

Fatherly Advice in Post-Loyalist Nova Scotia: Richard John Uniacke to his son Norman

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Volume 9, numéro 2, spring 1980

URI : https://id.erudit.org/iderudit/acad9_2doc01

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Éditeur(s)

The Department of History of the University of New Brunswick

ISSN

0044-5851 (imprimé)

1712-7432 (numérique)

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Citer ce document

Cuthbertson, B. C. & Uniacke, R. J. (1980). Fatherly Advice in Post-Loyalist Nova Scotia.: Richard John Uniacke to his son Norman. *Acadiensis*, 9(2), 78–91.

Documents

Fatherly Advice in Post-Loyalist Nova Scotia: Richard John Uniacke to his son Norman

There is a story that one day in 1793 a group of young Halifax law students, who had gathered in Richard John Uniacke's office, spent an idle hour or two debating how they would live if they possessed £20,000. The youngest was the sixteen year old Norman Fitzgerald Uniacke. It has not come down to us what Norman's idle speculations were, but he still had another five years before he would be admitted to the Nova Scotia bar. His admission coincided with his twenty-first birthday and the decision of his father that he should continue his legal training at one of the Inns of Court in London. Just before Norman's departure his father wrote a letter to his "beloved son just entering the world" laying down "such rules and instructions" as would secure him happiness in the world. This letter, dated 1 November 1798, is transcribed below and is catalogued in the Public Archives of Nova Scotia as MG 1, vol. 926, no. 99. It is really a homily, full of worldly advice for a young man who is leaving home for the first time, and going from the very provincial surroundings of Halifax to the then centre of the world.

Norman was the first child of Richard John Uniacke and Martha Maria Delesdernier, who had married in May 1775 when the bride was not yet thirteen. A year and half later Uniacke became involved in the Eddy Rebellion and was sent to Halifax to be tried for treason in the spring of 1777.¹ His Irish connections secured his release and he returned to Ireland to complete his legal training. Martha Maria was left behind and Norman was probably born in late 1777 and after his father's departure. Uniacke returned in 1781 and immediately was appointed solicitor general. The year before he wrote his letter to Norman he had been made attorney general over the opposition of Lieutenant-Governor Sir John Wentworth. By this time Uniacke's law practice was the largest in the province and he had built a large Georgian mansion on the most fashionable street in Halifax. He needed a mansion to house his ten children — two more were to come —, his in-laws and Irish servants. He was certainly prospering, but he was also spending, and so his admonitions to Norman for frugality were justified. Within a year, however, his profitable speculation in Simeon Perkins' privateering ventures probably relieved the strain of supporting Norman in London. He was later to make a fortune of at least £50,000.

¹ For a biography of Uniacke see my "The Old Attorney General: Richard John Uniacke, 1753-1830" to be published in September 1980.

Until he was thirteen, Norman probably went to one of the private schools operating in Halifax in the 1780s. After that he went into his father's law office, but Uniacke desperately wanted his son to obtain an appointment in Nova Scotia, and therefore considered it essential for him to have an English legal education. By sending him to England and Ireland, Norman would also have the opportunity of soliciting the favour of the Irish patrons of the Uniacke family, particularly the Earl of Shannon. Norman heeded his father's advice, and during the Second Pitt Administration (1804-06) he was introduced by Shannon to the Earl of Camden and William Pitt, who encouraged him to expect an appointment. During his own visit to England in 1806, Uniacke was introduced to Lord Castlereagh who promised that Norman should have the provincial secretaryship in Nova Scotia when the incumbent, Benning Wentworth, died. Uniacke was so anxious that he was to write Castlereagh in 1807, proposing to superannuate Wentworth, and again in 1808, when Wentworth finally died. But Norman did not get the appointment which Lieutenant-Governor Sir George Prevost wanted for his private secretary.

Norman was admitted to Lincoln's Inn in 1805, the second native born Nova Scotian to be admitted to the English bar. He remained in London, presumably practising law, until Castlereagh made him attorney general of Lower Canada. This was a much resented appointment and in May 1810 he was temporarily suspended, but through his own and his father's efforts secured his reinstatement by Lord Liverpool. While the charges against Norman were that his knowledge of French civil law and the French language was defective and superficial, it was the English faction who were determined that Norman should be removed and their animosity towards him increased as he supported the aspirations of French Canadians when he was in the Assembly from 1820-25. In 1822 only Governor-General Lord Dalhousie's intervention saved him from dismissal, but not before his father had exhorted Dalhousie to have the aging chief justice of Nova Scotia and his bitter enemy, S.S. Blowers, superannuated and Norman appointed. While Dalhousie refused to countenance such an arrangement, in 1825 Norman was appointed to be a justice of the Court of King's Bench for the District of Montreal. Just before his promotion, displaying considerable political courage, he voted for Papineau as speaker of the Assembly. One member of the English "Junta", as his father called them, told Dalhousie that Norman was "an eccentric and his ideas may possibly differ from those of the generality of mankind".² His sympathy for French Canadians was again demonstrated during the 1837 Rebellion when he "restrained the bloodhounds of prosecution".³ A year later he retired from the bench and returned with his wife Sophia Delesdernier to live

2 P. Turquand to Dalhousie, 20 June 1821, Dalhousie Papers, vol. VIII, Public Archives of Canada.

3 Obituary of Norman Uniacke, *Acadian Recorder* (Halifax), 13 March 1847.

in Halifax where he became a member of the Legislative Council in 1838. He died in 1846.

Richard John Uniacke was a loving father but also a demanding one. The insistence with which he emphasizes the duty Norman owes his parents, which so marks parts of his letter and causes it to end on a note of threatening severity, comes from his anguished remembrance of his own break with his father. He had crossed his father, probably over his involvement in Irish politics, while he was studying law in Dublin, and had left Ireland to seek his fortune in the new world. His father had disowned him and died shortly after. The letter also reflects the concern of fathers in eighteenth-century Halifax to protect their children from the temptations and vice that abounded there. The Uniacke family had first lived on Hollis Street before moving to fashionable Argyle Street, but both were hardly a stone's throw from brothels and taverns that catered to the garrison and lower orders. The dissipation and promiscuity among the educated class often matched that of the lower. Although Uniacke remarks that in London Norman would be "surrounded by temptation of every kinde", he may have assumed too great an innocence. The reference to Dr. Andrew Brown is to the scholarly and popular minister of St. Matthew's from 1788 to 1795. Uniacke, then a member of this presbyterian congregation, had been on the committee that had recommended Brown to be minister. Uniacke would later move to St. Paul's and become a staunch and inflexible member of the high church tory party in Nova Scotia. Of Norman's brothers, two were to study law in England, one to enter the church, and two to enter law after leaving King's College, Windsor; the most successful brother, and the one who would heed his father's advice on morals the least, was to be James Boyle Uniacke, the first premier under responsible government.

In transcribing the letter for publication I have not altered the original spelling of words but I have added some punctuation and paragraphing.

B.C. CUTHBERTSON

My Dear Norman:

I have set down to discharge one of the most serious duties which as a parent I can ever be called on to perform. I am now about to lay down for a beloved son just entering into the world such rules and instructions as will, if attended to, secure to him happiness and prosperity in this world and I trust and hope that situation in the world to come which all good Christians and good men live in the hope of enjoying.

You have grown up to man's estate under the watchfull eye and tender care of a father and mother who from your earliest infancy have never ceased to make you the subject of their most anxious solicitude. From those parents you are now about to separate for the first time and to enter upon a new and untried scene.

One which will require your utmost fortitude, vigilant care and prudent self denial to pass through with either credit or profit and yet upon the events of a few well spent years will all your future happiness depend. You are now to assume a certain portion of the cares of life which will every year increase. This then to you is the most awful period of your existence as a very short time will show you to the world in the character in which you will have to pass the residue of your life. Such then being your situation it is impossible for you to feel what your father and mother feel for you or to comprehend the anxiety, hopes and fear with which they will await every returning period that will bring them an account of your progress. No person but a fond parent can describe our feelings. Let your imagination be ever so fertile it cannot paint to you our sensations. You have had the best education that this country afforded. You have grown up in the bosom of an affectionate family. Every care has been taken hitherto to prevent you from coming in contact with vice and you have been carefully admonished and on all occasions encouraged to pursue a virtuous, honourable and industrious life. Let it be for your encouragement when I say with much pleasure that I have sanguine hopes that you will live to make us happy by seeing you attain that station which virtuous life and honest industry has a right to expect. Should the reverse take place which God forbid I cannot say how my resolution would enable me to sustain so severe a trial but one thing I can with safety say that your mother would soon sink under the burden. Sure I am [that] should such an event take place her days would be short and in the catalogue of your misfortunes you would have to enumerate the dreadful one of having broken your mother's heart and left a helpless family of brothers and sisters to mourn the loss of the tenderest of parents. Having said thus much to you I hope it will be sufficient to awake in your mind a course of reflection which will constantly impell you to the pursuit of those duties the observance of which is so essential to your happiness.

And in the first place let me assure you that if you neglect your duty to God you will never perform any other duty well. Let no consideration shake your opinion on this subject. Never be either afraid or ashamed to acknowledge upon all occasions your veneration for the Creator of the universe and place your first happiness in a religious and well spent life. On no account whatsoever neglect your religious duty. Observe the Sabbath and fail in no instance to attend the parish church during the time of public worship. Fear not the jeer or scoff of the impious or dissolute who vainly wish to believe that there is no God and that an attention to religious duty shows a want of true spirit. Shun wretches of this kind as you would the viper. Their very breath carries with it the seed of contagion and their abode is the habitation of filth and corruption. The esteem of the virtuous and the good is the reward which the upright and godly meet within this life which the enjoyment of a calm and serene mind is a most ample compensation for the discharge of a duty every part of which is attended with pleasure and opens to the minde gradually scenes of future existence far beyond the present

life. I would not have you either an enthusiast and least of all things a hypocrite, but I would have you a modest religious man neither boasting of your sanctity nor fearing with modest, decent and moderate expression to vindicate religion when attacked in your presence contenting yourself with the form of religion as by law established in England and Ireland or in Scotland. Either system is good and marks the wisdom of the people who planned it. Having said now what I hope will never be absent from your mind let me add a few words respecting the profession you are in pursuit of and rely upon what I say that no man will ever be a good lawyer unless he is a good man and of all the professions in life which a man undertakes there is no one which requires more circumspection of conduct than that of a lawyer. It is a profession of great trust and requires high sentiments both of honour and of honesty to rise to any degree of eminence in it. There are wretches many of whom no doubt you will see who disgrace the profession. Such characters you will always see loaded with contempt and wretchedness serving merely as shades of ornament and honour to the honest lawyer in whom alone honest men and even rogues confide. I need not tell you then to cultivate with the nicest care high sentiments of honour and uprightness. Let your word be sacred and let not the smallest shadow of doubt or suspicion attach to your character. You belong to an antient family with the different branches of which you will shortly be more intimately acquainted. Through the wrecks of ages and the ruins of fortunes their honour has been sacred and when you meet them you will find them still cherishing the high sentiments which they have inherited from their ancestors. Not those sort of sentiments which the foolish part of the world still [finds] honourable, that is a disposition to maintain with the sword the external appearance of honourable life without the smallest pretensions to even the shadow of character. Believe me he who lives an honourable life will never be under the necessity to draw his sword in support of his reputation for though this fear of the sword may prevent a person from speaking it never will from thinking.

With these hints to you for the formation of your subjects and moral character I shall stop and proceed to give you a few of my sentiments or another part of your duty which is also essentially necessary to your happiness and well being I mean your duty to your father and mother and before I proceed further let me say to you that I now consider you of age and no longer to be guided as a child. The character which hitherto I have assumed respecting you must from this day be at an end. That reserve between a father so essentially necessary to preserve the parents authority during childhood must end with manhood from this day therefore a tender friendship accompanied with unbounded confidence must take place. You are no longer to look upon me as the severe censor always disposed to find fault, very sparing of praise, making no allowance for the want of consideration or inattention in a young person. All this I have considered necessary that I may habituate you early to yield your will to the opinion of those who are better judges than you yourself but the necessity now no longer exists be-

tween us. I shall expect you on all occasions to unboosom your mind to me and to let me know even your smallest wishes not for the purpose of finding fault with them but to have it in my power on all occasions if able to forward your views and desires if I approve of them. But if not able to accomplish your wishes you shall always receive not a denial but such reason as will convince you that nothing but inability could prevent my complying with your desires. And on the contrary should I disapprove I shall communicate by disapprobation to you in a way not to hurt your feelings but to convince your understanding of the propriety of my opinion treating you on all occasions as a rational being bound to act only from reflection and to conclude on nothing without mature consideration. I shall likewise expect in a most particular manner that should I recommend anything to you which does not perfectly meet your approbation that you will on no account neglect to inform me of it with your reasons which you will find me disposed on every occasion to discuss with you with temper and moderation.

Having thus settled with the terms of our future intercourse it is only fit that I give some few points respecting your duty. It being the surest and safest principle you can rely on to believe that your father and mother are the truest and most affectionate friends you have on earth. That it is your duty to repose in them the most implicit confidence that you on all occasions made known to them your wishes and wants. And that your life and actions be so nicely regulated as never to cause them for a moment to think that you are either ungrateful or unmindfull of the care and attention they have paid to you in all stages of your life. The only return you can ever make to us is by so acting and doing as to convince us that you preserve the most affectionate remembrance of us. Your actions must speak on this subject for the appearance of a want of affection on your part would cause a wound in our minds which could not be healed. You must therefore omit nothing on your part to keep the opinion constantly alive in our minds that we possess your grateful affections. It is our part by kinde and friendly attention to this accomplishment of your desires, promotion of your interests and supply of your necessary wants to convince you how dear you are to us. It is your part by every attention in your power to make us sensible that we are not exerting ourselves in the care of an ungrateful person, a character which I consider as that of a complete vilian. For it has ever been a saying of mine (and I shall go to the grave with the sentiment) that if you show me an ungrateful man you show me a man who possesses no one virtue and whose vices do not admit of an increase with these sentiments. I leave you to judge what my opinion of an ungrateful child would be as it is your duty to possess for your parents an unbounded affection so it is to extend the same sentiments to your brothers and sisters.

It is by those actions of the kinde that the tender bond of family union is preserved and the rugged path of life smoothed. The sweetest enjoyments of a refined mind is drawn from his continual exchange of affectionate sentiments between near and dear relations. How pleasing is it to reflect that from a punctual

discharge of our duty arises the most perfect happiness that the human minde is capable of enjoying and how grateful ought we to be to the author of our existence who has so wonderfully arranged our life that true happiness can only be attained by a strict conformity to natural duty and obligation. This interesting connection can only be preserved by a constant communication because all those who are thus bound together share the happiness and sorrows of each other and when separated, the powerful operation of these sentiments are more strongly felt. Situations of this kinde impose a new duty which consists in a constant communication to be kept up by the use of letters. This is a duty which I flatter myself I need not say you will finde to be a pleasing one. In me you will experience the most punctual correspondent. I shall omit no opportunity of writing to you in terms of the most friendly and unbounded confidence and I shall expect on your part the most carefull attention to this part of your duty. Every month a mail for Nova Scotia is made up in London besides the various opportunities of private conveyance. My correspondents in London will always inform you when opportunities of this description offer no one of which must be omitted for I leave you to judge with what anxiety I shall now waite for arrivals and should I not receive by each a letter from you, you cannot well conceive what my sensation will be and how ill I shall be able to bear the disappointment. I hope I need say no more on this head. I think it would not give you pleasure to cause us pain I therefore recommend to you to write part of your letters everyday or two as occurrences happen or your thoughts or wants suggest the subject. Habituate yourself to this mode and then your letter writing will be easy and you will be always prepared as opportunity offers. Write to me with confidence on whatever subject occurs. Write also to your mother, sisters and brothers. Those marks of attention to them on your part cannot be dispensed with. There is another duty which must always be uppermost in your thoughts and that is the great exertion which we have undertaken to enable you to prosecute your studies and to fit yourself for a situation of life which opens a road for your attaining honourable independence. You will know what slender means I have for the support of myself and numerous family a part of which must now be devoted to your separate use which only can be done by our sacrificing much, not only of the enjoyments but also of the necessities of life. This you see us with pleasure about to undertake. We have therefore a just right to expect that you will on no account whatsoever expend a shilling which can possibly be avoided. With the utmost cheerfulness will I sacrifice any comfort or convenience of mine to save what shall be necessary for your expences but should you be guilty of any kinde of extravagance or expense not absolutely necessary to accomplish the objects you have in view it would mark to me such badness of disposition and selfishness of character that I should consider you unworthy of my attention and should withdraw from you the means of future profligacy. For you may rely upon it I would not sacrifice one single shilling to support the idle extravagance of any child I have. Could I be weak enough to be guilty of such a folly it would not be in my power

for the duty I owe to your mother and your brothers and sisters would make it impossible for me to be so guilty of injustice to them in supporting an extravagant son at their expence.

This then is a rule that I lay down for your invariable and constant attention. Namely that the utmost frugality can be observed by you in every shilling of your expenses and remember at the expenditure of every farthing that that farthing is furnished to you at the very dear rate of a family being deprived of a certain portion of the comforts and necessities of life. The ease and happiness of which family ought to be much more in your contemplation than your own. To show you the confidence I place in your prudence and discretion you will see by the letter of credit which I shall give you that I have not limited your expenses but have trusted to your honour and integrity to produce to me no expence which can possibly be avoided. You must constantly inform me from time to time what money you take up as also your probable wants for future expenditures I may have time to provide funds for the payment thereof. Let nothing come on me unexpected and of which I have not had previous information least it may meet me unprovided and my credit suffer which I believe you would wish to avoid. I shall also expect to be informed by you from time to time how the money you have taken up is expended. Not that I wish to pry with a jealous eye into all your little expences or to have an account of receipts and expenditures exactly balanced to me. Though for your own satisfaction you should keep such an account but I only wish to receive from you from time to time such general accounts of your disbursements as will give a general idea of your present and future expence. This information is not required from you under an idea that you will make an improper use of the confidence I repose in you. Believe me I have too high an opinion of your honour and integrity to have a doubt on this subject and I flatter myself every future year of my life will confirm me in that opinion.

It is my wish that you agree for your board and lodging by the week in some decent, orderly, private family as convenient to the situation of your studies as you can. This will produce a certain expence but it is much better than to live at an uncertain expenditure. Besides it gives you a home from which you are not obliged daily to go out unless your business requires it. I by all means prefer for you a house in which nobody but yourself is entertained for fear of your forming acquaintances with improper persons. Attend much to the character of the family and let the house be as private a one as you can let yet such a one as is decent and in which you should not be ashamed to be entertained for I by no means wish you to divest yourself of that decent pride which forms the contrast to meanness. You must consider that you go into the world when nothing will be done for you without money. You must pay for everything, even the smallest service. You must therefore learn to do much for yourself. Your washing you will finde a heavy article. Therefore you must be very careful of your management in that respect. Have no accounts kept against you by any person. Pay for

every thing as you want it and let your name appear in no persons books but the books of the house on which I have given you credit. On no account whatsoever contract a debt. It is of all things to be avoided. The moment you become a debtor your independence is gone for and you live but at the will of another. Had I a fortune you would finde that I should not confine you in your expences closer than what was necessary for the preservation of health and morals but as that is not the case we must make the best shift [sic] we can. I by saving whatever I can for your support and you by habitual and carefull frugality making my burden in that respect as light as possible. I would not advise you to an act of meanness but the way to avoide difficulties of that kinde is to keep out of the way of temptation and to be carefull with whom you associated for if you keep company with expensive persons you will be obliged to contribute to the expence in spite of your[self]. Therefore such persons company must be studiously avoided.

In the care of your hair I would advise you to employ a hair dresser only occasionally. In that article you can save considerable expence by doing it yourself, so in the cleaning of your cloths and shoes. Black cloths I advise as your general dress. It is one of economy, appertains to your profession and is as becoming as any other. All these things I point out to you to enable you to discharge the duty you owe your parents. The observance of which will depend their pleasure and enjoyment and will be the means of lightening the burdens that necessarily they must bear on your account. It would be impossible for me to point out to you every thing which if done would promote our enjoyment or diminish our expence. I can only give hints but must trust entirely to your good sense, affection, honour and integrity and shall proceed to give you a few hints of these dutys which you owe yourself. And in the first place let me recommend to you a strict attention to the preservation of your health and morals. This can only be done by the most scrupulous attention to avoid temptation of every kinde and to shun vice in whatever shape or form you meet it.

The scenes which are now going to be viewed by you are surrounded by temptation of every kinde which the arts and contrivances of degraded men and women can possibly invent. Vice assumes every shape and form and the senses are tempted by every artifice to extravagance and pollution. In this score your trial will be a severe one and you can only expect to come off victorious by exerting a firm mind and virtuous fortitude. Avoide with the most carefull attention the misuse of wine. Many a virtuous young man has fallen a sacrifice to these consequences of one unguarded moment when this passion when [sic] inflamed and the senses laid asleep by wine. Indeed to the credit of the present day no person who pretends to the character of a gentlemen will presume to misuse wine. You are by birth well entitled to that character and I flatter myself will have spirit to support it. Think how precious a thing is good health of which you now possess an abundant share and have a fair prospect to live long to enjoy the fruits of a virtuous and well spent life. Never for an instant let it be absent from your mind that health so far ever to be lost in one unguarded moment and all the

future enjoyments of life and virtuous happiness destroyed by a constant attention to prevent the progress of loathsome disease. I recommend to you by all means to spend as much of your leisure time as possible in the company of virtuous and modest women. Such company will elevate the sentiments of the mind and give a polish to the manners of a gentlemen. It is impossible for you to pretend to the character of an accomplished man unless you have received a polish of this sort but you must be very delicate and nice in your choice of company of this kinde for of all the dreadfull snares that are laid for a young man there is not one so dangerous, so difficult to avoide, and so completely ruinous as the arts of a vicious and bad woman. The family you belong to entitles you to keep the best company. I therefore advise you in the choice of company to keep yourself pretty much to yourself until you have an opportunity of seeing them and receiving their advice which I intend shall be during the long vacation next summer. In the meantime your friends in Nova Scotia will have opened for you an acquaintance with good families and characters which will furnish you with society more than sufficient for a young man whose time must be principally occupied in study and whose finances are contracted within a narrow compass. I also recommend to you to cultivate an acquaintance with good persons of both sexes who are older than yourself and whose situations in life and characters are well established. In your choice of young company be very cautious. The rich entice you into expence and when they see you ruined by vying with them will only laugh at your folly. The poor again will if possible live at your expence. Acquaintance for a variety of reasons with young persons must be formed with the utmost care and circumspection. Give your friendship to no person until you are well convinced he is worthy of it. A decent reserve in a young man is becoming and shows the appearance of character, whereas the person that is ready to be acquainted with everybody never gets acquainted with any person whose company can be of any use to him. Confidence and easy manners are the necessary accompaniments of a well bred person. Impudence or awkward bashfullness shew a person to be bred either in low life or to have been secluded from society. That proper reserve so becoming in a young person requires nice discrimination to shew it in a proper point of view. Some persons use it so unbecomingly that instead of gaining credit for a virtue they receive contempt for a vice. It with such persons carries the appearance of pride. In others again it assumes the appearance of diffidence arising from the conscious wants of capacity to address others with a becoming grace. Either appearance causes a prejudice against the person. You must therefore cultivate your manners and address so as not to have the appearance of pride or to want that confidence necessary to social intercourse avoiding most carefully the appearance of self conceit or forward impudence but let your reserve appear accompanied with such manners as to show that it proceeds from a native dignity of character and a high and well cultivated minde. Treat all persons with respect the rich as well as the poor to whom on all occasions you must be complaisant [sic]. Never think that you can possibly be

elevated by degrading another. Shape your manners according to the best models you meet of polished and virtuous life.

Where ever you have opportunities of being [?] with those in the higher situations of life loose no opportunity of bringing your character into such a point of view as to be thought worthy of their notice. The best general rule to accomplish it is to behave to them with attention and respect avoiding by all means either the appearance of intrusive [sic] forwardness or servile adulation but with modest reserve. Seek for favourable opportunity to shew your character and understanding in that point of view which will set it off to the best advantage. He who talks much must talk a great deal of nonsense. Habituate yourself therefore to the use of chaste and correct language and never open your mouth to speak until you have well thought of what you are to utter. Loose no opportunity to get introduced to the acquaintance of those who are in situations of life to be useful to you on future occasions. Your relations in Ireland have it in their power to introduce you to the acquaintance of some of the first people in that kingdom. This to a young man in your situation is an immense advantage and through them, if you appear deserving notice, you may be introduced to some of the first people in England. The advantage which you are to derive from this prospect must depend wholly on yourself. Where you get liberty to visit you must preserve it by a continuance of respectfull attention. Have nothing to do or say respecting the differences of political opinion. It will be sufficient for you to confine yourself to express only your love and attachment to your country and your readiness by every means in your power to support it and the civil and religious system which is by law established. Whatever judgement you may form on political subjects keep them to yourself. Shun the doctrines of the present day and let theoretical speculation in matters of government alone. Take things as you find them and do not presume to think yourself wiser or better than those who went before you. Never close or commence the day without having by humble application sought the favour and protection of the Almighty. Divide your time into proper portions allotting for each its proper occupation. Habituate yourself to an orderly system of this kinde as from it you will derive the utmost benefit and advantage. Consult method, form a regularity in every thing you do and above all things never finish the day without reviewing in your minde seriously the manner in which you have been employed and reform that part of your proceedings which in serious reflection you shall disapprove.

You must commence to learn your profession as a lawyer as though you had yet learned nothing. Advise with Mr. Park to whom you will carry letters. Capt. George no doubt will give you his friendly advise [sic] and so will Messrs Brickwoods and Daniel (Company) to whom you carry letters and who I have requested to introduce you to their law friend who will advise you the proper course to commence your studies. Lincoln's Inn I give the preference to your becoming a member of. Advise me from time to time the sums of money that will be necessary to advance for your instruction, books, etc., etc. that I may be pre-

pared. Consider well what a great deal depends on your application and diligence and what a dreadful thing it would be if after so much expense and trouble no good was to come of it. Let nothing divert you from the diligence with which you will pursue your studies. Contemplate the numerous characters who in the profession have elevated themselves to the highest situations by diligence, industry and application. Let your mind be fired with a laudable ambition and act with a determined resolution to accomplish whatever you undertake. Diligence and application will overcome every difficulty. I think the practice you have already had in the business of an attorney will obtain you your four terms in an attorney's office with experience [?] in four or five years you will be obliged to shift for yourself. Be therefore well prepared for that awful event meet it with courage and resolution and you will no doubt succeed. It is impossible for me to maintain you always. All that I can possible do is to put you in the way of maintaining yourself. By this time if four or five years are passed all my little savings annually will be called for by another brother and so on by another. Therefore you see justice requires that you be prepared to do with[out] my assistance. I cannot be guilty of injustice to my children. Everyone has an equal claim on me and each in their turn must have the use of my little means for to fit them for useful life. It will if God shall see fit to spare me to make those savings for them which I am about to do for you but if not my child think what an additional burden will be thrown on you for to them must you become a father and a guardian and I flatter myself that should you be put to so severe a trial you would meet it with fortitude and execute it with honour and affection.

It will never be my lot to acquire fortune for my family to inherit. The utmost I can hope is by a diligent pursuit of my business to be able to spare annually as much as will support my children each in turn until they shall have had an opportunity to attain the knowledge of some profession or business by which they may support themselves. You see therefore what a strong claim there is for the exertion of diligence and application on your part. Pleasure and amusement must be far from your thoughts. The acquirement of knowledge and an ability to provide for yourself must occupy your whole thoughts and time. Let the thoughts of your friends frequently occupy your minde. Such a train of thinking will keep alive the various obligations you lie under to perform faithfully your several duties. I have wrote [sic] my child until I am able to write no more. However this is a sample of the lengthy correspondence you have to expect from me. You will never be absent from my thoughts and every opportunity will bring to you a letter. Should you miss a single opportunity of writing to us think what a period of doubt uncertainty or apprehension we should be left to labour through. And I think you must have some little surprise that I so often have reference to your constant writing by every opportunity. It is not that I doubt your obedience to my desires but it arises from a fear that you may not consider the necessity of your attention in this respect in so serious a point of view as I consider it. Again therefore I repeat to you that a neglect of this sort on your part will fill my

minde with great indignation and it would require much time and attention on your part before I could bring myself to excuse such neglect. I can receive no excuse but the want of health for no other excuse would be a good one to explain the cause of a serving want of attention and regard on your part. Study then to let no vessel sail without bringing a letter from you. From this you may be assured none will sail without your hearing from us.

I will procure from Mr. Forsyth a credit for you in Scotland should any event happen to cause you want of pecuniary aide beyond the money you carry with you. On your arrival at Glasgow I would have you inform yourself whether Dr. [Andrew] Brown be at his parish of Laughmaden [Lochmaden, in the County of Dumfries]. This you will hear through Mr. Forsyth's house or otherwise by writing to him a line and receiving his answer as it is my wish that you spend the principal part of the time you stay in Scotland in his company. It will be necessary that you be in London to commence Hillary Term. Therefore you will have little time to spare. I wish you to see Edinburgh for a few days. You must before you part [sic] Mr. Brenton, fix with him the place and manner of your meeting again to pursue your journey to London. It would be so great an undertaking for you alone therefore you must be very cautious not to miss his company as the benefit of it is the cause why you take so round about course. Loose no time on your arrival in London to have yourself entered in the Inn to which you are to belong and to commence your studies for which purposes you must have yourself fixed in lodgings as soon as possible as your board and lodging will be so large a part of your expence. It will require much attention to let it as cheaply as possible for your journey to London is not to be considered as one of pleasure. It is the very reverse. In the purchase of books necessary for your use much saving can be made either in cheap editions or the purchase of those which others have used. Let your board be agreed for by the week as all spare time I wish you to spend in Ireland where you will live free of expence and my burdens be lightened. I should be glad that Dr. Brown would introduce you to some of his acquaintance in London who I have no doubt are good people. Capt. George will favour you with his countenance and advice. Messrs Brickwood's House though I am not personally known to them will advise and assist you on all occasions and as it is from them you are to receive your money I recommend to you to take their advice as to expenditure.

And now my dear child think that a few years will lay me in the dust and that in the fulness of time probably you may be called on to discharge for your children the duty I am now doing for you. Then and not before can you possibly conceive what a parent hopes and fears. Preserve my letters for in years to come the contemplation of them when I am no more will give you a melancholy pleasure and consolation. The smallest line which my father wrote is viewed by me now with enthusiasm and respect. You I hope before long will have an opportunity to offer up your prayers at the tomb in which is deposited the remains of your ancestors. The character of your grandfather and grandmother you will be made

acquainted with by the very many who will take a pleasure in that part of the world when they lived to remember their names and recapitulate their virtues. Learn to imitate the character of your grandfather and to venerate the memory of parents who lived exemplary lives and ever had at heart the true interest of their children and you will further learn to shun the rocks on which the fortunes of your own father were shipwrecked. My sister will point out to you the fair inheritance which was once destined for my use and will tell you with sorrow the melancholy tale of my youthful folly. How by want of attention to the duties which were pointed out to me I raised the indignation of a high spirited father and was severely punished for it. This is a history which you will better learn from them than from me and let it be an example to you for the remainder of your life. I feel the justice of my father's judgement and have full as much spirit as he had to resent the want of attention in a child. The want of the tenderest affection for my father through every moment of his life so I thank God what I have not to reproach myself but for the want of attention to his admonitions and will I was justly punished. Be therefore dutifull and circumspect in your conduct. By every act in your power preserve the affections of your parents and God will bless you for it. Think how soon a few short years will pass by and keep constantly in your view your joyfull meeting with me and your mother after having proved yourself worthy of our tender care and attention. Receive then my dearest child a father's and a mother's blessing pronounced over you in the fullness of their parental love and regard. Learn to know and esteem its value and take care to cause us no sorrow to accompany us to the peacefull grave. Our petitions shall be daily offered to heaven for your health and happiness

And may the Almighty God in whose presence our forefathers have ever sought a blessing for their children be your guide and protection through life

and may you ever remember your
Most Affectionate Father