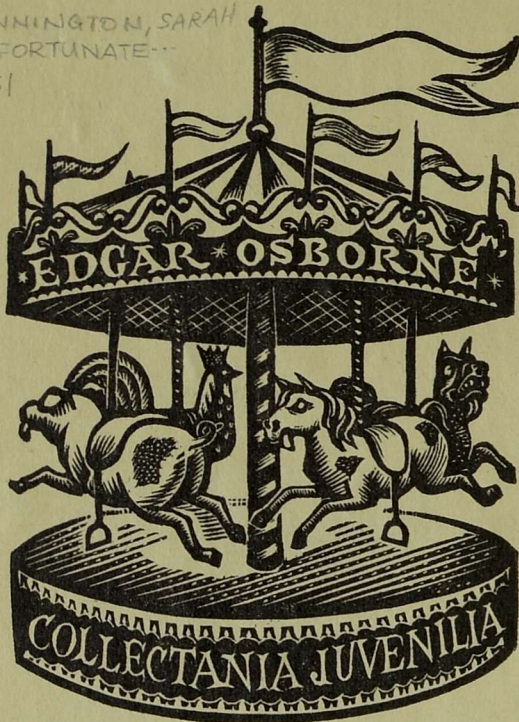
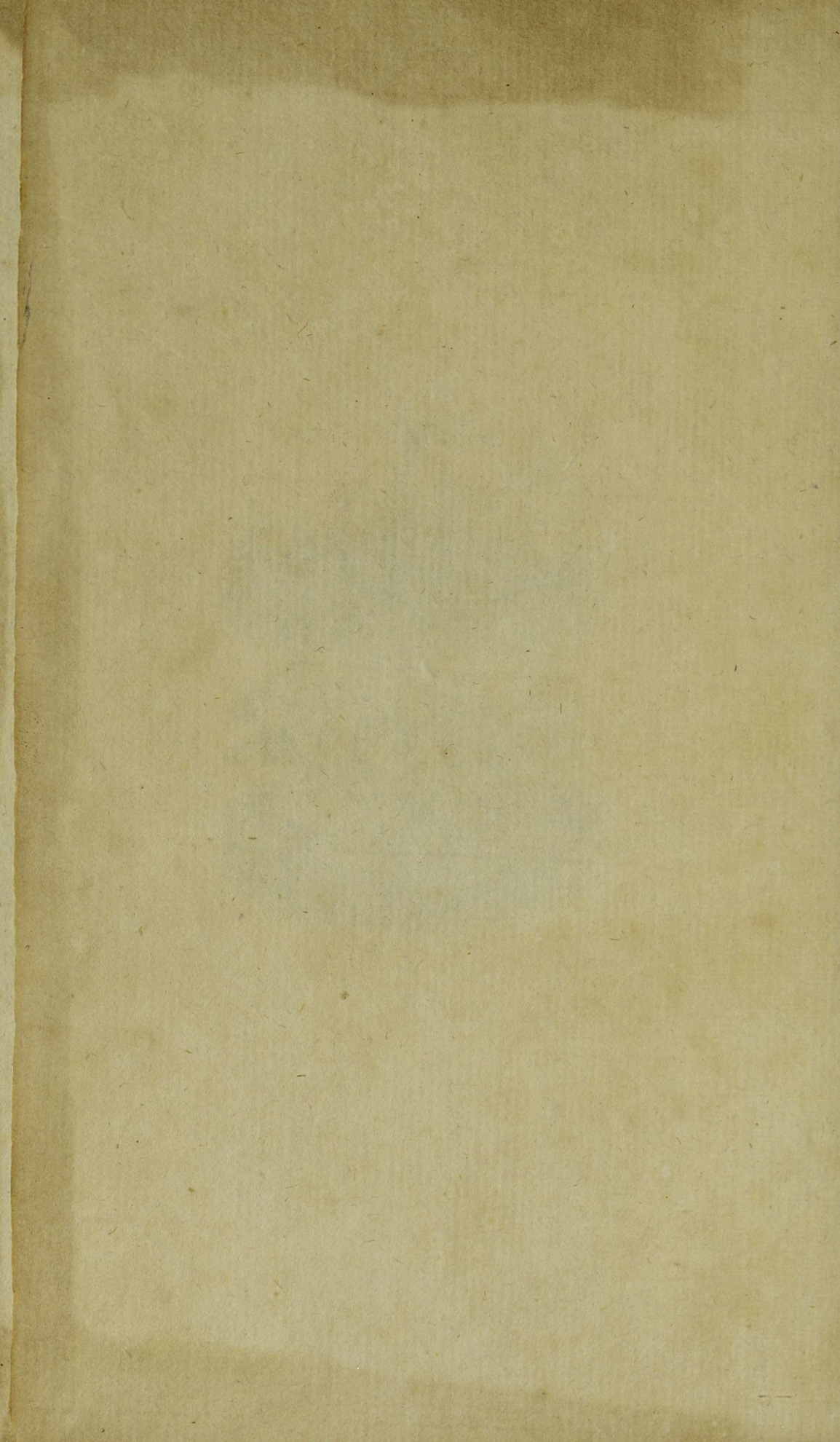


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AN
UNFORTUNATE
MOTHER'S ADVICE
TO HER
Absent DAUGHTERS.

AN
UNFORTUNATE
MOTHER'S ADVICE
TO HER
Absent DAUGHTERS;
IN A
LETTER
TO
Miss PENNINGTON.

THE SECOND EDITION.

L O N D O N :

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M DCC LXI.

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Duty, which obliges me to wave the Impropriety of the former.

A LONG Train of Events, of a most extraordinary Nature, conspired to remove you, very early, from the tender Care of an affectionate Mother; you was then too young to be able to form any right Judgment of her Conduct, and since that Time it is very probable that it has been represented to you in the most unfavourable Light. The general Prejudice against me I never gave myself the useless Trouble of any Endeavour to remove.—I do not mean to infer from hence that the Opinion of others is of no material Consequence; on the contrary, I would advise you always to remember, that, next to the Consciousness of acting Right, the Public Voice should be regarded, and to endeavour, by a prudent Behaviour, (even in the most trifling Instances) to secure it in your Favour. 'Twas my Misfortune to be educated in a different Opinion: I was early and wisely taught, that Virtue was the one Thing necessary, and without it no Happiness could be expected either in
 this,

this, or in any future State of Existence ; but with this good Principle, a mistaken one was at the same Time inculcated ; namely, that the Self-approbation arising from conscious Virtue was alone sufficient, and the Censures of an ill-natured World, ever ready to calumniate, when not founded on Truth, were beneath the Concern of a Person whose Actions were guided by the superior Motive of Obedience to the Will of Heaven : this Notion, strongly imbibed before Reason had gained sufficient Strength to discover its Fallacy, was the Cause of an inconsiderate Conduct in my subsequent Life, which stampt my Character with a disadvantageous Impression. To you I speak with the utmost Sincerity, nor will conceal a Fault that you may profit by the Knowledge of, and therefore freely own, that in my younger Years, satisfied with keeping strictly within the Bounds of Virtue, I took a foolish Pleasure in exceeding those of Prudence, and was ridiculously vain of indulging a Latitude of Behaviour that others of my Age were afraid of launching into ; but

then, in Justice to myself, I must at the same Time declare, that this Freedom was only taken in public Company ; and so extremely cautious was I of giving, what to me appeared any just Ground for Censure, that I call Heaven to witness, your Pappa was the first Man I ever made any private Affignation with, or met in a Room alone, nor with him, 'till after the most solemn mutual Engagement, that of the matrimonial Ceremony, had bound us to each other. My Behaviour then, was such, as, he has frequently since acknowledged, fully convinced him that I was not only innocent of any criminal Act, but of every vicious Thought, and that the outward Freedom of my Department proceeded merely from great Gaiety of Temper, and a very high flow of Spirits ; never broke (if the Expression may be allowed) into the formal Rules of Decorum. To sum up the whole in a few Words, my private Conduct was what the severest Prude could not condemn ; my public, such as the most finished Coquet alone would have ventured upon ; the latter

ter only could be known to the World, and, consequently, from thence must their Opinion be taken, which, you will easily see, could not be favourable to me, but, on the contrary, gave a general Prejudice, that has since been made an Argument to gain Credit for the malicious Falshoods laid to my Charge : For this Reason (convinced by long Experience that the greater Part of Mankind are so apt to receive, and so willing to retain a Bad Impression of others, that when such Prepossession are once established, there is hardly a Possibility through Life of removing them) I have, for some Years past, silently acquiesced in the Dispensations of Providence, without attempting any Justification of myself, and being conscious that the infamous Aspersions cast on my Character were not founded on Truth, have set down content with the Certainty of an open and perfect Acquittal of all Vicious Dispositions, or Criminal Conduct, at that great Day when all Things shall appear as they really are, and both our Actions and the most secret Motives of

of them, be made manifest to Men and Angels.

HAD your Pappa been amongst the Number of those who were deceived by Appearances, I should have thought it my Duty to leave no Method unessayed to clear myself in his Opinion;—but that was not the Case: he knows that many of those Appearances, urged against me, were given, not only under his Direction, but by his absolute Command, (which, contrary to Reason and my own Interest I was, for more than Twelve Years, weak enough implicitly to obey) and that others, even since our Separation, were occasioned by some particular Instances of His Behaviour, which rendered it impossible for me to act with Safety in any other Manner; to him I appeal for the Truth of this Assertion, who is conscious of the Meaning, that may hereafter be explained to you. Perfectly acquainted with my Principles and natural Disposition, his Heart, I am convinced, never here condemned me. Being greatly incensed that my Father's Will
gave

gave to me an independent Fortune, which Will he imagined I was necessary to, or at least, could have prevented; he was thereby laid open to the Arts of designing Men (who having their own Interest solely in View) worked him up into a Desire of Revenge, and from thence, upon probable Circumstances, into a public Accusation; though that was supported only by the single Testimony of a Person whose known Falshood had made him a thousand Times declare, that he would not credit her Oath in the most trifling Incident; yet when he was disappointed of the additional Evidence he might have been flattered with the Hope of obtaining,—'twas too late to recede.—This I sincerely believe to be the Truth of the Case, tho' too well know his *tenacious* Temper to expect a present Justification; but whenever he arrives on the Verge of Eternity, if Reason holds her Place to that awful Moment, and Religion has any Power on his Heart, I make no doubt, he will then acquit me to his Children, and with Truth confess that no Part of my Behaviour to him ever de-
served

served the Treatment I have met with.—
 Sorry am I to be under the Necessity of
 pointing out Faults in the Conduct of an-
 other, which are perhaps long since re-
 pented of, and ought then to be as much
 forgot as they are most truly forgiven:
 Heaven knows, that so far from retaining
 any Degree of Resentment in my Heart,
 the Person breathes not whom I wish to
 hurt, or to whom I would not this Mo-
 ment render every Service in my Power.
 The Injuries by me sustained, had I no
 Children, should contentedly be buried in
 Silence 'till the great Day of Retribution;
 but the false Impressions which, by such
 Silence, might be fixed on your Mind and
 those of your Brothers and Sisters, whom
 I include with you, 'tis incumbent on me
 in Justice to you, to them, and to myself,
 as far as possible, to efface. To this End
 it will be necessary to enter into a cir-
 cumstantial History of near Fifteen Years,
 full of Incidents of a Nature so uncom-
 mon as to be scarcely credible, which I
 am convinced will effectually clear me, in
 your Opinions, of the Imputations I now
 lie

lie under, and prove, almost to a Demonstration, the true Cause of those Proceedings against me that were couched under pretended Motives, as injurious to my Reputation as they were false in themselves. But this must be deferred some Time longer ; you are all yet too young to enter into Things of this Kind, or to judge properly of them. When a few Years shall, by ripening your Understandings, remove this Objection, you shall be informed of the whole Truth without Disguise or Partiality,—'till then suspend your Belief of all that may have reached your Ears with regard to me, and wait the Knowledge of those Facts my future Letter will reveal for your Information.

THUS much I thought it necessary to premise concerning myself, tho' foreign to the Design of this Epistle, which is only to remind you that you have still an affectionate Mother, anxious for your Welfare, to give you some Advice with regard to your Conduct in Life,—and to lay down a few Precepts that, if attended to, will in the best Manner in my Power supply

the Deprivation of a constant tender maternal Care : the Address is to you in particular, your Sisters being yet too young to receive it, but my Intention for the equal Service of you all.

You are just entering, my dear Girl, into a World full of Deceit and Falshood, where few Persons or Things appear as they really are : Vice hides her Deformity with the borrowed Garb of Virtue ; and though discernable, by the unbecoming Aukwardness of her Deportment under it, passes on Thousands undetected ; Every present Pleasure usurps the Name of Happiness, and as such deceives the unwary Pursuer ; thus one general Mask disguises the Whole, and it requires a long Experience, and a penetrating Judgment to discover the Truth. — Thrice happy those whose docile Tempers improve the Instructions of maturer Age, and thereby attain some Degree of this necessary Knowledge while it may be chiefly useful in directing their Conduct !

THE Turn your Mind now takes, fixes the Happiness or Misery of your whole
future

future Life, and I am too nearly concerned for your Welfare not to be most solicitously anxious that you may early be led into so just a way of Thinking as will be productive of a prudent, rational Behaviour, and secure to yourself a lasting Felicity. You was old enough, before our Separation, to convince me that Heaven had not denied you a good natural Understanding, which, properly cultivated, will set you above that trifling Disposition too common among the Female World, that makes Youth ridiculous, Maturity insignificant, and old Age contemptible; 'tis therefore needless to enlarge on that Head, since good Sense is there the best Adviser, and without it all Admonitions or Directions on the Subject would be as fruitless as to lay down Rules for an Idiot not to act foolishly.

THERE is no room to doubt but that sufficient Care will be taken to give you a polite Education; but a religious one is of still greater Consequence; necessary as the former is toward your making a proper Figure in the World, and being well

accepted in it, the latter is yet more so, as that only can secure to you the Approbation of the greatest and best of Beings, on whose Favour depends your everlasting Happiness : Let, therefore, your Duty to God be ever the first and principal Object of your Care ; as your Creator and Governor, he claims Adoration and Obedience ; as your Father and Friend, submissive Duty and Affection : Remember that from this common Parent of the Universe you received your Life, that to His general Providence you owe the Continuance of it, and to His Bounty, all the Health, Ease, Advantages, or Enjoyments which help to make that Life agreeable. A sense of Benefits received naturally inspires a grateful Disposition, with a Desire of making some suitable Returns ; all that can here be made, for innumerable Favours every Moment bestowed, is a thankful Acknowledgment, and a willing Obedience ; in These be never wanting : Make it an invariable Rule to begin and End the Day with a solemn Address to the Deity ; I mean not by this, what is commonly with too
much

much Propriety called saying of Prayers, viz. a customary Repetition of a few good Words without either Devotion or Attention, than which, nothing is more inexcusable and affrontive; 'tis the Homage of the Heart that can alone be accepted. Expressions of our absolute Dependence and entire Resignation, Thanksgiving for the Mercies already received, Petitions for those Blessings it is fit for us to pray for, and Intercessions for all our Fellow-Creatures, compose the principal Parts of this Duty; which may be comprized in very few Words, or more enlarged upon as the Circumstances of Time and Disposition may render most suitable; for it is not the Length, but the Sincerity and Attention of our Prayers that will make them efficacious: A good Heart, joined to a tolerable Understanding, will seldom be at a Loss for proper Words with which to cloath these Sentiments, and all Persons being best acquainted with their own particular Circumstances, may reasonably be supposed best qualified for adapting their Petitions and Acknowledgments to them; but

but for those who are of a different Opinion, there are many excellent Forms of Prayer already composed; amongst these none, that I know of, are equal to Doctor Hoadly's (the present Bishop of Winchester) which I recommend to your Perusal and Use; in the Preface to which, you will find better Instructions on this Head than I am capable of giving, and to those I refer you.

'Tis acknowledged that our Petitions cannot in any degree alter the Intention of a Being who is in Himself Invariable, and without a Possibility of Change; all that can be expected from them is, that by bettering ourselves they will render us more proper Objects of His favourable Regard; and this must necessarily be the Result of a serious, regular and constant Discharge of this Branch of our Duty, for 'tis scarcely possible to offer up our sincere and fervent Devotions to Heaven, every Morning and Evening, without leaving on our Minds such useful Impressions as will naturally dispose us to a ready and chearful Obedience, and inspire a filial Fear of offending,—the best Security Virtue can have;—
there—

therefore, as you value your own Happiness, let not the Force of bad Examples ever lead you into an habitual disuse of Secret Prayer ; or an unpardonable Negligence so far prevail, as to rest satisfied with a formal customary inattentive Repetition of some well chosen Words ; let your Heart and Attention always go with your Lips, and Experience will soon convince you that this Permission of addressing the Supreme Being is the most valuable Prerogative of Human Nature, the chief, nay, the only Support under all the Distresses and Calamities this State of Sin and Misery is liable to ; the highest rational Satisfaction the Mind is capable of, on this Side the Grave, and the best Preparative for everlasting Happiness beyond it. This is a Duty ever in your own Power, and therefore you only will be culpable by the Omission ; public Worship may not always be so, but whenever it is, do not wilfully neglect the Service of the Church, at least on Sundays, and let your Behaviour there be adapted to the Solemnity of the Place, and the Intention of the Meeting. Regard neither
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the Actions or Dress of others ; let not your Eyes rove in search of Acquaintance, but in the Time of Divine Service avoid, as much as possible, all complimentary Civilities, of which there are too great an intercourse in most of our Churches ; remember that your only Business there is to pay a solemn Act of Devotion to Almighty God, and let every Part of your Conduct be suitable to this great End. If you hear a good Sermon, treasure it in your Memory, that you may reap all the Benefit it was capable of imparting ; if but an indifferent one, — there must be some good Things in it, retain those, and let the Remainder be buried in Oblivion ; ridicule not the Preacher, who no Doubt has done his best, and is rather the Object of Pity, than Contempt, for having been placed in a Situation of Life which his Talents were not equal to, and may perhaps be a good Man tho' no great Orator. I would also recommend to you the early and frequent Participation of the Communion, (or, what is commonly called receiving the Sacrament) as the indispensable Duty of every Christian ;

Christian ; there is no Institution of our Religion more simple, plain, and intelligible than this is, as delivered to us by our Saviour ; and most of the elaborate Treatises wrote, since his Time, on the Subject, have served only to puzzle and disturb weak Minds, by throwing the dark Veil of Superstition and Human Invention over a plain positive Command, given by Him in so explicit a Manner as to be easily comprehended by the meanest Capacity, and which 'tis doubtless in the Power of all his sincere Followers to pay an acceptable Obedience to. Nothing has more contributed to the Neglect of this Duty than the numerous well-meaning Books that have been wrote to enjoin a Months, or a Weeks Preparation, as previously necessary to the due Performance of it ; by this Means, filling the Minds of many with needless Terror, putting it even out of the Power of some to receive it at all, and inducing great Numbers to rest satisfied with doing it only once or twice in a Year, on some high Festival, whereas it was certainly the constant Custom of the Apostles, and primitive Christians,

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tians,

tians, on every Sunday; and ought to be received by Us as often as it is administered in the Church we frequent (which in most Places is but once in a Month) nor do I think it excusable, at any Time, to turn our Backs upon the Table we see prepared for that Purpose, on pretence of not being fit to partake Worthily of it: The best, the only true Preparation for This, and every other Part of Religious Duty, is a good and virtuous Life, by which the Mind is constantly kept in such a Devotional Frame, as to require but a little Recollection, to be suited to any particular Act of Worship or Obedience that may occasionally happen; and without That, there cannot be a greater, or more Fatal Mistake than to suppose, that a few Days or Weeks spent in Humiliation and Prayer will render us at all the more acceptable to the Deity, or the better fitted for any One Instance of that Duty which must be Universally paid, to be either approved by Him, or advantageous to Ourselves: I would not therefore advise you to read any of those weekly Preparatives which are too apt to
lead

lead the Mind into Error, by teaching it to rest in a mere Shadow of Piety, wherein there is nothing rationally satisfactory. The best Book I have ever met with on the Subject is the Bishop of Winchester's Plain Account of the Nature and End of the Sacrament of the Lord's Supper : (to which the Prayers before-mentioned are annexed) this is well worth your careful Perusal ; the Design of the Institution is there fully explained, agreeable both to Scripture and Reason, stript of all that Veil of Mystery which has been industriously thrown over it, by designing or mistaken Men, and laid as plainly open to every Capacity as it was at first left us by our great Master. Read this Book with due Attention, you will there find every necessary Instruction concerning the Rite, and every reasonable Inducement to the constant and conscientious Performance of it.

THE sincere Practice of these religious Duties naturally leads to the proper Discharge of the social ones, which may be all comprehended in that one great general Rule of doing unto others as you would they

should do unto you;—but of these more particularly hereafter. I shall first give you my Advice concerning Employment, it being of great Moment to set out in Life in such a Method as may be useful to yourself and Beneficial to others. Time is invaluable, its Loss irretrievable! the Remembrance of having made an ill Use of it must be one of the sharpest Tortures to those who are on the Brink of Eternity! and what can yield a more unpleasing Retrospect, than whole Years idled away in an irrational insignificant Manner! Examples of which are continually before our Eyes. Look on every Day as a Blank Sheet of Paper put into your Hands to be filled up; remember the Characters will remain to endless Ages, and can never be expunged; be careful therefore not to write any thing but what you may read with Pleasure a thousand Years hence: I would not be understood in a Sense so strict as might debar you from any Innocent Amusement suitable to your Age, and agreeable to your Inclination; Diversions, properly regulated, are not only allowable, they are abso-

absolutely necessary to Youth, and are never criminal but when taken to Excess; that is, when they engross the whole Thoughts are made the chief Business of Life, give a distaste to every valuable Employment; and by a Sort of Infatuation leave the Mind in a State of restless Impatience from the Conclusion of one 'till the Commencement of another: this is the unfortunate Disposition of many; guard most carefully against it; for nothing can be attended with more pernicious Consequences: A little Observation will convince you, that there is not, amongst the Human Species, a Set of more miserable Beings than those who cannot live out of a constant Succession of Diversions: these People have no Comprehension of the more satisfactory Pleasures to be found in Retirement; Thought is insupportable to them, and consequently Solitude must be intolerable; they are a Burthen to Themselves, and a Pest to their Acquaintance, by vainly seeking for Happiness in Company where they are seldom acceptable (I say vainly, for true Happiness exists only in the Mind, nothing foreign
can

can give it: the utmost to be attained by what is called a gay Life, is a short Forgetfulness of Misery to be felt with accumulated Anguish in every Interval of Reflection) this restless Temper is frequently the Product of a too eager Pursuit of Pleasure in the early Part of Life, to the Neglect of those valuable Improvements which would lay the Foundation of a more Solid and Permanent Felicity. Youth is the Season for Diversions, but 'tis also the Season for acquiring Knowledge, for fixing Useful Habits, and laying in a Stock of such well-chosen Materials, as may grow into a serene Happiness that will encrease with every added Year of Life, and bloom in the fullest Perfection at the Decline of it. The great Art of Education consists in assigning to each its proper Place, in such a Manner, that the one shall never become irksome by intrenching on the other: our Separation having taken from me the pleasing Task of endeavouring, to the best of my Ability, to suit them occasionally, as might be most conducive both to your Profit and Pleasure, it only remains to give you general

general

neral Rules, which Accidents may make it necessary sometimes to vary ;—that must be left to your own Discretion, and I am convinced you have a sufficient Share of Understanding to be very capable of making such casual Regulations advantageously to yourself, if the Inclination is not wanting.

'Tis an excellent Method to appropriate the Morning wholly to Improvement ; the Afternoon may then be allowed to Diversions ; under the last Head I place Company, Books of the humorous Kind, and entertaining Productions of the Needle, as well as Plays, Balls, Cards, &c. which more commonly go by that Name: from Dinner 'till Supper may be variously by these employed, with Innocence and Propriety ; but let none of them ever be suffered to intrude on the former Part of the Day, which should be always devoted to more useful Employments. One half Hour either before, or immediately after Breakfast, I would have you constantly give to the attentive Perusal of some rationally pious Author, or some Part of the New Testament ;

ment; (which last, and indeed the whole Scripture, you ought to make yourself perfectly acquainted with as the Basis on which your Religion is founded) this Practice you will reap more real Benefit from, than can be supposed by those who have never made the Experiment. The other Hours may be divided amongst those necessary and polite Acquisitions which are suitable to your Sex, Age, and Rank in Life. Study your own Language thoroughly, that you may speak correctly, and write grammatically; do not content yourself with the common Use of Words, which Custom has taught you from the Cradle, but learn from whence they are derived, and what are their proper Significations. French you ought to be as well acquainted with as English; and Italian might, without much Difficulty, be added. Acquire a good Knowledge of History; that of your own Country first, then of the other European Nations; read them, not with a View to amuse, but to improve your Mind; and to that End make Reflections on what you have read, which may be useful to yourself, and render

der your Conversation agreeable to others : learn so much of Geography, as to form a just Idea of those Places you read of ; this will make History more entertaining to you.

IT is necessary for you to be perfect in the four first Rules of Arithmetic ; more you can never have Occasion for, and the Mind should not be burthened with needless Application. Musick and Drawing are Accomplishments well worth the Trouble of attaining, if your Inclination and Genius lead to either ; if not, do not attempt them, for it will be only much Time and great Labour unprofitably thrown away, it being next to impossible to arrive at any Degree of Perfection in those Arts, by the dint of Perseverance only, if a good Ear, and a native Genius are wanting. The Study of Natural Philosophy you will find both pleasing and instructive ; pleasing from the continual new Discoveries to be made of the innumerably various Beauties of Nature, (a most agreeable Gratification of that Desire of Knowledge wisely implanted in the human Mind) and instructive, as those Discoveries lead to the Contemplation of the great

Author of Nature, whose Wisdom and Goodness so conspicuously shine through all his Works, that it is impossible to reflect seriously on them, without Admiration and Gratitude.

THESE, my Dear, are but a few of those mental Improvements I would recommend to you ; indeed there is no Branch of Knowledge that your Capacity is equal to, and you have an Opportunity of acquiring, which I think ought to be neglected. It has been objected against all Female Learning, beyond that of Household Oeconomy, that it tends only to fill the Minds of the Sex with a conceited Vanity, which sets them above their proper Business, occasions an Indifference to, if not a total Neglect of their Family-Affairs, and serves only to render them uselefs Wives, and impertinent Companions. It must be confessed, that some reading Ladies have given but too much Cause for this Objection ; and could it be proved to hold good throughout the Sex, it would certainly be right to confine their Improvements within the narrow Limits of the Nursery, the Kitchen, and the Confectionary ; but I believe it will
upon

upon Examination be found, that such ill Consequences proceed chiefly from too great an Imbecility of Mind to be capable of much Enlargement, or from a mere Affectation of Knowledge void of all Reality. Vanity is never the Result of Understanding ; a sensible Woman will soon be convinced, that all the Learning her utmost Application can make her Mistress of will be, from the Difference of Education, in many Points inferior to that of a School-Boy ; this Reflection will keep her always humble, and be an effectual Check to that Loquacity which renders some Women such insupportable Companions.

THE Management of all Domestic Affairs is certainly the proper Business of Woman ; and unfashionably rustic as such an Assertion may be thought, 'tis certainly not beneath the Dignity of any Lady, however high her Rank, to know how to educate her Children, to govern her Servants, to order an elegant Table with Oeconomy, and to manage her whole Family with Prudence, Regularity and Method ; if in These she is defective, whatever may be her At-

tainments in any other Kinds of Knowledge, she will act out of Character, and, by not moving in her Proper Sphere, become rather the Object of Ridicule than Approbation: But I believe it may with Truth be affirmed, that the Neglect of these Domestic Concerns has much more frequently proceeded from an exorbitant Love of Diversions, a ridiculous Fondness for Dress and Gallantry, or a mistaken Pride that has placed them in a servile Light (fit only for the Employment of Dependents, and below the Attention of a fine Lady) than from too great an Attachment to Mental Improvements; yet from whatsoever Cause such a Neglect proceeds it is equally unjustifiable. If any Thing can be urged in Vindication of a Custom, unknown to our Ancestors, which the Prevalence of Fashion has made so general amongst the modern Ladies, I mean, that of committing to the Care, and discretionary Power of different Servants, the sole Management of their Family-Affairs; nothing certainly can be alledged in Defence of such an Ignorance in Things of this Nature as
 renders

renders a Lady incapable of giving proper Directions on all Occasions ; an Ignorance which, in ever so exalted a Station, will render her contemptible even to those Servants on whose Understanding and Fidelity she, in fact, becomes dependent for the Regularity of her House, the Propriety, Elegance, and Frugality of her Table ; which last Article is seldom regarded by such Sort of People, who too frequently impose on those by whom they are thus implicitly trusted. Make yourself, therefore, so thoroughly acquainted with the most proper Method of conducting a Family, and the necessary Expence which every Article, in proportion to their Number, will occasion, that you may come to a reasonable Certainty of not being materially deceived, without the ridiculous Drudgery of following your Servants at the Heels, and meanly peeping into every obscure Corner of your House ; nor is this at all difficult to attain, it requiring nothing more than an attentive Observation.

'Tis of late, in most great Families, become too much the Custom to be long upon
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the Books of every Tradesman they employ ; to assign a Reason for this is foreign to my Purpose, but am certain it would, in general, be better both for themselves and the People they deal with, never to be on them at all ; and what Difficulty or Inconvenience can arise, in a well-regulated Family, from commissioning the Steward or Housekeeper to pay for every Thing at the Time of its being brought in ? This obsolete Practice (tho' in itself very laudable) is not at present, and perhaps never may again, be authorised by Fashion ; however, let it be a Rule with you to contract as few Debts as possible ; most Things are to be purchased both better in their Kind and at a lower Price, by paying for them at the Time of purchasing, but if to avoid the supposed Trouble of frequent trifling Disbursements, you choose to have the lesser Articles thrown together in a Bill, let a Note of the Quantity and Price be brought with every such Parcel ; file these Notes, compare them with the Bill when delivered in, and let such Bills be regularly paid every Quarter ; for it is not reasonable to expect that a Tradesman should give lon-
ger

ger Credit, without making up the Interest of his Money by an advanced Price on what he Sells ; and, be assured, if you find it inconvenient to pay at the End of Three Months, that Inconvenience must arise from living at too great an Expence, and will consequently encrease in Six Months, and grow still greater at the End of the Year : by making short Payments you will become the sooner sensible of such a Mistake, and find it at first more easy to retrench any Supernumeraries than after having been long habituated to them.

IF your House is superintended by, and your Servants accountable to an House-keeper, let her be accountable to yourself, and entirely governed by your Directions ; carefully examine her Bills, and suffer no Extravagancies or unnecessary Articles to pass unnoticed ; let these Bills be brought to you every Morning, what they contain will then be easily recollected without burthening your Memory ; your Accounts being short will be adjusted with less Trouble and more Exactness. Should you at any Time have an upper Servant whose Family

mily and Education were superior to that State of Subjection, which succeeding Misfortunes may have reduced her to, such ought to be treated with peculiar Indulgence ; if she has Understanding enough to be conversable, and Humility enough always to keep her proper Distance, lessen, as much as possible, every painful Remembrance of former Prospects, by looking on her as an humble Friend, and making her an occasional Companion ; but never descend to converse with those whose Birth, Education, and early Views in Life, were not superior to a State of Servitude ; their Minds are suited to their Station, intoxicated by any Degree of Familiarity, they become useless and impertinent. — The Habit very many Ladies have contracted of talking to, and consulting with their Women, has so spoiled that Set of Servants, that few of them are to be met with, who do not commence their Service, by giving their unask'd Opinion of your Person, Dress, or Management, artfully conveyed in the too generally accepted Vehicle of Flattery ; and if allowed in this, will next proceed to
offer

offer their ridiculous Advice on any Occasion that may happen to discompose, or ruffle your Temper; check the first Appearance of such Impertinence, by a Reprimand sufficiently severe to prevent a Repetition of it.

GIVE your Orders in a plain, distinct Manner, with Good-nature, joined to a Steadiness that will shew they must be punctually obeyed; treat all your Domestics with such Mildness and Affability, that you may be served rather out of Affection than Fear; let them live happily under you; give them Leisure for their own Business, Time for Innocent Recreation, and more especially for attending the public Service of the Church; to be instructed in their Duty to GOD; without which you have no Right to expect the Discharge of that owing to yourself: when wrong, tell them calmly of their Faults; if they amend not after two or three such Rebukes, dismiss them, but never descend to Passion and Scolding, which is inconsistent with a good Understanding, and beneath the Dignity of a Gentlewoman. Be very exact in your Hours,

without which there can be no Order in your Family, I mean those of rising, eating, &c. require from your Servants Punctuality in these, and never be yourself the Cause of breaking through the Rules you have laid down, by deferring Breakfast, putting back the Dinner, or letting it grow cold on the Table, to wait your Dressing, a Custom by which many Ladies introduce Confusion, and bring their Orders into Neglect. Be always dressed, at least, half an Hour before Dinner. — Having mentioned this important Article, I must be allowed a little Digression on the Subject.

WHATSOEVER Time is taken up in Dress, beyond what is necessary to Decency and Cleanliness, may be looked upon (to say no worse) as a Vacuum in Life, entirely lost: by Decency, I mean such an Habit as is suitable to your Rank and Fortune; an ill-placed Finery, inconsistent with either, is not Ornamental, but Ridiculous: a Compliance with Fashion, so far as to avoid the Affectation of Singularity is necessary, but to run into the Extream of Fashions, more especially those which are inconvenient, is
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the certain Proof of a weak Mind ; have a better Opinion of yourself, than to suppose you can receive any additional Merit from the adventitious Ornaments of Dress ; leave the Study of the Toilet to those adapted to it, I mean to that insignificant Set of Females whose whole Life, from the Cradle to the Coffin, is but a varied Scene of trifling, and whose Intellectuals fit them not for any Thing beyond it ; such may be allowed to pass whole Mornings at their Looking-Glass, in the important Business of suiting a Set of Ribbons, adjusting a few Curls, or determining the Position of a Patch ; one, perhaps, of their most innocent Ways of idling, — but let as small a Portion of your Time, as possible, be taken up in Dressing ; be always perfectly clean and neat, both in your Person and Cloaths, equally so when alone, as in Company ; look upon all beyond this, as immaterial in itself, any farther than as the different Ranks of Mankind have made some Distinction in Habit generally esteemed necessary ; and remember, that it is never the Dress, however Sumptuous, which reflects

Dignity and Honour on the Person, it is the Rank and Merit of the Person that gives Consequence to the Dress.—But to return.

It is your own Steadiness and Example of Regularity that alone can preserve uninterrupted Order in your Family; if by Forgetfulness or Inattention you at any Time suffer your Commands to be disobeyed with Impunity, your Servants will grow upon such Neglect into an Habit of Carelessness, 'till repeated Faults, of which this is properly the Source, rouse you into Anger, which an even Hand would never have made necessary. Be not whimsical or capricious in your Likings; approve with Judgment, and condemn with Reason, that acting Right may be as certainly the Means of obtaining your Favour, as the contrary of incurring your Displeasure.

FROM what has been said you will see, that in order to the proper Discharge of your Domestic Duties, it is absolutely necessary for you to have a perfect Knowledge of every Branch of Household Economy, without which you can neither cor-
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rect what is wrong, approve what is right, or give Directions with Propriety, 'tis the Want of this Knowledge that reduces many a fine Lady's Family to a State of the utmost Confusion and Disorder on the sudden Removal of a managing Servant, 'till the Place is supplied by a Successor of equal Ability : How much out of Character, how ridiculous must a Mistress of a Family appear who is entirely incapable of giving practical Orders on such an Occasion ! let that never be your Case ; remember, my Dear, this is the only proper temporal Business assigned you by Providence, and in a Thing so indispensibly needful, so easily attained, and where so little Study or Application is necessary to arrive at the most commendable Degree of it, the Want even of Perfection is almost inexcusable ; make yourself Mistress of the Theory, that you may be able, the more readily, to reduce it into Practice ; and when you have a Family to command, let the Care of that always employ your principal Attention, and every Part of it be subjected to your own

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Inspection. If you rise early (a Custom I hope you have not left off since you was with me) waste no unnecessary Time in dressing, and conduct your House in a regular Method, you will find many vacant Hours unfilled up by this material Business, and no Objection can lay against employing those in such Improvements of the Mind as are most suitable to your Genius and Inclination. I believe no Man of Understanding will think, that under such Regulations a Woman will either make a less agreeable Companion, a less useful Wife, a less careful Mother, or a worse Mistress of a Family, for all the additional Knowledge her Industry and Application can acquire.

THE Morning being always thus advantageously engaged, the latter Part of the Day may, as I before said, be given to Relaxation and Amusement; some of these Hours may be very agreeably, and not un- usefully, employed by entertaining Books; a few of which, together with some of a religious and instructive Kind, are annexed as a Specimen of the Sort I would recom- mend

mend to your Perusal *. Novels and Romances never give yourself the Trouble of reading ; though many of them contain some few good Morals, they are not worth picking out of the Rubbish intermixed ; 'tis like searching for a few small Diamonds amongst Mountains of Dirt and Trash, which when found, are too inconsiderable to answer the Pains of coming at them ; ridiculous as these fictitious Tales generally are, they are so artfully managed as to excite an idle Curiosity to see the Conclusion, by which Means the Reader is drawn on,

* Tillotson's	} Sermons ;	Pope's Essay on Man,
Hoadly's		Rapin's Hist. of England,
Sherlock's		Hook's or Echard's Roman
Clarke's		History
Seed's		Universal History,
Locke, Woollaston,		Potter's Antiquities,
Mason on Self-Knowledge,		Kennet's Antiquities,
Young's Night Thoughts		The Spectators,
Seneca's Morals,		The Guardians,
Cicero's Works,		Tomson's Seasons,
Collier's Antoninus,		Pope's Translation of Ho-
Epietetus,		mer's Iliad and Odyfsey,
Leonidas,		&c.

By these you may form a Judgment of that Sort of reading that will be both useful and entertaining to you. In the Sermons, the Practical ones of each Author are meant. Our Rule of Faith should be taken from the Scripture alone, which we must understand for ourselves ; therefore the controverted Opinions of others serve in general rather to puzzle than improve the Mind.

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through a tiresome Length of foolish Adventures, to the common Catastrophe of a Wedding, or sometimes a Funeral, from which useless Knowledge neither Pleasure or Profit accrues ; the best I have met with of these kind of Writings, to say no worse, it is little better than the Loss of Time to peruse ; but some of them have more pernicious Consequences, for by drawing Characters that never exist in Life, by representing Persons and Things in a false and extravagant Light, and by a Series of improbable Causes bringing on impossible Events, they are apt to give a romantic Turn to the Mind, that is often productive of great Errors in Judgment, and fatal Mistakes in Conduct ; of this I have seen frequent Instances, and therefore advise you never to meddle with this Tribe of Scribblers.

WORKS of the Needle, that employ the Fancy, may, if they suit your Inclination, be sometimes a pretty Amusement ; but let this Employment never extend to large Pieces, beyond what can be accomplished by your self without Assistance. There is
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not a greater Extravagance under the specious Name of good Housewifery, than the furnishing of Houses in this Manner; whole Apartments have been seen thus ornamented by the supposed Work of a Lady who, perhaps, never shaded two Leaves in the artificial Forest, but has paid four Times its Value to the several People employed in bringing it to Perfection: the Expence of these tedious Pieces of Work I speak of experimentally; having many Years past undertaken one of them, which when finished was not worth Fifteen Pounds, and, by a Computation since made, did not cost less than Fifty, in the Hire and Maintenance of the People employed in it; this indeed was at the Age of Seventeen; the thoughtless Inexperience of Youth could alone excuse such a Piece of Folly. Embroideries in Gold, Silver, or Shades of Silk, come within a narrower Compass: works of that Kind which may, without calling in expensive Assistance, or tiring the Fancy, be finished in a Summer, will be a well chosen Change of Amusement, and may (as there are three of you) be made much

more agreeable by one alternately reading aloud, while the other two are thus employed. All Kinds of what is called Plain-work (tho' no very polite Accomplishment) you must be so well versed in, as to be able to cut out, make, or mend, your own Linnen : some Fathers, and some Husbands, choose to have their Daughters, and their Wives, thus attired in the Labour of their own Hands ; and from a mistaken Notion believe this to be the great Criterion of frugal Oeconomy ; where that happens to be the Inclination, or Opinion of either, it ought always to be readily complied with ; but exclusive of such a Motive, I see no other that makes the practical Part at all necessary to any Lady ; excepting, indeed, such a Narrowness of Fortune as admits not conveniently the keeping of an Abigail, to whom such Exercises of the Needle much more properly appertain.

THE Theatre, which, by the indefatigable Labour of the inimitable Mr. Garrick, is now brought to very great Perfection, will afford you, when in Town, an equally rational and improving Entertainment :

ment : at his House your Judgment is not called in question, or your Understanding affronted, by the impertinent Representation of ridiculous Pantomimes ; nor your Modesty offended by the indecent Ribaldry of those Authors, who to their Defect in Wit, have added the Want of good Sense and good Manners : Faults of this Kind that (from a blameable Compliance with a corrupted Taste) has sometimes crept into the Works of better Writers, are, by his prudent Direction, generally rectified, or omitted on the Stage ; you may there see the best Plays performed in the best Manner : do not, however, go to any that you have not before heard the Character of ; be present only at those which are approved by Persons of Understanding and Virtue, as calculated to answer the proper Ends of the Theatre, viz. that of conveying Instruction in the most pleasing Method. — Attend to the Sentiment, apply the Moral, and then you cannot, I think, pass an Evening in a more useful, or a more entertaining Diversion.

DANCING may also take its Turn as an healthful Exercise, and generally suitable to the Taste and Gaiety of young Minds.

PART of those Hours appropriated to Relaxation, must of Necessity be less agreeably taken up in the paying and receiving Visits of mere Ceremony and Civility, a Tribute, by Custom authoris'd, by good Manners enjoined : in These, when the Conversation is only insignificant, join in it with an apparent Satisfaction ; talk of the Elegance of a Birth-Day Suit, the Pattern of a Lace, the judicious Assortment of Jewels, the Cut of a Ruffle, or the Set of a Sleeve, with an unaffected Ease ; not according to the Rank they hold in your Estimation, but proportioned to the Consequence they may be of in the Opinion of those you are conversing with : the great Art of pleasing is to appear pleased with others ; suffer not an ill-bred Absence of Thought, or a contemptuous Sneer, ever to betray a conscious Superiority of Understanding always productive of ill-nature and dislike ; suit yourself to the Capacity and Taste of your Company, when
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that Taste is confined to harmless Trifles ; but where it is so far depraved, as to delight in cruel Sarcasms on the Absent, to be pleased with discovering the Blemishes in a good Character, or repeating the greater Faults of a bad one, here Religion and Humanity forbid the least Degree of Assent : if you have not any Knowledge of the Persons thus unhappily sacrificed to Envy or Malice, and consequently are ignorant as to the Truth or Falshood of such Aspersions, always suspect them to be ill-grounded, or, at least, greatly exaggerated : shew your Disapprobation by a silent Gravity, and by taking the first Opportunity to change the Subject ; but where any Acquaintance with the Character in question, gives Room for defending it, let not an ill-timed Complaisance prevail over Justice ; vindicate injured Innocence with all the Freedom and Warmth of an unrestrained Benevolence, and where the Faults of the Guilty will admit of Palliation, urge all that Truth can allow, in Mitigation of Error ; from this Method, besides the Pleasure arising from the Consciousness of a strict Conformity to the great Rule

Rule of doing as you would be done by, you will also reap to yourself the Benefit of being less frequently pestered with Themes ever painful to a humane Disposition. If unfortunately you have some Acquaintance whose Malevolence of Heart, no Sentiment of Virtue, no Check of good Manners, can restrain from these malicious Sal-lies of Ill-nature, to them let your Visits be made as seldom, and as short, as Decency will permit, there being neither Benefit or Satisfaction to be found in such Company; amongst whom only Cards may be introduced with any Advantage; on this Account it will be proper for you to know how to play at those Games most in Use, because it is an Argument of great Folly to engage in any Thing without doing it well; but this is a Diversion that I hope you will have no Fondness for, as it is in itself, to say no worse, a very insignificant one.

WITH Persons for whom you can have no Esteem, Good-breeding may oblige you to keep up an Intercourse of ceremonious Visits, but Politeness enjoins not the Length or Frequency of them; here Inclination
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may be followed without a Breach of Civility ; there is no Tax upon Intimacy, but from Choice, and that Choice should ever be founded on Merit, the Certainty whereof you cannot be too careful in previously examining ; great Caution is necessary not to be deceived by specious Appearances ; a plausible Behaviour, often, upon a superficial Knowledge, creates a Prepossession in favour of Persons, whom, upon a nearer View, may be found to have no Claim to Esteem ; the forming a precipitant Judgment sometimes leads into an unwary Intimacy, which it may prove absolutely necessary to break off, and yet that Breach be attended with innumerable Inconveniencies, nay, perhaps, with very material and lasting ill Consequences : Prudence, therefore, here enjoins the greatest Circumspection. Few People are capable of Friendship, and still fewer have all the Qualifications one would choose in a Friend ; the fundamental Point is a virtuous Disposition ; but to that should be added, a good Understanding, solid Judgment, Sweetness of Temper, Steadiness of Mind, Freedom of Behaviour, and

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Sincerity of Heart ; seldom as these are to be found united, never make a Bosom Friend of a Person greatly deficient in either. Be slow in contracting Friendship, and invariably constant in maintaining it: expect not many Friends, but think yourself happy, if, through Life, you meet with One or Two who deserve that Name, and have all the Requisites for the valuable Relation. This may justly be deemed the highest Blessing of Mortality ; uninterrupted Health has the general Voice ; but, in my Opinion, such a Friend as much deserves the Preference, as the mental Pleasures, both in Nature and Degree, exceed the Corporeal : the Weaknesses, the Pains of the Body may be inexpressibly alleviated by the Conversation of a Person, by Affection endeared, by Reason approved ; whose tender Sympathy partakes your Afflictions, and shares your Enjoyments ; who is steady in the Correction, but mild in the Reproof of your Faults ; like a guardian Angel, ever watchful to warn you of unforeseen Danger, and by timely Admonitions prevent the Mistakes incident to human Frailty, and Self-partiality.

lity. This is the true Office of Friendship ; with such a Friend, no State of Life can be absolutely unhappy ; but destitute of some such Connection, Heaven has so formed our Natures for this intimate Society, that, amidst the Affluence of Fortune, and the Flow of uninterrupted Health, there will be an aking void in the solitary Breast, that can never know a Plenitude of Happiness. Should the Supreme Disposer of all Events bestow on you this superlative Gift, to such a Friend let your Heart be ever unreservedly open ; conceal no secret Thought, disguise no latent Weakness, but bare your Bosom to the faithful Probe of honest Friendship, and shrink not, if it smart beneath the Touch ; nor with tenacious Pride dislike the Person that freely dares condemn some favorite Foible ; but, ever open to Conviction, hear with Attention, and receive with Gratitude the kind Reproof that flows from Tendernefs : when sensible of a Fault, be ingenuous in the Confession, sincere and steady in the Correction of it.

HAPPY is her Lot, who in an Husband finds this invaluable Friend ! yet so great is

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the Hazard, so disproportioned the Chance, that I could almost wish the dangerous Die was never to be thrown for any of you! but as most probably it may, let me conjure ye all, my dear Girls, if ever any of you take this most important Step in Life, to proceed with the utmost Care, and deliberate Circumspection. Fortune and Family it is the sole Province of your Pappa to direct in, who certainly has always an undoubted Right to a Negative Voice, though not to a Compulsive One; as a Child is very justifiable in the Refusal of her Hand, even to the absolute Command of a Father, where her Heart cannot go with it; so is she extremely culpable, by giving it contrary to his Approbation.—Here I must take Shame to myself! and for this unpardonable Fault, do justly acknowledge the subsequent ill Consequences of a most unhappy Marriage were the proper Punishment: this and every other Error in my own Conduct, I do, and shall, with the utmost Candour, lay open to you, sincerely praying, that you may reap the Benefit of my Experience, and avoid those Rocks I have, either by Carelessness, or some-

sometimes, alas! by too much Caution split against. But to return.—

THE chief Point to be regarded in the Choice of a Companion for Life, is a real virtuous Principle, an unaffected Goodness of Heart; without this you will be continually shocked by Indecency, and pained by Impiety. So numerous have been the unhappy Victims to the ridiculous Opinion, that a reformed Libertine makes the best Husband; that, did not Experience daily evince the contrary, one would believe it impossible for a Girl, who has a tolerable Degree of common Understanding, to be made the Dupe of so erroneous a Position, that has not the least Shadow of Reason for its Foundation, and which a small Share of Observation will prove to be false in Fact. A Man who has been long conversant with the worst Sort of Women, is very apt to contract a bad Opinion of, and a Contempt for the Sex in general; incapable of esteeming any, he is suspicious of all; jealous without Cause, angry without Provocation, and his own disturbed Imagination is a continual Source of ill

Humour ; to this is frequently joined a bad Habit of Body, the natural Consequence of an irregular Life, which gives an additional Sourness to the Temper. What rational Prospect of Happiness can there be with such a Companion ? And that this is the general Character of those who are called reformed Rakes, Observation will certify : but admit there may be some Exceptions, it is a Hazard that no considerate Woman would venture the Peace of her whole future Life upon. The Vanity of those Girls who believe themselves capable of working Miracles of this Kind, and give up their Persons to a Man of libertine Principles, upon the wild Expectation of reclaiming him, justly deserve the Disappointment they will generally meet with ; for, believe me, a Wife is, of all others, the least likely to succeed in such an Attempt.—Be it your Care to find that Virtue in a Lover, which you must never hope to form in an Husband. Good Sense and good Nature are almost equally requisite ; if the former is wanting, it will be next to impossible for you to esteem the Person of whose Behaviour you may
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have Cause to be ashamed ; (and mutual Esteem is as necessary to Happiness in the married State, as mutual Affection) without the latter, every Day will bring with it some fresh Cause of Vexation ; 'till repeated Quarrels produce a Coldness, that will settle into an irreconcilable Aversion, and you not only become each others Torment, but the Object of Contempt to your Family and Acquaintance.

THIS Quality of good Nature, is, of all others, the most difficult to be ascertained ; which proceeds from the general Mistake of blending it with good Humour, as in themselves the same, though, in fact, no two Principles of Action are more essentially different ; this may require some Explanation. — By good Nature, then, I mean, that true Benevolence which partakes the Felicity of all Mankind, that promotes the Satisfaction of every Individual within the Reach of its Ability, that relieves the Distressed, comforts the Afflicted, diffuses Blessings, and communicates Happiness, far as its Sphere of Action can extend, and in the private Scenes of Life, will shine conspicuous

cious in the dutiful Son, the affectionate Husband, the indulgent Father, the faithful Friend, and the compassionate Master, both to Man and Beast ; whilst good Humour is nothing more than a chearful, pleasing Deportment, arising either from a natural Gaity of Mind, or an Affectation of Popularity, joined to an Affability of Behaviour, the Result of good Breeding, and a ready Compliance with the Taste of every Company. This Kind of mere good Humour, is, by far, the most striking Quality ; 'tis frequently mistaken for, and complimented with the superior Name of real good Nature ; a Man by this specious Appearance has often acquired that Appellation, who in all the Actions of his private Life, has been a Morose, Cruel, Revengeful, Sullen, Haughty Tyrant. — Let them put on the Cap whose Temples fit the galling Wreath ! — On the contrary, a Man of a true benevolent Disposition, and formed to promote the Happiness of all around him, may sometimes, perhaps, from an ill Habit of Body, an accidental Vexation, or a commendable Openness of Heart, above

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the Meanness of Disguise, be guilty of little Sallies of Peevishness, or ill Humour, that may carry the Appearance of, and be unjustly thought to proceed from ill Nature, by Persons who are unacquainted with his true Character, and take them for synonymous Terms; though in Reality they bear not the least Analogy to each other. In order to the forming a right Judgment, it is absolutely necessary to observe this Distinction, which will effectually secure you from the dangerous Error of taking the Shadow for the Substance; an irretrievable Mistake! Pregnant with innumerable consequent Evils.

FROM what has been said, it plainly appears, that the Criterion of this amiable Virtue, is not to be taken from the general Opinion; mere good Humour being, to all Intents and Purposes, sufficient, in this Particular, to establish the public Voice in favour of a Man utterly devoid of every humane and benevolent Affection of Heart. It is only from the less conspicuous Scenes of Life, the more retired Sphere of Action, the artless Tenor of domestic Conduct,

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that the real Character can, with any Certainty, be drawn; these undisguised proclaim the Man; but as they shun the Glare of Light, nor court the Noise of popular Applause; obscure, they pass unnoted, and are seldom known 'till after an intimate Acquaintance; the best method, therefore, to avoid Deception in this Case, is to lay no Stress on outward Appearances, too often fallacious, but to take the Rule of judging from the simple, unpolished Sentiments of those whose dependent Connections give them an undeniable Certainty; who not only see, but hourly feel, the good or bad Effects of that disposition they are subjected to: by this I mean, that if a Man is equally respected, esteemed and beloved by his Tenants, his Dependents and Domesticks, from the substantial Farmer to the laborious Peasant, from the proud Steward to the submissive Wretch, who thankful for Employment, humbly obeys the menial Tribe; you may justly conclude, he has that true good Nature, that real Benevolence, which delights in communicating Felicity, and enjoys the Satisfaction it diffuses; but if by
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these he is despised and hated, served merely from a Principle of Fear, devoid of Affection, which is very easily discoverable, whatever may be his public Character, however favourable the general Opinion, be assured, his Disposition is such, as can never be productive of domestic Happiness. I have been the more particular on this Head, as it is one of the most essential Qualifications to be regarded, and of all others the most liable to be mistaken.

NEVER be prevailed with, my Dear, to give your Hand to a Person defective in these material Points; secure of Virtue, good Nature, and Understanding, in an Husband, you may be secure of Happiness; without the two former it is unattainable, without the latter, in a tolerable Degree, it must be very imperfect.

REMEMBER Infallibility is not the Property of Man, or you may entail Disappointment on yourself, by expecting what is never to be found; the best of Men are sometimes inconsistent with themselves; they are liable to be hurried, by sudden Starts of Passion, into Expressions and Actions,

which their cooler Reason will condemn ; they may have some Oddities of Behaviour, some Peculiarities of Temper, be subject to accidental ill Humour, or whimsical Complaints ; Blemishes of this Kind often shade the brightest Character, but are never destructive of mutual Felicity, unless made so by an improper Resentment, or an ill-judged Opposition. Reason can never be heard by Passion ; the Offer of it tends only to enflame the more ; when cooled in his usual Temper, if wrong, the Man of Understanding will suggest to himself all that could be urged against him, the Man of good Nature will, unupbraided, own an Error ; Contradiction at the Time is, therefore, wholly unserviceable, and highly imprudent ; an after Repetition, equally unnecessary, and injudicious. Any Peculiarities in the Temper or Behaviour, ought to be properly represented in the tenderest and most friendly Manner ; and, if done discreetly, will be generally well taken ; but if they are so habitual as not easily to be altered, strike not too often upon the unharmonious String, rather let them pass as unobserved ;

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such a chearful Compliance will better cement your Union ; and they may be made easy to yourself, by reflecting on the superior good Qualities, by which these trifling Faults are so greatly overballanced. You must remember, my Dear, these Rules are laid down only on the Supposition of your being united to a Person who possesses the three essential Qualifications for Happiness before mentioned ; in this Case, no farther Direction is necessary, but that you strictly perform the Duty of a Wife, viz. to love, honour, and obey ; the two first are a Tribute so indispensibly due to Merit, that it must naturally be paid by Inclination ; these lead to the last, which will not only be an easy, but a pleasing Task, since nothing ever can by him be enjoined, that is in itself improper, and few Things will, that, with any Reason, can be to you disagreeable. Here should this Subject end, were it not more than possible for you, after all that has been urged, to be led by some inferior Motive, to the Neglect of the primary Caution ; and either from an Opinion too hastily entertained, an unaccountable

Partiality, or the powerful Prevalence of Perswasion, be unfortunately induced to give your Hand, where a bad Heart, and a morose Temper, concealed by a well practised Dissimulation, may render every flattering Hope of Happiness abortive. Heaven in Mercy guard you from this fatal Error! Such a Companion is the worst of all temporal Ills, a deadly Portion, that imbitters every social Scene of Life, damps every rising Joy, and banishes that chearful Temper which alone can give a true Relish to the Blessings of Mortality. Most sincerely do I pray this may never be your Lot! and hope your prudent Circumspection will be sufficient to guard you from the Danger: but the bare Possibility of such an Event, makes it not unnecessary to lay down a few Rules, for the maintaining some Degree of Ease, under the Deprivation of Happiness. This is by far the most difficult Part of my present Undertaking; it is hard to advise here, and still harder to practise the Advice: the Subject also is too extensive to be minutely treated within the Compass of a Letter, which must

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confine me to the most material Points only ; in these, shall give you the best Directions in my Power, ardently wishing you may never have Occasion to make use of them.

THE being united to a Man of Irreligious Principles, makes it impossible to discharge a great Part of the proper Duty of a Wife ; to name but one Instance ; that of Obedience will be rendered impracticable, by frequent Injunctions inconsistent with, and contrary to the higher Obligations of Morality. This is not mere Supposition, but spoke from Facts I have often seen, and can attest. Where this happens, the Reasons for non-compliance ought to be offered in a plain, strong, good-natured Manner ; there is at least the Chance of Success from being heard ; but should those Reasons be rejected, or the hearing of them be refused, and Silence on the Subject enjoined (which is most probable, few People caring to hear what they know to be right, when determined not to appear convinced by it) in this obey, nor farther urge the Argument, but keep steady to your Principles, and neither by Persuasion or Threats
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be prevailed with to act contrary to them ; all Commands repugnant to the Laws of Christianity, it is your indispensable Duty to disobey ; all Requests that are inconsistent with Prudence, incompatible with that Rank and Character you ought to maintain in Life, 'tis your Interest to refuse ; a Compliance with the former would be Criminal, a Consent to the latter highly Indiscreet, and subject you to general Censure ; for a Man capable of requiring from his Wife what he knows to be in itself wrong, is equally capable of throwing the whole Blame of such Misconduct on her, and afterwards upbraiding her for a Behaviour he will, upon the same Principle, disown his having been accessary to. Many similar Instances have come within the Compass of my own Observation. In Things of a less material Nature, that are neither Criminal in themselves, nor pernicious in their Consequences, always acquiesce, if insisted on, however disagreeable they may be to your own Temper and Inclination ; such a Compliance will evidently prove that your Refusal in the other Case proceeds not from
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a Spirit of Contradiction, but merely from a just Regard to that superior Duty which can never be infringed with Impunity: Passion may resent, but Reason must approve this Conduct; and therefore, it is the most likely Method, in Time, to make a favourable Impression; but failing there, you will at least enjoy that satisfactory Self-Approbation, which is the inseparable Attendant of a truly religious and rational Deportment.

SHOULD the painful Task of dealing with a morose tyrannical Temper be assigned you, there is little more to be recommended than a patient Submission to an Evil which admits not of a Remedy. Ill Nature is encreased, Obstinacy confirmed by Opposition; the less such a Temper is contradicted, the more supportable will it be to those who are under its baneful Influence. When all Endeavours to please are ineffectual, and a Man seems determined to find Fault with every Thing, as if his chief Pleasure consisted in tormenting those about him, it requires a more than common Degree of Patience, and Resolution, to forbear

bear uttering those Reproaches which such a Behaviour may be justly allowed to deserve; yet it is absolutely necessary to the maintaining any tolerable Degree of Ease, not only to restrain all Expressions of Repentment, but even those disdainful Looks which are apt to accompany a contemptuous Silence, both equally tending to encrease the Malady. This diabolical Delight in giving Pain, is most unwearied in the Search of Matter for its Gratification, and can either find, or unaccountably form it, in almost all the Occurrences of Life; but when suffered unobstructed unregarded to run its malicious Course, will quickly vent its blunted Arrows, and die of Disappointment; whilst all Endeavours to appease, all Complaints of Unkindness, sharpens against yourself the Weapon's Edge, and by proving your Sensibility of the Wound, gives the wished Satisfaction to him who inflicts it. Prudence here directs more than ordinary Circumspection; that every Part of your Behaviour may be as blameless as possible, even to the abstaining from the least Appearance of Evil; and after having, to
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the utmost of your Power, strove to merit Approbation, expect not to meet with it; by this Means you will escape the Mortification of being disappointed, which, often repeated, is apt to give a gloomy Sourness to the Temper incompatible with any Degree of Contentment: you must also learn to be satisfied with the Consciousness of acting Right, according to your best Abilities, and look with an unconcerned Indifference on the Reception every successful Attempt to please may meet with.

THIS, it must be owned, is a hard Lesson of Philosophy; it requires no less than an absolute Command over the Passions; but let it be remembered, that such a Command, will itself most amply recompence every Difficulty, every Pain the obtaining it may cost; besides, 'tis, I believe, the only Way to preserve any Tranquillity of Mind under so disagreeable a Connection.

As the Want of Understanding is by no Art to be concealed, by no Address to be disguised, it might be supposed impossible for a Woman of Sense to unite herself to a Person whose Defect in this Kind, must

render that Sort of rational Society, which constitutes the chief Happiness of such an Union, impossible. Yet here how often has the Weakness of Female Judgment been conspicuous! The Advantages of great Superiority in Rank or Fortune, has frequently proved so irresistible a Temptation, as in Opinion, to out-weigh not only the Folly, but even the Vices of its Possessor; a grand Mistake! ever tacitly acknowledged by a subsequent Repentance, when the expected Pleasures of Affluence, Equipage, and all the glittering Pomp of useless Pageantry, are experimentally found insufficient to ballance the Deprivation of that constant Satisfaction, resulting from the social Joy of conversing with a reasonable Friend. Weak as this Motive must be acknowledged, 'tis yet more excusable than one, which, it may be feared, has sometimes prevailed; I mean, so great a Love of Sway, as to give the Preference to a Person of weak Intellectuals, in Hopes thereby of holding uncontrouled the Reigns of Government: the Expectation is in fact ill-grounded; Obstinacy and Pride being

gene-

generally the Companions of Folly, the fil-
 liest People are usually the most tenacious
 of their Opinions; and consequently, the
 hardest of all others to be managed; — but
 admit the contrary; this Principle is in it-
 self Bad, tends to invert the Order of Na-
 ture, and counteract the Design of Provi-
 dence.

A WOMAN can never be seen in a more
 ridiculous Light, than when she appears to
 govern her Husband; if unfortunately, the
 Superiority of Understanding is on her Side,
 the apparent Consciousness of that Superio-
 rity betrays a Weakness that renders her
 contemptible in the Sight of every confide-
 rate Person, and may, very probably, fix
 in his Mind a Dislike never to be eradi-
 cated. Left it should ever be to you ne-
 cessary, remember, that in this Case some
 Degree of Dissimulation is commendable,
 so far as to let the Defect seem unobserved.
 When he judges wrong, never flatly contra-
 dict, but lead him insensibly into another
 Opinion, in so discreet a Manner, that it
 may seem entirely his own, and let the
 whole Credit of every prudent Determina-
 tion

tion rest on Him, without indulging the foolish Vanity of claiming any Merit to yourself; thus a Person of but an indifferent Capacity, may be so assisted as, in many Instances, to shine with a borrowed Lustre, scarce distinguishable from the Native, and by Degrees be brought into a Kind of mechanical Method of acting properly, in all the common Occurrences of Life: odd as this Position may seem, 'tis founded in Fact, and I have seen the Method successfully practiced by more than one Person; where a weak Mind, on the governing Side, has been so prudently set off, as to appear the sole Director; like the Statue of the Delphic God, which was thought to give forth its own Oracles, whilst the humble Priest, who lent his Voice, was by the Shrine concealed, nor sought a higher Glory than a supposed Obedience to the Power he would be thought to serve.

FROM hence it may be inferred, that by a perfect Propriety of Behaviour, Ease and Contentment, is, at least, attainable with a Companion who has not the most exalted Understanding; but then Virtue and good Nature

Nature are presupposed, or there will be nothing to work upon ; a vicious, ill natured Fool, being so untractable and tormenting an Associate, that there needs only to add Jealousy to the Composition, to make the Curse compleat.

THIS Passion, once suffered to get Footing in the Heart, is hardly ever to be extirpated ; 'tis a constant Source of Torment to the Breast that gives it Reception, and an inexhaustible Fund of Vexation to the Object of it : with a Person of this unfortunate Disposition, it is prudent to avoid the least Appearance of Concealment ; a Whisper in a mixed Company, a Message given in a low Voice to a Servant, has, by the Power of a disturbed Imagination, been magnified into a material Injury ; whatever has the Air of Secresy, raises Terror in a Mind naturally distrustful ; a perfect unreserved Openness, both in Conversation and Behaviour, starves the anxious Expectation of Discovery, and may very probably lead into an habitual Confidence, the only Antidote against the Poison of Suspicion : it is easier to prevent, than to remove a received ill

Impression, and consequently, much wiser to be sometimes deficient in little Points of Civility, which, however indifferent in themselves, may happen unaccountably to clash with the Ease of a Person, whose Repose it is both your Duty and Interest to promote—much more commendable contentedly to incur the Censure of a trifling Disposition, by a circumstantial, unasked Relation of insignificant Incidents, than to give any Room for apprehending the least Degree of Reserve. Such a constant Method of Proceeding, together with a reasonable Compliance, is the most likely to cure this painful Turn of Mind ; for by with-holding every Support that could give Strength to it, the Want of Matter to feed on, may probably in Time, cause its Extinction : if, unhappily, it is so constitutional, so interwoven with the Soul, as to become, in a Manner, inseparably united with it, nothing remains but a patient Submission to the Will of Heaven, under the Pressure of an unalterable Evil,—to guard carefully against the natural Consequence of repeated undeserved Suspicions, viz. a growing Indifference, that too frequently

quently terminates in Aversion, — and by considering such a Situation as a Trial of Obedience and Resignation, receive the Comfort that must arise from properly exercising one of the most exalted of the Christian Virtues. — I cannot dismiss this Subject without adding a particular Caution to yourself concerning it.

JEALOUSY is, on several Accounts, still more inexcusable in a Woman ; there is not any Thing that so much exposes her to Ridicule, or so much subjects her to the Insult of affrontive Addresses : it is an Inlet to almost every possible Evil, the fatal Source of innumerable Indiscretions, the sure Destruction of her own Peace, and frequently proves the Bane of her Husband's Affection. Give not a momentary Harbour to its Shadow in your Heart ; fly from it as from the Face of a Fiend, that would lead your unwary Steps into a Gulph of unalterable Misery. When once embarked in the matrimonial Voyage, the fewer Faults you discover in your Partner, the better ; never search after what it will give you no Pleasure to find ; never desire to hear what
you

you will not like to be told; therefore avoid that Tribe of Impertinents who, either from a malicious Love of Discord, or the meaner, tho' less criminal, Motive of ingratiating themselves by gratifying the blameable Curiosity of others, sow Dissention wherever they gain Admittance, by telling unwelcome Truths, or, more frequently, by insinuating invented Falshoods injure innocent People, disturb domestic Union, and destroy the Peace of Families. Treat these Emissaries of Satan with the Contempt they deserve; hear not what they offer to communicate, but give them at once to understand, that you can never look on those as your Friends who speak in a disadvantageous Manner of that Person whom you would always choose to see in the most favourable Light: if not effectually silenced by such Rebukes, be inaccessible to their Visits, and break off all Acquaintance with such incorrigible Pests of Society, who will be ever upon the Watch to seize an unguarded Opportunity of disturbing your Repose.

SHOULD the Companion of your Life be guilty of some secret Indiscretions, run

not

not the Hazard of being told by these malicious Medlers, what in Fact it is better for you never to know ; but if some unavoidable Accident betrays an imprudent Correspondence, take it for a Mark of Esteem, that he endeavours to conceal from you, what he knows you must, upon a Principle of Reason and Religion, disapprove ; and do not, by discovering your Acquaintance with it, take off the restraint which your supposed Ignorance lays him under, and thereby, perhaps, give a Latitude to undisguised Irregularities. Be assured (whatever accidental Sallies the Gaiety of inconsiderate Youth may lead him into) he can never be indifferent to you, whilst he is careful to preserve your Peace, by concealing what he imagines might be an Infringement of it : rest satisfied, that Time and Reason will most certainly get the better of all Faults, which proceed not from a bad Heart, and that by maintaining the first Place in his Esteem, your Happiness will be built on too firm a Foundation to be easily shaken.

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I HAVE been thus particular on the Choice of an Husband, and the material Parts of Conduct in a married Life, as thereon depends not only the temporal, but often the eternal Felicity of those who enter into that State ; a constant Scene of Disagreement, ill Nature and Quarrels necessarily unfitting the Mind for every religious and social Duty, by keeping it in a Disposition diametrically opposite to that Christian Piety, that practical Benevolence and rational Composure which alone can prepare it for everlasting Happiness.

INSTRUCTIONS on this Head, considering your tender Age, may seem premature, and should have been deferred, 'till Occasion called for them, had our Situation allowed me frequent Opportunities of communicating my Sentiments to you ; but that not being the Case, I choose in this Epistle, at once, to offer you my best Advice in every Circumstance of great Moment to your well Being both here and hereafter, lest, at a more proper Season, it may not happen to be in my Power. This Part you may defer the Consideration of, 'till the Design of entering in-

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to a new Scene of Life may make it useful to you ; which I hope will not be yet some Years ; an unhappy Marriage being generally the Consequence of a too early Engagement, before Reason has gained sufficient Strength to form a solid Judgment, on which only a proper Choice can be determined. Great is the Hazard of a Mistake, and irretrievable the Effects of it ! Many are the Degrees between Happiness and Misery : absolute Misery, I will venture to affirm, is to be avoided by a proper Behaviour, even under all the complicated Ills of human Life ; but to arrive at that proper Behaviour, requires the highest Degree of Christian Philosophy ; and who would voluntarily put themselves upon a State of Trial, so severe, that not one in a Thousand have been found able to come off victorious ? Betwixt this and positive Happiness, there are innumerable Steps of comparative Evil ; each has its separate Conflict, variously difficult, differently painful, under all which a patient submission, and a conscious Propriety of Behaviour, is the only attainable Good : far short of possible temporal Felicity, is the

Ease arising from hence ! rest not content with the Prospect of such Ease, but fix on a more eligible Point of View, by aiming at true Happiness ; and, take my Word, that can never be found in a married State, without the three essential Qualifications already mentioned, Virtue, good Nature, and good Sense, in an Husband : remember, therefore, my dear Girl, this repeated Caution, if you ever resolve on Marriage, never to give your Hand to a Man who wants either of them ; whatever other Advantages he may be possessed of, so shall you not only escape all those Vexations, which Thousands of unthinking Mortals hourly repent the having brought upon themselves, but most assuredly, if it is not your own Fault, enjoy that uninterrupted domestic Harmony, in the affectionate Society of a virtuous Companion, that constitutes the highest Satisfaction of human Life. Such an Union, founded on Reason and Religion, cemented by mutual Esteem and Tenderness, is a Kind of faint Emblem (if the Comparison may be allowed) of the promised Reward of Virtue in a future State ; and, most certainly,

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tainly, an excellent Preparative for it, by keeping the Mind in a constant Equanimity, a regular Composure, that naturally leads to the proper discharge of all the religious and social Duties of Life ; the unerring Road to everlasting Peace. The first have been already spoken to ; it remains only to mention some few of the latter.

AMONGST these Oeconomy may, perhaps, be thought improperly placed, yet as many of the Duties we owe to Society are often rendered impracticable by the Want of it, there is not so much Impropriety in ranking it under this Head, as may at first be imagined ; for Instance ; a Man who lives at an Expence beyond what his Income will support, lays himself under a Necessity of being unjust, by withholding from his Creditors what they have a Right to demand from him, as their due, by all Laws both Human and Divine ; and thereby often entails Ruin on an innocent Family, who, but for the Loss sustained by his Extravagance, might have comfortably subsisted on the Profits of their Industry ; he likewise puts it out of his own Power
to

to give that Relief to the Indigent which by the Laws of Humanity, they have a Right to expect; the Goods of Fortune being given, (as a great Divine excellently observes) for the Use and Support of others, as well as the Person on whom they are bestowed. These are surely great Breaches of that Duty we owe to our Fellow-Creatures, and are the subsequent Effects produced by the Want of Oeconomy.

You will find it a very good Method, so to regulate your stated Expences, as to bring them always one fourth Part within your certain annual Income; by this Means you will avoid being at any Time distressed by unforeseen Accidents, and have it more easily in your Power materially to relieve those who deserve Assistance. The giving trifling Sums, indiscriminately to such as appear necessitous, is so far from being commendable, that 'tis a real Injury to Society; an Encouragement to Idleness, and helps to fill the Streets with lazy Beggars, that live upon misapplied Bounty, to the Prejudice of the industrious Poor, who are useful Members of the Common-Wealth; and

and on whom such Benefactions might be serviceably bestowed : be very sparing in this Kind of Donations ; they are an insignificant Relief to the Receivers, supposing them really in Want, and, frequently repeated, amount to a considerable Sum in the Years Account. The proper Objects of Charity are, those who by unavoidable Misfortunes have fallen from affluent Circumstances into a State of Poverty and Distress ; those also, who by unexpected Disappointments in Trade, are on the Point of being reduced to an Impossibility of carrying on that Business, on which their present Subsistence, and future Prospects in Life depend, from the Incapacity of raising an immediate Sum to surmount the Difficulty ; and those who by their utmost Industry can hardly support their Families above the Miseries of Want ; or who by Age or Illness are rendered incapable of Labour. Appropriate a certain Part of your Income to the Relief of these real Distresses. To the first, give as largely as your Circumstances will allow. To the second (after the Example of an excellent Prelate of our own Church)

Church) lend, if it is in your Power, a sufficient Sum to prevent the threatened Ruin, on Condition of being repaid the Loan, without Interest, if Providence enables them, by future Success, to do it with Convenience. The same Method may be used where Indigence renders Industry unavailable, by depriving it of the Means to lay in a small original Stock, to be improved upon. Never take a Note of Hand, or any Acknowledgment of such Loan, lest what you intended for a Benefit, should be afterwards made the Instrument of Ruin to the Receiver, by a different Disposition in your Successor. Such Assistance ought not to be given to any, without a thorough knowledge of their Character, and having good Reason to believe them not only industrious, but strictly honest; which will be a sufficient Obligation on them for the Repayment: and the Sums so repaid ought to be laid by, 'till an Opportunity again offers of making them, in like manner serviceable to others. The latter Sort who are able to work, may, by a small Addition to the Profits of their own Labour, be rescued
from

from Misery, and put into a comfortable Way of Subsistence. Those who by Age or Infirmary are rendered utterly incapable of supporting themselves, have an undoubted Right, not only to the Necessaries, but even to some of the Conveniencies of life, from all whom Providence has placed in the more happy State of Affluence and Independence.

As your Fortune and Situation are yet undetermined, I have purposely laid down such Rules as may be adapted to every Station. A large Fortune gives greater Opportunity of doing Good, and communicating Happiness in a more extensive Degree, but a small one is no Excuse for withholding a proportionate Relief to real and deserving Objects of Compassion; to assist them is an indispensable Duty of Christianity. The first and great Commandment is to love God with all your Heart; the Second, to love your Neighbour as yourself. *Who seeth his Brother in Need, and shutteth up his Bowels of Compassion, how dwelleth the Love of God in him? — Or how the Love of his Neighbour? If deficient in*

these primary Duties, vain are the Hopes of Acceptance, built on a partial Obedience to the lesser Branches of the Law ! Inability is often pleaded as an Excuse for the Want of Charity, by Persons who make no Scruple of daily lavishing on their Pleasures, what, better applied, might have made an indigent Family happy through Life : these loose Sight of real Felicity, by the mistaken Pursuit of its Shadow : such Pleasures die in the Enjoyment, are often succeeded by Remorse, and always by Satiety ; whereas the true Joy, the sweet Complacency, resulting from benevolent Actions, encreases by Reflection, and must be immortal as the Soul. So exactly, so kindly, is our Duty made to coincide with our present, as well as future Interest, that incomparably more Satisfaction will accrue to a considerate Mind, from denying itself even some of the Agreeables of Life, in order the more effectually to relieve the Unfortunate, than a full Indulgence of every temporal Gratification could bestow.

HOWEVER small your Income may be, remember that a Part of it is due to Merit

in Distress; set by an annual Sum for this Purpose, even though it should oblige you to abate some unnecessary Expence to raise the Fund: by this Method Persons of slender Fortune have been enabled to do much Good, and give Happiness to many. If your Fund will not admit of frequent Draughts upon it, be the more circumspect with regard to the Merit of those you relieve, that Bounties not in your Power to repeat often, may not be misapplied: but if Providence, by a more ample Fortune, should bless you with a larger Ability of being serviceable to your Fellow-Creatures, prove yourself worthy of the Trust reposed in you, by making a proper Use of it. Wide as your Influence can extend, turn the Cry of Distress and Danger into the Song of Joy and Safety, Feed the Hungry, cloath the Naked, comfort the Afflicted, give Medicine to the Sick, and with it, all the Alleviation their unfortunate Circumstances can admit of— Thus may you truly make a Friend of the unrighteous Mammon, thus turn the perishable Goods of Fortune into everlasting Blessings. — Upon

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Earth

Earth you will partake that Happiness you impart to others, and lay up for yourself *Treasures in Heaven, where neither Moth nor Rust can corrupt, nor Thieves break through and steal.*

A PERSON who has once experienced the Advantages of right Action, will be led by the Motive of present Self-Interest, as well as future Expectation, to the Continuance of it. There is no Injunction of Christianity, that a sincere Christian will not by Obedience find is so calculated as to be directly, in some Measure, its own Reward.

THE Forgiveness of Injuries (to which alone is annexed the Promise of Pardon for our own Offences, and required by the Gospel, not only so far as to forbear all Kinds of Retaliation, but also to render you equally disposed to serve, with your utmost Power, those Persons who have wilfully injured you, as if no such Injury had been received from them) has by some been accounted a hard Precept; yet the Difficulty of it arises merely from, and is proportionable to, the Badness of the Heart by which it is so esteemed:

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a good Disposition finds a superlative Pleasure in returning Good for Evil ; and by an inexpressible Satisfaction of Mind, in so doing, feels the present Reward of Obedience ; whereas a Spirit of Revenge is incompatible with Happiness, an implacable Temper being a constant Torment to its Possessor ; and the Man who returns an Injury, feels more real Misery from the Rancour of his own Heart, than it is in his Power to inflict upon another.

SHOULD a Friend wound you in the most tender Part, by betraying a Confidence reposed ; Prudence forbids the exposing yourself to a second Deception, by placing any future Trust in such a Person ; but though here all Obligations of Intimacy cease, those of Benevolence and Humanity remain still in full Force, and are equally binding, as to every Act of Service and Assistance, even to the suffering a lesser Evil yourself, in order to procure a much greater Good, to the Person by whom you have been thus ill-used : this is in general allowed to be the Duty of every Individual to all, as a Member of Society ; but is particularly

ticularly instanced in the present Case, to shew, that not even a Breach of Friendship, the highest of all Provocations, will cancel the Duty, at all Times equally and unalterably Obligatory, of promoting both the Temporal and Eternal Happiness of all your Fellow-Creatures, by every Method in your Power.

It has been by many thought impertinent at any Time to offer unasked Advice; the Reason of which may be chiefly owing to its being too frequently tendered with a supercilious Air, that implies a conceited Consciousness of superior Wisdom: 'tis the Manner, therefore, more than the Thing itself, that gives Disgust.

If those with whom you have any Degree of Intimacy, are guilty of what to you appears either wrong or indifereet, speak your Opinion to them with Freedom, tho' you should even lose a Friend by so doing: Silence makes you, in some Measure, an Accessary to the Fault; but having thus once discharged your Duty, rest there; they are to judge for themselves; to repeat such Admonitions, is both useles and impertinent;

pertinent ; and will be thought to proceed rather from Pride than good Nature : to the Persons concerned only, are you to speak your Disapprobation of their Conduct ; when censured by others, say all that Truth or Probability will permit in their Justification.

IT often happens, that, upon an accidental Quarrel between Friends, they separately appeal to a third Person : in such Case, alternately take the opposite Side ; alledging every Argument in Favour of the absent Party, and placing the Mistakes of the Complainer in the strongest Light : this Method may probably at first displease, but is always Right, as the most likely to procure a Reconciliation : if that takes place, each, equally obliged, will thankfully approve your Conduct ; if not, you will have the Satisfaction of, at least, endeavouring to be the Restorer of Peace. A contrary Behaviour, which generally proceeds from the mean Desire of pleasing, by Flattery, at the Expence of Truth, often widens a trifling Breach, into open and irreconcilable Enmity : People of this Disposition are the worst

worst Sort of Incendiaries; the greatest Plague of Human Society, because the most difficult to be guarded against, from their always wearing the specious Disguise of pretended Approbation and Friendship to the present, and equally deceitful Resentment against the absent Person or Company.

To enumerate all the social Duties would lead me too far; suffice it, therefore, my dear, in few Words to sum up what remains. Let Truth ever dwell upon your Tongue; scorn to flatter any, and despise the Person who would practice so base an Art upon yourself. Be honestly open in every Part of your Behaviour and Conversation. All with whom you have any Intercourse, even down to the meanest Station, have a Right to Civility and good Humour from you. A Superiority of Rank or Fortune is no Licence for a proud supercilious Behaviour; the Disadvantages of a dependent State are alone sufficient to labour under, 'tis both unjust and cruel to encrease them, either by an haughty Deportment, or by the unwarrantable exercise of a capricious Temper.

EXAMINE every Part of your Conduct towards others by the unerring Rule, of supposing a Change of Places ; this will certainly lead to an impartial Judgment ; do then what appears to you right, or in other Words, what you would they should do unto you ; which comprehends every Duty relative to Society.

AIM at Perfection, or you will never reach to an attainable Height of Virtue. Be Religious without Hypocrisy, Pious without Enthusiasm. Endeavour to merit the Favour of GOD, by a sincere and uniform Obedience to whatever you know, or believe, to be his Will : and should afflictive Evils be permitted to cloud the sunshine of your brightest Days, receive them with Submission ; satisfied that a Being, equally wise, omniscient, and beneficent, at once sees, and intends the Good of his whole Creation ; and that every General or Particular Dispensation of his Providence towards the rational Part of it, is so calculated as to be productive of ultimate Happiness, which nothing but the Misbehaviour of Indi-

viduals can prevent to themselves. This Truth is surely an unanswerable Argument for absolute Resignation to the Will of God ; and such a Resignation, founded upon Reason and Choice, not enforced by Necessity, is unalterable Peace of Mind, fixed on too firm a Basis to be shaken by Adversity : Pain, Poverty, Ingratitude, Calumny, and even the Loss of those we hold most dear, may each transiently affect, but united cannot mortally wound it. Upon this Principle you will find it possible not only to be content, but cheerful under all the disagreeable Circumstances this State of Probation is liable to ; and by making a proper Use of them, effectually remove the Garb of Terror from the last of all temporal Evils, and learn with grateful Pleasure, to meet approaching Death as the kind Remover of every painful Sensation, the friendly Guide to perfect and everlasting Happiness.

BELIEVE me this is not mere Theory ; my own Experience every Moment proves the Fact undeniably true ; my Conduct (in all those

those Relations which still with me subsist, nearly as human Imperfection will allow) is governed by the Rules here laid down for you; which produces the constant rational Composure, that constitutes the most perfect Felicity of human Life; and with Truth I can aver, that I daily feel incomparably more real Satisfaction, more true Contentment in my present Retirement, than the gayest Scenes of Festive Mirth ever afforded me; am pleased with this Life, without an anxious Thought for the Continuance of it, and happy in the Hope, of hereafter exchanging it for an infinitely better. My Soul, unstained by the Crimes unjustly imputed to me, most sincerely forgives the malicious Authors of these Imputations, anticipates the future Pleasure of an open Acquittal, and in that Expectation looses the Pain of present undeserved Censure: by this is meant the Instance that was made the supposed Foundation for the last of innumerable Injuries received through him from whom I am conscious of having deserved the kindest Treatment: other Faults, no Doubt, I

might have many, to him had very few; nay, for several Years cannot, upon Reflection, accuse myself of any Thing, but too absolute, too unreserved an Obedience to every Injunction, even where they were plainly contrary to the Dictates of my own Reason. — How wrong such a Compliance, was clearly evinced by many Instances of it, having been since most ungenerously, and most ungratefully urged as circumstantial Arguments against myself.

It must indeed be owned, that for the two or three last Years, tired with a long Series of repeated Insults of a Nature almost beyond the Power of Imagination to conceive, my Temper became soured; a constant fruitless Endeavour to oblige, was changed into an absolute Indifference about it; and ill Humour, occasioned by frequent Disappointment (a Consequence I have experimentally warned you against) was, perhaps, sometimes too much indulged; how far the unequalled Provocations may be allowed as an Excuse for this, Heaven only must determine, whose Goodness has
thought

thought fit to release me from the painful Situation, though by a Method, at present, not the most eligible, as it is the Cause of a Separation from my Children also, and thereby has put it out of my Power to attend in the Manner I could have wished, to their Education; a Duty that Inclination would have led me with equal Care and Pleasure, more amply to fulfil, had they continued under my Jurisdiction. — But as Providence has thought fit otherways to determine, contented I submit to every Dispensation, convinced that all Things are ordered for the best, and will, in the End, work together for Good to them that fear God, and sincerely endeavour to keep his Commandments. If in these I err, am certain it is owing to a Mistake in the Judgment, not a Defect of the Will.

THUS have I endeavoured, my dear Girl, in some Measure, to compensate both to you and your Sisters, the Deprivation of a constant maternal Care, by advising you, according to my best Ability, in the most material Parts of your Conduct
through

through Life, as particularly as the Compass of a Letter would allow. May these few Instructions be as serviceable to you, as my Wishes would make them! and may that Almighty Being, to whom my daily Prayers ascend for your Preservation, grant you his heavenly Benediction, keep you from all moral Evil, lead you into the Paths of Righteousness and Peace; and give us all an happy Meeting in those Regions of unalterable Felicity, *prepared for those, who by patient Continuance in well-doing, seek after Glory and Immortality.*

SHOULD any of you, when at Liberty to follow your own Inclinations, choose to write to me, a Direction to be left at Mr. Clutterbuck's, Attorney at Law, at the Bath, will always safely convey a Letter to my Hand.

So many have been the Instances of Falshood and Deceit I have met with, where they were least expected, that it may justify a Precaution against my Name being hereafter made Use of, without my Knowledge; especially as my Promise of a future Letter
may

may lay a Foundation for such an Attempt. That future Letter must contain the Relation of many Events, which, for the Sake of the Persons concerned in them, I could wish (my Heart being really void of all angry Resentment) there was no Necessity of making Public: if therefore I can find a certain Means of conveying the Narrative to your Brothers, Sisters, and yourself only, when you are all arrived at a proper Age to receive and understand it, that Method will be preferred; if not, must again have Recourse to this Channel: should I, before that intended Period, be removed from this State of Existence; so necessary does it appear to me to undeceive the Minds of my Children, and justify to them, who are so nearly concerned, my injured Character; that the Manuscript is deposited in the Hands of a Friend, on whom I can safely depend for the Publication, at the Time prefixed; and who has also some original Letters, together with an Order from me, which will be satisfactory Vouchers of its being wrote by myself: this Precaution will effectually

effectually secure you from the Possibility of being imposed upon, by any pretended posthumous Letter of mine; and, whilst I live, shall *write* my Name to whatever is by me addressed to any of you.

DEPEND upon it, therefore, my Dear, most certainly, that I am not the Author of any Epistle, which bears not the **MANUAL SIGN** of,

Your affectionate Mother,

J. Pennington

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