrace this firſt opportunity of writing.

What a buſy place is London! what a variety of ſtrange faces, and continual hurry of buſineſs! The citizens acquiring fortunes by trade, whilſt the nobility and gentry are ſquandering away thoſe eſtates left them by their anceſtors: But ſuch has always been the conduct of

mankind in trading nations. One ſows, another reaps, whilſt a third enjoys the fruits of their labour. For my own part, I am neither fond of gaiety nor ſolitude. In all things there is a medium, which ought to be preferred to extremes. A ſudden elevation to affluence or grandeur, and a ſudden fall from either, are equally dangerous; the one too often plunges the perſon into all ſorts of immorality, whilſt the effect of the other is moſt commonly deſpair. I would chooſe to ſpend three months every year in London, and the remainder in the country. This, in my opinion, is a more rational ſcheme than the preſent mode of continually hurrying from place to place, without ever reliſhing the pleaſures of any. But I had almoſt forgot to whom I am writing. As ſoon as I have ſettled my affairs here, which will take up about three weeks, I intend going to Windſor to viſit my daughters at the boarding-ſchool; and from thence haſten to your brother's; when I hope that union will take place that muſt terminate only with our lives. I have employed my attorney to draw up articles of a jointure for you, and which I ſhall bring along with me to be ſigned in the preſence of your friends. I hope your brother and his ſpouſe are well. I received his excellent letter, and heartily thank him for the contents.

I am, my dear,

Yours ſincerely and affectionately.

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## LETTER XCV.

*From a Lover to his Miſtreſs, lately recovered from Sickneſs.*

My Dear,

THIS day's poſt has juſt brought me the joyful news of your happy recovery. The indiſpenſible neceſſity I was under of attending my buſineſs at this place, hindered me from beholding, on a ſick bed, all that is dear to me in the world; but I need not perſuade you to believe this; as I hope you have had ſufficient proofs of my fidelity, and what I have ſuffered on account of your illneſs may be felt, but not expreſſed. When I took the letter in my hand, I trembled, and poſſibly ſhould have been deprived of courage to open it, had not the ſeal been

red. To one oppressed with fear, the smallest matter yields a glimpse of hope. I opened the letter, and you may easily imagine what was my joy, when instead of reading an account of your death, it contained the delightful news of your recovery, written by your father. Ah! thought I, my charmer is still weak, or she would not have employed another hand. This led me to fear a relapse; but I hope that God, whose great mercy has preserved you hitherto, will perfect your recovery. You are constantly in my thoughts, and I pray for you every day. That I may once more be happy in seeing you, I have sent for my brother to manage my business during my absence. I expect him here in about ten days, when nothing but sickness shall prevent my coming. You will receive by the coach a small parcel, containing some of the newest patterns both of silk and laces, together with some other things. Such trifles are scarcely worth mentioning; but I hope you will accept them as a testimony of my sincere love to her, whom in a few months I hope to call my own. Present my duty to your honoured parents, and believe me to be, with the greatest sincerity,

Your ever affectionate Lover.

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## LETTER XCVI.

*From a rich young Gentleman, to a beautiful young Lady with no Fortune.*

MISS SOPHIA,

IT is a general reflection against the manners of the present age, that marriage is only considered as one of those methods by which avarice may be satisfied, and poverty averted; that neither the character and accomplishments of the women are much regarded, her merit being estimated by the thousands of her fortune. I acknowledge that the accusation is too true, and to that may be ascribed the many unhappy matches we daily meet with; for how is it possible that those should ever have the same affection for each other, who were forced to comply with terms to which they had the utmost aversion, as if they had been allowed to consult their own inclinations, and give their hands where they have engaged their hearts? For my own part, I have been always determined to consult my

inclinations where there is the left appearance of happiness; and having an easy independency, am not anxious about increasing it; being well convinced, that in all states the middle one is best, I mean neither poverty nor riches; which leads me to the discovery of a passion which I have long endeavoured to conceal.

The opportunities which I have had of conversing with you at Lady B 's, have at last convinced me, that merit and riches are far from being connected, and that a woman may have those qualifications necessary to adorn her sex, altho' adverse Fortune has denied her money. I am sure that all those virtues necessary to make me happy in the marriage state are centered in you, and whatever objection you may have to my person, yet I hope there can be none to my character; and if you consent to be mine, it shall be my constant study to make your life agreeable, and under the endearing character of husband, endeavour to supply your early loss of the best of parents. I shall expect your answer as soon as possible, for I wait for it with the utmost impatience.

I am your affectionate Lover.

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## LETTER XCVII.

*The young Lady's Answer.*

SIR,

I Received your letter yesterday, and gratitude for the generous proposal which you have made, obliges me to thank you heartily for the contents.

As I have no objections either to your person or character, you will give me leave to deal sincerely, and state those things which at present bear great weight with me, and perhaps must ever remain unanswered, and hinder me from entering into that state, against which I have not the least aversion.

You well know (at least I imagine so) that the proposal you have made me is a secret both to your relations and friends; and would you desire me to rush precipitately into the marriage-state, where I have the greatest reason to fear that I should be looked upon with contempt, by those whom Nature had connected me with? I should con-

ſider myſelf obliged to promote the happineſs of my huſband; and how conſiſtent would a ſtep of that nature be with ſuch a reſolution? You know that I was left an orphan, and had it not been for the pious care of Lady B. muſt have been brought up in a ſtate of ſervitude. You know that I have no fortune; and were I to accept of your offer, it would lay me under ſuch obligations as muſt deſtroy my liberty. Gratitude and love are two very different things. The one ſuppoſe, a benefit received, whereas the other is a free act of the will. Suppoſe me raiſed to the joint poſſeſſion of your fortune; could I call it mine unleſs I had brought you ſomething as an equivalent? Or, have I not great reaſon to fear that you yourſelf may conſider me as under obligations, inconſiſtent with the character of a wife; I acknowledge the great generoſity of your offer, and would conſider myſelf highly honoured, could I prevail with myſelf to prefer to peace of mind the enjoyment of an affluent fortune. But as I have been very ſincere in my anſwer, ſo let me beg, that you will endeavour to eradicate a paſſion, which, if nouriſhed longer, may prove fatal to us both.

I am, Sir, with the greateſt reſpect,

Your ſincere Well-wiſher.

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## LETTER XCVIII.

*The Gentleman's Reply.*

MY DEAR SOPHIA,

WAS it not cruel to ſtart ſo many objections? Or could you ſuppoſe me capable of ſo baſe an action, and to deſtroy your freedom, and peace of mind? Or do you think that I am capable of ever forgetting you, or being happy in the enjoyment of another? For God's ſake do not mention gratitude any more. Your many virtues entitle you to much more than I am able to give; but all that I have ſhall be yours. With reſpect to my relations, I have none to conſult beſides my mother and my uncle, and their conſent and even approbation, are already obtained. You have often heard my mother declare that ſhe preferred my happineſs with a woman of virtue, to the poſſeſſion of the greateſt fortune, and tho'

I forgot to mention it, yet I had communicated my sentiments to her before I had opened my mind to you. Let me beg that you will lay aside all those unnecessary scruples which can only serve to make one unhappy, who is already struggling under all the anxieties of real and genuine love. It is in your power, my dear, to make me happy, and none else can. I cannot enjoy one moment's rest till I have your answer, and then the happy day shall be fixed. Let me beg that you will not start any more objections, unless you are my real enemy; but your tender nature cannot suffer you to be cruel. Be mine, my dear, and I am yours for ever. My servant shall wait for the answer to your ever sincere lover, whose sole happiness is centered in you. I am, &c.

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## LETTER XCIX.

*The Lady's Answer.*

SIR,

I Find that when one of your sex forms a resolution, you are determined to go through, whatever be the event. Your answer to my first objection, I must confess, is satisfactory. I wish I could say so of the others; but I find that if I must comply, I shall be obliged to trust the remainder to yourself. Perhaps this is always the case, and even the most cautious have been deceived. However, Sir, I have communicated the contents of your letters to her Ladyship, as you know she has been to me as a parent. She has not any objection, and I am at last resolved to comply. I must give myself up to you as a poor friendless orphan, and shall endeavour to act consistent with the rules laid down and enforced by our holy religion: And if you should so far deviate from the paths of virtue as to upbraid me with poverty, I have no friends to complain to, but that God who is *the father of the fatherless*. But I have a better opinion of you than to entertain any such fears. I have left the time to your own appointment, and let me beg that you will continue in the practice of that virtuous education which you have received Virtue is its own reward, and I cannot be unhappy with the man who prefers the duties of religion to gaiety and dissipation.

I am yours sincerely.

## LETTER C.

*From a Lady to a Gentleman complaining of Indifference.*

SIR,

HOWEVER light you may make of promises, yet I am foolish enough to consider them as something more than trifles; and am likewise induced to believe, that the man who voluntarily breaks a promise will not pay much regard to an oath; and if so, in what light must I consider your conduct? Did I not give you my promise to be yours; and had you no other reason for soliciting than merely to gratify your vanity? A brutal gratification, indeed, to triumph over the weakness of a woman, whose greatest fault was that she loved you. I say, loved you, for it was in consequence of that passion, I first consented to become yours. Has your conduct, Sir, been consistent with my submission, or with your own solemn professions? Is it consistent with the character of a gentleman first to obtain a woman's consent, and afterwards brag that he had discarded her, and found one more agreeable to his wishes! do not equivocate—I have too convincing proofs of your insincerity; I saw you yesterday walking with Miss Benson, and am informed that you have proposed marriage to her. Whatever you may think, Sir, I have a spirit of disdain, and even resentment equal to your ingratitude, and can treat the wretch with a proper indifference, who can make so slight a matter of the most solemn promises. Miss Benson may be your wife, but she will receive into her arms a perjured husband; nor can ever the superstructure be lasting, which is built on such a foundation. I leave you to the stings of your own conscience. I am the injured.

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## LETTER CI.

*The Gentleman's Answer.*

MY DEAR ANGEL,

FOR by that name I must still call you; has cruelty entered into your tender nature, or has some designing wretch imposed on your credulity? My dear, I am not what you have represented; I am neither false nor per-

jured; I never propoſed marriage to Miſs Benſon, I never deſigned it; and my ſole reaſon for walking with her was, that I had been on a viſit to her brother, whom you know is my attorney. And was it any fault in me to take a walk into the fields along with him and his ſiſter? Surely prejudice itſelf cannot ſay ſo; but I am afraid you have been impoſed on by ſome deſigning perſon, who had private views and private ends to anſwer by ſuch baſeneſs. But whatever may have been the cauſe, I am entirely innocent; and to convince you of my ſincerity, beg that the day of marriage may be next week. My affections never ſo much as wandered from the dear object of my love; in you are centered all my hopes of felicity; with you only can I be happy. Keep me not it miſery one moment longer, by entertaining groundleſs jealouſies againſt one who loves you in a manner ſuperior to the whole of your ſex; and I can ſet at defiance even malice itſelf. Let me beg your anſwer by my ſervant, which will either make me happy or miſerable. I have ſent a ſmall parcel by the bearer, which I hope you will accept as a convincing proof of my integrity;

And am yours for ever.

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## LETTER CII.

*From a young Officer, ordered to his Regiment in Minorca, to a young Lady whom he had courted.*

My Dear,

I AM ſcarce able to hold the pen. An order has juſt now arrived from the War office, by which I am obliged to ſet ſail to-morrow for Minorca, without having the happineſs of ſeeing my angel. What unhappineſs to us, and devaſtation among the human race has the ambition of princes, and the perfidiouſneſs of miniſters occaſioned. Huſbands obliged to leave their beloved wives, and dear little children; every relation is broken, and we may well ſay with Addiſon,

What havock has Ambition made!

But what is this to my preſent purpoſe! Like all others in a ſtate of diſtraction, I am obliged to write nonſenſe, if any thing can be ſo called where the name of my charmer

is found. Did you know, my dear, what a ſtruggle I have between love and duty, you would conſider me as an object of compaſſion. I am bound by the moſt ſolemn oaths to be yours; and at the ſame time duty obliges me to draw my ſword in defence of the juſt rights of my lawful prince and injured country; and whatever dangers may wait for me, I would meet them with the greateſt cheerfulneſs, were I ſure of poſſeſſing one place in your heart. But why do I ſay one? I muſt have all or none; I cannot bear the moſt diſtant thought that you would place your affections on another. No, my dear, were that to happen, I would act the part of General Campbell at the fatal battle of Fontenoy, by ruſhing on the ſword of the enemy, to put an end to a weary exiſtence. I ſhould cheerfully lay down my life, which could be of ſmall value were I to be ſeparated for ever from you. But why do I doubt? I know my charmer is as virtuous as ſhe is beautiful, and that nothing but my own conduct can ever make her diſcard me—but

Is not abſence death to thoſe who love!—However, I have the pleaſing reflection yet left, that whilſt I am in a diſtant part of the world attending my duty, I ſhall be remembered by her, whoſe prayers for my preſervation will be acceptable to that God who loves virtue, who is of purer eyes than to behold iniquity. Nothing in this world can ever be ſo dear to me as you are. believe all I ſay, and I am happy. If I do any thing that may appear wrong, inform me of it, and it ſhall be my firſt care to confeſs my fault and amend. I deſire your advice in every thing; but alas! ſeparation will render it difficult, though not impoſſible. Not having had time to ſettle with our agent, I have left an order with my mother for that purpoſe.—Let me beg that you will honour her with a viſit, ſhe will eſteem it as a reſpect ſhown to me. I have oft n told you what an excellent woman ſhe is, and I am fully perſuaded you will find her ſo; yea, more ſo than I ever mentioned. We are to top at Gibraltar, where I hope to have a letter from you. If it comes too late, the governor will forward it to Minorca. Once more, my dear, farewel; continue to be mine, and all the viciſſitudes and dangers of war will appear as

trifles; and when peace ſhall again bleſs the nations, I will fly on the wings of love to the arms of my dareſt angel, and ſpend with her the remainder of my days.

I am your ſincere Lover.

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## LETTER CIII.

*The Lady's Anſwer.*

DEAR CHARLES,

IF your hand could ſcarcely hold the pen, I am afraid this will appear unintelligible, being wet with tears from beginning to end. When your letter arrived, we were drinking tea, and my father reading the newſpaper, wherein it was ſaid, that all the officers in the army were ordered to join their regiments; I was a good deal alarmed, but ſome hopes remained, till the fatal letter convinced me that my ſuſpicions were but too well founded. Alas! how vain are human expectations! In the morning we dream of happineſs, and before evening are really miſerable. I was promiſing to myſelf that one month would have joined our hands, and now we are ſeparated perhaps for years, if not for ever. For how do I know but the next poſt may bring me an account of your being killed in battle, and then farewel every thing in this world. My pleaſing proſpects will then vaniſh, and, although unmarried, will remain a widow till death. And is it poſſible you can doubt one moment of my ſincerity; or do you think that thoſe affections can ever be placed on another which were firſt fixed on you, from a convincing proof of your accompliſhments and merit? No, my dear, my fidelity to you ſhall remain as unſpotted as this paper before it was blotted with ink, and bedewed with tears. I know not how others love, but my engagements are for eternity. You deſire me to put you in mind of your duty. I know not of any faults, nor am I diſpoſed to look for them. I doubt not but the religious education you have received in your youth, will enable you to reſiſt the ſtrongeſt temptations; and, like that everlaſting honour to the army, Colonel Gardiner, although not afraid to fight, yet you will be afraid to ſin.

However terrifying it may be to meet death in the field, yet it is far more awful to appear before a just God, whom we have offended by our iniquities. I have been reading *Russel's History of England*, and that elegant author says, that at the battle of Hastings, which overthrew the Saxon monarchy, the Normans, although under arms all night, were yet fervent in their devotions, whilst the English, who thought themselves secure of victory, were spending their time in riot and drunkenness. But alas! the next day exhibited a different scene: The Normans became conquerors, after killing many thousands of the enemy; and such are commonly the fatal effects of debauchery. There is not one body of people in the world accused of irreligion more than the military, and from the very nature of their employment, none are more obliged to practise every Christian duty. They see thousands of their fellow-creatures hurried into eternity, nor do they know but the next may be themselves. My dear Charles, never be ashamed of religion. A consciousness of your integrity will inspire you with real courage in the day of battle; and if you should at last die in defence of the just rights of your country, the Divine Favour will be your comfort through eternity. In the mean time my prayers shall constantly be for your safety and preservation, and my earnest hopes fixed on your happy return.

I have obtained leave of my parents to reside with your mother during the summer, which will, at least, be some consolation to me in your absence. Let me hear from you as often as possible, but never doubt of my fidelity. Consider me as already yours, and I am happy. Farewel, my dear, and may the wisdom of God direct, and his providence be your guard, is the sincere prayer of her who prefers you before all the world.

# PART IV.

## ON FRIENDSHIP, &c.

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### LETTER CIV.

*The following Letter on Friendship, was written by a Gentleman lately deceased, and found amongst his Papers.*

MY DEAR FRIEND,

IT was a strange notion of Paschal, that he would never admit any man to a share of his friendship. Had that great man been a Misanthrope, or an enemy to his fellow-creatures, I should not have been much surprised; but as his love to mankind extended as far as either his knowledge or influence, it is necessary to consider his reasons for a conduct apparently so strange. Paschal had such elevated notions of the Deity on the one hand, and so low an opinion of human nature on the other, that he thought if he placed his affections on any created being, it would be a sort of insult to the Creator, and a robbing him of that worship which was due to him alone. But whatever were the notions of that great man, yet there is such a thing as real friendship, and there is also a necessity for it. It is true, indeed, that God is our only friend, and that on him our affections ought principally to be fixed. But those who are acquainted with human nature, well know that we are such a composition of flesh and spirit, that however we may wish to keep up an intercourse with the Deity, yet our inclinations are such, that we are more desirous of being conversant with those of our own species, to whom, at all times, we are able to unbosom ourselves

Friendship is as old as the first formation of society; and there is scarce one ancient writer now extant, who has not

ſaid ſomething in praiſe of it. Of this we have a fine example in the ſtory of David and Jonathan, as recorded in the ſecond book of Samuel. In the ſame ſacred oracles we are told that love is ſtronger than death; and even the great Redeemer of the world had a beloved diſciple.

The pious and ingenious Dr. Watts has finely deſcribed friendſhip in one of his poems, which I doubt not but you have read.

Friendſhip, thou charmer of the mind,
Thou ſweet deluding ill;
The brighteſt moments mortals find,
And ſharpeſt pains we feel.
Fate has divided all our ſhares
Of pleaſure and of pain;
In love the friendſhip and the cares
Are mix'd and join'd again.

The ſame ingenious author in another place ſays,

'Tis dangerous to let looſe our love
Beneath the eternal fair.

But whatever the wiſe or learned may ſay, yet we know that man is a ſocial being, and conſequently has a capacity, and even a deſire for friendſhip. Friendſhip is in its own nature ſo neceſſary, that I know not how a ſocial being can exiſt without it. Are we by any providential occurrence raiſed from poverty to affluence, to whom can we communicate the delightful news but to our friend? On the other hand, are we reduced from the higheſt pinnacle of grandeur to the moſt abject ſtate of poverty, to whom can we look for conſolation but to God and our friend? Indeed, there is not one ſtate or condition in life where friendſhip is not neceſſary. What wretched mortals would men be were they not endowed with ſo noble a principle!

Friendſhip is of a very delicate nature, and either the happineſs or miſery of both parties may, in ſome ſenſe, be ſaid to depend upon it. Friendſhip is ſomewhat like marriage, it is made for life, or, as Cæſar ſaid, "The die is caſt." Mrs. Rowe, in one of her letters to the Counteſs of Hertford, ſays, "When I contract a friendſhip, it is for eternity:" Her notions were always elevated, and the chief buſineſs of her life ſeems to have been in promoting the intereſt of her fellow-creatures. Friendſhip obliges

the parties engaged to lay open their minds to each other; there muſt not be any concealment. There is not an endearing attribute of the Deity, not an amiable quality in man, but what is included in the word *friendſhip*. Benevolence, mercy, pity, compaſſion, &c. are only parts of it.

From all this we may learn. that great care ought to be had in the choice of friends; and ſhould they unhappily betray the ſacred truſt repoſed in them, yet we ought not to purſue them with unrelenting fury.

In the courſe of my experience I remember two inſtances of the breach of friendſhip, which were attended with very different effects. Two gentlemen contracted a friendſhip for each other which laſted ſome years; at laſt one of them unhappily revealed a ſecret to his wife, who told it to the wife of the other, in conſequence of which an unhappy diviſion took place in the family of the latter. The injured perſon upbraided his friend with infidelity, told him of the fatal effects occaſioned by this imprudence; "But," ſays he, "altho' I cannot be your "friend any longer, yet I will never be your enemy. "My heart will pity you, whilſt my hand ſhall be open to "relieve your neceſſities." Such a declaration was conſiſtent with the prudence of a man, and the piety of a Chriſtian; but that of the other was of a nature truly oppoſite, and (in my opinion) truly diabolical. A difference of a ſimilar nature happened, attended with the like circumſtances; but the injured perſon, inſtead of ſympathiſing with the weakneſs of his friend, purſued him with unrelenting cruelty, nor ever ceaſed until he had accompliſhed his ruin, and even triumphed over it. You may make what comments you pleaſe; I can only aſſure you that both are facts. How different, my friend, has our conduct to each other been? During theſe thirty years, no breach has ever happened; and it ſeems as new this day as at the beginning As this is probably the laſt letter you will ever ſee in my hand-writing, accept of my ſincere thanks for the many benefits I have received from your faithful admonitions, and your benevolent conſolations; and when we meet in the regions of bliſs, our happineſs will then remain uninterrupted.

I am yours ſincerely.

## LETTER CV.

*From a Gentleman, whose Wife was lately dead, to a Clergyman in the Neighbourhood.*

REV. SIR,

YOU have often both in public, and in private, enlarged on those comforts and consolations which Christianity affords to the afflicted; and if ever they were necessary to one under those circumstances, they must be to myself. About seven last-night my wife died in child-bed, and I am left the disconsolate parent of five young children. Had you seen the excruciating tortures under which she expired, it would have reminded you of the emphasis of that curse pronounced upon our first parents for their rebellion against God. When she saw the king of terrors approach, she was all resignation to the Divine Will, and left this lower world in the same manner, and with the same cheerful alacrity, as if she had been going to visit a friend, or attend the service of her Maker.—Overwhelmed with grief, I entered her chamber, when she exerted the small remains of strength and spoke to me as follows:

"MY DEAR,

"I am now going the way of all flesh, but God, the everlasting God, will be your comfort. When I first became yours, I looked for all the happiness consistent with the state of human nature in this vale of misery; and I must confess that my highest wishes have been gratified, and your tenderness has been even more than I could expect. You may have seen faults in my conduct, but I do assure you (and this is not a time to dissemble) they were altogether involuntary. My principal study was to obtain the favour of that God before whom I am soon to appear. My obedience to the commands of my God has been attended with many imperfections, but I trust for pardon and acceptance in the merits of my dear Redeemer." Here she fainted—looked wishfully at me, and shed a tear over her dear children, who were crying by her bed.—She attempted to speak, but in vain. At last, fixing her eyes towards heaven, she repeated those beautiful words, "Into thy hands I commit my soul, for thou hast redeemed me,

O! thou God of my ſalvation," and then cloſed her eyes, never to be opened till the ſound of the laſt trumpet. I was ſunk for ſome time in the greateſt diſtreſs, looking on the dear departed remains of my beloved ſpouſe, and endeavouring to ſilence, by perſuaſion, the cries of her orphan children.—At laſt I recollected that I had ſtill a friend left in you, to whom I might with a view of conſolation, lay open the inmoſt receſſes of my heart. I am afraid your indiſpoſition may hinder you from viſiting me, and if ſo, let me beg that you will, in the mean time favour me with a few lines. At preſent every ſort of conſolation will be acceptable, but whatever comes from you will be doubly ſo. I know not what to write; excuſe incoherence and impropriety, from him whom you have often honoured with the appellation of friend.

I am, &c.

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## LETTER CVI.

*The Clergyman's Anſwer.*

MY DEAR FRIEND,

I Sincerely commiſerate your variegated calamity, and wiſh there was any thing in my power that could alleviate your diſtreſs. You well know that all affliction, of whatever kind it is, proceeds from God.—"I create "light, and make darkneſs; I make war and peace; I "the Lord do all theſe things." This, Sir, ſhould be your firſt conſideration, and this ſhould regulate the whole of your conduct.

It was this conſideration which reconciled old Eli to the ſevereſt doom that perhaps was ever denounced.—Though contrary to human nature, and much more ſo to natural affection, yet, "it is the Lord, let him do what "ſhall ſeem good."

This reconciled Job to all his unparalleled ſufferings, "The Lord giveth, the Lord taketh away;" rapacious hands, and warring elements, were only inſtruments of his power, therefore I bleſs and adore his holy name.

This conſolation fortified the man Chriſt Jeſus on the approach of his inconceivable bitter agony. But it is my

Father's pleasure, and not the malice of my enemies, therefore not my will but his be done.

If your Father, dear Sir, your heavenly Father, who loves you with an everlasting love, has thought proper to mix some gall with your portion of life, sensible of the beneficent hand from which your visitation comes, may you bow your head in awful silence; and say with the afflicted Hezekiah of old, "Good is the word of the Lord concerning me."

Afflictions are often accompanied with many valuable benefits; as David said, "It is good for me that I have been afflicted, for before that I went astray."

Afflictions serve to wean us from the world. When every thing goes smoothly on, and nothing interrupts the present enjoyments, we are apt to forget the God that made us, and say with unparalleled assurance, Who is the Almighty that I should serve him?

Afflictions serve to lead us to value the blessings of Christianity, and to hold in the lowest estimation our own worthiness. When sorrows harrass our circumstances, and trouble oppresses our minds, we are glad, we are earnest to find rest in Christ. The severe affliction under which I have so long laboured, hinders me from seeing you, although I shall take the first opportunity of doing so, when it pleases God to restore me again to health. In the mean time I have sent you a copy of Fleetwood's Life of Christ. A careful perusal of that valuable work will reconcile you to the variousdispensations of Providence, especially when you consider the character of the Redeemer, who suffered so much for us. "He bore our griefs and carried our sorrows. He was a man of sorrow, and acquainted with grief."

From these considerations, my dear friend, endeavour to reconcile yourself to this awful dispensation of Providence: I am sensible of your loss, but you know not what God may yet have in store for you. Perhaps he has only deprived you of one mercy in order to bestow another. I doubt not but the Almighty has thousands of mercies yet in store for you, both in time and in eternity; and that period is fast approaching when you yourself must put off this earthly tabernacle, and pay that debt to nature which your beloved spouse has already done. Let

your care at present be, to attend the education of your children. Your duty is now doubly increased, and all that was incumbent on your beloved spouse, is now transferred to yourself; but the blessings of the Almighty will be bestowed in proportion to your cheerful obedience. It is a great comfort that your beloved spouse died in the faith and fear of the dear Redeemer, and it will be the greatest honour you ever can acquire, to instruct your children in those principles which made the prospect of death agreeable, and even welcome to their mother. So that when the great God shall appear to judge the world, you may be able to stand before him and say, "Here I am, and the children which thou hast given me." Thus, Sir, I have said all that I can think on the present melancholy occasion. But how comfortable are those words of St. Paul, "Our light affliction, which is but for a moment, shall "work out for us a far more exceeding and eternal "weight of glory!"

The things that are seen are temporal, but the things which are not seen are eternal. There is nothing permanent or lasting in this world, and the tall oak is as easily cut down by the hand of Omnipotence, as the plant is plucked up. I feel myself growing weak, and must therefore conclude. May that gracious God who has thought proper to afflict you, continue to support you under this and every other trial, till you arrive at last in the kingdom, "where the wicked cease from troubling, and where the weary are at rest," is the sincere prayer of

Your most affectionate Friend.

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## LETTER CVII.

*From a Clergymen to a young Gentleman who had formerly been his Pupil, but now at the University.*

DEAR SIR,

WHILST you was under my care, I made it my principal study to discharge the duties of my station, consistent with the character of a Minister of the Gospel; and now that you are removed to the fountain-head of learning, I consider myself in some manner still under the same obligation. In a letter I have lately re-

ceived from your tutor, I hear with great pleasure that you make great progress in your studies. Altho' Providence has placed me at this distance, yet I have a strong inclination to communicate my thoughts to you on a subject of the utmost importance; I mean the necessary obligation you are under of reducing knowledge to practice, and that unless the one corresponds with the other, learning instead of a blessing, becomes a real curse. To different men God has communicated different advantages. From Pagans less is required than from Christians, and as much less, as they know less of their Master's will. Some are obliged to grope by the light of the moon and stars, and others are blessed with the light of the sun. It is much more desirable to walk by day-light, than by moon light. All, however, have light enough, if they rightly improve it, to enable them to find the way to God's favour. If there is any one who has no knowledge given him, he is not a moral agent, and nothing can be expected from him. But this cannot be supposed of any reasonable creature. There is no person so ignorant as not to have some knowledge of moral good and evil; and his acceptance and happiness depend on his acting up to this knowledge, what it is, and not on his acting up to any more extensive knowledge which others in more advantageous circumstances have.

The most knowing ought to be the most virtuous; but instead of this they are very often the most vicious. They employ their knowledge, not to mend their hearts, or to restrain their passions, but to gain applause, or to overreach and deceive. They make use of it for ostentation or mischief, and not for directing them in a course of upright and useful conduct. We can never conclude what a man's character is from the parts he possesses, or the opinions he holds. Nothing is more common than for men to believe one thing, and to practise the contrary. The best sentiments may have possession of their heads, while the vilest dispositions govern their actions. We see continually that those who receive the best principles, and make the fairest professions, are very wicked and worthless. In short, it is one of the most undeniable truths, that we may have all the faith and knowledge in

the world in our underſtandings, without one ſpark of genuine goodneſs in our hearts.

The reaſon of this common ſeparation between knowledge and practice, is the influence of particular affections and paſſions within us, leading us contrary to our knowledge. Our judgments direct us one way, our paſſions draw us another. Reaſon dictates piety and righteouſneſs: Brutal paſſions and the allurements of the world incline us to irreligion and wickedneſs. The latter becomes predominant, and thus we are ſeduced and corrupted; our knowledge becomes of no avail, and our lives are rendered a ſcene of inconſiſtency between our principles and our conduct. The knowledge of our duty is given us on purpoſe that we may do it. Practice is all, and it ſignifies little what we know if this is wanting. No intellectual talents or accompliſhments are of any ſervice to thoſe who poſſeſs them, unleſs they render them better than other men. It is the ſubſerviency of wit and learning to virtue that makes them indeed ornaments and bleſſings. Knowledge that is not attended with correſpondent practice defeats its own intention. It becomes maimed, vain, and unprofitable. We may ſhine and make a great noiſe, but we are ſtill deſtitute of all real worth. One good diſpoſition in the ſoul is infinitely preferable to the fineſt parts, or the moſt brilliant wit. One virtue in the heart is more valuable than a million of truths floating in the head, or any, even the moſt excellent arts and ſciences with which the underſtanding can be ſtocked.

We are too apt to be dazzled with the luſtre of great talents, and to ſet an undue value on wit and genius.—But the endowments of the head deſerve no admiration compared with thoſe of the heart. Virtue is the one thing that is truly and invariably great and admirable, and to this chiefly all other qualities owe their excellence. There is indeed an excellence in knowledge, but it is founded principally on its connection with practice. There is a greatneſs in it; but, when ſeparated from a virtuous character, it is nothing but the greatneſs of a dæmon. It is important and valuable; but the importance of it conſiſts in its furniſhing us with greater means and powers of uſefulneſs. Some degree of knowledge is abſolutely neceſſary to the practice of virtue, and the more any one

has of it, the more he is capable of the improvement and happineſs connected with virtue. For this reaſon, it may be conſidered as the foundation of all the dignity of a rational creature, and conſequently it muſt be our duty to acquire as much of it as we can. But ſtill we ſhould remember, that it is the uſe we make of it, or the ſuperſtructure we raiſe upon it, that muſt render it an advantage and a bleſſing. It will render us more honourable or more deformed, juſt as we apply it; and the loweſt degree of it, when attended with ſuitable practice, will turn to infinitely more account than the higheſt degree of it when applied to vicious purpoſes. It is unſpeakably better to be the ſilleſt creature upon earth, and at the ſame time virtuouſly diſpoſed, than to be the fineſt wit, or the firſt ſcholar in the world, and at the ſame time proud, ill-natured, or envious.

Knowledge, when ſeparated from right practice, is not only unprofitable, but even hurtful and pernicious. It only aggravates guilt, and makes us more vile and deteſtable. Inſtead of contributing to our happineſs, it becomes a nuiſance and a curſe, and will ſink us deeper into ruin. If a man of an improved underſtanding is mean, or falſe, or covetous, he is ſo much the more baſe and hateful. Thoſe who are above vulgar errors and prejudices, ought alſo to be above vulgar paſſions and vices; and if they are not, they are more contemptible than mechanics or beggars.

I have a few more thoughts to ſend you on the ſame ſubject, but muſt delay for a few days. In the mean time I am

Your ſincere Well-wiſher.

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## LETTER CVIII.

*The Clergyman's ſecond Letter on the ſame important Subject.*

DEAR SIR,

I Concluded my laſt with a promiſe of ſending you a few more thoughts on the ſame important ſubject, as a part of that duty I owe to you and your family.

There is always an inconſiſtency in moral evil when joined to ſuperior knowledge, which increaſes its odiouſ-

nefs and demerit. The more a perfon knows, the more he muft fee of the importance of righteoufnefs; and, therefore, the more inexcufable if he deviates from it.—Such a perfon muft be more depraved, and he muft expofe himfelf to a more fevere punifhment, in proportion as he fins more againft light and conviction. Every man will find that the want of reafon is much better than reafon abufed; and to live and die the pooreft idiot, is more defirable than to poffefs knowledge, without applying it to the practice of virtue.

How great and honourable are thofe, who are as much diftinguifhed by the excellence of their lives, and fweetnefs of their tempers, as by the brightnefs of their parts, and the fuperiority of their underftanding! What an honour and dignity knowledge, when attended with virtuous practices, beftows on a character! As there is nothing more monftrous than a bad heart, joined to a head adorned with knowledge; fo there is nothing more excellent than the contrary. A life regulated by piety and virtue, united to an underftanding improved by fcience; fuperior talents of judgment and learning, directed by candour, benevolence, and goodnefs; this includes all that is noble and refpectable in a character.

Practice, united to knowledge, capacitates particularly for ufefulnefs in the world. There is no fuch ornament to religion, as the man who employs his knowledge to do good, and lives agreeably to the light and dictates of a well-informed judgment! Such a perfon has the greateft fatisfaction within himfelf: He has, in his own mind, an inexhaufible fund of joy and pleafure. He is free from thofe reproaches of confcience by which thofe who know what is right without doing it, muft be tormented. A perfon whofe actions are at variance with his judgment, muft be the feat of conftant tumult and vexation. The juftER his fentiments are, the more extenfive his knowledge, fo much the more muft he be the object of his own abhorrence. But a perfon who has an enlightened mind, and at the fame time acts uprightly, and is confcious of obeying the dictates of his reafon, is the more happy in proportion as he fees more of the light of truth, and is better inftructed in his duty.

You ſee, Sir, what ſtrong motives we have to endeavour to accompany our knowledge with practice. I have already told you, that knowledge without practice is much worſe than vain and inſignificant. It is a bane and a curſe: It renders thoſe who poſſeſs it more deſpicable and vile: It increaſes guilt, and will enflame our future reckoning, and ſink us into the deepeſt miſery. Let theſe arguments, my dear Sir, teach you to apply your learning, above all things, to practice; we ought, indeed, to endeavour to increaſe our knowledge. This, properly improved, is very deſirable and important; but I am ſhowing you a more excellent way.

Deſire knowledge, but deſire it in order to practice. Deſire knowledge, but turn your main zeal towards real goodneſs. It is this alone can render you lovely and reſpectable. It is this alone that can ſave you from future condemnation, and bring you to everlaſting happineſs. The practice of virtue is the proper buſineſs of life: It was for this we were ſtationed in the preſent world, and not ſo much for any of the purpoſes of ſpeculation and literary improvement. The only ſcience worth purſuing with anxiety, is that which leads to the amendment of the heart, and helps us to eſtabliſh our ſouls in purity and tranquillity.

If God gives us knowledge enough for this, we need not be very ſorry for our ignorance in other reſpects. It is, without doubt, extremely deſirable to be poſſeſſed of knowledge; nor can any perſon of liberal ſentiments avoid wiſhing, he was better ſatisfied than he is on many points of ſpeculation. A thirſt after knowledge is a noble and excellent principle; and we cannot cheriſh it too much, if we take care to keep it in a proper ſubordination to a thirſt after moral improvement. We ſhould, however, always remember, that in the preſent world we cannot hope to have this principle gratified. He that applies himſelf now to the practice of moral virtue, ſhall have all the knowledge he wiſhes for in another ſtate; but he that neglects this now, and whoſe knowledge leaves him a ſlave to brutal paſſions, is more wretched than can be imagined; he muſt fall a ſacrifice to Divine Juſtice, and his knowledge end in ſhame and ruin.

It is but little we are capable of knowing in this life: We are at present necessarily in a state of great ignorance: We are obliged to content ourselves, in numberless instances, with conjectures instead of knowledge, and to sit down in doubt and darkness with respect to subjects which we cannot help longing to be better acquainted with. Would you acquire real knowledge? Would you have all your present doubts resolved? Would you become acquainted with the Constitution of Nature, the Wisdom, Providence, and Wonders of the Creation? Would you exchange this state of darkness and ignorance, for the regions of light and glory? Then apply yourself to the practice of knowledge.—Be virtuous now, and you may be hereafter.

I am, dear Sir, your most sincere Friend.

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## LETTER CIX.

*The young Gentleman's Answer.*

TEN thousand thanks to my worthy tutor, and second parent, for his kind instructions. You first taught me to form a prayer, and now you have instructed me how to reduce my knowledge to practice. Your letter came to me at a very seasonable juncture; I had been conversing with some of my fellow students concerning the utility of studying history. One represented it as dull and insipid; another as only suited to an idle person, who was so mean as to despise the *Beau Monde*. For my own part, I am very diffident in deciding dogmatically on an affair of any importance, either real or apparent. But as I would not choose to spend my time in idleness, so neither would I neglect any opportunity of acquiring the knowledge of such sciences as can either enlarge the powers of the human mind, or become useful in common life. I know that we are liable to be swayed by a great number of prejudices, and being well convinced of the depravity of human nature, I am glad to seek for instruction wherever I can find it, but much more so from you. I shall therefore trouble you with the following queries, viz.

I. Is the ſtudy of Hiſtory neceſſary, and if ſo, what are the benefits ariſing from it?

II. Whether is it moſt proper to begin with the Sacred, the Greek, or Roman Hiſtories, or thoſe of our own country?

III. Is Biography a part of Hiſtory, or what are its concomitants?

As your knowledge can only be exceeded by your humanity, I doubt not but you will favour me with your anſwers to the above; and I do aſſure you I ſhall abide by your directions. Let me alſo beg that you will be pleaſed to mention in your next which are the moſt proper authors to be peruſed in the above ſtudies. There is ſuch a variety of writers, that the utmoſt extent of human life will not admit of time to peruſe them. In ſuch a wilderneſs, it is no wonder if I look for a guide. Your *ipſe dixit* ſhall, on all occaſions, be the rule of my conduct, and ſo far as I obtain your approbation, I ſhall conſider myſelf in the way of duty.

I am, Sir, yours with gratitude, &c.

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## LETTER CX.

*The Clergyman's Anſwer.*

MY DEAR SIR,

I Received your letter, and am glad that I am in ſome meaſure able to comply with your requeſt, having ſpent many years in the ſtudy of hiſtory. To attend unto the events of Providence, to watch the ſtream of time, and obſerve its various revolutions, is an exerciſe as uſeful as it is pleaſing. If we neglect it, we loſe the nobleſt employment of the human underſtanding, we ſlight the beſt friend of virtue, and deſpiſe the moſt faithful advocate for the wiſdom and goodneſs of God. Hiſtory preſents us with a view of the conduct of our fellow-creatures in every age and nation. By it we are led into the ſecrets of princes thouſands of years ago; we learn what were the cauſes that the once famous Perſian Empire became ſo eaſy a prey to a handful of Greeks under the command of that illuſtrious murderer Alexander; and why Julius

Cæſar, a ſervant of the Republic of Rome, ſhould be able to trample on the rights of his fellow-citizens. But, above all, by tracing effects up to their original cauſes, we ſee and are convinced of the wiſdom, equity, and beauty of the Divine Providence, and, with the Patriarch of old, ſay, "This hath God done." For example, when we conſider that the effects of the Grecian conqueſts in Aſia diffuſed among thoſe people the knowledge of the Greek language, and the Roman conqueſts, on the other hand, made the Latin as well-known: at firſt ſight this may appear a trifling obſervation; but in reality it was attended with very beneficial conſequences to mankind. At the time of Chriſt's appearance the Roman empire extended over the greateſt part of the then known world; and, abſtracting from a few dialects, the greateſt and moſt general body of the people ſpoke only two languages. This, in a great meaſure, facilitated the propagation of Chriſtianity, and the glad tidings of the Goſpel were heard through all lands.—Hiſtory, like every other ſcience, becomes uſeful according to the manner in which we read it. A chronological ſeries of facts may ſatisfy an idle curioſity, but the thinking perſon will deduce rational inferences from every material occurrence. A bare narrative of facts is like the materials uſed in buildings, but it is only the ſkilful architect who can complete the edifice —The mind may be ſtored with facts while it is altogether uninformed. Voltaire has juſtly obſerved, that it is of little concern to us when a tyrant was ſlain by his injured ſubjects, and a revolution happened, unleſs we learn at the ſame time what were the cauſes from which thoſe effects flowed. There are three ways in which hiſtory ought always to be read, viz. Firſt, in a ſhort abſtract; ſecond, in a more enlarged manner; and, laſtly, in a judicious abridgment to refreſh the memory. Hiſtory has likewiſe three inſeparable companions, chronology, geography, and logic. Chronology marks out to us the ſtages of our journey; geography points out to us the bounds of that country through which we are travelling; and logic enables us to form a right judgment of men and their actions. There is not any body of men to whom hiſtory is not uſeful. Would you enter into the church, you would find it abſolutely neceſſary. For

how ſhould they be able to underſtand the different hereſies, or the cauſes which produced them, unleſs they are well acquainted with eccleſiaſtical hiſtory, both ancient and modern.

The phyſician cannot underſtand the nature of that ſcience which he profeſſes, unleſs he is converſant with hiſtory; and it is well known that law is inſeparably connected with it. The ſenator can never diſcharge his duty as the repreſentative of the people, unleſs he knows the hiſtory, laws, and conſtitution of the country wherein he lives. By it the ſoldier is fired with emulation, when he reflects on the character of Xenophon and Epaminondas, and would wiſh, in ſome meaſure, to ſhare of their glory These are a few of the advantages ariſing from the ſtudy of hiſtory; and this, I hope, may ſerve as an anſwer to your firſt query. I ſhall conſider the other two in my next, and am

Your ſincere Friend.

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## LETTER CXI.

*From the ſame.*

SIR,

I Come now to conſider your ſecond queſtion, namely, Whether we ſhould begin the ſtudy of hiſtory by reading the ſacred oracles, or the records of our own country? I anſwer, that it is one thing to read hiſtory, another to ſtudy it. It is well known that we are made acquainted with the contents of our Bible before we are able to judge for ourſelves It is one of the firſt books put into our hands, and, indeed, all that is authentic in ſacred hiſtory is to be met with in that book. I ſhall not hetitate one moment in declaring that you ought to begin the ſtudy of hiſtory with that of your own country. How fooliſh muſt that gentleman appear, who having made the tour of Europe, and acquired a perfect knowledge of the laws and conſtitutions of foreign nations, returns home ignorant of his own. It is like one who is maſter of all knowledge, but at the ſame time ignorant of himſelf On a ſubject of ſo much importance, I intend to be as explicit

as possible; and whilst I am recommending the history of your own country, I shall lay down the same plan which I followed when engaged in that delightful study; and not only that, but even history in general. Britain will make a very distinguishing figure in the annals of time, as long as human literature is cultivated in the world. There is not one action celebrated amongst the Greeks and Romans that remains unequalled in Britain; and whilst we admire the disinterestedness of Themistocles, the humanity of Epaminondas, the wisdom of Numa Pompilius, and the valour of Cæsar, we find them all equalled in Caractacus, Alfred, Talbot, and Marlborough, besides thousands more. There is not an art or science which was known to the ancients that has not been carried to its highest perfection in England; and the laws, those sacred securities of lives and properties, are a thousand times superior to any system ever devised by the Greeks or Romans.

The history of Britain is naturally divided into the following parts:

1. Its state at the arrival of Julius Cæsar, and the different improvements made here whilst we were subject to the Romans. In this period we are to be solely directed by the classic authors, as the most ancient British writer is Gildas, who lived at the time the Romans left this island. Here we cannot help reflecting on the havoc made by time of ancient monuments. Without doubt there were many valuable writers in Britain during that period, but they have been long irrecoverably lost

2. Under the Saxons, until the arrival of William the Norman This is a very important period, as the fundamental principles of our constitution were then first formed, which, to use the words of a noble author, "Is the "glory of this, and the envy of all other European na-"tions." We are happy in a variety of writers during this period; even the great Alfred himself was one; but they may be all summed up in the Saxon Chronicle.

3. From the Norman conquest till the first union of both kingdoms under James I. Here we find the constitution underwent a variety of changes. There was a continual struggle betwixt tyranny on the one hand, and

a predominant love of liberty on the other. Many of our princes endeavoured to trample on those laws by which their conduct was bounded; but their designs were happily frustrated, and they generally perished in the attempt. In this period we find Popery raised to its utmost height, and by a wonderful interposition of Divine Providence, the whole fabric is thrown down, and Christianity restored to its primitive purity. The darkness which had so long overspread the human mind, was gradually dispelled by the invention of printing, and the arts and sciences brought to a perfection unknown to the ancients.

4. From the accession of James I to the present time. The nearer we approach to the times wherein we live, history becomes so much the more important. In the study of ancient history we often wander in the dark, without even moon-light to guide us; we are bewildered in uncertainty, and scarce know how to form rational conjectures; but as we approach near to our times, light breaks in upon us, and we see things in their genuine colours.—Such is the present period I am now writing of. It is full of great events, and ought to be well attended to by every one who would desire to make a proper use of history, yea by every free-born subject in Britain. In this period we find the same struggle for liberty, in opposition to the designs of weak infatuated princes. One king is brought to the scaffold by his own subjects, and another is driven from the seat of sovereignty, and forced to seek refuge in another nation.

There is something very remarkable in the care which Providence has always had of British liberty. The neighbouring nations around us were once as free as ourselves, but they have gradually become slaves to despotic tyrants; whereas every attempt to overthrow the laws of England, has proved fatal to all concerned in it, and freedom has even enlarged in consequence of the plots laid for its destruction. These are only a few of the outlines of this important period. To descend to particulars, I must refer you to the history itself. The Histories of England have of late years been so multiplied, that the term of human life is not sufficient to go over them. You will have occasion to peruse several; but, after all, as the

occurrences are so various and different; it will be proper to have an epitome or abstract of the whole in order to refer to, and refresh your memory occasionally. The best I know for the purpose is Egerton's New History of England, in Verse. In my next, I shall finish the plan which I have laid down for your studying the history of other nations, and am

Your sincere Friend.

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## LETTER CXII.

*From the same.*

SIR,

WITHOUT considering your question concerning biography, I shall go on with the plan proposed; I mean the history of other nations After you have proceeded in the manner I have already pointed out, and acquired a tolerable knowledge of your own country, I would advise you to begin with the most ancient, I mean the Jews. This is a very important subject, as to them were the oracles of God committed. It is true, that the most authentic part of their history is to be found in the Old Testament; but great lights are thrown on the more obscure passages by Josephus. Having proceeded so far, it will be necessary to peruse the whole in one continued narrative, where the history is presented to you in one continued series of facts. And here I am happy in having it in my power to recommend to your perusal the best book ever yet published on that subject, I mean Kimpton's History of the Holy Bible.

In reading the History of Ancient Greece, you will be led into the knowledge of that of the Persians. Greek writers are models for all succeeding ages to copy after; they may be imitated, but cannot be excelled.

The next in order of time is that of the Romans, which is full of as great events as ever happened on the theatre of this world. Here we see a band of lawless robbers assembling together in a wood on the banks of the Tiber, and, after ravishing their neighbours' daughters, gradually extending their conquests over the states around them. The great Republic of Carthage is obliged to

ſubmit to their yoke. They extend their conqueſts to the eaſt as far as Arabia; to the ſouth into the deſerts of Lybia, and northward into the middle of Britain. They were at laſt ſo filled with pride, as to boaſt that the ſun roſe and ſet in their dominions. But there is nothing permanent in this world, for, as the poet ſays,

"All human things are ſubject to decay."

The ſame enormous empire, which had been ſo long in forming, is ſwallowed up in its own greatneſs, and for ſome ages paſt nothing has been left of it but the name. The body became too unwieldy for the head, and thoſe barbarians whom the Romans had never been able to ſubdue, poured in upon them, and ſeized their territories, which they had long ruled with a rod of iron. But this did not happen till they had fulfilled the deſigns of Providence, and performed what the All-wiſe Governor of the world had appointed. This is beautifully expreſſed by the prophet Daniel, when he repreſents the great King Nebuchadnezzar ſaying, "He doth according to "his will in the armies of heaven, and among the "inhabitants of the earth, and none can ſtay his hand." After you have peruſed the Roman Claſſics, you will be greatly aſſiſted by reading Mr. Hook's and Dr. Goldſmith's Hiſtories of that celebrated Republic.

The next part of hiſtory which claims your attention, is the conſtitution, manners, and laws of thoſe nations who overthrew the Roman Empire, and eſtabliſhed ſovereignty on its ruins. This is a wide field for ſpeculation, as it naturally leads us to the knowledge of our own moſt excellent conſtitution. Under this head it will be neceſſary to inquire into the origin of feudal tenures, as there is no poſſibility of underſtanding the modern hiſtory of Europe otherwiſe. Having proceeded to the latter end of the fifteenth century, a new ſcene preſents itſelf to your conſideration; I mean the diſcovery of America. That vaſt traſt of land unknown to the ancients has made no ſmall figure in the hiſtory of our own times, and, in all probability, will at laſt become more powerful than the Roman Empire, when in its greateſt glory.

In order to form a right notion of America, it will be neceſſary to conſider the ſtate of navigation before Co-

lumbus lived. We find the Portuguese extending their commerce and conquests beyond the Cape of Good Hope; but still they had no notion of there being such a vast continent to the west of the Atlantic Ocean. In forming a right judgment of those things, it will be necessary to peruse the best authors of voyages and travels, &c. For that reason you must have recourse to a judicious System of Geography, where every thing necessary to be known is inserted; the latest and best that I know of is Middleton's, and I heartily recommend it to your perusal. There you will find the progress of navigation and commerce, from the most early period down to the present time; together with the advantages arising from the colonies to the mother country.

Last of all, concerning biography. I answer, that it is a part of history, and likewise ought to be studied; but not till you have read the accounts of nations in general. General History presents us with a view of the public conduct of great men. The one presents us with a representation of things in general, the other leads us into a minute detail of particulars. Thus, Sir, I have laid before you the same plan which I used myself when I first undertook the study of history. I do not pretend to infallibility, but I think I may safely affirm, that the person who proceeds according to the above method, will find it as beneficial as any yet pointed out by the most learned either in ancient or modern times. I shall leave the whole to your consideration, and doubt not but you will improve it to your own advantage.

I am, dear Sir, your affectionate Well-wisher.

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## LETTER CXIII.

*From a young Woman, to a Lady with whom she had formerly lived as a Companion.*

MADAM,

THE precipitate manner in which I left your family, may seem inconsistent with the great tenderness you always treated me with. To remove, therefore, every imputation of ingratitude, I embrace the first op-

portunity of appearing in my own vindication, although, for your ſake, I am ſorry to deſcend to particulars, eſpecially to mention names. But my reputation, which is dearer to me than life itſelf, is at ſtake, and as a woman, I doubt not but you will bear with me.

When I firſt came into your ſervice, I was determined to act in ſuch a manner as not to give any offence to the meaneſt of your domeſtics; well knowing that good nature and affability always procures reſpect; and I appeal to every perſon in your family, whether my conduct was not conſiſtent with my plan. In this manner I remained, enjoying an uninterrupted ſtate of felicity for ſome time. I obeyed your commands with alacrity; and even ſervitude became a pleaſure. But this was too happy a ſtate to laſt long without interruption. But I ſcarce know how to proceed. Whilſt I am vindicating my own conduct to my moſt generous benefactreſs, I am obliged to impeach that of her deareſt and moſt beloved relation.

When your ſon Sir George returned from the univerſity, where he had been finiſhing his ſtudies, I had no thoughts that he would ever have made an attempt on my virtue. But alas! I was wretchedly deceived. He had only been a few days at home, when he laid hold of every opportunity of being in my company. At firſt I did not take any notice, as I had not the leaſt ſuſpicion of his intentions. But I was ſoon convinced of my error, when he told me, that in conſequence of my proſtituting myſelf, to his unlawful pleaſure, he would make me a handſome ſettlement. This, Madam, was a ſtrong temptation, but bleſſed be God who preſerved me innocent. You have often told me, that young women ought to fly from every appearance of ſin; and if ſo, how great was my neceſſity of avoiding the evil! Had I laid ſnares to entrap your ſon for a huſband, it might have deſtroyed your own peace of mind, and been conſidered as a diſhonour to your family. Had I ſubmitted to his unlawful deſires, I ſhould have forfeited every title to reſpect in the world, and highly offended that God who has graciouſly preſerved me hitherto. He became more and more aſſiduous, till for his, for yours, and for my ownſake I was obliged to retire in as ſilent a manner as poſſible. I am now at the houſe of a diſtant relation in Milbank, who takes

in plain work, where I hope your ladyship will be pleased to send my clothes. With respect to wages, you know I always left that to your own discretion, and your humanity exceeded my utmost expectations. Therefore I again leave that matter to yourself. Let me beg, that if you mention this unhappy affair to the young gentleman, it may be with your usual tenderness. I would willingly impute his folly to the irregularities of youthful passion, rather than to any premeditated scheme. And I doubt not when Reason reassumes her throne in his heart, he will be sorry that he ever attempted to ruin one who was scarce worthy of his notice.

I am, Madam,

With gratitude and respect,

Your affectionate Well-wisher.

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## LETTER CXIV.

*The Lady's Answer.*

DEAR BETTY,

WHILST I lament the conduct of my unhappy child, I lift up my eyes with thankfulness to that gracious Being who has preserved you from ruin. You was left an orphan under my care; and when I first took you into my family, it was with a design to promote your interest. Blessed be God; that the precepts which I endeavoured to instil into your tender mind, have so far operated on your conduct. Your behaviour in that unhappy affair ought to be laid down as a pattern for all young women to copy after.—if they would either be respected in this world, or enjoy happiness in the next. I have just been reading your letter to my son, and he was filled with the utmost shame and confusion. The truth of your narrative forced his conscience to make a genuine confession of his guilt; and unless I judge with the partiality of a mother, he is really a sincere penitent. I laid open to him the nature of his crime, and its aggravating circumstances, arising from the obligations which

his elevated rank subjected him to, to be an example of virtue to those in a lower sphere of life. I told him, that however trifling such actions might appear in the eyes of his graceless companions, yet there was a God who beheld his inmost thoughts, and would reward or punish him according to his merits. He declares himself fully sensible of his folly, and says he is determined never to attempt any such thing for the future. The bearer will deliver your clothes, together with a bank note of an hundred pounds. Be assured of my constant assistance; and may that God who has preserved you in such imminent danger, be your continual comfort, in time and in eternity.

I am your sincere Well-wisher.

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## LETTER CXV.

*From a Gentlemen on his Travels abroad, to his Friend in London, on arbitrary Power and Popish Superstition.*

DEAR SIR,

IT is now above two years since I left England, and if I have not been pleased, I have had at least many opportunities of acquiring knowledge. You know when we parted I told you my principal design was to inquire whether the subjects of those countries through which I was to pass were more happy, in respect to their lives, and enjoyment of their property than those of Great Britain? Or, second, whether virtue was more conspicuous in the conduct of those people than in our own at home? With respect to the first, I need not hesitate one moment in declaring, that the meanest subject in England or any part of the British dominions, enjoys more real liberty than a Spanish grandee, or a peer of France. But what I have chiefly in view, is the case of the middling and lower ranks of people.

You are well acquainted with the forms of process in the English Courts, both in criminal and civil causes.—All matters of law are determined in open court by the judges, who are responsible for their conduct to the peo-

ple; and all facts are determined by the verdict of twelve men, strangers to both parties, and hindered from speaking with any person during the trial. How different is the case here, and in the other countries thro' which I have travelled! When a person is injured in his property, he commences a suit at great expence, and after a long train of pleadings on both sides, the determination both of law and fact is left to the judge, who may possibly be biassed in favour of one party, or, which is still worse, may be corrupted. But in criminal prosecutions the unhappy defendant labours under still more deplorable circumstances. When a man is apprehended on suspicion of murder, or any other capital offence, he is immediately shut up a close prisoner, and the witnesses against him are examined, not *viva voce*, but perhaps a mile distant, and their evidence written at large in a journal kept for the purpose. All this is done, and even the judgment agreed on by the court, whilst the prisoner is confined in a dungeon. The witnesses are ordered to attend on another day, when the prisoner is brought into Court; the evidence is to read to him, and thus, for the first time, he knows who are his accusers. He is then asked if he is guilty of the facts sworn against him: If he confesses, he receives judgment of death: but if he denies the whole or any part, he is immediately put to the torture, where, perhaps, by the extremity of pain, he may be forced to confess crimes he never committed, and afterwards suffer death. Again the property of individuals may be seized by an arbitrary tyrant, to reward the iniquity of a favourite, or gratify the ambition of a mistress. Happy England, where the cottager is as secure in the enjoyment of the fruits of his honest industry, as the prince in the possession of his revenues on the throne!

I come now to speak of their religion, which triumphs with as much rigour over the mind and conscience, as the civil power over the body. Religion has been justly defined, "A dedication of the whole man to the will of "God." But Popery, so far from answering the above description, seems to be a slavish submission to the dictates of idle useless priests, who rule the conscience of the vulgar, and bend them to whatever purpose they please. And indeed there is no great wonder, when we consider

that auricular confession puts them in possession of every family secret in their parishes. I am already sufficiently tired with the sight of their follies. The accounts which you have read of the Inquisition are far from being exaggerated. I intend to return in an English vessel bound for Marseilles, and from thence hasten to England.—I shall expect a letter from you, to be left with my banker at Paris, and remain. Yours affectionately.

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## LETTER CXVI.

### *His Friend's Answer.*

MY DEAR FRIEND,

YOUR account of the civil and religious tyranny under which the people groan in foreign nations, together with the progress of Deism, exhibits to our view a melancholy picture of human nature. Your description reminds me of that beautiful passage in Addison's Letters from Italy, where he says,

> They starve—in midst of Nature's bounty curst,
> And in the loaded vineyard die for thirst.

These people once enjoyed the same privileges as ourselves, and possibly that time may not be so distant when we may be as abject slaves as they. However disagreeable some things may have been to you on your travels, yet I congratulate you on the happiness of being absent from England in these times of public divisions. Never was our Saviour's words more plainly verified in this country than at present, when there is scarce one family, wherein the most violent dissentions have not happened. An author of no mean rank has asserted, that if ever English liberty is destroyed, it must arise from the people themselves; and, that if ever the people should become jealous of the conduct of their Representatives in Parliament, and those jealousies are well-founded, they will soon throw themselves into the arms of arbitrary power.

> They'll fly from petty tyrants to the throne.

Virtue and unanimity have at all times preſerved liberty; vice and diſcord have always procured its ruin. At preſent there is an univerſal diſcontent among nine-tenths of the people. The majority of the people, not only complain of the conduct of the miniſtry, but have even gone ſo far as to impeach the conduct of the Houſe of Commons. Theſe complaints are at preſent carried to an extraordinary height; and where they will end, God only knows. For my own part, I often reflect on it with ſorrow, as I am afraid it muſt at laſt prove fatal to our excellent conſtitution and involve us in thoſe miſeries to which the people of other nations are ſubject

If I go into a coffee houſe, the firſt thing I hear is a political diſpute concerning the conduct of the miniſtry; and when I happen to be invited to dine at the houſe of a friend, all ſocial converſe is deſtroyed, and the pleaſure I uſed formerly to enjoy on ſuch occaſions is loſt in violent altercations amongſt the neareſt relations. I am far from condemning all ranks of people. There are many worthy perſons, who can view the conduct of each party with impartiality, and ſee the faults on both ſides. They can ſee that the miniſtry have not enough conſidered themſelves the ſervants of the people, and on many occaſions abuſed the confidence of their ſovereign. On the other hand they think that the people have carried their jealouſy to an unreaſonable height, and inſiſted on the Prince exerting a branch of the regal authority, which in the end might prove fatal to themſelves. Such is the ſtate of affairs at preſent in this once happy country; I ſhall therefore, being tired with the ſubject, imitate your example, and put an end to this letter Hoping to ſee you ſoon I am yours ſincerely.

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## LETTER CXVII.

*From a young Gentleman, ſettled in one of the Inns of Court, to a Clergyman in the Country.*

REV. SIR,

I Promiſed to write to you as ſoon as I was ſettled in this place. I have now procured a good ſet of chambers, and am determined to proſecute my ſtudies with the greateſt aſſiduity. The pious care you always took

in my education, whilst I remained in your family, will, I hope, never be forgotten, but continue to operate on the whole of my conduct in life. I am sensible that my situation in London subjects me to a great variety of temptations, and therefore stand as much in need of your advice as ever. I am obliged by the rules of the society to dine in common with the other students during the term; and am sorry to say that the greatest part of them are not only ignorant of the principles of our holy religion, but also greatly corrupted in their morals. The city itself, as well as the suburbs, presents us daily with such tricks and impositions on the unwary, that few would believe the accounts of them unless they were really eye-witnesses. If I walk through some streets in the evening, I am every minute accosted by the most abandoned prostitutes. If I go into other parts, I am well off if I escape with my handkerchief or pocket-book. Nay, so hackneyed are those unhappy wretches in the paths of iniquity, that they even commit those crimes in the face of open day, and in the most public thoroughfares; and so dexterous are they in the mystery of their profession, that the most cautious can scarce escape their snares. If I take a walk into the Park, I am not able to distinguish betwixt peers, sharpers, and French barbers; and if I spend an evening in the playhouse, I am obliged to leave my watch at my chambers, lest I should be under the necessity of purchasing another in the morning. You have often told me, that it is the duty of every man to remain contented with his situation and circumstances in that station wherein Providence has placed him; and that the temptations with which we are surrounded, ought to be considered as so many motives to duty and watchfulness. That the more vigilant we are in watching against temptations to vice, the greater will our reward be hereafter. For my own part, my present resolution is to apply myself with the greatest diligence to my studies, and associate myself with as few strangers as possible. But as I am well convinced of the frailty of human nature, and the vanity of our most virtuous resolutions, I must still beg to hear from you as often as is convenient. Your instructions were always as pleasing as useful when I was present with you,

and will be much more so now that I am removed so far distant. I shall not trouble you with any more at this time, but subscribe myself,

Yours, in love, gratitude, and sincerity.

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## LETTER CXVIII.

*The Answer.*

DEAR SIR,

THAT tutor is certainly unworthy of being intrusted with the care of youth, who is not equally concerned for the purity of their morals, as he is for the proficiency they make in their studies. When I consider your letter filled with so many just remarks on the great depravity of human nature, I rejoice that my care of your morals has not been yet rendered useless. When I read your account of the many impositions practised on the simple and unwary in London, together with the many temptations virtue is daily surrounded with, I am sorry it is not in my power to point out the different methods used by these miscreants to debauch innocence, and propagate vice. I have often told you that I never was in London, and consequently a stranger to all you have mentioned. All I can say is, that it must be your continual care to keep in mind those divine precepts of our holy religion, where God has declared, that he will punish or reward, in proportion to the degree of knowledge whereof we are possessed. It is an awful consideration to read those words of our Lord, "To those to whom much is given, "from them much will be required."

But, Sir, you are now entered on the study of a profession, which, though honourable and useful, yet the generality of people have considered as a real mystery of iniquity, and that as soon as a gentleman enters on the profession of the law, he shakes off all regard to moral obligations, and is equally anxious of being employed as an agent, whether the cause be good or bad. This may be sometimes (and perhaps too often) true; but then it ought to be considered, that it is not the profession itself, but only

the abuſe of it, that occaſions ſuch complaints. There is not one profeſſion in the world exempted from it, and ever ſince there was a Judas in Chriſt's family, there have been hypocrites in his church. The law has had both its Hale and Jefferies. I am convinced that you may be as honeſt a man, and as pious a Chriſtian, at the bar, or on the bench, as if you were in the pulpit.

It was remarkable of the great Earl of Clarendon, that when he preſided in the Court of Chancery, his decrees were ſo equitable, that no appeal was ever made from his deciſions; and the following anecdote may, in ſome meaſure, elucidate the reaſons for his integrity in ſuch iniquitous times.

Whilſt he was ſolicitor-general in the reign of Charles I. he went during the long vacation to viſit his aged father in the country, and when walking together one day in the garden, the old gentleman addreſſed his ſon in the following manner: "Son, you are now advanced to the higheſt eminence at the bar, and may, one time or other, preſide on the bench: I have often been told that gentlemen of your profeſſion are as ready to engage in a bad as in a good cauſe; but be aſſured that if ever, in order to aggrandize yourſelf, you ſhould become an advocate for deſpotiſm at the expence of the liberty of your country, you may, like Samſon of old, lay hold of the pillars, and demoliſh the fabric; but you will periſh under the ruins." No ſooner had he uttered theſe words, than he dropped down in a fit of apoplexy, and expired immediately. This is ſaid to have had ſuch an effect on the ſon, that he was determined ever after to act conſiſtently with the dictates of his conſcience. Biſhop Burnett tells us, that when his father was at the bar, he conſtantly obſerved the following rules:

Firſt, Never to undertake a cauſe that he knew to be bad.

Secondly, Never to deny to plead for thoſe who were unable to pay him. And,

Thirdly, Never to aſk any fee from a clergyman when he ſued in the right of his benefice.

The great Sir Matthew Hale tells us, that his proſperity in ſecular affairs during the week, ſucceeded in

proportion to his attention to religious duties on the Sunday. His lordship was as great an ornament to Christianity as he was an honour to the law. Such examples as I have mentioned, cannot fail, I think, to stir you up to emulation, and one day or other you may be advanced to the highest seats in the courts of Judicature. Let me beg to hear from you as often as is consistent with your other avocations; and in the mean time continue to persevere in the same course of virtue you have begun. Virtue is its own reward, and you will at last be convinced, "that her ways are ways of pleasantness, and all her "paths are peace."

I am, dear Sir,
Your sincere Well-wisher.

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## LETTER CXIX.

*From a young Merchant, to an aged old Gentleman, formerly of the same Profession, but now retired from business.*

HONOURED SIR,

YOUR generosity in sending me instructions during my apprenticeship, will ever remain a lasting proof of that innate goodness for which you have been long justly celebrated, and likewise encourages me to trouble you for advice how to conduct myself so as to support my credit in the world, now I am entered upon business. Your long and extensive knowledge of mercantile affairs, gives a sanction to every thing you say, and your goodness of heart encourages the unexperienced to address themselves to you with cheerfulness. I have been now about two years in business, and although my success has been equal to my expectations, yet there are such a variety of failures daily in this city, that I am every day thinking my own name may be that week in the Gazette. I should not be much surprised, were all to become bankrupts who are of abandoned characters, as I do not see how any thing less can be expected. You

know, Sir, that assiduity and regularity are qualifications indispensably necessary to the merchant; so that it must appear morally impossible for the man to prosper in trade, whose time is spent in dissipation and idleness, if not (which too often happens) in debauchery. When I hear of such failing in their payments, I am no ways surprised; but when great numbers of those apparently in affluent circumstances, and the fairest characters, daily fail, I am justly alarmed, and my fears continue to increase in proportion to their numbers

I would not choose to judge rashly, much less uncharitably of any man; although I must confess I am very much shocked when I hear that a commission of bankruptcy is awarded against one supposed worth thousands, and not sufficient left to pay five shillings in the pound. I am filled with horror on account of my own situation, and led to believe that there is a latent curse attending mercantile affairs, which the greatest prudence can neither foresee nor prevent I am sensible that the person to whom I am writing knows the above to be true. Your long acquaintance with the fluctuating state of merchandize procures respect, and gives a sanction to every thing you say: But, as far as I am able to learn, those failings in the mercantile world, are more frequent now than when you was engaged in trade. I am not ambitious of acquiring riches, my whole desire is to obtain a peaceable possession of the comforts of life; to do justice to every one with whom I have any dealings; and to live and die an honest man. Such, Sir, is the plan I have laid down for my future conduct in life: But, alas! it will require the assistance of all my friends to enable me to execute it with a becoming propriety. Let me therefore beg your advice on an affair of so much importance, and whatever you dictate shall be the invariable rule of my conduct, whilst the thanks of a grateful heart shall be continually returned for so benevolent an action.

I am, Sir, &c.

## LETTER CXX.

*The Answer.*

SIR,

IF I can form any judgment of the integrity of your actions, and the purity of your intentions, from the contents of the letter now before me, I should not hesitate one moment in declaring, that it is almost impossible your name will ever appear in the Gazette under the disagreeable circumstances you have mentioned: For how is it possible to suppose, that the man who keeps a regular account of his proceedings, his loss and gain, should not know whether his circumstances are affluent, or distressed? And whatever you may think of those merchants who have often failed, although reputed affluent, yet if you had attended to their examination before the commissioners, I believe you would have great reason to alter your opinion. I speak concerning bankruptcies in general; for there are some unforeseen accidents, which even the greatest prudence cannot prevent. But these are extraordinary cases, and seldom happen. If you examine minutely into the nature of those causes which generally occasion bankrupcies, you will find them arising from something with which you are still unacquainted. I shall endeavour to point out a few and submit to your own judgment whether I am mistaken or not. And the first is generally a careless attention to business, the not keeping regular accounts, and a more earnest desire after public entertainments, than assiduity to business on the 'Change. Mercantile affairs require a clear and solid judgment, and it is morally impossible for that man to prosper in trade, whose mind is continually engaged in the pursuit of things foreign to, and wholly unconnected with that station in which Providence has placed him. It is a contradiction in terms. Assiduity always procures respect, and generally insures success. Another cause of the many failures in the mercantile world, is the vanity of those in trade living above their circumstances. This vice is at present so predominant among the citizens, and its consequences so fatal, that one would almost imagine the people were

labouring under ſome penal infatuation. Formerly the citizens of London were diſtinguiſhed in a peculiar manner for their gravity; the 'Change and the Cuſtomhouſe were the only places they frequented when they went from home. But now the face of affairs is changed, and thoſe places where their predeceſſors acquired fortunes, are conſidered as too low and vulgar for them to be ſeen at. Nay, ſo far have they carried their extravagance, that all diſtinctions are in a manner confounded, and the wife of a tradeſman is hardly known from the lady of a peer. Diſſipation, extravagance, and even debauchery, have taken place of activity, prudence, and frugality; that, inſtead of acquiring independent fortunes, and retiring from buſineſs with credit and honour in their advanced years, we firſt ſee their names in the Gazette, and the remainder of their lives is either ſpent in priſon, or they are left to ſtruggle through the world without credit, under the odious appellation of *bankrupt*.——The laſt cauſe I would mention is naturally the effect of others; I mean a deſperate attempt to repair a broken fortune by engaging too deeply at gaming in the Alley. This practice has been attended with ſuch pernicious conſequences, that the children unborn will become real ſufferers through the madneſs of their infatuated parents. When thoſe who have waſted their ſubſtance in riotous living, are awakened by a feeling ſenſe of their approaching ſhame and miſery, they generally muſter up all they can procure, and at one ſtroke venture it all in the Alley, where, if one is ſucceſsful, moſt commonly twenty are ruined. What I have now told you is the reſult of long experience, and I doubt not but you will find too glaring proofs of it. It now remains, that I ſhould, in compliance with your requeſt, point out ſome rules to be obſerved, in order to carry on buſineſs, both with credit, honour, and profit. But I know of no method more proper than to act diametrically oppoſite to the conduct of thoſe already mentioned.

Learn to be wiſe by others harm,
And you ſhall do full well.

Never leave that undone till to-morrow that can be performed to-day.

Never truſt that to either a friend or a ſervant which can be done by yourſelf.

Keep an account of every day's expence, and once, at leaſt, every week compare your debt with your credit.

Be not over anxious in acquiring riches. Trade is ſolid, but ſlow; and experience has long ſince convinced me, that thoſe who are over haſty in acquiring riches, moſt commonly fail in their attempts, and ſoon find themſelves real beggars. But, above all, remember, that "in "vain do we riſe ſoon, or ſit up late, unleſs our labours "are crowned with Divine Bleſſings." I leave theſe things to your conſideration, and am,

With great ſincerity,
Your Well-wiſher.

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## LETTER CXXI.

*From a Gentleman in decayed Circumſtances in the Country, to another, lately returned from the Eaſt Indies, recommending his Son to his Protection.*

SIR,

I Was greatly pleaſed to hear of your arrival, but much more ſo, that you had acquired an ample fortune.—You knew me, when my circumſtances were not only eaſy, but likewiſe affluent; and you alſo know that, at that time, I was glad of every opportunity of aſſiſting my friends. But alas! I am now in a quite different ſituation. By the loſs of a ſhip from Jamaica, I was obliged to ſtop payment, and give up all to my creditors, who have generouſly allowed me a ſmall annuity for my ſubſiſtence. When that fatal event took place, I retired into the country with my wife and children, and my time has ſince been ſpent in ſuperintending their education. The bearer, my eldeſt ſon, is juſt twenty, and is very deſirous of going to the Eaſt Indies; but my circumſtances are ſuch that it is not in my power to give him any aſſiſtance, nor indeed do I know in what manner to proceed in an affair of ſo much importance. The friendſhip which ſubſiſted betwixt us before you left England, gives me ſome encouragement to hope, that your elevation to affluence and grandeur will not make any alteration in your ſentiments concerning bene-

volence, notwithſtanding the depreſſed ſituation to which I am reduced. I rather think that my preſent diſtreſſed circumſtances will plead more powerfully in favour of the youth, than if he was ſupported even by the recommendation of the whole body of Directors. I have given him an education perhaps beyond my circumſtances, and ſuitable, I hope, to any ituation in the mercantile world. His morals, ſo far as I know, are pure, and I doubt not his conduct will give ſatisfaction; if therefore you will be pleaſed, either to take him under your own direction, or inſtruct me in what manner to proceed, in order to promote his intereſt, you will thereby confer a laſting obligation on an indulgent, tho' afflicted parent, and it ſhall be acknowledged with gratitude to the lateſt period of my exiſtence.

I am, Sir,

Your very humble ſervant.

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## LETTER CXXII.

*The Anſwer.*

DEAR SIR,

WHEN I read your affecting letter, I ſcarce know whether I was more grieved to hear of your diſtreſſed circumſtances, or filled with ſhame that I had been three months in England, and never inquired for one who had not only treated me with humanity, but even aſſiſted me in making my firſt voyage to the Indies. Your houſe was an aſylum to me when I was utterly deſtitute, and I ſhould conſider myſelf as an object of the utmoſt abhorrence if I heſitated one moment in complying with your requeſt, relating to the amiable youth who brought me the letter. But in what light muſt I conſider myſelf, were my gratitude to the beſt of men confined to ſuch a favour as would coſt me nothing, or what I would grant even to a ſtranger! No, Sir, I am ſenſible of benefits received, and ſhould conſider myſelf as a mean abject wretch, if I did not acknowledge them with gratitude. I have juſt been with your ſon to the Directors, and he is engaged as a writer at Bengal. If the climate agrees with his conſtitution, there is no great fear but he will ſoon acquire a

considerable fortune. For which purpose I have deposited in the hands of the supercargo five hundred pounds for his use, which you know is more than I had when I first embarked for that part of the world. But still I should consider myself as acting very partially, if, whilst I am making provision for the son, I should forget his aged parents. The ships for India do not sail till next March, so that your son will have at least three months to remain with you before he embarks. He sets off with the coach to-morrow, and I have intrusted him with something for your immediate use. I intend calling to spend a few days with you next month; and be assured that nothing in my power shall be wanting to make your life as agreeable as possible. I have not so far forgot the principles of a virtuous education, as to look with indifference on the various dispensations of Providence. How true is that saying of the wise man, "The race is not to the swift, "nor the battle to the strong!" As human wisdom cannot discern the progress to earthly grandeur; so man's prudence is not always able to guard against calamitous events. I am therefore determined not to place any confidence in riches, but only consider myself as the steward of that all bountiful God, from whom I have received them. This is my fixed resolution, and I hope no allurements whatever shall tempt me to deviate from it.

I am, dear Sir,
Your sincere Friend.

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## LETTER CXXIII.

*From a Clergyman in the Country to a Lady in London, on the Death of a valuable Friend.*

MADAM,

DEATH, that king of terror, having pierced with his fatal shaft the heart of the generous Pollio, I went to pay my last duties to my deceased friend; but who can describe that torrent of sorrow which overwhelmed my breast, on my arrival at the house of mourning! He had just completed an ample and commodious seat, but was

not permitted to ſpend one joyful hour under its roof. His gardens were planted with the choiceſt fruits, and decorated in the moſt graceful manner; but their maſter is gone down to the valley of the ſhadow of death. Since death is the portion of every individual, we ſhould engrave the thought, in the moſt legible characters, on the tables of our memories. We ſee our neighbours fall, we turn pale at the ſhock, and feel a trembling dread. No ſooner are they removed from our ſight, but, driven in the whirl of buſineſs, or lulled in the languors of pleaſure, we forget Providence, and neglect its errand. The impreſſion made on our unſtable minds, is like the trace of an arrow thro' the penetrated air, or the path of the keel in furrowed waves. Did we reflect ſeriouſly on the numberleſs diſaſters, ſuch as no human prudence can foreſee, nor the greateſt care prevent, that lie in wait to accompliſh our doom, we would be obliged to look upon ourſelves as tenants at will, and liable to be diſpoſſeſſed of our earthly tabernacle at a moment's warning. The laſt enemy has not only unnumbered avenues for his approach, but even holds his fortreſs in the ſeat of our life. The crimſon fluid which diſtributes health, is impregnated with the ſeeds of death. Some unforeſeen impediment may obſtruct its paſſage, or ſome unknown violence may divert its courſe; in either of which caſes it acts the part of a poiſonous draught or deadly wound. The partition which ſeparates time from eternity, is nothing more than the breath of our noſtrils, and the tranſition may be made in the leaſt particle of time.

If we examine the records of mortality, we ſhall find the memorials of a mixed multitude reſting together, without any regard to rank or ſeniority. None are ambitious of the uppermoſt rooms, or chief ſeats in the manſions of the dead. None entertain fond and eager expectations of being honourably greeted in their darkſome cells. The man of years and experience, reputed as an oracle in his generation, is content to lie down at the feet of the babe. In this common receptacle, the maſter is equally accommodated with his ſervant. The poor indigent lies as ſoftly as the moſt opulent poſſeſſor. All the diſtinction that ſubſiſts is a graſſy hillock bound

with osiers, or a sepulchral stone ornamented with imagery.

Why then should we raise such a mighty stir about superiority and precedence, when the next remove will reduce us all to a state of equal meanness? Why should we exalt ourselves and debase others, since we must all one day lie upon a common level? We must all be blended together in the same common dust. Here persons of contrary interests, and different sentiments, sleep together; eath having laid his hand on the contending parties, and brought all their differences to an amicable conclusion.

Eternity! how are our boldest, our strongest thoughts, lost and overwhelmed in thee! Who can set land marks to limit thy dimensions, or find plummets to fathom thy depths! What numbers can state, what lines can gage the lengths and breadths of eternity! Mysterious, mighty existence! When ages numerous as the bloom of spring, increased by the herbage of the summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter—ten thousand more than can be represented by any similitude, or imagined by any conception, are all revolved in eternity—vast, boundless eternity! After all those numerous ages are expired, eternity is only beginning to begin.

I am, Madam,

Your sincere, though afflicted Friend.

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## LETTER CXXIV.

*From a Gentleman to his Friend, on Happiness.*

Dear Sir,

It seems to be the fate of man to seek all his consolations in futurity. The time present is very seldom able to fill desire or imagination with immediate enjoyment, and we are therefore forced to supply the deficiencies by recollection or anticipation.

Every one so often experiences the fallaciousness of hope, and the inconveniencies of teaching himself to ex-

pect what a thousand accidents may preclude, that, when time has abated the confidence with which youth rushes out to take possession of the world, we naturally endeavour, or wish, at least, to find entertainment in the review of life, and to repose upon real facts and certain experience.

But so full is the world of calamity, that every source of pleasure is polluted, and tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters and afflictions, that we shrink from the remembrance of them, dread their intrusion on our minds, and fly from them to company and diversion.

No man that has past the middle point of life, can sit down to feast upon the pleasures of youth, without finding the banquet imbittered by the cup of sorrow. Many days of harmless frolic, and many nights of honest festivity will recur; he may revive the memory of many lucky accidents, or pleasing extravagancies; or, if he has engaged in scenes of action, and been acquainted with affairs of difficulty and vicissitudes of fortune, may enjoy the nobler pleasure of looking back upon distress firmly supported, upon danger resolutely encountered, and upon oppression artfully defeated. Æneas very properly comforts his companions, when, after the horrors of a storm, they have landed on an unknown and desolate country, with the hope that their miseries will, at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of reflection on evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice nor guilt.

But this kind of felicity is always abated by the reflection, that they with whom we should be most pleased to share it, are now in the grave. A few years make such havoc amongst the human race, that we soon see ourselves deprived of those with whom we entered the world. The man of enterprize, when he has recounted his adventures, is forced at the close of the narration, to pay a sigh to the memory of those who contributed to his success; and he that has spent his life among the gayer part of mankind, has quickly his remembrance stored with the remarks and repartees of wits, whose sprightliness and mer-

riment are now loſt in perpetual ſilence. The trader, whoſe induſtry had ſupplied the want of inheritance, when he ſits down to enjoy his fortune, repines in ſolitary plenty, and laments the abſence of thoſe companions with whom he had planned out amuſements for his latter years; and the ſcholar, whoſe merit, after a long ſeries of efforts, raiſes him from obſcurity, looks round in vain from his exalted ſtate, for his old friends, to be witneſſes of his long-ſought for affluence, and to partake of his bounty.

Such is the imperfection of all human happineſs; and every period of life is obliged to borrow its enjoyments from the time to come. In youth, we have nothing paſt to entertain us; and in age we derive nothing from the retroſpect but fruitleſs ſorrow. The loſs of our friends and companions impreſſes hourly upon us the neceſſity of our own departure. We find that all our ſchemes are quickly at an end, and that we muſt lie down in the grave with the forgotten multitude of former ages, and yield our places to others, who, like us, ſhall be driven a while by hope or fear about the ſurface of the earth, and then, like us, be loſt in the ſhades of death.

Beyond this termination of our corporeal exiſtence, we are therefore obliged to extend our hopes, and every man indulges his imagination with ſomething which is not to happen till he has loſt the power of perceiving it. Some amuſe themſelves with entails and ſettlements, provide for the increaſe and perpetuation of families and honours, and contrive to obviate the diſſipation of fortunes, which it has been the whole buſineſs of their lives to accumulate. Others, more refined and exalted, congratulate their own hearts upon the future extent of their reputation, the laſting fame of their performances, the reverence of diſtant nations, and the gratitude of unprejudiced poſterity.

It is not, therefore, from this world, that any ray of comfort can proceed to cheer the gloom of the laſt hour. But futurity has ſtill its proſpects; there is yet happineſs in reſerve ſufficient to ſupport us under every affliction. Hope is the chief bleſſing of man; and that hope only is rational, which we are certain cannot deceive.

I am, Sir, &c.

## LETTER CXXV.

*From his Friend in Anſwer, concerning the Immortality of the Soul.*

MY DEAR FRIEND,

THE picture you have drawn of human nature is too true to be denied, and what you have ſaid of the impoſſibility of enjoying real happineſs in this life, has led me to conſider that pleaſing ſubject, the immortality of the ſoul.

The ſoul has been treated of by many philoſophers: ſeveral have pretended to define it, ſome to deſcribe its ſubſtance, and, in a word, many have attempted to ſay what it really is itſelf. For my part, I fairly renounce every attempt to explain either its nature or connection with the body: I am content with my confidence, that I have a reaſoning faculty within myſelf, of which, together with my viſible body, I am compoſed and conſtituted. It muſt be allowed, that through all the parts of nature there appears a moſt benevolent intention in the Providence of God for man's preſervation and comfort. The earth and waters adminiſtring to his food and raiment, animals of various kinds are preſerved for him in due ſeaſon, as we every day experience. But theſe pleaſures are but of a ſubordinate degree; he enjoys ſomething of a far more ſublime nature, his power of contemplating on the goodneſs of his Maker in the creation of all theſe things which renders him deſirous of ſomething above and beyond them all.

Can it therefore be ſuggeſted, that beings capable of the moſt refined contemplation on the works of the creation; beings capable of being moved and affected even to an inexpreſſible degree of pleaſure, by the combined harmonies of ſound; beings capable of increaſing and advancing their knowledge and ſpeculation in all things, even to their laſt moments; beings capable of conceiving notions which no part of their mortal frame can poſſibly convey to their underſtanding, and in which no inſtrumental influence can have any ſhare; beings that are never

ſatisfied in ſearching after truth through all the winding labyrinths and hidden receſſes of nature: I ſay, can it be imagined, that ſuch beings ſhould be deprived of all exiſtence, in the midſt of theſe growing ſpeculations, which can have no origin but what is truly divine? its fulneſs muſt be in hereafter. Our every imagination reaches to eternity, in ſpite of all than can be ſaid by the moſt obſtinate Atheiſt, or our own doubts can deviſe. Hope is a conſtant inſtinct which inſpires men with a deſire of finding ſome better ſtate, and is a ſure preſage of futurity; nor could any man on earth be poſſeſſed of it, if that ſtate were not certain, no more than he could ſhrink at committing a wicked act, if there were no power within himſelf that is to live hereafter. Another ſtrong proof of the immortality of the ſoul, flows from the infallible goodneſs and juſtice of the Divine Being; for if it were not immortal and ever conſcious of good and evil done in this life, that goodneſs and juſtice would be liable to be called in queſtion. This notion has often confounded ſome of the greateſt philoſophers, and is at the ſame time one of the greateſt conſiderations to prove a future ſtate, when entered upon with deliberation. Can we heſitate to believe the immortality of the ſoul, when we ſee how the moſt abandoned miſcreants live and proſper in affluence of fortune, carrying it with a high hand againſt their neighbours, diſtreſſing all in their power, enjoying and rioting on the ſubſtance of widows and orphans, and at laſt going to the grave unpuniſhed; whilſt the innocent and virtuous ſuffer a ſeries of afflictions and miſeries, by the means of theſe powerful tyrants, all their lives, and at length lie down in the duſt wronged and unredreſſed in this life? If then there be not an hereafter for the ſoul, and if it be not conſcious of paſt good and evil, where is the juſtice, where is the goodneſs, where is the mercy, where is the benevolence in giving being to mankind, for no other end but to ſuffer pains and miſery at the hands of others? And what but partiality, which is injuſtice in itſelf, would have ordered ſufferings like theſe for ſome, and a power of tyrannizing to others, for the ſhort date of the life of man here, were there no puniſhment for the unjuſt and baſe, no happineſs for the virtuous and injured hereafter? This is a conſideration dreadful in its very eſſence, if juſtice

was no where to enſue. But who can behold the beauties of all the parts of the creation? Who can ſee himſelf and know he exiſts, and at the ſame time obſerve not only the careful proviſion made for him, but alſo the numberleſs methods of propagating and preſerving them for his uſe, without knowing at the ſame time, that they were created for him as well as the tyrant who deprives him of them, and the avaricious, who abuſes the good things of this life, by denying them not only to others, but even to himſelf? I ſay, who can be ſenſible of theſe things, who obſerve this Divine impartiality, and doubt of future rewards for the virtuous, and future puniſhments for the wicked? For millions of evil deeds are unpuniſhed, and as many wrongs done without reſtitution in this life; and, therefore, tho' a wicked man may eſcape puniſhment in this life, it is impoſſible he ſhould for ever ſhun the juſtice of that divine law, which neceſſarily points out, that ſocial virtues and benevolence ſhould be the reciprocal commerce between man and man, during his ſhort ſtay here, and that under the ſevereſt reſtrictions and penalties. Where then muſt the unerring juſtice of the Divine Being take place? If not on this ſide the grave, it muſt certainly be after the ſoul is ſeparated from the body. Such, my dear friend, are my thoughts on that moſt important ſubject, and I leave them with you as a teſtimony of my unfeigned affection.

I am, Sir,

Yours in the greateſt affection.

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## LETTER CXXVI.

*From a Gentleman to his Friend, concerning Prejudice.*

SIR,

I Was lately in company with ſeveral gentlemen, and as the converſation turned upon a variety of ſubjects, I was much ſurpriſed to find every one prejudiced to his own favourite opinion, without being able to aſſign a reaſon why they ſhould ſo haſtily take upon themſelves to dogmatize with ſo much aſſurance.

Among the various errors, into which human nature is liable to fall, there are ſome which people of a true

underſtanding are perfectly ſenſible of in themſelves, yet either wanting a ſtrength of reſolution to break through what, by long cuſtom, has become habitual, or being of too indolent a temper to endeavour an alteration, ſtill perſiſt to act in contradiction to the dictates of even their own reaſon and judgment. What we call prejudice or prepoſſeſſion, is certainly that which ſtands foremoſt in the rank of ſervility. It is the great ringleader of almoſt all the miſtakes we are guilty of, whether in the ſentiments of our hearts, or the conduct of our actions. As milk is the firſt nouriſhment of the body, ſo prejudice is the firſt thing given to the mind to feed upon.—No ſooner does the thinking faculty begin to ſhow itſelf, than prejudice mingles with it, and ſpoils its operations; whatever we are either taught, or happen of ourſelves to like or diſlike, we, for the moſt part, continue to applaud or condemn to our life's end. So difficult it is to eradicate in age thoſe ſentiments imbibed in our youth.

It is this fatal propenſity which binds, as it were, our reaſon in chains, and will not ſuffer it to look abroad, or exert any of its powers: hence are our conceptions bounded;—our notions meanly narrow;——our ideas, for the moſt part, unjuſt; and our judgment ſhamefully led aſtray. The brighteſt rays of truth in vain ſhine upon our minds, when prejudice has ſhut our eyes againſt them. We are even rendered by it wholly incapable of examining any thing, and take all upon truſt that it preſents us. This not only makes us liable to be guilty of injuſtice, ill-nature, and ill-manners to others, but alſo inſenſible of what is owing to ourſelves; we run with all our might from a real and ſubſtantial good, and court an empty name, a mere nothing. We miſtake infamy for renown, and ruin for advantage. In ſhort, where a ſtrong prejudice prevails, all is ſure to go amiſs.

What I would be underſtood to mean, by the word Prejudice, is not that liking, or diſliking, which naturally ariſes on the ſight of any new object preſented to us. As, for example, we may happen to fall into the company of two perſons equally deſerving, and equally ſtrangers to us, and with neither of whom we either have, or expect to have, the leaſt concern; yet ſhall we have, in ſpite of us, and without being able to give any reaſon for it, greater

good wiſhes for the one than the other. But this is occaſioned by that ſympathy which Nature has implanted in all created beings.

This, therefore, is what we call fancy, and very much different from prejudice, which indeed enters chiefly through the ears. When our notions of perſons or things, which we of ourſelves know nothing of, are guided, and our approbation, or diſapprobation of them excited merely by what we are told, and which afterwards we refuſe to be convinced is falſe, then it is that we may be ſaid to be governed by that ſettled prepoſſeſſion ſo dangerous to the world, and to our characters, intereſt, and happineſs; for the other is light, volatile, and of little conſequence.

To avoid being led away by ſuch a dangerous error, we ſhould take nothing upon truſt, but all upon trial. Whether in the ſtudy of the arts, or in our inquiries concerning religion, politics, or any thing elſe, we ſhould ſit down with a determined reſolution to hear impartially both ſides, and to be directed by that which our reaſon moſt approves. Had not ſome great perſons diveſted themſelves of prejudices, we had never been favoured with all thoſe valuable improvements in experimental philoſophy made of late years in different parts of Europe. After all, it is no eaſy matter to diveſt ourſelves of acquired prejudices; and it is a melancholy reflection, that part of our years are ſpent in acquiring ſuch fatal notions, that there is ſcarce time left to eradicate them

So from the time we firſt begin to know,
We live and learn, yet not the wiſer grow;
But he who truth from falſehood would diſcern,
Muſt firſt diſrobe the mind, and all unlearn;
To diſpoſſeſs the child the mortal lives,
And death approaches ere the man arrives;
Thus truth lies hid, and ere we can explore
The glittering gem, our fleeting life is o'er. PRIOR.

I am, Sir, your ſincere Friend.

## LETTER CXXVII.

The four following Letters are on subjects of the utmost importance.

*From a Gentleman lately entered upon Housekeeping to a Friend.*

IF we reflect on the nature of the human species, we shall be convinced that all mankind were originally designed by the great Creator for social creatures. For can we imagine that man, above all other animals, is born the most indigent, helpless, and abject? Our mutual dependence on each other is, therefore, one of the first things we should know, and be convinced of; and, consequently, we ought to aid and relieve one another, and promote the happiness of every individual, as far as is consistent with truth, and the dictates of right reason. Can we suppose, that the Supreme Being bestowed upon us the wonderful faculty of expressing and communicating to others our ideas by sounds, for no purpose? Is it reasonable to think that man ought to live in solitude, and expect happiness only from himself? In other parts of the creation, the wisdom of Providence has done nothing in vain. The use of words was not given us to converse with brutes, for they neither understand nor return them. It is therefore evident, they were designed for the mutual intercourse of the human species. Besides, the same passions are common to all men; love and hatred, hope and fear, pleasure and pain, are the same in every individual, who acts conformable to his nature.—This likeness in our desires must necessarily attract us, and create in us such an esteem for each other, that nothing but unnatural dispositions, or the greatest corruption, can dissolve. Let us suppose a man banished into the remotest wilderness, without the commerce, the company, or the friendship of his fellow beings, how dismal must his condition be! He may, perhaps, find means to continue his existence by taking such animals as the desert affords, and by gathering such fruits and vegetables as the earth spon-

taneouſly yields; but his life muſt be a continual ſcene of horror and deſpair; no friend to converſe with; no mortal to defend him from the revenous jaws of the ſavage inhabitants of the foreſt; no phyſician to adminiſter the ſalutary productions of nature, when pain and ſickneſs make their approach. In ſhort, he would be ſo far from arriving at happineſs, that he would ſcarce deſire to ſupport his exiſtence, and even court the king of terrors to terminate at once his ſorrows with his life.

Since choice, as well as neceſſity and conveniency, ſhould induce all men to unite and form ſocieties, it is the indiſpenſable duty of every individual to become an uſeful member, and contribute all in his power to promote the happineſs of the whole. In order to this, before we embark in any action, we ſhould reflect on the conſequences which muſt naturally flow from it, by imagining it to have been already done by another; and we ſhall immediately be able to judge of the modes of pleaſure or pain it will give to others, from the manner of its affecting ourſelves. To a reaſonable being, nothing brings pain but vice, or pleaſure but virtue. This precaution muſt tend to promote benevolence, friendſhip, and honeſty among mankind, whereas the not obſerving it ſubjects us to the tyranny of our paſſions, to grace which, men frequently become faithleſs, cruel, diſhoneſt, and traiterous. We are convinced that men muſt live in ſocieties; and, in order to live happy, it is evident they muſt be virtuous, ſince nothing elſe in our power can mutually ſecure us; human beings are ſo circumſtanced, that they ſhould love, aſſiſt, and protect each other. The great end of our being is happineſs; it cannot be ſuppoſed, that the Omnipotent Author of Nature intended any being ſhould inevitably be miſerable. Human happineſs is always proportionate to the perception we have of ideas or things: that is, the ſame object may give a higher degree of happineſs to one perſon than to another; but no degree of human happineſs can ſubſiſt without ſociety: men, therefore, enter into ſocieties for the mutual happineſs of each other; and that every individual ſhould enjoy the advantages reſulting from ſuch an union, by regulating all human actions by ſome ſtandard or law. In childhood the laws of action naturally flow from the modes of pleaſure and

pain, which ſenſible objects impreſs on their tender organs. Thoſe of men fundamentally ariſe from the former, but with this difference, that the reaſoning faculty, now grown ſtrong by experience, determines theſe things to be good or evil, in the ſame manner, in which we before affirmed this, or that, to be pleaſure or pain. Hence it is evident that the ſpring of action is the ſame, both in the mind and in the body; for that which is evil to the mind, is by the ſame rule painful to the body; and that which is truly pleaſing to the body, is alſo good to the mind. It is therefore evident, that the ideas of good and evil are naturally evident to the mind, by the aſſiſtance of reaſon. The very laws of property may be examined by theſe firſt principles of pleaſure and pain.—While we are infants, we are ſubject to the law of our ſenſes; when we are men to that of our reaſon. And, therefore, unleſs we abandon reaſon, the characteriſtic of our nature, we muſt regulate our actions by our precepts.

Though man has a freedom of will, he is not on that account, lawleſs, and at liberty to commit what outrages or violence his vicious appetites ſuggeſt. The will, as well as the appetites, are the ſervants of reaſon, and ſhould be governed by her, as ſhe is by her own laws; we may, therefore, rationally conclude, that men ſhould live in perpetual obedience to ſome laws; and, as the laws of reaſon is the moſt ſuitable to human nature, it is conſequently the moſt eligible. The immutable will of the Supreme Being is a kind of law which he has impoſed upon himſelf: thoſe immenſe orbs, which regularly move thro' the ſyſtem of the univerſe, have motion and gravitation, attraction and repulſion, aſſigned for their laws: and man has reaſon. And it is reaſonable to think, that the ſame œconomy runs thro' all the beings in nature.

From what has been ſaid, it evidently appears, that ſocieties are not only the ſource of happineſs, but alſo abſolutely neceſſary; and that they cannot ſubſiſt without ſome law. Nor ſhould man, notwithſtanding the loud demands of his paſſions, think himſelf enſlaved for living under the dominion of reaſon; ſince the great Creator himſelf regulates his conduct by a law which, from the unchangeableneſs of his nature, has ſubſiſted from, and will continue to all eternity. Why then ſhould not we

ſtrictly conform ourſelves to the principles of reaſon? If pleaſure be deſirable, as moſt ſurely it is, we can only hope to obtain it by following her dictates. Thoſe pleaſures we enjoy, contrary to her precepts, always leave a ſting behind them, infinitely ſuperior to the joys we find in their poſſeſſion. We ſhould, therefore, always let reaſon direct our actions, and remember the golden rule of doing to others what we ourſelves, in their circumſtances, ſhould deſire from another. This is alone ſufficient to conduct a man innocently and ſafely thro' the journey of life, till death draws the veil, which ſeparates this from the world of ſpirits.

I am, Sir, yours affectionately.

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## LETTER CXXVIII.

*From the Same, on Pride.*

DEAR SIR,

THE great inequality that we often perceive in the productions of the mind of the ſame man, is not in the leaſt to be wondered at; for as man's body is compoſed of the elements, ſo it varies with the weather, and changes oftener than the moon: ſo the ſoul, though in itſelf immutable, yet it is connected with, and compelled to act in and through thoſe corporeal organs, which are always changing, muſt, of neceſſity, have its powers of acting more or leſs impeded; muſt riſe and fall like the mercury in the glaſs, according to their degree of clearneſs. Hence the mind in one hour pure as ethereal air, the next, foul as the thickeſt fog.

> For pride, that buſy ſin,
> Spoils all that we perform.
>
> WATTS.

Since the powers of the mind do thus depend upon the organs of the body, which vary like the wind, where is the certainty of human wit? where the boaſter of human reaſon? This ſicklenes of the mortal frame, this inſtability of human wiſdom, ſhould teach us humility, and

abaſe our pride. There is ſurely no paſſion whatſoever ſo univerſal in the human ſpecies as pride, yet none ſo unreaſonable: it is, indeed, the very foundation of folly; and he that has the greateſt ſhare of it, muſt of conſequence have the leaſt reaſon.

If we look through the whole race of man, we ſhall ſee them all complaining of ſome want or other; but where ſhall we find one who has ſenſe enough to complain of the want of reaſon? We all complain of the want of ſomething which we do not really need; yet the only thing which we do truly want, we all think we have not only enough of, but to ſpare: for who is there that is not ſatisfied with his own ſhare of ſenſe, or does not think himſelf able to direct others? Our pride of reaſon is indeed, ſo great that we are more ambitious of being eſteemed wiſe than good; yet what can more plainly prove our folly? for who was ever at once both wicked and wiſe? Wiſdom and wickedneſs can be no more united, than truth and falſehood; where one enters, the other muſt retire.

Of all human excellencies, reaſon is undoubtedly the greateſt; but there are ſome whom Nature has indeed favoured with ſuperior powers, who are too apt to look down with a ſort of contempt on their fellow-creatures of inferior parts; yet if they would but impartially look into and conſider themſelves, they would ſurely confeſs, that they can have nothing in nature to boaſt of as really their own: they that have moſt wiſdom, will ever be moſt humble; they will acknowledge, that, whatſoever qualifications they may be bleſſed with, the honour of them is only due to their Creator: If my watch goes well, ſhall it boaſt itſelf; or is the maker to be praiſed? How much more the Creator, who not only put this human machinery together, but made all the materials alſo! He that arrogates to himſelf honours on account of any excellence whatſoever, is a thief, and robs his Creator. The royal Pſalmiſt, when he bleſſed and praiſed the Lord for his people's offering ſo willingly towards erecting the temple, moſt truly ſays, 'But who am I and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For things come of thee, and of thine own have we given thee.' There is indeed nothing that mankind are ſo prone to be proud of as their reaſon: We look upon that as our

own intrinſic jewel, not liable to be loſt, like wealth or fortune's other external favours, but fixed to ourſelves and permanent as our exiſtence; yet how often do we ſee this boaſted excellence totally periſh by the moſt trivial means? A tile falling ſhall diſorder ſome ſlender veſſel of the brain, when, like a flame extinguiſhed, it vaniſhes, never to be rekindled. How often, like the ſhrivelled branches of a tree, whoſe veſſels being obſtructed, wither for want of their nutritive ſap, is this vaunted jewel loſt by a paralytic blow? Nay, indeed, how often has the vain pride of reaſon, and the ſelf-aſſumed honour of it, degraded human nature to a brute, and procured the juſt puniſhment of Nebuchadnezzar! Pride is the parent of evil, and of all the paſſions is the moſt odious to our Creator, and moſt hurtful to ourſelves: It makes us rob him of his due praiſe, and ourſelves of all content: For a proud man will ever meet with ſome poor Mordecai. Pride makes men look ot their own merits thro' a magnifying optic, at others thro' a contracting glaſs; and though it blinds us to our own follies, yet it makes us pry out the frailties of others with eagles' eyes; and according to the word of perfect Wiſdom, it makes us 'ſee the mote in another's eye, but not the beam in our own.' Pride and reaſon can never accord, they are in nature oppoſites, and as contrary as love and hatred, and as incompatible as light and darkneſs.

There is, however, a juſt, neceſſary, and well founded ambition, which we ſhould ever carefully diſtinguiſh from pride.

To delight in, and take every opportunity of exerting all the powers we are poſſeſſed of towards honouring our Creator, and ſerving our fellow-creatures, is not only reaſonable, but the higheſt and nobleſt uſe to which human reaſon can be applied; it is indeed the very end for which it was given. Wherever we ſee a man exerting his power to theſe purpoſes, nothing can be more unjuſt to him, or more detrimental to ſociety, than to attribute them to his pride. We are apt to judge of others by ourſelves; when we ſee another poſſeſs ſuch qualifications as would make us proud, we, without further evidence, conclude him to be ſo. Superior excellence always attracts envious eyes,

and what virtue will not envy conſtrue into vice? That ambition can never be juſtly blamed, that produces, or endeavours to produce, public good; but ſome are ſo envious that they cannot ſee any ſhining talent in another without ſnarling at it, like dogs barking at the moon.

To curb our pride, and check our unjuſt cenſures, we ſhould all look into, and ſtudy that living and moſt inſtructive book, our own hearts; for nothing will ſo effectually ſuppreſs our pride, or correct our cenſures, as to know ourſelves. He that moſt clearly perceives his own imperfections, will be the laſt to ſeek out and condemn thoſe of others; he will be, like thoſe who brought the woman taken in adultery, ſelf-convicted, and ſteal away in ſilence. Man's only true way to wiſdom is to know himſelf. He that would be eſteemed truly wiſe, muſt firſt find out and amend his own faults: For what regard will be paid to the lips of him, who contradicts them by his life? Who will mind the praiſes of freedom from the mouth of one who chooſes himſelf to be a ſlave? Or, who will be directed in his way by one that cannot ſee his own; it is certain, that beſide the various external impulſions of the elements, which man can no ways avoid, he has within himſelf ſo many falſe friends, ſo many flattering courtiers called paſſions, who paint in his mind ſuch pleaſing deluſive images, and draw ſuch an artful ſhade over his reaſon, that renders it very difficult for him to ſee himſelf in a true impartial light; yet, however difficult it is, it may be done; this miſt of the mind may be cleared up; theſe falſe friends may be unmaſked, and theſe mental flatterers detected and condemned, by reſolutely exerting our reaſon, and trying them at her unbiaſſed bar. The beſt of mankind will, by a thorough and impartial inſpection into themſelves, by carefully viewing the mirror of their minds, find failings ſufficient to abate their pride.

Self knowledge is, of all attainments whatſoever, the moſt uſeful to ourſelves, and moſt beneficial to others: It not only teaches us to think humbly of ourſelves, and to amend our faults, but, like Heaven, to pity and forgive the frailties of others; it teaches us, whatſoever degree of reaſon we may be bleſſed with, not to be puffed up with pride, but conſider it as a talent intruſted to us, of which

we muſt render a juſt account: Not to aſſume the leaſt honour of it to ourſelves, but to act as becomes reaſonable creatures, and to give all the glory to him from whom we receive the power.

I am, Sir, your ſincere Friend.

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## LETTER CXXIX.

*From the ſame, on the utility of ſtudying the Sciences.*

MY DEAR FRIEND,

THAT wonder is the effect of ignorance, has often been obſerved. The awful ſtillneſs of attention, with which the mind is overſpread at the firſt view of an unexpected effect, or an uncommon performance, ceaſes when we have leiſure to diſentangle complications, and inveſtigate cauſes. Wonder is a pauſe of reaſon, a ſudden ceſſation of the mental progreſs, which laſts only while the underſtanding is fixed upon ſome ſingle idea; and is at end when it recovers force enough to divide the object into its parts, or make the intermediate gradations from the firſt motive to the laſt conſequence.

It may be remarked, with truth, that ignorance is often the effect of wonder. It is common for thoſe who have never accuſtomed themſelves to the labour of inquiry, nor invigorated their confidence by any conqueſts of difficulty, to ſleep in the gloomy quieſcence of aſtoniſhment, without any effort to animate languor, or diſpel obſcurity. What they cannot immediately conceive, they conſider as too high to be reached, or two extenſive to be comprehended; they therefore content themſelves with the gaze of ignorance, and forbearing to attempt what they have no hopes of performing, reſign the pleaſures of rational contemplation, to find more pertinacious ſtudy, or more active faculties.

Many of the productions of mechanic arts are of a form ſo different from that of the firſt materials, and muſt conſiſt of parts ſo numerous and ſo nicely adapted to each other, that it is not poſſible to conſider them without amazement. But when we enter the ſhops of artificers, obſerve

the various tools by which every operation is facilitated, and trace the progreſs of a manufacture through the different hands that, in ſucceſſion to each other, contribute to its perfection, we ſoon diſcover that every ſingle man has an eaſy taſk, and that the extremes, however remote, of natural rudeneſs and artificial elegance, are joined by a regular concatenation of effects, of which every one is introduced by that which precedes it, and equally introduces that which follows.

The ſame is the ſtate of intellectual and manual performances. A long calculation or a complex diagram, affrights the timorous and unexperienced from a ſecond view; but, if we have ſkill ſufficient to analyſe them into ſimple principles, it will generally be diſcovered that our fear was groundleſs. Divide and conquer, is a principle equally juſt in ſcience as in policy. Complication is a ſpecies of confederacy, which, while it continues united, bids defiance to the moſt active and vigorous intellect; but of which every member is ſeparately weak, and which may therefore be quickly ſubdued, if it can once be broken.

The chief art of learning, as Locke has obſerved, is to attempt but little at a time. The fartheſt excurſions of the mind are made by ſhort flights, frequently repeated; the moſt lofty fabrics of ſcience are founded by the continued accumulation of ſingle propoſitions.

It often happens, whatever be the cauſe, that this impatience of labour, or dread of miſcarriage, ſeizes thoſe who are moſt diſtinguiſhed for quickneſs of apprehenſion; and that they who might, with great reaſon, promiſe themſelves victory, are leaſt willing to hazard the encounter. This diffidence, where the attention is not laid aſleep by lazineſs, or diſſipated by pleaſures, can riſe only from confuſed and general views, ſuch as negligence ſnatches in haſte, or from the diſappointment of the firſt hopes formed by arrogance without reflection. To expect that the intricacies of ſcience will be pierced by a careleſs glance, or the eminences of fame aſcended without labour, is to expect a peculiar privilege, a power denied to the reſt of mankind; but to ſuppoſe that the maze is inſcrutable to diligence, or the heights inacceſ-

ſible to perſeverance, is to ſubmit tamely to the tyranny of fancy, and enchain the mind in voluntary ſhackles.

It is the proper ambition of the heroes in literature, to enlarge the boundaries of knowledge by diſcovering and conquering new regions of the intellectual world. To the ſucceſs of ſuch undertakings, perhaps, ſome degree of fortuitous happineſs is neceſſary, which no man can promiſe or procure to himſelf; and therefore, doubt and irreſolution may be forgiven in him that ventures into the untrodden abyſſes of truth, and attempts to find his way through the fluctuations of uncertainty, and the conflicts of contradiction. But when nothing more is required, than to purſue a path already beaten, and to trample on obſtacles which others have demoliſhed, why ſhould any man ſo much ſuſpect his own intellects, as to imagine himſelf unequal to the attempt?

It were to be wiſhed, that they who devote their lives to ſtudy, would at once believe nothing as too great for their attainment, and conſider nothing as too little for their regard; that they would extend their notice alike to ſcience and to life, and unite ſome knowledge of the preſent world, to their acquaintance with paſt ages and remote events.

Nothing has ſo much expoſed men of learning to contempt and ridicule, as their ignorance of things which are known to all but themſelves, and their inability to conduct common negotiations, or extricate their affairs from trivial perplexities. Thoſe who have been taught to conſider the inſtitution of the ſchools as giving the laſt perfection of human abilities, are ſurpriſed to ſee men wrinkled with ſtudy, yet wanting to be inſtructed in the minute circumſtances of propriety, or the neceſſary forms of daily tranſactions; and quickly ſhake off their reverence for modes of education, which they find to produce no ability above the reſt of mankind.

Books, ſays Bacon, can never teach the uſe of books. The ſtudent muſt learn, by commerce with mankind, to reduce his ſpeculation to practice, and accommodate his knowledge to the purpoſes of life.

It is too common for thoſe who have been bred to ſcholaſtic profeſſions, and paſſed much of their time in academies, where nothing but learning confers honours, to diſregard every qualification, and to imagine that they

ſhall find mankind ready to pay homage to their knowledge, and to crowd about them for inſtruction. They, therefore, ſtep out from their cells into the open world, with all the confidence of authority and dignity of importance; they look round about them at once with arrogance and ſcorn on a race of beings to whom they are equally unknown, and equally contemptible, but whoſe manners they muſt imitate, and with whoſe opinions they muſt comply, if they deſire to paſs their time happily among them.

To leſſen that diſdain with which ſcholars are inclined to look on the common buſineſs of the world, and the unwillingneſs with which they condeſcend to learn what is not to be found in any ſyſtem of philoſophy, it may be neceſſary to conſider, that though admiration is excited by abſtruſe reſearches and remote diſcoveries, we cannot hope to give pleaſure, or to conciliate affection, but by ſofter accompliſhments, and by qualities more eaſily communicable to thoſe about us. He that can only converſe upon queſtions, about which only a ſmall part of mankind has knowledge ſufficient to be curious, muſt paſs his days in unſocial ſilence, and live in the crowd of life without a companion. He that can only be uſeful on great occaſions, may die without exerting his abilities, and ſtand a helpleſs ſpectator of a thouſand vexations which fret away the happineſs of being, and which nothing is required to remove but a little dexterity of conduct, and readineſs of expedients *.

No degree of knowledge, attainable by man, is able to ſet him above the want of hourly aſſiſtance, or to extinguiſh the deſire of fond endearments, and tender officiouſneſs; and therefore, no one ſhould think it unneceſſary to learn thoſe arts by which friendſhip may be

* To read with advantage, and to be able to judge of the beauties of compoſition, and the literary merits of various authors, it is neceſſary to be thoroughly grounded in your native tongue. To attain this indiſpenſible accompliſhment, I know of no book ſo proper as *Murray's Engliſh Grammar*; alſo, *Engliſh Exerciſes, by the ſame author*. In theſe maſterly performances, every rule which was before known, is placed in a light quite novel; and all that is new is delivered in an eaſy, agreeable, and inſtructive manner.

gained. Kindneſs is preſerved by a conſtant reciprocation of benefits, or interchange of pleaſures; but ſuch benefits only can be beſtowed as others are capable to conceive, and ſuch pleaſures only imparted as others are qualified to enjoy.

By this deſcent from the pinnacles of art no honour will be loſt; for the condeſcenſions of learning are always overpaid by gratitude. An elevated genius, employed in little things, appears, to uſe the ſimile of Longinus, like the ſun in his evening declination; he emits his ſplendour, but retains his magnitude, and pleaſes more, though he dazzles leſs.

I am, Sir, yours affectionately.

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## LETTER CXXX.

*From the ſame, on the Neceſſity of being virtuous in our Youth.*

DEAR SIR,

MAN is the only creature in the world, whoſe happineſs is imperfect, and who, at the ſame time, is ſenſible that it is ſo; who has ſomething in him that diſdains the imperfection of his own being, and languiſhes after a condition more perfect. Were he compoſed only, like other animals, of fleſh and blood, he would find no more faults with his being than they do with theirs; matter alone being incapable of reflection; theſe are therefore the ſecret repinings of the ſoul, by which ſhe evidently diſcovers her exiſtence. And ſince it is natural for all animals to ſeek and thirſt after happineſs, it is neceſſary to know where that ſeat is fixed, it being the want of that knowledge that makes us waſte ſo much time in vain purſuits and unprofitable attempts, in endeavouring to confine happineſs to the body, which is a priſon too weak to hold it; and the ſenſes that conduct it thither are too feeble long to guard and detain it; it is conſtantly endeavouring to make its eſcape, and, what is worſe, it never fails in accompliſhing its aim. Beſides, if it has no

other existence than the body, it must be very transitory, and perish with it in a contemptible portion of time. A man of that opinion must be sure to keep his thoughts always steadily confined within the compass of this life and world; for, if they happen to wander beyond these limits, they will enter into dark and uncomfortable regions, affording nothing but black and dismal prospects, as too many gay unthinking persons find by sad experience. Now virtue, the true science of happiness, will give us juster notions of it, and teach us, that the true seat of happiness is in the soul, which is of a capacity large enough to contain it, and of a duration lasting enough to preserve it to eternity; there it may rise to unmeasurable heights without restraint; it can never overburden or overpower the soul. It is the poor feeble body only, that is not able to support it, and that is too weak to bear the rapid and violent motions of the soul, when it is filled and agitated with joy. The heart is capable of bearing but a small insignificant measure of joy, it may be easily destroyed by its irresistible efforts. The heart is equally incapable of supporting immoderate joy or immoderate grief; the one proves destructive by too great a dilatation, and the other by too great a depression. Whichsoever of them happens in an immoderate degree, the frail vessel is broken, and life gushes in a torrent thro' the wound.

It is a preposterous resolution of some people to defer being virtuous till they grow old, imagining that wisdom is the natural consequence of old age; as if that which is the greatest imperfection of human nature, were most proper to confer on us the highest perfection of it. Long observation, indeed, is productive of experience; but experience is very different from wisdom, though it is the utmost advantage old age can pretend to bestow upon us. Now it must be considered, that virtue is a habit of mind, which must be acquired by industry and application; to be forcibly introduced into the soul in opposition to vice; and after it has gotten a long and undisturbed possession of it, must be attended with great difficulty, and requires a persevering resolution. It it not to be effected in a small interval of time; the approaches must be regular and gradual, to dislodge so potent an enemy. It is a task

that requires the vigour of youth, and more time than old age has to bestow.

The chief end of a virtuous life is to give us as near a resemblance as is possible to the Divine Nature, to make us pure as he is pure; that is, to raise us to the utmost degree of purity our frail nature is capable of. Now, the deferring this work till we grow old, is resolving to be as unlike God as possible; it is a confident, but very ridiculous assurance, that old age will help our deformity, and give us a very good resemblance of him, and in an instant confer upon us purity like his, after we have wilfully passed over our whole life in contracting pollution. But can we think that, when the purest and sprightliest part of life has been prostituted to vice, the dregs are an offering fit for our Maker? And can we think that he will accept of such a sacrifice.

It is then our highest wisdom to tread the paths of virtue in the morning of our days, that the evening may terminate with a smiling serenity, and when the struggles of reluctant nature are over, the soul may securely wing its way to the settled regions of unmolested security.

I am, Sir, your dear Friend.

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## LETTER CXXXI.

*On Marriage, from a Lady in Town to her Friend in the Country.*

DEAR MADAM,

MARRIAGE is despised by some, and by others too much coveted. The first sin against the law of nature, and divine ordination; the last (too often) against their own peace and happiness. For those that are in extraordinary haste for a settlement, do commonly extend their expectations beyond what they have possessed in a single life, and many times the imaginary heaven proves a hell. Though your changing your condition had an extraordinary prospect, yet I hear my last letter which was to wish you joy, found you in sorrow; but I know you are too well principled, not to remember the time will

come when the wicked ſhall ceaſe from troubling, and the weary will be at reſt. For if your huſband continues ſo induſtrious to torment you as the world repreſents him, I believe you can have but little reſt till that time is come; unleſs it is by the inward peace of a good conſcience, which none can take from you. This is a conſolation which clamorous wives always loſe, and which can never be recompenſed by any point they gain, however apparently for their advantage. Since the laws of God and nature have given men the ſupreme authority in marriage, we ought not firſt to accept them upon thoſe terms, and then mutiny upon all occaſions. For tho' ſome men are ſo kind as to make our yoke light upon us, yet we take them "for better or worſe;" and experience ſhews us, that the odds are on the worſe ſide. All this we ſhould conſider before we engage ourſelves in thoſe ſtrict ties, which oblige us to deny our own inclinations, and comply with thoſe of our huſbands. Indeed, human policy ought to teach us this leſſon; for if we make a man's home leſs agreeable to him than any other place, we furniſh him with a good excuſe for going abroad, which can never be to our mutual advantage. Thoſe men whom buſineſs does not call out to get money, are generally on the ſpend; and he that is driven from home by a wife's ill-humour, is always more extravagant abroad, and even thinks he has a better pretence to be ſo, while he ſacrifices his body and ſoul, as well as his eſtate, to his revenge.

Some women, indeed, will divert themſelves, and not ſeem to mind it, and inſtead of endeavouring to win their huſbands by complaiſance, turn as extravagant as they; or, as the old proverb ſays, "They light the candle at "both ends;" though they know it muſt at laſt burn their own fingers. However, they ſeldom fail of ſuffering by their raſhneſs; and the further they run out, the ſooner they find a check upon their expences; beſides, if they ſhould preſerve their honeſty, they undergo the certain loſs of their reputation, which is infinitely more valuable to them than any thing elſe in the world; and although by ſuch a conduct they may think to reclaim the men, yet "they ought not to do evil that good may "come."

But I moſt of all wonder at ſome of our acquaintance who ſeem to be ſober women, and recommend it, as the beſt way to deal with a paſſionate huſband, to be more unreaſonable than he. Such a conduct may ſilence ſome men, and might be pardonable, if God as well as man were to be ſilenced by it. But our religion tells us, "we muſt not be overcome of evil, but overcome evil "with good." An evil tongue never appears ſo odious as in the mouth of a paſſionate woman, railing againſt her huſband. We commonly ſay that a madman is poſſeſſed; and every one that is not in a rage himſelf, will allow paſſion to be a temporary madneſs, which makes men act as irrationally as lunatics, although they have not the ſame excuſe to plead. Such unhappy perſons will often tell you, that paſſion is a natural infirmity; a violent diſtemper which they ſtrive againſt, and therefore they ought to be excuſed; but let them remember that their conduct is the more unjuſtifiable, as they are ſenſible of their folly. If a huſband is unkind and cruel, it is a great affliction, and the Scriptures tell us, all things of that nature are grievous; but as contrary as they are to fleſh and blood, yet they ariſe not from the duſt, and that it is not for us to contend with our Maker. He that can, with a word, controul the fury of the winds and ſeas, can, with as little trouble, avert any ſtorm that threatens, when he ſees us fit objects of mercy. For if we attempt to ſhake off the yoke, or think, by ſtruggling, to make the chain ſit looſer upon us, we ſhall ſoon be convinced of our error, like birds taken in a net, who, by beating their feathers off, increaſe their miſery, and at the ſame time diſable themſelves from making their eſcape. Thoſe amongſt us that know we have been ſo obliging as never to deſerve an ill word from our perſecutors, ſhould remember, that ſtill we every day deſerve God's chaſtiſements; and that wicked and unreaſonable men are a ſword of his which wounds us the deeper, the more we love the hand which he employs for our correction. But how ſharp ſoever it is, yet we ſhould not repine, conſidering it is to humble us, in order to draw us nearer to himſelf. He has ſaid, that when we arrive at a proper degree of perfection, we ſhall be free from all our ſufferings; but as long as we con-

tinue to offend we ſhall be puniſhed either in this world, or, what is infinitely worſe, in the world to come.

I have a few thoughts more to ſend you on the ſame ſubject, which I am not able at preſent to cummunicate, being in a poor ſtate of health, but I am ſtill,

Dear Madam, your ſincere Friend.

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## LETTER CXXXII.

*From the Same.*

DEAR MADAM,

IN compliance with your requeſt, I mentioned a few things concerning marriage, and, according to my promiſe, now ſit down to trouble you with the remainder.

It is certainly a very ſilly thing for people to quarrel, who muſt be friends again; unleſs they chooſe rather to live aſunder than ſubmit ſilently to many things they cannot approve. I will not pretend to determine what provocation is ſufficient to juſtify ſuch a breach, nor to ſay that it cannot be juſtified, ſince even the beſt of women have parted from their husbands, altho' they ſeem ſincerely to lament their ſeparation. Nor does their conduct accuſe them to have done it lightly, or upon the account of taking their pleaſure, which would ſoon be diſcovered, as, in ſuch circumſtances, all eyes are upon them, and they muſt live more reſerved than the reſt of the world, or elſe they would quickly be liable to ſuch a cenſure as muſt vindicate the conduct of their huſbands.

And tho' in all quarrels betwixt a man and his wife, if it comes to a hot diſpute, there are faults in both parties, yet the weaker veſſel is ſo little conſidered, merely for being weak, that they are often blamed much more than they deſerve; which cenſure they can no way prevent ſo well, as by a ſtrict obſervance of their relative duties, and to have a conſcience void of offence towards God and the world.

Nothing upon earth can be ſaid to afford ſatisfaction, only as our imagination makes it appear ſo at a diſtance

and this prospect is dressed, by fancy, in such various shapes, that what would be a delight to one is real misery to another; and age or possession does sometimes give the same persons such different notions, that they grow sick at the very things they languished for before. This is probably the reason why old people are so much for denying young ones those innocent diversions they are grown weary of themselves; though, perhaps, at the same time, they may gratify their own foible in something equally ridiculous. It is this contrariety in the mind that makes matrimony so uneasy; for when one sets up a separate Diana to worship, their hearts cannot be full of affection to one another; and if both are bigotted in their own way, it, too often, ruins not only themselves, but also their innocent children. But you, Madam, are not in a danger of falling into this error, being of too complying a nature to bring yourself and others into any inconveniency upon that score; and I rejoice to hear how unmoved you appear under so great a provocation. I confess, that a husband's keeping another before one's eyes, is the cruelest thing he can do; yet, even in that case, it is most prudent to show no forwardness; for the mistress will be sure to entertain him with mirth and caressing, which will make the wife's frowns seem more intolerable, and such women never fail to magnify all domestic accidents. These prostitutes are, indeed, the greatest enemies to conjugal love: for them the gentlemen put on their best countenances, and with whom they pass their most pleasing hours; the indignation is reserved for the wife of his bosom, who must share in nothing but the grievances, till they at last become partners in their wants, the unavoidable consequences of such courses. Some few instances we have seen of husbands who have been reclaimed by a wife's tenderness, before the intrigue has gone too far, but none, I believe, were ever hectored out of it.

Some men are so kind to their wives, as to endeavour to conceal their falsehood; which if they do, it is very indiscreet for the ladies to inquire into it, and they are no friends who give them the information. He that goes about to hide his amour, shows either a sense of shame or a regard to his spouse: and that may, in time, wean him from such

company, or at least it is a sign he does not desire to grieve her, which most men esteem their great prerogatives, and would lose half their satisfaction in their intrigues, were it not for their pleasure of tormenting the wife. There are some husbands, who, to use the old proverb, "have stretched the bow till it has broke," for any woman, whose heart is divested of every virtuous principle, in such cases, is to return the compliment, especially when stipulated both by pride and revenge. She thinks a gallant's admiration repays the affront which a husband puts upon her charms, by giving her place to another, perhaps less handsome than herself. This has been thought a plausible excuse by many women, and upon their husband's running astray have diverted their melancholy hours at the expence of their honour. But whatever I have said of mutual feelings, I do not make any comparison in favour of my own sex, as I know the crime is much greater in the wife, and even detestable; modesty being the highest ornament of a woman, and the casting it off becomes a sin both against God and nature. For my part, if I commit a fault against my sex, in being for so much resignation, they must pardon me; for I cannot advise others to more obedience than I would wish to practise myself; and I intreat all those that despise me, as being so tame a fool, that they would banish all anger out of their minds for one year, and then tell me if they have not more content in forgiving than returning a reproach.

I fear I have already exceeded the bounds of a letter, for which I ought to make an apology, but more words would give you trouble; therefore I will only beg of you to excuse and love

Your ever sincere, and affectionate Friend.

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## LETTER CXXXIII.

*From a Lady to her Friend, whose Lover had basely left her, and married another.*

MY DEAR FRIEND,

OUR expectation of happiness is generally so ill placed, that it is no wonder we meet with perpetual disappointments. When our choice arises from passion, we have

ſo very blind a guide as will inevitably lead us to deſtruction; for tho' love appears then gentleſt, yet our affections are ſo much the right of our Almighty Creator, that as often as we fix them immoderately upon any of the fading objects here below, we are certainly guilty of ſacrilege to the Divine Goodneſs, which fault is commonly puniſhed by the very thing we doat on. This, I doubt not, has been your caſe, and not yours alone; for ſoon or late few eſcape that miſchief, eſpecially amongſt our weaker ſex, whoſe tender nature leaves them moſt expoſed to ruin; and though they ſee others ſhipwrecked before their eyes, will yet venture out to ſea on the ſame bottom, inſenſible of danger, till they periſh, and often fall unpitied.

Men have a thouſand advantages over us, but in the affair of courtſhip they add cunning to all their other accompliſhments, and are as zealous to deceive, as if their lives would be made happy by the cheat. However, they will find it a ſad miſtake, at leaſt if perjury is to be accounted for; altho' your falſe traitor, like many others, may look on that time at a great diſtance. But I ſuppoſe he thinks himſelf excuſed, as being more knave than fool, which title, indeed is ſo highly due to him, that I believe, none will do him ſuch manifeſt wrong as to diſpute it; and, I am ſure, the blacker he appears, the greater reaſon you have to bliſs that Providence, which permitted him to break the contract; for, without doubt, he that proved ſo ill a lover to the beſt of miſtreſſes, would have made an intollerable huſband to the beſt of wives; and ill-uſage would have coſt you more than his infidelity. I am ſenſible a heart ſo generous and conſtant as yours, cannot eaſily efface the deep impreſſion he has made in it; that muſt be the work of time, with God's aſſiſtance, which, I hope, will never fail you. I do aſſure you, I am deeply touched with every thing that concerns you; nor is it without great regret that I ſubmit to my unhappy circumſtances detaining me from being the companion of your melancholy hours, which I ſhould endeavour, with all my power, to divert.

You ſay it is a daily aggravation to your trouble, to think you ſuffered yourſelf to be ſo eaſily impoſed on; but that, as I told you before, is our common fate, although

all impoſtors are not equally induſtrious to be wicked; and you ought not to condemn your own judgment, for want of ſagacity to diſcover a cheat, as it would be to arraign the conduct of almoſt all the human race.

Pardon me, dear Madam, for troubling you ſo far.—Indeed I might have told you at firſt, what I muſt mention now, and what you know already, that HE only can give us comfort whom we ſeldom regard, but when we are driven to it by neceſſity. Solomon who had tried all the alluring charms of love and beauty, whoſe quality and riches give him an opportunity to gratify every inclination, without any bounds to his wiſhes, could call them all "vanity and vexation of ſpirit." It is no wonder then, if every one of us diſcover the ſame truth to our own coſt. Let us therefore reſolve, as much as we can, to ſubmit our wills to the will of our Heavenly Father, who ſees all our actions, and has ſo decreed, that our way to everlaſting happineſs, ſhould be thro' the wilderneſs of affliction.

I am, dear Madam, your ſincere Friend.

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## LETTER CXXXIV.

*From a Gentleman on the Circuit to his Friend in London.*

DEAR SIR,

THE many trials I have been witneſs to on this journey, has led me to an inquiry concerning the nature of juſtice.

Juſtice is a relation of congruity, which is really found between two things; This relation is always the ſame, whatever being conſiders it, whether God, angel, or, laſtly, man.

Indeed, men do not always ſee theſe relations, and, even when they do ſee them, they are often neglected to follow their own peculiar intereſts. Juſtice exalts her voice, but ſhe finds it difficult to be heard amidſt the tumult of the paſſions.

Men often commit injuſtice, becauſe it is their intereſt; and they chooſe rather to ſatisfy themſelves than others.

Their actions always tend to their own emolument: Nobody is wicked for nothing; some reason must sway him, and that reason is always a reason of interest.

We ought to love justice, because, by that means, we resemble the Divine Being, of whom we have so lovely an idea; because he must inevitable be just. And, though we were destitute of revelation, we should still be under the government of equity.

This induces me to believe that justice is eternal, and does not depend upon human conventions: And if it did depend upon them, it would be a fatal truth, which we should conceal even from ourselves.

We are encompassed with men stronger than ourselves, they may hurt us a thousand different ways, and generally with impunity. What a comfort is it to us, to know that there is in the heart of all those men an inward principle, that exerts itself in our behalf, and protects us from their violence!

Were it not for this, we should have reason to live in a scene of perpetual horror; we should be as much terrified at meeting a man as a lion: and we should never, one single moment, be secure of our lives, our estates, or our honour.

When I reflect on these things, my indignation is inflamed against those persons, who represent God as a being that makes a tyrannical use of his power; who tells us, he acts after a manner which we ourselves would not, for fear of offending him; who accuse him of all the imperfections which he punishes in us; and, in their contradictory opinions, describe him at one time as an unjust being, and at another, as a being who hates and punishes injustice.

When a man examines himself, what a satisfaction is it to find he has an upright heart! This pleasure, severe as it is, must fill him with rapture: He looks upon himself as a being so much above those who are destitute of it, as he is above the brute creation.

There is one thing common at the assizes which troubles me very much, and that is, the diversions of all sorts carried on at such times of solemnity. To see a fellow-creature going to the place of execution, whilst the people

are engaged at play, is a practice of so inhuman a nature, that I scarce know by what name to call it. If ever seriousness was to be found amongst mortals, surely such are the times. It ought always to remind us of two things, the corruption of human nature, which renders those executions necessary, and the last day, when we shall all appear before the Judge who cannot be deceived. But, I doubt not, you have long since considered these things, and therefore I shall conclude with my assurance of being

Your real Friend.

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## LETTER CXXXV.

*From a Gentleman in the Country, to his Friend in London, on Retirement.*

DEAR SIR,

YOU know I was sick of the hurry and confusion in London, and therefore retired into the country to enjoy a calm tranquillity, and feast my eyes with Nature clothed in the blooming garment of the Spring. Here, I often contemplate the wonders of creation undisturbed, and think myself happier in solitude, than the gaudy courtier, amidst the splendour, noise, and hurry of a court.

This is Safety's habitation; Silence guards the door against the strife of tongues, and all the impertinencies of idle conversation. The swarm of temptations that beset us amidst the gaieties of life, are banished from these scenes of retirement: Here, without disturbance, I can survey my own thoughts, and ponder the secret intentions of my own heart. In short, here I can learn the best of sciences, that of "knowing myself."

The other evening I strayed into the fields, and, pleasing myself with that variety of objects that presented themselves on every side, night overtook me before I was aware. The whole face of the ground was soon overspread with shades, only a few of the lofty eminences were clothed with streaming silver, and the tops of the waving groves and summits of the mountains were irra-

diated with the ſmiles of departing day. The clouds expanding their purple wings, were tipped with a ray of gold, while others repreſented a chain of lofty mountains, whoſe craggy ſummits overſhadowed the vales below, and along their inacceſſible ſides there appeared various pits and romantic caves.

A calm of tranquillity and undiſturbed repoſe ſpread over the whole ſcene. The gentle gales fanned themſelves aſleep, ſo that not a ſingle leaf was in motion; Echo herſelf ſlept unmoleſted, and the expanded ear could only catch the liquid lapſe of a murmuring ſtream. The beaſts departed to their graſſy couch, and the village ſwains to their pillows; even the faithful dog forgot his poſt, and ſlumbered with his maſter.

Darkneſs was now at its height, and the different objects were only rendered viſible by the faint glimmerings of the ſtars. This ſolemn ſcene brought to my remembrance the terrors which often invade timorous minds; this, ſaid I to myſelf, is the time when the ghoſts are ſuppoſed to make their appearance, and ſpirits viſit the ſolitary dwellings of the dead. But what ſhould terrify me, when I know I am encompaſſed by the hand of my Maker, and that in a ſhort time I ſhall enter a whole world of unbodied beings. Nor is it unreaſonable to ſuppoſe that numbers of inviſible beings are, at this inſtant, patroling the ſame retreat, and joining with me in contemplating the works of the Almighty Creator.

When I reflect on the benefit of retirement, I am ready to plead in behalf of thoſe Popiſh recluſes who left the world, and ſhut themſelves up in cells and cloiſters. For although man is a ſocial being, yet he muſt at leaſt find ſome retirement beneficial to his health, and conducive to his eternal intereſt.

I am, dear Sir, your ſincere Friend.

## LETTER CXXXVI.

*From a Lady who had formerly kept a Boarding-school, to another of the same Profession, on Female Education.*

MADAM,

I Received your letter, containing the following request, viz. What are the most proper methods to be used in conducting the education of young ladies, so as to avoid extravagance on the one hand, and meanness on the other? This is a very important question, and perhaps above my poor abilities to answer. However, as I have had many years experience in female education, I shall tell you my thoughts on the subject with the greatest freedom.

It is the misfortune of the present age, that almost all ranks of people are so much infatuated as to strive who shall out-do one another in extravagance; and a daughter of an ordinary tradesman can scarce be distinguished from a lady of quality. If we inquire into the causes from which those effects flow, we shall find that they are partly owing to the conduct of the mothers, and partly to those entrusted with their education. I shall mention a few things concerning both, and leave you to judge of the propriety.

Mothers should, on every occasion, teach their daughters, that it is a duty incumbent on them not to have aspiring views beyond that station in which Providence has placed them; that humble unaffected modesty in a stuff gown, will be preferred by every sensible person before either silks or Brussels lace; that it is a greater accomplishment for a tradesman's daughter to wash a floor, than to dance on it; and much more useful to be able to dress a joint of meat, than point out the particular merits of an actress, and applaud or condemn a song. But the keepers of boarding-schools are still more culpable than parents. No sooner is Miss placed in one of these seminaries, than she is taught to consider herself a young lady, and even honoured with that high appellation. Thus the seeds of vanity are sown in the first rudiments of learning, and continue to operate on her conduct as she advances in years,

Grow with her growth, and strengthen with her strength.

POPE.

It is almoſt impoſſible for thoſe who are any way acquainted with human nature, to imagine that the girl who is taught to conſider herſelf as a lady can ever be a proper wife for a tradeſman, and common ſenſe teacheth her, that ſhe has not any thing greater to expect.

But there is ſomething ſtill worſe. She is not only unfit to be the wife of an honeſt induſtrious tradeſman, but ſhe often occaſions his ruin. She expects to be ſupported in the ſame extravagant manner as at the boarding-ſchool; diſſipation takes the place of prudence, public diverſions are more attended to than domeſtic duties; and the unhappy huſband, to enjoy peace, is often obliged to leave his buſineſs, that his lady may be honoured with his company. The fatal effects of ſuch extravagance are ſoon felt, and the woman who formerly conſidered herſelf as a lady, finds by woeful experience, that ſhe had aſſumed an improper name. The beſt, nay the only way to educate children, conſiſtent with their own ſtation in life, is, on all occaſions, to teach them not to expect more than their birth entitles them to. It would likewiſe be very beneficial to the nation, if thoſe women who keep boarding-ſchools were to inſtruct the girls in uſeful employments, rather than in ſuch uſeleſs arts as cannot be of any real benefit to them in the world.

I am, dear Madam, your ſincere Friend.

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## LETTER CXXXVII.

*On Sickneſs; from a Lady to her Friend, lately recovered from a dangerous Illneſs.*

MADAM,

AFTER ſo long, ſo ſtrict a friendſhip as has been inviolably preſerved betwixt us, I hope it is not neceſſary for me to aſſure you how eagerly I wiſhed to ſpend the ſummer at your houſe; but wherever I am, my heart is entirely yours; that heart which, by a thouſand obligations, is tied for ever to you. I know your huſband and mother's tenderneſs would render my care almoſt unneceſſary; and indeed my preſent deſire to ſee you ſince your

recovery, is to know the ſtate of your health from my own obſervation, rather than from the reports of others, leſt they ſhould flatter me in pity to my trembling expectations.

Whilſt we continue in this world we are ſubject to a variety of afflictions, and when God ſees fit to lay us under ſevere afflictions either of body or mind, we are obliged to ſubmit with a becoming reſignation; but, alas! in caſes of that nature, we are but miſerable comforters to each other. Riches and honours, as tempting as they appear to the greateſt votaries when well, yet in ſickneſs, if they are accompanied with their uſual train of viſitors, inſtead of doing us good, by gratifying our ambition, they help to foment the diſorder, without ever producing a cure. As crowned heads are no more exempt from the ſword of the deſtroying angel, than the pooreſt beggars, how little ought we to value grandeur, which can give us no aſſiſtance in our extremities. A down-bed is not a better inſurer of ſleep in ſuch a caſe, than a heap of ſtraw; and a king that groans under the agonies of an incurable diſeaſe, is ſoon made ſenſible, that it takes its commiſſion from a higher power than his.

Sickneſs multiplies all our grievances, and the weakneſs of the body has ſuch an effect upon the mind, that it ſinks under thoſe troubles that would not move it at another time; but our judgment decaying with us, we ſhall too ſoon find its place occupied by wild chimeras of our own fancy, and ſtartle every moment at giants of our own invention; every haſty word affrights, and every whiſper gives us an alarm; nay, ſometimes we are ſo unjuſt as to charge our beſt friends with want of love and reſpect, when they have toiled about us, to a degree that we cannot mention without bluſhing at our own ingratitude; and when the want of ability to help ourſelves, forces us to become burdenſome to others, inſtead of excuſing the trouble, we are too apt to increaſe their uneaſineſs by continual fretting. This is the common method which the ſick uſe to afflict and confuſe their brains. Mourning over our miſery is indeed ſo very natural, that of ourſelves we cannot forbear it, though we know it leads us to doubt of the goodneſs of that God, whoſe mercies are daily new unto us.

A disturbed conscience is certainly the worst circumstance that can befal a sick person, and I heartily beg of God to keep you, and all others, from falling into it; that we may never have the least distrust of our salvation through Jesus Christ, nor presume groundlessly upon his merits without lamenting and forsaking our sins. But your life hitherto has been so strictly pious, that I do not in the least apprehend you want a summons from me to look up to HIM who is the author and finisher of your faith, and to call on him in all your distresses. But it is with the greatest pleasure I hear of your unfeigned devotion, even in the midst of your severe afflictions, and that you have retained your usual serenity of mind under all your grievous tortures, without repining at the will of your heavenly Father, who has so ordered, that the road to Canaan should be through the Wilderness.

All this sedate frame of yours being considered, it may seem impertinent in me to trouble you, but I have been insensibly led into it from the remembrance of unhappy events to which I was lately witness; I mean some, who, instead of submitting patiently to the hand of God, were so totally lost to all sense of duty, as to call the Almighty unjust. I hope soon to have the pleasure of seeing you, and am,

Your sincere Friend.

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## LETTER CXXXVIII.

*From a Lady to her Friend, who had buried her Husband.*

MY DEAR FRIEND,

IMPUTE not my silence to any want, but the excess of kindness, which makes me too much a partner in your sorrow, to find words at all suitable to the share I have with you in it. If, therefore, I am the last in condoling, I do most faithfully assure you, that it is not insensibility, but the highest degree of love and tenderness, that occasioned it. The grief that is least is soonest expressed, and, perhaps, the more noise it makes, the less mischief is sustained by it. Had I been unconcerned, my

thoughts and pen might have been more free, though I could not have ſaid any thing ſufficient to ſtem ſo violent a tide as your juſt lamentations. I might have offered ſome poor reaſons againſt other women's afflicting themſelves ſo much, which I ſhould be aſhamed to mention to you, having been a witneſs how far your huſband's love and merits excelled the beſt of men I ever met with; and I am ſo ſenſible of your reciprocal affection, that I know the power of God can only ſupport you under ſuch a ſeparation, which, I believe, was more terrible than death itſelf. But, my dear friend, your ſorrow is not as one without hope. Uſe your utmoſt endeavours to ſubmit to the hand of the Almighty, with as much reſignation in this as you did in your own diſtemper, though that only aſſaulted your body, while this pierces your heart. You muſt remember, that it was the ſame merciful God that gave you him, who has now taken him to himſelf; and, in the midſt of your afflictions, bleſs God for ſparing you ſo long for the ſake of your children. I hope you will conſider that this parting is to his inexpreſſible advantage, and has removed him from a tranſitory and imperfect, to an everlaſting happineſs, whither, I doubt not, you are daily preparing to follow him; and ſince it has pleaſed God to deny you the further aſſiſtance of ſuch an example and counſellor, he will abundantly recompenſe that loſs, by a greater meaſure of his grace, to carry you through thoſe trials and temptations to which you are daily expoſed, unleſs you neglect to implore his help, by giving up yourſelf to ſuch melancholy as muſt diſcompoſe your faculties, while it weakens your natural conſtitution. If the ſaints in heaven are acquainted with what happens in this lower world, they muſt diſapprove of ſuch a conduct as leads them to contend with their greateſt Benefactor and beſt Friend. Shall the thing formed ſay to its Maker, Why haſt thou done ſo? The time is faſt approaching when you, being freed from all entanglements with this ſublunary world, muſt viſit thoſe regions where you will again ſee your beloved ſpouſe, in a ſtate never to be interrupted, never to have an end. The miſeries of this world muſt have an end, and ſo muſt our mourning. This I have learned even from Heathen ſages, that all violent pains are ſhort, and but of a tranſitory duration.—But

we Christians are obliged to consider affliction in a quite different light, as the chastisement of our heavenly Father, whose benevolence is his darling attribute.

If the dissolution of the righteous is to exempt them from labour, though our temporal interest makes us eager to detain them longer with us, yet the sense of what they enjoy in heaven must be a great means of abating our grief. Some, indeed, have so little comfort in this world, that they are ready to say with Job of old, "Wherefore "is light given to him, that is in misery, and life unto the "bitter in soul; which long for death and it cometh not, "and dig for it more than for hid treasures; which re-"joice exceedingly, and are glad when they can find "the grave."

Your most flattering hopes could not, in the course of nature, have been many years longer gratified with his company; therefore you must not spend the remainder of your days in mourning, but being fully convinced of the vanity of every thing mortal, let us submit to every alteration as the servants of God, who has graciously promised to lay no more upon us than we can bear. That you may experience that mercy to assist you in this trial of your faith and patience, is the prayer of

Dear Madam,

Your ever affectionate Friend.

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## LETTER CXXXIX.

*From a Gentleman to his Friend in distressed Circumstances, who had endeavoured to conceal his Poverty.*

Dear Sir,

I AM extremely concerned to find you have so ill an opinion of me, as to hide your misfortunes, and let me hear of them from another hand. I know not how to interpret your conduct, as it makes me fear you never esteemed my friendship, if you could imagine that any alteration in your circumstances should ever be able to change my love: I had a different opinion of our mutual

obligations to each other, and ſhould have thought it an injury to your generous nature, had I concealed any thing concerning myſelf from you, tho' it might have leſſened me in your eſteem. I hoped, till now, you had put the ſame confidence in me, who had nothing to recommend me to your favour, but plain ſincerity of ſoul; and whoſe ſole deſign was, to promote the happineſs of my friend.

I dare not quarrel with you now, leſt you ſhould conſider me as taking the advantage of you in your preſent diſtreſs, and induce you to break off a correſpondence as dear to me as ever; and this leads me to ſay ſomething of real friendſhip in general. Real friendſhip is not confined to any ſtation in life; it is common in the meaneſt cottage, and has even ſometimes been found in the palace. Simplicity of manners, and integrity in all our actions, naturally lead us to expect ſincerity in the conduct of thoſe with whom we are any way connected. The imperfections incident to human nature are ſo numerous, that we are ſolicitous of finding ſome perſon to whom we can unboſom our minds, and lay open the inmoſt receſſes of our hearts. A real friend, in order to preſerve the character he has aſſumed, will, in the firſt place, endeavour to diſcharge every duty incumbent upon him to all his fellow-creatures. But ſtill there is ſomething wanting; and although we may be philanthropiſts in general, yet we like to place our affections on one particular object.

Why, my friend, any ſuſpicion of my ſincerity? Why did you conceal your diſtreſs from me? Friendſhip is of too ſacred a nature to be trifled with, and the man who does not act conſiſtent with his profeſſions, proſtitutes that amiable appellation. No mental reſervation can be uſed in friendſhip, for whenever that happens there is ſome doubt of ſincerity, which, for the moſt part, ends either in a total indifference, or, which is infinitely worſe, an abſolute hatred. I am ſorry to ſay, that there are few people who either know or value the bleſſings of friendſhip; if they did, they would not, upon every frivolous occaſion, find fault with the conduct of their fellow-creatures.

At preſent, my dear friend, let my purſe (however empty) be at your ſervice, but let it never be more open than my heart, Conceal nothing from me, and all I have is yours. We were once friends, let us only remain

so. Let me hear an account from you of your present circumstances, and my last shilling shall be spent in your service. Let the sincerity of my friendship be estimated only according to my actions, and if it shall appear that I have acted inconsistent with the sacred name of friendship, let me be for ever blotted out of your memory.

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## LETTER CXL.

*From a Gentleman lately returned from his Travels, to his Friend, concerning Loyalty.*

DEAR SIR,

IT is very natural for the most curious travellers, after having spent some time abroad, to return with joy to their own country; but much more pleasant to me who did not go out of it by my own choice, but impelled by necessity.

When I returned, I hoped to find a general tranquillity among all ranks of people, and the animosities which subsisted when I went abroad buried in perpetual oblivion. But I was strangely amazed to find the same spirit of murmuring as before. In one place the ministry are said to be seeking the loaves and fishes, and the patriots are endeavouring to dispossess them, with no other view than to obtain their places. In one place we are told, that the ministers are a set of abandoned debauchees, and when the courtiers return the compliment to the patriots, the answer is, that a man may be an abandoned villain, a scandal to human nature, and yet a lover of his country. If you ask these several sorts of gentlemen what it is they wish for, you will find they have several ends in view. Some of them are men that have, by their extravagance, spent their fortunes, lost their credit, and therefore are in a violent haste for a war, in hopes, by plunder, to replenish their pockets, like vultures who keep hovering over a dead carcase. They speak aloud just as they would have it, that all things are running to confusion. Others, like crows, love the fruits of the earth, but hate the smell of

gunpowder; and these affirm as positively, tho' not so loudly, that we shall be inevitably ruined, unless there is a change of the ministry. A third sort of this disaffected party, are a set of men like moles, that are always digging under ground, and no kind of soil can escape their talons.

Besides these, there is another party, whose designs are extremely foreign to any of the rest, and yet they are equally pernicious. There are several select companies of drunkards, who, instead of minding their own business, assemble at different alehouses to settle the state of the nation, over a tankard of porter, or a bowl of punch. These may properly be called

A pamper'd people, and debauch'd with ease,
No King can govern, and no God can please.

The above gentry are a real nuisance to human society, as they raise groundless fears in the minds of peaceable people, who think it high time to feel their grievances, when they really happen.

No man can be more a friend, and even an advocate for the liberties of his country, than myself; and a patriotic King will, at all times, attend to the voice of his people, and, as a common father, love to be put in mind of his duty. But when I find no fault committed by administration, except such as is inseparably connected with human nature, I consider the abettors as real incendiaries, who want to create dissensions among a brave united people, and make their beloved Sovereign conceive an antipathy, against his loyal subjects.

For my own part when I consider the present distracted state of affairs, and compare it with my duty as an individual, I am ready to cry out with the Psalmist, "May "peace be within her walls, and prosperity within her "palaces!" May they prosper who wish her well, and seek her peace continually! and in this wish I doubt not but you will join heartily with

Your Friend.

# CARDS OF COMPLIMENT.

CARDS of Compliment ſhould be ſhort, eaſy, and conſiſtent with politeneſs. They muſt begin with he title or ſtyle of the writer, and care muſt be taken mmediately after, to mention, in a reſpectful manner, he ſtile or title of thoſe to whom they are addreſſed; hey muſt contain but one ſubject, and that ſhould be expreſſed with elegance and perſpicuity.

---

MISS SPRIGHTLY's reſpectful compliments to Lady Tiſſue, entreats the honour of her company this afternoon to a diſh of tea.

*Monday Morn.*

---

LADY TISSUE's compliments to Miſs Sprightly, is happy to accept her agreeable invitation.

*Monday Noon.*

---

MRS. FLEMING's compliments to Miſs Dyſon, hopes ſhe got ſafe home, and is in health, after the fatigue of ſitting up ſo late.

*Friday Morn.*

---

MISS DYSON's compliments to Mrs. Fleming, got home perfectly ſafe, and is extremely well; returns reſpectful thanks for her obliging inquiries.

*Friday 2 o'clock.*

LORD SPANGLE's compliments to Sir James Brilliant, ſhould eſteem it as a favour to be obliged with his company to take an airing to Kew; the chariot to be at the door at three.

*Thurſday noon.*

---

SIR JAMES BRILLIANT's reſpectful compliments to Lord Spangle, will be happy to attend his Lordſhip punctually at the time.

*Thurſday*, 1 *o'clock.*

---

MISS GUITTAR's compliments, ſhould be glad of Miſs Spinnet's company to pick a bit of dinner with her.

*Wedneſday*, 8 *o'clock.*

---

MISS SPINNET's compliments, will not fail to wait upon Miſs Guittar.

*Wedneſday*, 10 *o'clock.*

---

MRS. SHADEWELL's compliments to Miſs Cloudy, ſhould be glad of her agreeable company to paſs the afternoon.

10 *o'clock Morn.*

---

MISS CLOUDY's compliments to Mrs. Shadewell, cannot have the pleaſure of accepting her agreeable invitation, being engaged in a party to Cox's Muſeum.

11 *o'clock Morn.*

LORD HAIRBRAIN's compliments to Mr. Sparrow, ſhould be glad of his company in the evening to Vauxhall.

*Thurſday*, 4 *o'clock.*

---

MR. SPARROW's reſpectful compliments to Lord Hairbrain, muſt deny himſelf the pleaſure of attending his Lordſhip, being already engaged in a party to Ranelagh.

*Thurſday*, 5 *o'clock.*

*Having presented our Readers with Letters on the most important concerns of Life, and Forms for writing Complimentary Cards, in order to make the Work as complete as possible, we have here added several useful Forms in Law, such as a Mortgage, a Letter of Licence, Bonds, Indentures, &c. together with a great Variety of Petitions, from People in lower, or middling States of Life, to those in higher Stations.*

## A COMMON MORTGAGE OF AN ESTATE.

THIS Indenture, made *Between A. B.* of, *&c.* of the one part, and *C. D.* of, *&c.* of the other part, *witnesseth*, that the said *A. B.* for and in consideration of the sum of one hundred pounds of lawful money of *Great Britain*, to him in hand paid by the said *C. D.* the receipt whereof the said *A. B.* doth hereby confess and acknowledge; *He* the said *A. B.* hath granted, bargained, and sold, and by these presents doth grant, *&c.* unto the said *C. D. All* that messuage or tenement, *&c.* and all those lands, *&c.* situate, *&c.* and also the reversion and reversions, remainder and remainders, rents and services of and singular the said premises above mentioned, and of every part and parcel thereof, with the appurtenances, *To have and to hold* the said messuage or tenement, lands and premises above mentioned, and of every part and parcel thereof, with the appurtenances, unto the said *C. D.* his executors, administrators, and assigns, for and during the term of five hundred years, next and immediately ensuing and following, and fully to be complete and ended: *Yielding and paying* therefore yearly during the said term one pepper-corn, in and upon the feast of *St. Michael* the Archangel, if demanded. *Provided* always, and upon condition, that if the said *A. B.* his heirs or assigns, do, and shall well and truly pay, or cause to be paid, unto the said *C. D.* his executors, administrators, and assigns, the full sum of one hundred and five pounds of lawful *British* money, in and upon the said day, *&c.* without any deduction or abatement for taxes, assessments, or any other imposi-

tions whatſoever, either ordinary or extraordinary; that then and from thenceforth, theſe preſents, and every thing herein contained, ſhall ceaſe, determine, and be void; any thing herein contained to the contrary notwithſtanding: *And* the ſaid *A. B.* for himſelf, his heirs, aſſigns, doth covenant and grant to, and with the ſaid *C. D* his executors, adminiſtrators, and aſſigns, that the ſaid *A. B.* his heirs, or aſſigns, ſhall and will well and truly pay, or cauſe to be paid, unto the ſaid *C. D.* his executors, adminiſtrations, or aſſigns, the ſaid full ſum of one hundred and five pounds, in and upon the ſaid day, *&c.* which will be in the ſaid year, *&c.* without any deduction as aforeſaid, according to the true intent and meaning of theſe preſents: *And alſo*, that he the ſaid *C. D.* his executors, adminiſtrators, and aſſigns, ſhall and may at all times, after default ſhall be made in performance of the proviſo or condition herein contained, peaceably and quietly enter into, have, hold, occupy, poſſeſs, and enjoy all and ſingular the ſaid meſſuage or tenement, lands, and premiſes above mentioned, and every part and parcel thereof, with the appurtenances, for and during the reſidue and remainder of the ſaid term of five hundred years hereby granted, which ſhall be then to come and unexpired, without the let, trouble, hindrance, moleſtation, interruption, and denial of him the ſaid *A. B* his heirs and aſſigns, and of all and every other perſon or perſons, and his and their heirs, any thing having or claiming the ſaid meſſuage or tenement and premiſes above mentioned, or any part thereof, ſhall and will at any time or times, after default ſhall be made in performance of the proviſo or condition herein contained, make, do, or execute, or cauſe, or procure to be made, done, or executed, all and every ſuch further and other lawful and reaſonable grants, acts and aſſurances in the law whatſoever, for the further, better, and more perfect granting and aſſuring of all and ſingular the ſaid premiſes above-mentioned, with the appurtenances, unto the ſaid *C. D.* *To hold* to him the ſaid *C. D.* his executors, adminiſtrators, and aſſigns, for and during all the reſt and reſidue of the ſaid term of five hundred years above granted, which ſhall be then to come and unexpired, as by the ſaid *C. D.* his executors, adminiſtrators, or aſſigns, or his or their counſel learned in the

law ſhall be reaſonably deviſed, or adviſed and required. *And laſtly*, it is covenanted, granted, concluded, and agreed upon, by and between the ſaid parties to theſe preſents; and the true meaning hereof alſo is, and it is hereby ſo declared, that until default ſhall be made in performance of the proviſo or condition, herein contained, he the ſaid *A. B.* his heirs and aſſigns, ſhall and may hold and enjoy all and ſingular the ſaid premiſes above mentioned, and receive and take the rents, iſſues, and profits thereof, to his and their own proper uſe and benefit; any thing herein contained notwithſtanding: In witneſs whereof I have hereunto ſet my hand and ſeal, this third day of *June*, in the ——— year of the reign of our Sovereign Lord GEORGE III. by the grace of God, of *Great Britain*, *France*, and *Ireland* King, Defender of the Faith; and in the year of our Lord God, one thouſand ſeven hundred and ———

*A. B.*

*Signed, ſealed, and delivered (being firſt duly ſtamped) in the preſence of us,*

*C. D.*
*E. F.*

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## A LETTER OF LICENCE.

TO all to whom theſe preſents ſhall come. We whoſe hands and ſeals are hereunder ſet, creditors of George Wilſon, of the pariſh of Saint Luke, Old-ſtreet, in the county of Middleſex, gentleman, ſend greeting. Whereas the ſaid George Wilſon, on the day of the date hereof, is indebted to us the ſaid creditors in ſeveral ſums of money, and not having wherewithal to ſatisfy us at preſent, We and every one of us are willing to grant unto him the ſaid George Wilſon time for the payment of the ſame. Now know ye, that we the ſaid creditors, and every one of us for his own proper debt, part, and portion, ſeverally have given and granted, and by theſe preſents do give and grant unto the ſaid George Wilſon, free licence, liberty, and leave, as in us ſeverally lies, ſure and ſafe con-

duct to come, go, and resort about his business and affairs at his free will and pleasure from the day of the date hereof, unto the full end and term of six months next ensuing, without any let, suit, trouble, arrest, attachment, or other disturbance whatsoever, to be offered or done unto him the said George Wilson, his wares, goods, money, or merchandizes whatsoever, by us or any of us, the executors, administrators, partners or assigns of us, or any of us, by our or any of our means or procurement. And We the said creditors, severally and respectively, each for himself and herself, his and her executors and administrators, severally and apart, and not jointly, covenant, grant, and agree to and with the said George Wilson, that if any trouble, vexation, wrong, damage or hindrance shall be done unto him the said George Wilson, either in his body, goods, or chattels, within the said term of six months, from the date of these presents, by us or any of us, contrary to the tenor and effect of this our licence, that then he the said George Wilson, his executors and administrators, shall be, by virtue of these presents, acquitted and discharged against him, or any of us, by whom and by whose means he shall, contrary to the true meaning of these presents, be arrested, troubled, imprisoned, attached, grieved, or damnified, of all manner of actions, suits, quarrels, debts, duties, and demands either in law or in equity whatsoever, from the beginning of the world to the day of the date of these presents. In witness whereof we the said creditors have hereunto set our hands and seals the twenty-sixth day of December, one thousand seven hundred and ———

*A. B.*
*C. D. &c.*

*Sealed and delivered (being first duly stamped) in the presence of us,*

*E. F.*
*G. H.*

## A BOND.

KNOW all men by these presents, that I *William Thompson*, of the parish of St. *Giles*, in the county of *Middlesex*, gentleman, am held and firmly bound to *George Wilson*, of the said county of *Middlesex*, Esq. in the penal sum of *two hundred* pounds of good and lawful money of *Great Britain*, to be paid to the said *George Wilson*, Esq. or to his certain attorney, his executors, administrators, or assigns; for the true payment whereof, I bind myself, my heirs, executors, and administrators, firmly by these presents, sealed with my seal. Dated the second day of *December*, in the year of the reign of our Sovereign Lord *George* the Third, by the grace of God of *Great Britain*, *France*, and *Ireland*, King, Defender of the Faith, and so forth, and in the year of our Lord one thousand seven hundred and The condition of this obligation is such, That if the above bounden *William Thompson*, his heirs executors, or administrators, do well and truly pay, or cause to be paid to the above-named *George Wilson*, his executors, administrators, or assigns, the full sum of *one hundred* pounds, of good and lawful money of *Great Britain*, on the first day of *September* next ensuing the date hereof, with lawful interest, then this obligation to be void, or else remain in full force.

*William Thompson.*

*Signed, sealed, and delivered, in the presence of us, being first duly stamped.*

*Timothy Atkins.*
*John Jones.*

*** When a bond is given, double the sum of the value received is mentioned in the obligatory part, and the real sum meant to be secured is inserted in the condition.

# A LETTER OF ATTORNEY.

KNOW all men by these presents that I *Charles Johnson*, of *Yarmouth*, in the county of *Norfolk*, weaver, (for divers considerations and good cause me hereunto moving) have made ordained, constituted, and appointed, and by these presents do make, ordain, constitute, and appoint my trusty friend *David Williams*, of *Norwich*, in the county aforesaid, gent. my true and lawful attorney, for me, in my name and to my use, to ask, demand, recover, or receive, of and from *A. B.* of *Thetford*, in the said county, the sum of sixty pounds; giving and by these presents granting to my said attorney, my sole and full power and authority, to take, pursue, and follow such legal courses, for the recovery, receiving, and obtaining of the same, as I myself might or could do, were I personally present; and upon the receipt of the same, acquittances, and other sufficient discharges, for me, and in my name, to make, sign, seal, and deliver; as also one more attorney, or attornies under him, to substitute or appoint, and again at his pleasure to revoke; and further to do, perform, and finish for me, and in my name, all and singular thing and things, which shall or may be necessary, and entirely as I the said *Charles Johnson*, in my own person, ought or could do in and about the same: ratifying, allowing, and confirming whatsoever my said attorne shall lawfully do, or cause to be done, in and about the execution of the premises, by virtue of these presents; In witness whereof I have hereunto set my hand and seal, the first day of *November*, in the year of the reign of our Sovereign Lord *George* III. by the grace of God, of *Great Britain*, *France*, and *Ireland*, Defender of the Faith; and in the year of our Lord God, one thousand seven hundred and ———

*Charles Johnson.*

*Signed, sealed, and delivered,*
*in the presence of us,*
*A. B.*
*C. D.*

# A LETTER OF ATTORNEY BY A SEAMAN; OR, A WILL AND POWER.

KNOW all men by these presents, that I *John Forecastle*, mariner, now belonging to his Majesty's ship the *Terrible*, for divers good causes and considerations me thereunto moving, have, and by these presents do make my trusty friend [or beloved wife] *Thomas Trusty*, citizen and baker of *London*, my true and lawful attorney, for me, and in my name, and for my use, to ask, demand, and receive, of and from the Right Honourable the Treasurer, or Pay-master of his Majesty's Navy, and Commissioners of Prize-money, and whom else it may concern, as well all such wages and pay, bounty-money, prize-money, and all other sum or sums of money whatsoever, as now are and which hereafter shall and may be due, or payable unto me; also all such pensions, salary, smart-money, or all other money or things whatsoever, which now are, or at any time hereafter shall or may be due unto me, for my service, or otherwise, in any one of his Majesty's ship or ships of war, frigates, or vessels: Giving and hereby granting, unto my said attorney, full and whole power, to take, pursue, and follow, such legal ways and courses, for the recovery, receiving, and obtaining, and discharging upon the said sum or sums of money or any of them, as I myself might or could do, were I personally present; and I do hereby ratify allow, and confirm, all and whatever my said attorney shall lawfully do, or cause to be done, and about the execution of the premises, by virtue of these presents; in witness whereof I have hereunto set my hand and seal this second day of *November*, one thousand seven hundred and ———

*John Forecastle.*

*Signed, sealed, and delivered,*
*in the presence of us,*
*A. B.*
*C. D.*

# A WILL.

In the name of God, *Amen*. The third day of October, one thousand seven hundred and ———

I *John Bale*, of the city of *London*, packer, being very sick, and weak of body, but of perfect mind and memory, thanks be given unto God: Therefore calling unto mind the mortality of my body, knowing that it is appointed unto all men once to die, do make and ordain this my last will and testament; that is to say, principally and first of all, I give and recommend my soul into the hands of Almighty God that gave it, and my body I recommend to the earth, to be buried in decent Christian burial, at the discretion of my executors; nothing doubting, but at the general resurrection I shall receive the same again by the almighty power of God. And as touching such worldly estate wherewith it hath pleased God to bless me in this life, I give, demise, and dispose of the same in the following manner and form.

*First*, I give and bequeath to *Mary*, my dearly beloved wife, the sum of eight hundred pounds, of lawful money of *England*, to be raised and levied out of my estate, together with all my household goods, debts, and moveable effects.

*Also*, I give to my well-beloved daughter *Elizabeth Bale*, the sum of two thousand pounds of lawful money of *England*, to be raised and levied out of my estate, and paid to her by my executors hereafter-named, on the day of her marriage, or when she becomes twenty-one years old. And also that my executors shall pay her one hundred pounds, lawful money of *England*, on the first day of every year, until she claims the above two thousand pounds, according to the intent and meaning of this will.

*Also*, I give and bequeath to my well-beloved son *John Bale*, whom I likewise constitute, make, and ordain my sole executor of this my last will and testament, all and singular my lands, messuages, and tenements, by him freely to be possessed and enjoyed. And I do hereby utterly disallow, revoke, and disannul, all and every other former testaments, wills, legacies, bequests, and executors, by me

in any ways before-named, willed and bequeathed; ratifying and confirming this, and no other, to be my last will and testament. In witness whereof I have hereunto set my hand and seal the day and year above-written.

*John Bale.*

*Signed, sealed, published, pronounced, and declared, by the said* John Bale, *as his last will and testament, in the presence of us the subscribers,*

*William Baker,*
*John Smith,*
*George Adams.*

N. B. *If a will be already made, and the person hath no mind to alter it, but to add something more, there may be affixed the following Codicil or Schedule to it, and it will stand good in law as part of the will, after being properly witnessed.*

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## A CODICIL, OR SCHEDULE TO A WILL.

BE it known to all men by these presents, That I *John Bale*, of the city of *London*, packer, have made and declare by my last will and testament in writing, bearing date the third day of *October*, one thousand seven hundred and ; I the said *John Bale*, by this present *Codicil*, do ratify and confirm my said last will and testament, and do give and bequeath unto my loving godson, *William Millar*, the sum of fifty pounds, of good and lawful money of *England*, to be paid to him the said *William Millar*, by my executor, out of my estate; and my will and meaning is, that this *Codicil*, or *Schedule*, be adjudged to be a part and parcel of my last will and testament; and that all things therein mentioned and contained, be faithfully and truly performed, and as fully and amply in every respect, as if the same were declared and set down in my said last will and testament. Witness my hand this tenth day of *November*, one thousand seven hundred and ——

*John Bale.*

# A DEED OF GIFT.

TO all people to whom these presents shall come, I *George Howard* do send greeting. Know ye that I the said *George Howard*, of the parish of *St. Leonard, Shoreditch*, in the county of *Middlesex*, gardener, for and in consideration of the love, goodwill, and affection which I have, and do bear towards my loving sister *Mary Page*, of the same parish and county, widow; have given and granted, and by these presents do freely give and grant unto the said *Mary Page*, her heirs, executors, or administrators, all and singular my goods and chattels, now being in my present house, known by the name of the *White Swan*; of which these presents I have delivered her, the said *Mary Page*, an inventory signed with my own hand, and bearing date, to have and to hold all the said goods and chattels in the said premises, or dwelling house, to her the said *Mary Page*, her heirs, executors, or administrators, from henceforth, as her and their proper goods and chattels absolutely, without any manner of condition.—In witness whereof I have hereunto put my hand and seal, this tenth day of *November*, one thousand seven hundred and ———

*George Howard.*

*Signed sealed, and delivered, in the presence of us,*

*A. B.*
*C. D.*

Note, *This precedent may be extended to the giving away of cattle, corn, house, or land, if not entailed, &c.* but the particulars must be named.

## AN INDENTURE FOR AN APPRENTICE.

THIS Indenture witneſſeth, That *Benjamin Webb*, ſon of *Richard Webb*, late of *Guildford*, in the county of *Surry*, hath put himſelf, and by theſe preſents doth voluntarily, and of his own free will and accord, put himſelf apprentice to *Charles Bellamy*, citizen and linen-draper of *London*, to learn his art, trade, or myſtery, after the manner of an apprentice, to ſerve him from the day of the date hereof, for and during the full term of ſeven years next enſuing; during all which time he the ſaid apprentice his ſaid maſter ſhall faithfully ſerve, his ſecrets keep, his lawful commands every where gladly obey. He ſhall do no damage to his ſaid maſter, nor ſee it to be done by others, without letting or giving notice thereof to his ſaid maſter. He ſhall not waſte his ſaid maſter's goods nor lend them unlawfully to others. He ſhall not commit fornication, nor contract matrimony within the ſaid term. At cards, dice, or any unlawful game, he ſhall not play, whereby his ſaid maſter may be damaged.—With his own goods, or goods of others, during the term, without licence of his ſaid maſter, he ſhall neither buy nor ſell. He ſhall not abſent himſelf day or night from his ſaid maſter's ſervice, without his leave, nor haunt ale-houſes, taverns, playhouſes; but in all things behave himſelf as a faithful apprentice ought to do, during the ſaid term. And the ſaid maſter ſhall uſe the utmoſt of his endeavours to teach or cauſe to be taught and inſtructed, the ſaid apprentice in the trade and myſtery he now profeſſeth, occupieth, or followeth; and procure and provide for him the ſaid apprentice ſufficient meat, drink, apparel, waſhing, and lodging, fitting for an apprentice, during the ſaid term. And for the true performance of all and every the ſaid covenants and agreements, each of the ſaid parties bind themſelves unto the other by theſe preſents. In witneſs whereof they have interchangeably put their hands and ſeals, this tenth day of *November*, in the year of the reign of our Sovereign Lord *George* III. by the grace of God, King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith,

and in the year of our Lord God one thousand seven hundred and ———

*Benjamin Webb.*
*Charles Belamy.*

*George Johnson,*
*Thomas Pine,* } Witnesses,

Note, *If an apprentice be inrolled, he cannot sue out his indenture, but upon proof of unmerciful usage, want of victuals, and other necessaries, or his master's being incapable of teaching him his trade, or not causing it so to be done at his own proper charge by others. And the same holds good in relation to a mistress. But there being no enrollment, an indenture may be sued out without showing cause, in any city or corporation, &c.*

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## A BILL OF SALE OF GOODS.

KNOW all men by these presents, that I *A. B.* of , for and in consideration of the sum of to me in hand paid, at and before the sealing and delivery hereof, by *C. D.* of the receipt whereof I do hereby acknowledge, *have* bargained and sold, and by these presents do bargain and sell unto the said *C. D.* all the goods, household-stuff, and implements of household, and other goods whatsoever mentioned in the schedule hereunto annexed, now remaining and being in

*To have and to hold* all and singular the goods, household-stuff, and implements of household, and every of them, by these presents, bargained and sold unto the said *C. D.* his executors, administrators, and assigns, for ever. *And* I the said *A. B.* for myself, my executors, and administrators, all and singular of the said goods, unto the said *C. D.* his executors, administrators, and assigns, against me the said *A. B.* my executors, administrators, and assigns, and against all, and every other person and persons whatsoever, shall and will warrant, and for ever defend, by these presents; of which goods I the said *A. B.* have put the said *C. D.* in full possession, by delivering him one

ſilver tankard, &c. at the ſealing hereof: In witneſs whereof, I have hereunto put my hand and ſeal, this tenth day of *June*, in the year of our Lord God, one thouſand ſeven hundred and ———

*A. B.*

*Signed, ſealed, and delivered,*
*in the preſence of us.*

*C. D.*
*E. F.*

---

## A GENERAL RELEASE.

KNOW all men by theſe preſents, That I *Timothy Lovepeace*, of *London*, in the county of *Middleſex*, grocer, have remiſed, releaſed, and for ever quit claim to *John Needy*, of *Iſlington*, in the county aforeſaid, carpenter, his heirs, executors, and adminiſtrators, of all, and all manner of action and actions, ſuits, bills, bonds, writings, debts, dues, duties, accompts, ſum and ſums of money, leaſes, mortgages, judgments by confeſſion, or otherwiſe obtained executions, extents, quarrels, controverſies, treſpaſſes, damages, and demands, whatſoever, which by law or equity, or otherwiſe ſoever, I the ſaid *Timothy Lovepeace*, againſt the ſaid *John Needy* ever had, and which I, my heirs, executors, adminiſtrators, ſhall or may claim, challenge or demand, for or by reaſon, means, or colour of any matter, cauſe or thing whatſoever, from the beginning of the world to the day of the date of theſe preſents: In witneſs whereof I have hereunto ſet my hand and ſeal, this fifth day of *February*, in the year of our Lord God, one thouſand ſeven hundred and ———

*Timothy Lovepeace.*

*Signed, ſealed, and delivered,*
*(being firſt legally ſtamped)*
*in the preſence of us,*

*A. B.*
*C. D.*

*** *All the foregoing precedents muſt be wrote upon ſtamped paper, otherwiſe they will be of no effect.*

*Three Forms very necessary for Persons in Business.*

## NOTE OF HAND.

*London, Feb.* 12, 179

ON demand (or after date) I promise to pay Mr. *Trust, or order* the sum of pounds shillings and pence, for value received;

*A B.*

*** *Mr. Trust, to make this note negotiable, must indorse his name on the back, and so must every person through whose hands it goes.*

---

## BILL OF EXCHANGE.

*London, Feb.* 12, 179

SIR,

ONE month after date (or sight, or *or* at sight) please to pay Mr. *Obligation, or order*, the sum of pounds, shillings, and pence, and place the same to account of

Your humble servant,

*A. B.*

To

Mr. ———, merchant, *Cornhill.*

*** *Before this bill is rendered properly negotiable, or can be demanded when due, it must be accepted by the merchant, and indorsed by the person in whose favour it is drawn, and also by all such as receive it afterwards, in case of failure on the acceptor's side.*

# MEMORANDUM,

*Which is necessary to bind a sudden Bargain.*

*Mem.* WE, *A. B*, and *C. D.* do hereby mutually agree to &c. *(or abide by the above mentioned articles of agreement)* and, in witness whereof, we do hereunto set our hands, this day of *February* 179

Witness, *Y. Z.*

*A. B.*
*C. D.*

*** *Each of the parties engaged in this memorandum must have a duplicate of it.*

††† *Our readers are requested to observe that no instrument of writing whatever must be dated with the day of the month on which Sunday falls, because such errors are always deemed invalid by law.*

# THE

# COMPLETE PETITIONER.

AS the very word Petition implies a want, the language of Petitions ſhould be at once the moſt humble and reſpectful imaginable.

A Petition ſhould be expreſſive and brief: expreſſive, to move the paſſions of the perſon addreſſed; and brief, not to appear tedious; for perſons in power have but little time, and perſons in affluence but ſmall inclination to peruſe long details of diſtreſs. A ſhort petition, plainly written, which may be read with eaſe in a trifle of time, will always prove the more effectual.

Let the writer be careful to place the introductory ſuperſcription and addreſs at a conſiderable diſtance from the body of the petition, and the concluding prayer likewiſe ſhould never be crowded near the preceding words.

As many unfortunate perſons, under ſentence of death, or tranſportation, prompted by the natural deſire of life, or liberty, wiſh to petition his Majeſty to extend his Royal clemency towards them, but are unacquainted with the mode, we ſhall here inform ſuch of the moſt probable means of proving ſucceſsful, as well as inſtruct any other perſons of inferior ſtation to addreſs their ſuperiors with propriety upon any emergency.

With reſpect to a petition to the King, it it improper to deliver it into his own hands, unleſs ſome perſon of conſideration can be procured to preſent it. A petition deſigned to appear before his Majeſty ſhould be ſigned by ſome reſpectable names, and ſent directed for his Majeſty at the Secretary of State's office in Downing-ſtreet, as that

is the proper channel by which it ſhould be conveyed. The petitioner may then ſet forth every favourable circumſtance, properly confirmed by the ſignature of ſome reſpectable names in another petition to the Recorder, as on his report, if the petitioner is condemned to die, his fate will, in a great meaſure depend.

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## PETITIONS.

### *From a Perſon under Sentence of Death for Murder.*

*To the King's Moſt Excellent Majeſty.*

*The humble Petition of* A. B.

MOST RESPECTFULLY SHEWETH,

THAT your Majeſty's unfortunate petitioner was convicted at the laſt Old Bailey ſeſſions*, of the horrid crime of murder, and received ſentence of death accordingly; yet he hopes from your Majeſty's humanity, as there are ſeveral circumſtances in his favour, to partake of that Royal clemency, which delights in bringing bleſſings to the afflicted.

As it appeared upon his trial that he did not act by the influence of premeditated malice, but a ſudden guſt of paſſion, he humbly hopes to obtain that indulgent conſideration which he has no doubt but your Majeſty's humane diſpoſition will deem his unhappy caſe deſerving of, that through your Majeſty's benevolence he may live to atone for his paſt crimes and follies, and become an example to others, and a grateful monument of your Majeſty's Royal clemency.

*And your Majeſty's humble petitioner, as in duty bound, will ever pray*

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* It is proper to mention the particular Seſſions, as there are frequently many of the ſame name under confinement at the ſame time.

## *From a Person under Sentence of Death for a Robbery, or a Burglary.*

### *To the King's Most Excellent Majesty.*

*The humble Petition of* M. N.

MOST RESPECTFULLY SHEWETH,

THAT your Majesty's most unhappy Petitioner was convicted in sessions, for having committed a robbery, (or burglary) and received sentence of death accordingly; but from the known benevolence of your Majesty's disposition, he humbly presumes to throw himself at your feet, and hopes to experience that royal clemency which has so often been extended to dry the tears of distress.

He is truly sensible of the enormity of his crimes; a sincere penitent for having committed them; and hopes, through your Majesty's humane consideration, to make amends for his past transgressions, by being a grateful subject, an useful member of society, a comfort to his friends, and a credit to himself, in any part of your Majesty's dominions, which in your royal wisdom you may please to appoint.

Your Majesty's petitioner hath six children*, and a wife at present pregnant, he therefore humbly implores your Majesty's compassion to be extended to a miserable husband, an unhappy father, and a penitent sinner And that concord may dwell in your Majesty's councils, blessings await your family, and prosperity attend your reign,

*Your Majesty's humble Petitioner, as in duty bound, will ever pray* †.

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* This part, when requisite, to be omitted.

† With the alteration of a few words, the same petition will serve for either sex.

*From the Widow of a Military Officer, soliciting for a Pension.*

*To the King's Most Excellent Majesty.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner is the widow of the deceased Major D——, of the regiment of foot. That your petitioner's late husband served your Majesty faithfully and loyally above thirty years; and, during that time, having nothing to subsist on but his pay, and a large family to bring up, he died a few months ago, and left your petitioner utterly unprovided for, and four infant daughters exposed to all the hardships of an injurious world. That your petitioner has already applied to some of your Majesty's ministers, without ever obtaining an answer, and being destitute of every comfort, and even necessary of life, has ventured to present her petition at the foot of the throne. Her own life has been spent in discharging her domestic duties, and her husband's in venturing his life in defence of your Majesty's person and government. From your Majesty's great goodness she has every thing to hope, and to you, as the common father of your family, she looks up with the greatest anxiety, that your Majesty would be graciously pleased to order a small annuity for her support, and to enable her to bestow on her children an education suitable to the rank of one of your Majesty's military servants.

*And your Petitioner, as in duty bound, shall ever pray.*

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*To the Right Honourable the First Lord Commissioner of the Treasury, for a Place in the Stamp-Office.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has formerly lived in credit in the world, but thro' a variety of losses in trade, is reduced with his family, to the lowest state of poverty,

and destitute of the necessaries of life; and being desirous to discharge his duty as a husband and a father, he has presumed to address himself to your Lordship, for one of the present vacant places of distributors in the Stamp-Office, and for which he can make it appear he is properly qualified, and will produce people of reputation to his character, and who (if required) will give security for his fidelity. Being fully convinced of your Lordship's readiness to relieve distressed merit, and your great humanity to every one in distress, he is filled with the cheerful hopes, that his request will meet with a favourable reception, and your Lordship will reflect with pleasure, that your bounty has rescued him from misery, and enabled his family to enjoy those comforts of life to which they have long been strangers.

*And your Petitioner, as in duty bound, will ever pray.*

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*To the same for a Tide-waiter's Place in the Custom-House.*

*To the Right Honourable the First Lord Commissioner of the Treasury.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner had the misfortune to be brought up in a trade, which at present is so bad, that few hands are employed in it, and even those can scarcely procure a subsistence. That your petitioner has sought for every opportunity to obtain employment in vain, and at present is left in a very distressed condition. That your petitioner being desirous to apply himself to some useful employment and finding that some tide-waiters are at present wanting on the river, has, with the greatest humility, presumed to beg of your Lordship to be employed as one He is ready to produce proofs of his ability to discharge the duty of that station, and if so happy as to seem worthy of your Lordship's notice, he

ſhall, on all occaſions, obſerve the ſtrictest fidelity, and make it appear to the world, that he has not been unworthy of your favour.

*And as in duty bound, ſhall ever pray.*

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*To the ſame for a Place in the Exciſe.*

*To the Right Honourable the Firſt Lord Commiſſioner of the Treaſury.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner had the misfortune not to be brought up to any other employment than that of a gentleman's ſervant, in which ſtation he continued till laſt year, when he married, and was diſcharged from his place. That your petitioner being out of all manner of employment, and having learned the whole art and myſtery of gauging, he has preſumed to addreſs himſelf to your Lordſhip, for one of the preſent vacant places of a common exciſeman, in any part of the kingdom where your Lordſhip ſhall think proper to order. His conduct has always been blameleſs, and his character will bear the ſtrickeſt inquiry, and on all occcaſions he will make it his principal ſtudy to diſcharge every part of his duty with the utmoſt fidelity.

*And, as in duty bound, will ever pray.*

---

*From a decayed Tradeſman, to the Preſident and Governors of Chriſt's Hoſpital, for the Admiſſion of a Boy on that Foundation.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has lived many years in credit, but through long ſickneſs, and many loſſes in trade, is unable to beſtow upon his youngeſt ſon an education

ſuitable to qualify him for an honeſt employment, by which he might become uſeful in ſociety. That your petitioner is a freeman of the city of London, and while in proſperity ſerved all the offices in his pariſh. That his other children are ſo far grown up as to be already bound apprentices to different trades, without ever having any aſſiſtance from either public or private charities. That your petitioner would not have made this requeſt, had he not been impelled by the greateſt neceſſity. That your petitioner has nothing more to ſubſiſt on, but what he earns by his daily labour, and which is ſcarce ſufficient to procure him the neceſſaries of life. In conſideration of which he humbly begs your honours will be pleaſed to take the premiſes into conſideration, and admit a friendleſs boy on your foundation.

*And, your Petitioner, as in duty bound, ſhall ever pray.*

---

*From a young Man, late Uſher to an Academy, to be admitted a Clerk in the Bank.*

*To the Governors and Directors of the Bank of England.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was formerly uſher and accomptant in an eminent academy in Surry; but having lately married, was diſcharged from his office, as none but ſingle men are admitted to reſide in thoſe ſeminaries. That your petitioner being willing to do every thing in his power for ſupport as an honeſt man, and being properly qualified to diſcharge all the duties incumbent on a clerk of the Bank, he has preſumed to take this method of applying to the honourable Directors. His character will bear the ſtricteſt inquiry, and ſeveral gentlemen will give ſufficient ſecurity for any truſt repoſed in him. He has the greater reaſon to hope for ſucceſs, as he is not capable of following any other employment, having only that of the pen; and if ſo happy as to obtain

his requeſt, it ſhall be his conſtant ſtudy to diſcharge with fidelity every duty of that ſtation.

*And, as in duty bound, ſhall ever pray.*

---

*From a diſabled Porter, to the Poſtmaſter-General, to be admitted as a Letter-Carrier.*

*To the Right Honourable the Poſtmaſter General.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was brought up to the buſineſs of a porter, and by extreme hard labour procured a ſubſiſtence for himſelf, together with a wife and four children. That your petitioner had the misfortune one day to fall down under a load, by which two of his ribs were broken, and otherwiſe ſo much hurt, as to be unable to carry loads for the future. That your petitioner was ſix months in St. Thomas's Hoſpital, during which time his wife and family were in a ſtarving condition, being obliged to pawn their clothes for the common neceſſaries of life. That when your petitioner was diſcharged from the hoſpital, he conſidered it as his duty to look for ſome employment ſuitable to the weak ſtate in which his misfortune had left him. That having heard that one of your meſſengers was dead, and being well acquainted with every part of the town, he thought himſelf properly qualified to act as a letter-carrier, and for that purpoſe has preſumed to preſent this petition to your Lordſhip. That your petitioner's character will ſtricteſt inquiry, and if ſo happy as to ſucceed, will give ſecurity (if demanded) and in all things act with the greateſt fidelity.

*And your Petitioner, as in duty bound, will ever pray.*

*From a young Man, to be admitted as a Purser, in the East India Service.*

*To the Chairman and Directors of the Honourable United East India Company.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner served an apprenticeship to a silk-mercer, and was discharged with a proper certificate of his upright behaviour. That not having money to set up as a master, and being but little acquainted with the world, he was obliged to look out for some other employment; and having an earnest desire to visit foreign countries, he has presumed to address himself to the Directors of the East India company, in hopes of obtaining the place of one of their pursers. Certificates will be given of his ability for that office, security deposited for whatever trust is lodged with him, and his duty discharged with the strictest fidelity. That your petitioner is at present out of all manner of employment, and would willingly spend his youth in being useful to himself and constituents; nor does he desire any further encouragement than his merit shall apparently entitle him to, and, if so happy as to succeed, shall,

*As in duty bound, ever pray.*

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*To the same, from a young Gentleman to be Surgeon's Mate.*

*To the Chairman and Directors of the Honourable United East India Company.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner served an apprenticeship to a eminent surgeon in the country, and afterwards attended the practice of the different hospitals in London;

that having been examined at the Company's Hall, he was discharged with a certificate of his abilities to exercise the profession of a surgeon, either at home or abroad. That your petitioner being young, would willingly spend some part of his time in visiting distant nations, particularly the East Indies, in order to make himself acquainted with the disorders peculiar to these climates: that not having it in his power to go at his own expence, he has presumed to solicit the honourable Directors to be admitted surgeon, or surgeon's mate, on board of one of their outward bound ships; and as he presumes that his abilities will be found sufficient for the discharge of his duty, so likewise it shall be his principal study to treat every one of the patients committed to his care with the greatest humanity. That your petitioner shall, in all things, conform to the rules prescribed for his conduct, and if so happy as to succeed, shall,

*As in duty bound, ever pray.*

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*To the same, from a Labourer, desiring to be admitted a Porter.*

*To the Chairman and Directors of the Honourable United East India Company.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has served sixteen years as a labourer in the tea-warehouse belonging to the honourable Company, and that during the above time he has constantly attended his duty, and his conduct has been always approved of by his superiors. That your petitioner is now the oldest labourer in the house, nor has he had any thing to subsist on during the whole time of his servitude, besides his stated wages. That he has brought up a large family of children, and has at present a sickly wife, far advanced in years. That the elder porter of

that department to which I belong being lately deceased, and there being several candidates to succeed him, I have laid hold of the same opportunity with them; and although I have not any fault to find in the conduct of my opponents, yet it is possible the following circumstances may plead in my favour, viz. My long servitude, —my advanced years,—and my wife's infirmities; and if in compassion to my distress you will be pleased to grant my request, it shall be the business of my future life to act with the same conscientious fidelity in a more elevated station, as I have always done in that of a more inferior.

*And your Petitioner, as in duty bound, shall ever pray.*

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*From an aged Gentlewoman in Distress, to a Gentleman, a distant Relation.*

*To* J. S. *Esq.*

*The humble Petition of* A. B.

SHEWETH.

THAT your petitioner has the honour to be nearly related to your family, your mother being my aunt. That your petitioner whilst very young, was married to an eminent merchant in Bristol, with whom she lived happy many years. That your petitioner's husband was largely engaged in the trade to the coast of Guinea, and the West Indies. That during the late war he had shares in several ships trading to and from those parts, and in their last voyage he unfortunately forgot to ensure them. That two of these ships were attacked and taken by a French privateer, which obliged your petitioner's husband to stop payment, and his creditors took out a commission of bankruptcy. That your petitioner's husband was so affected with his loss, that he soon after died of a broken heart, and left your petitioner destitute of every

neceſſary of life. That your petitioner confiding in your great humanity, hath preſumed to addreſs herſelf to you. The ſmalleſt matter either towards my immediate ſubſiſtence, or future ſupport, ſhall be received with the greateſt thankfulneſs, and acknowledged with gratitude to the lateſt period of my life.

*And your Petitioner, as in duty bound, ſhall ever pray.*

---

*From a decayed Citizen to an opulent Alderman, who had been his Acquaintance in his Youth.*

*To the Worſhipful Sir John Freedom, Knight, and Alderman of London.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner ſerved his apprenticeſhip in the city of London, to an eminent grocer, and afterwards became ſhopman to another of the ſame profeſſion. That your petitioner having, by his induſtry, ſaved ſome money, entered into buſineſs for himſelf. That having, at a great expence, fitted up a ſhop, he ſent large quantities of goods to country ſhopkeepers: that he was obliged to pay their notes to his creditors, and before they became due many of thoſe dealers became inſolvent, and your petitioner was obliged to receive their notes, and make good the deficiences. That your petitioner, after ſtruggling to maintain his reputrtion as an honeſt man, was obliged to ſtop payment, and ſubmit to the diſagreeable neceſſity of becoming a bankrupt. That when your petitioner had obtained his certificate, he had not wherewithal to enter into trade, and a journeyman's wages was not ſufficient to ſupport his family. In circumſtances ſo diſtreſſing, your petitioner bethought himſelf of making his caſe known to your worſhip. He reflects, with plea-

ſure on the many pleaſant hours he has ſpent in your company, when we were in the ſame claſs at Merchant-tailor's-ſchool; and if you will be pleaſed to interpoſe ſo far in his favour, as to procure him credit to open ſhop as a grocer once more in the place where he was originally bred to that buſineſs, and if he is ſo happy as to ſucceed, his whole conduct in future life ſhall be one continued act of uniform virtue.

*And your Petitioner, as in duty bound, ſhall ever pray.*

---

*From a decayed Citizen to the Livery, for the Place of Bridge-Maſter.*

*To the Livery of the City of London.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner ſerved his apprenticeſhip in the city of London, and was entered free of the Haberdaſhers' Company. That he ſet up for himſelf as a maſter, and carried on buſineſs with credit and reputation for the ſpace of near thirty years: that during that time he brought up a large family of children, and gave them an education ſuitable to their ſtation in life; that during the courſe of his trade, he met with a great variety of loſſes, by the misfortune of ſome, and the iniquity of others; That finding he was not able to make good his payments any longer, he ſold his whole ſtock in trade, and paid his creditors twenty ſhillings in the pound, chooſing rather to ſuffer every hardſhip, than involve another in diſtreſs. That your petitioner has ſerved all parith and ward-offices, and on all occaſions behaved as a good citizen: That your petitioner has ſeveral times applied to the Livery for ſome one of thoſe places in their gift, but hath been hitherto diſappointed: That one of the places of

Bridge-maſter being now vacant, and your petitioner being every way qualified for that office, has preſumed to ſolicit the votes and intereſt of his fellow citizens. Security will be given for his fidelity, and he will, on every occaſion acknowledge your kindneſs with gratitude.

*And, as in duty bound, ſhall ever pray.*

---

*From a poor Woman, whoſe Huſband was lately dead, ſoliciting for a weekly Penſion from the Pariſh.*

*To the Miniſter, Churchwardens, and Overſeers of the Pariſh of* B.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner's late huſband was a laborious and induſtrious honeſt man; that he was both by birth and ſervitude one of your pariſhioners That whilſt he enjoyed his health, it was his conſtant practice to do every thing in his power for the ſupport of his family: That he was lately ſeized with a violent fever, which, after two weeks illneſs, terminated in his death: That your petitioner was left entirely deſtitute, with three helpleſs children: That your petitioner is willing to do every thing in her power towards their ſupport by her own labour; but that being inſufficient, ſhe has preſumed to preſent a ſtate of her caſe to you, humbly praying that a ſmall matter may be allowed her weekly, which, with the profits ariſing from her labour, will enable her to bring up her children uſeful members of ſociety.

*And your Petitioner, as in duty bound, ſhall ever pray.*

*From a working Man to the Truſtees of a Charity-School, in behalf of a Boy.*

*To the Truſtees of* B.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was brought up to the trade of a ſhoemaker: that he has followed that employment in your pariſh theſe ten years, and behaved himſelf ſoberly and honeſtly: that your petitioner has a large family of children, and his principal deſire is to ſee them brought up as uſeful members of ſociety: that the ſmall ſum he receives as wages for his work, is not ſufficient for ſo beneficial a purpoſe; and knowing that your ſchool is eſtabliſhed for inſtructing the children of the induſtrious poor, he humbly prays that his ſon, a boy of ſix years of age, may be admitted, in order to qualify him for ſome uſeful employment.

*And your Petitioner, as in duty bound, ſhall ever pray.*

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*From a poor Man in diſtreſſed Circumſtances, to a Gentleman who lived in the ſame Neighbourhood.*

*To* E. L. *Eſq.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was brought up to the trade of a cabinet-maker, and by conſtant application to buſineſs was able to ſupport himſelf, together with a wife and four children. That about ſix months ago your petitioner was ſeized with a ſevere illneſs, which has confined

him to his bed ever ſince. That during the time he was obliged to pawn his clothes, and every neceſſary, in order to procure a ſubſiſtence for himſelf and family. That being ſtill in a languiſhing condition, and deſtitute of every manner of ſubſiſtence, I have ventured in great humility, to lay my diſtreſſed caſe before you. The ſmalleſt matter for an immediate ſupport will be ever gratefully acknowledged.

*And your Petitioner, as in duty bound, ſhall ever pray.*

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*From a poor Widow, to a Lady with whom ſhe had formerly lived as a Servant.*

*To the Right Honourable the Counteſs of* P.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was formerly one of your domeſtic ſervants in the character of chambermaid: that ſhe was married from your Ladyſhip's houſe to John Porter, a victualler, at the ſign of the Red-Lion in Thrift-ſtreet: that your petitioner's huſband lately died inſolvent, and left your petitioner with five young children, helpleſs and unprovided for: that your petitioner being well convinced of your Ladyſhip's great goodneſs, has preſumed to approach you in this manner, earneſtly praying that your Ladyſhip will deign to look with compaſſion on a diſtreſſed widow, and take under your kind protection one or more of her helpleſs children, ſo that they may be brought up in the paths of virtue.

*And your Petitioner, as in duty bound, ſhall ever pray.*

*From the Widow of a Sailor, requesting that her Daughter might be admitted into the Asylum.*

*To the Right Honourable the President and Vice President of the Asylum for Orphans.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner is the widow of M. late mariner on board his Majesty's ship the Revenge: That your petitioner's husband was killed on board the said ship, fighting in defence of his majesty's person and government: That your petitioner had the misfortune to be left with an infant daughter, whom she has by her labour supported till this time: That your petitioner is earnestly desirous that her child might receive such an education as would qualify her for an useful member of society; and as it is not in the power of your petitioner to be at the expence, she humbly prays that her daughter, who is now seven years of age, may be admitted as one of the orphans of your foundation.

*And your Petitioner, as in duty bound, shall ever pray.*

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*From a discharged Soldier, to be admitted into Chelsea Hospital.*

*To the Hon. Lieutenant-General* B. *Governor of Chelsea, &c.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner served twenty years as a private centinel in the 12th regiment of foot, and during the whole time behaved as became a good soldier: That he was in every engagement during the late war in Germany: and although he did not receive any wounds, yet when he returned to his native country, his health was so much impaired, that the commanding officer was obliged

to discharge him from the regiment: That your petitioner not having been brought up to any trade, has no other way of procuring a subsistence, but by applying to your Honour to be admitted either as an in or out-pensioner on the royal foundation at Chelsea.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Sailor, to be admitted on the Chest at Chatham.*

*To the Honourable the Commissioners of the Navy.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner served ten years on board the Dreadnought, where he received a wound in his shoulder, which occasioned his being discharged, and when he returned to his native country, he found himself unable to work for his living: That having faithfully, and at the hazard of his life, served his king and country, he humbly hopes that your Honours will consider him as a fit object of being admitted as a pensioner on the seamen's chest at Chatham.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Girl of the Town, to be admitted into the Magdalen.*

*To the Right Honourable the President and Governors of the Magdalen, for the Reception of Penitent Prostitutes.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner had the misfortune to be seduced by a young man under the promise of marriage, altho' he afterwards deserted her: That your petitioner being with child, was discharged from her service, and ashamed to return to her relations: That being admitted into one of the lying in hospitals, she was delivered of a dead child. That finding her character was

ruined, ſhe unhappily contracted an acquaintance with ſome women of the town, who led her into all manner of debauchery: That being truly ſenſible of her guilt, and willing to return to the paths of virtue, ſhe has preſumed to apply to your Worſhips, humbly praying that ſhe may be admitted on your foundation, and ſolemnly promiſes that her life ſhall be uniformly virtuous.

*And, as in duty bound, ſhall ever pray.*

---

*From a Soldier to his Colonel to be diſcharged.*

*To the Honourable Colonel* B.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has ſerved ten years in the regiment commanded by your Honour, and during the whole time has always behaved as became a good ſoldier: That having a wife and children in a diſtant part of the kingdom, and being very deſirous of ſettling with them, moſt humbly prays that your Honour will be pleaſed to diſcharge him from the ſervice.

*And your Petitioner, as in duty bound, ſhall ever pray,*

---

*From a decayed Tradeſman, to be admitted a Beadle of a Company.*

*To the Maſters, Wardens, and Court Aſſiſtants of the Worſhipful Company of Stationers.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was bred to the buſineſs of a ſtationer, and carried on trade for himſelf many years, but by loſſes and many other misfortunes, he is, with an aged wife, almoſt deſtitute of ſubſiſtence: That the place of bedale to your company being now vacant, he humbly ſolicits your votes and intereſt to ſucceed to that

employment, and by a conſcientious regard to his duty, ſhall endeavour to merit the favour of his conſtituents.

*And, as in duty bound, ſhall ever pray.*

---

*From a Perſon afflicted with a Dropſy, to be admitted into an Hoſpital.*

*To the Preſident and Governors of St. George's Hoſpital.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has been long afflicted with the dropſy, and having ſpent all that he could procure in paying for medicines, is ſtill in the ſame unhappy condition as before; nor does he conceive any hopes of recovery, unleſs he is admitted as a patient in your hoſpital: that your petitioner is a real object of charity, and humbly begs to be taken under your care.

*And, as in duty bound, ſhall ever pray.*

---

*From a Perſon afflicted with the Venereal Diſeaſe, to be admitted into the Lock-Hoſpital.*

*To the Preſident and Governors of the Lock-Hoſpital.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has the misfortune to labour under the effects of the venereal diſeaſe: That your petitioner, in order to conceal his ſhame, applied to ſeveral of thoſe perſons called quacks, who gave him from time to time large quantities of their medicines; but, ſo far from removing my diſorder, that I found myſelf worſe than at firſt: That your petitioner having heard of your charitable foundation for the relief of the diſtreſſed, has preſumed to beg that you will be pleaſed to admit him into your hoſpital, until ſuch time as he is perfectly recovered.

*And your Petitioner, as in duty bound, ſhall ever pray.*

*From a Stranger in Diſtreſs, to the Lord Mayor, for a Paſs to his legal Settlement.*

*To the Right Honourable the Lord Mayor.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was ſervant to a nobleman who lately made the tour of Europe: That your petitioner accompanied him during the time of his travels, but unfortunately on his return, he died at Paris: That under a variety of difficulties, your petitioner arrived at Calais, where he obtained a paſſport in his Majeſty's packet to Dover: That your petitioner is a native of Newcaſtle, in Northumberland, and is obliged to travel ſo far on foot: That he has not any thing wherewithal to defray his expences, and unleſs aſſiſted by the generoſity of the public, muſt even periſh on the road: That your petitioner humbly prays, that your Lordſhip will be pleaſed to ſend an order for his ſubſiſtence in the different counties through which he is obliged to paſs, before he arrives at his legal ſettlement.

*And your Petitioner, as in duty bound, ſhall ever pray.*

---

*From a priſoner for a ſmall Debt, to a Gentleman celebrated for his Humanity.*

*To* G. E. *Eſq.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has laboured many years to provide for a family of young children: That having been ſome weeks out of employment, he was obliged to contract a ſmall debt at a chandler' ſhop: That your petitioner intended to pay it as ſoon as he poſſibly could, but his inexorable creditor ſent him a ſummons to the county court, and took out an execution againſt him, and he is now a priſoner in Newgate, and his children ſtarving for want of bread: That your petitioner has often heard

of your great goodness to your fellow-creatures in distress. The whole debt and costs for which I am confined does not exceed forty shillings; and if you will be pleased to interpose so far in my favour as to set me at liberty, and restore me to my family, my future life shall be one continued act of gratitude.

*And, as in duty bound, shall ever pray.*

---

*From a decayed Citizen, to be admitted to the Place of City-Marshal.*

*To the Right Honourable the Lord Mayor and the Worshipful Court of Alderman.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has been on the Livery of the city of London above twenty years, and carried on with reputation the trade of a wine merchant; but thro' a variety of losses in trade, and long sickness in his family, he was obliged to compound with his creditors, and retire from business: That your petitioner is at present out of all manner of employment, and would willingly succeed your late Marshal; and if so happy as to be considered worthy of your choice, he will, on every occasion, endeavour to discharge the duties of his station with the utmost fidelity.

*And, as in duty bound, shall ever pray.*

---

*From a Tradesman in distressed Circumstances, to his principal Creditors, for a Letter of Licence.*

*To* C. D. E. F.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner hath long carried on business, and brought up a numerous family: That having lately trusted goods to a considerable amount, to a person in whom he placed the greatest confidence, he soon

after became insolvent, and he was obliged to stop payment: That although his debts are but small sums, yet being liable to be arrested, and confined in prison, he has taken this method of applying to you, his worthy creditors: That your petitioner having hopes of retrieving his losses in a little time, most humble begs that you will be pleased to sign the inclosed letter of licence, by which your petitioner will be enabled to follow his business without interruption.

*And, as in duty bound, he will ever pray.*

---

*From a Lieutenant on Half-pay, to be employed in actual Service.*

*To the Right Honourable the First Lord Commissioner of the Admiralty.*

*The humble Petition of* A. B.

SHEWETH,

THAT during the last war your petitioner obtained a commission as a lieutenant of marines, and was in several different engagements: That at the conclusion of the war he was reduced to live on half-pay, and since that time has had nothing but that small pittance to subsist on; but as some of his Majesty's ships are going to be put into commission, he humbly begs to be employed in actual service in defence of his king and country.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Person who had formerly been a Purser, to be reinstated in the same employment.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner acted as purser on board his Majesty's ship the Revenge, during the whole of the last war; that when he was discharged he sought for employment among several tradesmen, but unfortunately

could find none, and therefore was obliged to live on the remainder of his wages: That your petitioner having heard that several of his Majesty's ships are going to be put into commission, he has presumed to address himself to your Lordship, and if so happy as to be reinstated in his former employment, he will make it his principal study to discharge the duties of his station with the strictest fidelity.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Gentleman in distressed Circumstances, to his Tailor for a Suit of Clothes, to enable him to appear decently.*

*To Mr.* Faircloth.

*The humble petition of* A. B.

SHEWETH,

THAT your petitioner having unfortunately married a widow, in order to retrieve himself from a variety of misfortunes, under which he laboured at that time; but to his great misfortune she was greatly in debt: That your petitioner has at present an opportunity of entering into business, but from a variety of afflictions is not able to appear decently in the world. Being yet willing to become an useful member of society, he has presumed to address himself to you. Your petitioner, in his prosperity, always employed you as his tailor, and all he requests at present, is only, that you will be pleased to trust him with one suit of clothes for a few months.

*And, as in duty bound, shall ever pray.*

---

*From a poor working Man, who had been impressed for Sea. To the Right Honourable the Lords of the Admiralty.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has all his life been a hard-working industrious man, and at present has a wife

and four children, who have nothing to ſubſiſt on but your petitioner's wages as a journeyman carpenter: That your petitioner laſt night returning from his work to his family, was ſtopped by a preſs-gang, and carried on board a tender in the river, where he now is; that being utterly unacquainted with the ſea, and as inevitable ruin will be the conſequence to his family, he earneſtly begs that your Lordſhips will order him to be diſcharged.

*And your Petitioner, as in duty bound, ſhall ever pray*

---

*From a poor Clergyman, for his Son being admitted a Scholar in the Charter-Houſe.*

*To the Right Honourable the Governors of the Charter Houſe.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner received a liberal education, and took the degree of Maſter of Arts in the Univerſity of Oxford: That your petitioner, whilſt very young, entered into holy Orders, but never could obtain any other preferment than a ſmall curacy; that having a large family of children, and being willing to ſee them creditably ſettled in the world, and having a ſon who is deſirous to acquire the knowledge of the claſſics, he humbly prays that he may be admitted as a ſcholar in the Charter-Houſe.

*And your Petitioner, as in duty bound, ſhall ever pray.*

---

*To the ſame from an aged and decayed Tradeſman, to be admitted a Penſioner.*

*To the Right Honourable the Governors of the Charter-Houſe.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has lived many years in credit as a grocer, and brought up a large family of children: That having been afflicted with long illneſs, his buſineſs was utterly neglected; and by many other loſſes

he was obliged to let his ſhop, after having paid all his juſt debts: That your petitioner being not only deſtitute of all manner of employment, but alſo in great want of every neceſſary of life, he humbly begs to be admitted a penſioner in the Charter-Houſe.

*And, as in duty bound, ſhall ever pray.*

---

*From a Widow to the Juſtices at the Quarter-Seſſions, to obtain a Licence for keeping a Public Houſe.*

*To the Worſhipful the Juſtices of* D.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner's late huſband was an eminent carpenter, and carried on a very conſiderable trade, but dying ſuddenly, his affairs were left in a very perplexed manner; and when your petitioner employed one to ſtate the whole of her huſband's debts and credit, there was not above one hundred pounds remaining for herſelf: That your petitioner has ſix children utterly unprovided for, nor knows of any other way to procure them a ſubſiſtence, but by keeping a public houſe: That ſhe has not money ſufficient to pay the good-will of one in the common manner, and having a neat convenient houſe left her by her huſband, ſhe humbly begs that your Worſhips will be pleaſed to grant her a licence.

*And, as in duty bound, ſhall ever pray.*

---

*From a poor Man, whoſe Goods had been ſeized for Rent, to a worthy Gentleman in the ſame Neighbourhood.*

*To* R. D *Eſq.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has always laboured hard to ſupport his family: That his wife and two of his children having been long confined to a ſick-bed, run him

to ſo much expence, that he had it not in his power to pay his landlord half a year's rent due laſt quarter-day: That your petitioner's landlord came yeſterday and ſeized his goods, and, unleſs redeemed in five days, they will be appraiſed and ſold: That your petitioner has often heard of your great humanity to the afflicted, and humbly begs that you will ſo far interpoſe, as to ſave a poor honeſt man and his family from being turned to the ſtreets.

*And, as in duty bound, ſhall ever pray.*

---

*From a Sailor, late in the Merchants' Service, to be admitted as a Penſioner.*

*To the Directors of the Office for wounded Seamen in the Merchants' Service.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner ſerved as a ſeaman on board the ſhip Nightingale, trading to the Levant: That your petitioner continued near twenty years in the ſaid ſervice, until he was diſabled by a fall from the mizzen-maſt, by which one of his arms was broken, and otherwiſe ſo much bruiſed, that he is utterly incapable of going to ſea: That not having been brought up to any other employment, and deſtitute of every neceſſary of life, he humbly begs to be admitted as one of your penſioners.

*And, as in duty bound, ſhall ever pray.*

---

*From a friendly Boy to the Directors of the Marine Society.*

*To the Directors of the Marine Society.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner's only remaining parent died a few weeks ago, and left your petitioner as a helpleſs orphan: That your petitioner is fifteen years old, and in good health, and would be willing to be employed

in his Majesty's navy, in whatever station your Honours shall think proper to appoint; and if so happy as to be admitted, shall at all times, and on every occasion, discharge his duty with the greatest cheerfulness.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Hackney Coachman who had charged more than his Fare.*

*To the Hon. the Commissioners for licensing Hackney Coaches.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was hired from the stand at Charing-cross, to carry a fare to Richmond in Surry, and again to Fleet-street: That your petitioner not being well acquainted with the prices, charged sixpence more than his due, for which he is summoned to appear before your Honours: That your petitioner is sensible of his fault, and extremely sorry for his conduct; and humbly prays, that, as it is the first time he ever was guilty, and his fault arising from ignorance, your Honours will be pleased to excuse him this time.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Hackney Coachman, who had been illegally summoned.*

*To the Hon. Commissioners for licensing Hackney Coaches.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was employed to carry a fare to Enfield, which is ten miles, and for which your petitioner demanded only ten shillings; but instead of being paid, was grossly abused, and at last summoned before your Honours: That your petitioner is always ready to oblige his master's customers, and therefore humbly prays, that your Honours will be pleased to order the fare to be paid, as also a proper recompense for the lose of time.

*From a Drayman, who had been taken riding on his Dray, to the sitting Alderman.*

*To the Worshipful Sir* W. B.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner lately came from the country, and was employed as a drayman: That being used to ride in the country, he did not know, nor was ever told that it was contrary to the law in London, and therefore was inadvertently guilty, without any design of giving offence: That your petitioner is sincerely sorry for his fault, and promises never to offend in the like manner again, and therefore humbly prays, that your Worship will be pleased to forgive this his first fault.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Watchman, who had got drunk on his Stand, to the Churchwardens, &c.*

*To the Churchwardens of* C.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has been several years employed as a watchman in this parish, and always behaved soberly and regularly, till last night that he was unfortunately advised to drink with some company, and neglected his duty: That your petitioner is truly sensible of his folly, and heartily sorry for his fault, and humbly prays, that you will excuse him this once, and solemnly promises never to be guilty in the like manner again.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From one to be admitted a Watchman.*

*To the Churchwardens of* C.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has lived in good credit formerly, but is now out of all manner of employment: That he looks upon himself as able to discharge the duty

of a watchman in this parish; and if so happy as to deserve your notice, shall, on every occasion, behave as an honest man.

*And, as in duty bound, shall ever pray.*

---

*From the Master of a Trading Vessel to the Lords of the Admiralty, for a Protection for his Men.*

*To the Right Hon. the Lords Commissioners of the Admiralty.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner is now ready loaded for a coasting voyage, but the press for seamen being so extremely violent, your petitioner cannot get men to work his ship, unless your Lordships will be pleased to grant them your protection: That the interest and property of many families depend on the cargo I have now on board; and therefore humbly beg your Lordships to grant me a protection for as many men as are necessary to work the ship.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Lieutenant on Half-pay to be employed in the Service.*

*To the Right Hon the Lords Commissioners of the Admiralty.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner served as lieutenant during all the last war, and ever since has remained on half-pay: That he is very desirous of being employed in defence of the just rights of his country, and therefore humbly prays your Lordships to send him on board one of the ships now fitting out.

*And, as in duty bound, shall ever pray.*

*From a poor Woman, to the Churchwardens of* C. *for the Christmas Bounty of Coals.*

*To the Churchwardens of* C.

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was left a widow with two children, whom she has continued to support by her labour: That it has long been the practice of this parish to give coals, &c. to the industrious poor at this severe season; and as your petitioner has never troubled the parish for any thing before, she humbly prays that you will consider her as an object of charity.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a decayed Tradesman to have his Son admitted into Merchant-Tailors' School.*

*To the Master and Wardens of the Worshipful Company of Merchant-Tailors.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has long carried on trade in credit, and is free of your company; but having a numerous family, he is obliged to solicit the favour of the Company to have his youngest son admitted as a scholar on your foundation; and if so happy as to succeed in this first request, he shall,

*As in duty bound, ever pray.*

---

*For a Watchman's Place at the Bank.*

*To the Honourable the Chairman and Directors of the Bank of England.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner was brought up to the trade of a watch-gilder, but at present there is little or no employment for hands in that branch of business: That

your petitioner has a wife and children, and at present nothing to support them with: That a certificate of his honesty and industry is ready to be produced signed by three reputable housekeepers; and if you will, in consideration of his distress, appoint him one of your watchmen, he will discharge his duty with the utmost fidelity.

*And, as in duty bound, shall ever pray.*

---

*From a Widow to the Lord Almoner, for a Share of the King's Bounty.*

*To the Right Rev. the Lord High Almoner.*

*The humble Petition of* A. B.

SHEWETH,

THAT your Lordship's petitioner is the widow of an eminent tradesman, but by long sickness and other afflictions, reduced to the lowest state of poverty: That your petitioner has no relief from any parish, but has been sometimes charitably assisted by the benevolence of some tender-hearted Christians: That at present she is in very great distress, and therefore humbly prays your Lordship for what share of his Majesty's royal bounty you shall think proper.

*And, as in duty bound, shall ever pray.*

---

*From a poor Widow to the Dean of Westminster, for the weekly Allowance of Bread and Meat at the Abbey.*

*To the Rev. the Dean of Westminster.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner has lived soberly and honestly many years, and always attended Divine service: That at present she is greatly distressed in her circumstances, although she labours very hard for her living: That there being now a vacancy in the number of poor widows who receive the weekly bounty, she humbly begs to be admitted as one.

*And, as in duty bound, shall ever pray.*

*From a poor Citizen to be admitted into Bancroft's Alms-House.*

*To the Worshipful the Trustees of Bancroft's Alms-House.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner is a native of London, where he served his apprenticeship, and afterwards carried on business for himself; but by a variety of losses is now reduced, in his old age, to solicit the relief of some public charity: That hearing there is at present a vacancy in your alms-house, he humbly begs to be admitted as one of your pensioners, being well convinced your Worships will find him a proper object of charity.

*And your Petitioner, as in duty bound, shall ever pray.*

---

*From a Vintner's Widow, to be admitted into the Company's Alms-House.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner's late husband lived in great credit in Cheapside, and was free of your company many years: That he died in very low circumstances, and left your petitioner, in her old age, wholly unprovided for: That your petitioner is at present utterly destitute of all the necessaries of life, and therefore humbly begs to be admitted into your alms-house.

*And your Petitioner, as in duty bound, shall ever pray.*

*From a poor Widow to the Lord Chancellor.*

*To the Right Hon. the Lord High Chancellor of Great Britain.*

*The humble Petition of* A. B.

SHEWETH,

THAT your Lordſhip's petitioner has been long involved in a chancery-ſuit, and has ſpent all her ſubſiſtence, without being able to obtain a decree: That your petitioner not having money to proceed further, humbly begs your Lordſhip to ſuffer her to ſue in *Forma Pauperis.*

*And your Petitioner, as in duty bound, ſhall ever pray.*

---

*From the Wife of a Sailor, who had been impreſſed.*

*To the Right Hon. the Lords of the Admiralty.*

*The humble Petition of* A. B.

SHEWETH,

THAT your petitioner's huſband has been abſent from England theſe three years in the Eaſt Indies, and was upon his return impreſſed into his Majeſty's ſervice, before he had an opportunity of ſettling his affairs, or even ſeeing his family: That your petitioner is in very diſtreſſed circumſtances, occaſioned by her huſband's abſence, nor can ſhe receive his wages unleſs he were preſent. May it therefore pleaſe your Lordſhips, in conſideration of your petitioner's great diſtreſs, to grant an order for her huſband's diſcharge, or at leaſt a few weeks liberty for him to ſettle his affairs.

*And your Petitioner, as in duty bound, ſhall ever pray.*

## *Suitable Directions for Addressing Persons of all Ranks, both in Writing and Discourse.*

TO the King's Most Excellent Majesty, *Sire*, or, *May it please your Majesty.*

To his Royal Highness George Prince of Wales, *Sir*, or, *May it please your Royal Highness.*

In the same manner to the rest of the Royal Family.

*To the Nobility.*

To his Grace the Duke of S. *My Lord Duke*, or, *May it please your Grace*, or, *Your Grace.*

To the Most Noble the Marquis of H. *My Lord Marquis*, *your Lordship.*

To the Right Honourable the Earl of B. *My Lord*, *your Lordship.*

To the Right Honourable the Lord Viscount D. *My Lord*, *your Lordship.*

To the Right Honourable the Lord F. *My Lord*, *your Lordship.*

The Ladies are addressed according to the rank of their Husbands.

The Sons of Dukes, Marquises, and the eldest Sons of Earls have, by courtesy of England, the title of *Lord* and *Right Honourable*; and the Title of *Lady* is given to their Daughters.

The youngest Sons of Earls, the Sons of Viscounts, and Barons, are styled *Esquires*, and *Honourable*, and all their Daughters *Honourable.*

The Title of *Honourable* is likewise conferred on such Persons as have the King's Commission, and upon those Gentlemen who enjoy places of Trust and Honour.

The Title of *Right Honourable* is given to no Commoner, excepting those who are Members of his Majesty's Most Honourable Privy Council, and the three Lord Mayors of London, York, and Dublin, and the Lord Provost of Edinburgh, during their Office.

*To the Parliament.*

To the Right Honourable the Lords Spiritual and Temporal, in Parliament assembled, *My Lords*, or, *May it please your Lordships.*

To the Honourable the Knights, Citizens, and Burgesses in Parliament assembled, *Gentlemen*, or, *May it please your Honours*.

To the Right Hon Sir F. N. Speaker of the House of Commons, who is generally one of his Majesty's Most Honourable Privy Council, *Sir*.

*To the Clergy.*

To the Most Reverend the Lord Archbishop of Canterbury, *My Lord*, or, *Your Grace*.

To the Right Reverend the Lord Bishop of S. *My Lord*.

To the Reverend the Dean of C. or Archdeacon, or, Chancellor of D. or Prebendary, &c. *Mr. Dean, Reverend Sir*, &c.

All Rectors, Vicars, Curates, Lecturers, and Clergymen of other inferior denominations are styled *Reverend*.

*To the Officers of his Majesty's Household.*

They are for the most part addressed according to their Rank and Quality, though sometimes agreeable to the Nature of their Office; as, *My Lord Steward, My Lord Chamberlain, Mr. Vice Chamberlain*, &c. and in all Superscriptions of Letters, which relate to Gentlemen's Employments, their Style of Office should never be omitted; and if they have more offices than one, you need mention only the highest.

*To the Soldiers and Navy.*

In the Army all Noblemen are styled according to their Rank, to which is added their Employ.

To the Hon. A. B. Esq. Lieutenant-General, Major-General, Brigadier-General of his Majesty's Forces, *Sir, your Honour*.

To the Right Honourable the E. of S. Captain of his Majesty's First Troop of Horse Guards, Band of Gentlemen Pensioners, Band of Yeomen of the Guards, &c. *My Lord, your Lordship*.

All Colonels are styled *Honourable*; all inferior Officers should have the name of their employment set first; as for example, to Major W. C. to Captain T. H. &c.

In the Navy all Admirals are styled *Honourable*, and Noblemen according to Quality and Office. The other officers as in the Army.

*To the Ambassadors, Secretaries, and Consuls.*

All Ambassadors have the Title of *Excellency* added to their Quality, as have also Plenipotentiaries, foreign Governors, and the Lord Lieutenant and Lord Justices of *Ireland*.

To his Excellency Sir B. C. Baronet, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary to the Ottoman Porte, *Sir*, *Your Excellency*.

To his Excellency E. F. Esq. Ambassador to his Most Christian Majesty, *Sir*, or, *Your Excellency*.

To his Excellency the Baron D'A. his Prussian Majesty's Resident at the Court of Great Britain, *Sir, your Excellency*.

To Seignior W. G. Secretary from the Republic of Venice, *Sir*.

To G. H. Esq. his Britannic Majesty's Consul at Smyrna, *Sir*.

*To the Judges and Lawyers.*

All the Judges, if Privy Counsellors, are styled *Right Honourable*; as for instance:

To the Right Honourable A. B. Lord High Chancellor of Great Britain, *My Lord, your Lordship*.

To the Right Honourable P. V. Master of the Rolls, *Sir, your Honour*.

To the Right Hon. Sir G. L. Lord Chief Justice of the King's Bench, or of the Common Pleas, *My Lord, your Lordship*.

To the Honourable A. B. Lord Chief Baron, *Sir*, or, *May it please you, Sir*.

To the Right Hon. A. D. Esq. one of the Justices, or to Judge T. *Sir*, or, *May it please you, Sir*.

To Sir R. D. his Majesty's Attorney, Solicitor, or Advocate General, *Sir*.

All others in the Law, according to the Offices and Rank they bear; every Barrister having the Title of *Esquire* given him.

*To the Lieutenancy and Magistracy.*

To the Right Honourable G. Earl of C. Lord Lieutenant and Custos Rotulorum of the County of Durham, *My Lord, your Lordship*.

To the Right Honourable B. C. Esq. Lord Mayor of the City of London, *My Lord, your Lordship*.

Gentlemen in the Commiſſion of the Peace have the Title of *Eſquire* and *Worſhipful*, as have alſo all Sheriffs and Recorders.

The Aldermen and Recorders of London are ſtyled *Right Worſhipful*; as are all Mayors of Corporations, except Lord Mayors.

To P. S. *Eſquire*, High Sheriff of the County of York, *Sir, your Worſhip*.

To the Right Worſhipful S. T. *Eſq*. Alderman of Tower Ward, London, *Sir, your Worſhip*.

To the Right Worſhipful J. G. Recorder of the City of London, *Sir, your Worſhip*.

The Governors of Hoſpitals, Colleges, &c. which conſiſt of Magiſtrates, or have any ſuch among them, are ſtyled *Right Worſhipful*, or *Worſhipful*, as their Titles allow.

*To the Governors of the Crown.*

To his Excellency G. Lord S. Lord Lieutenant of Ireland, *My Lord, your Excellency*.

To the Right Honourable C. Earl of D. Governor of Dover Caſtle, &c. *My Lord, your Lordſhip*.

The Second Governors of Colonies appointed by the King are called Lieutenant-Governors.

Thoſe appointed by Proprietors, as the Eaſt India Company, &c. are ſtyled Deputy-Governors.

*To Incorporate Bodies.*

To the Honourable Court of Directors of the United Company of Merchants trading to the Eaſt Indies, *Your Honours*.

To the Hon. the Sub-Governor, Deputy Governors, and Directors of the South-Sea Company, *Your Honours*.

To the Hon. the Governor, Deputy Governor, and Directors of the Bank of England, *Your Honours*.

To the Maſter and Wardens of the Worſhipful Company of Mercers, *Your Worſhips*.

THE END.

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