

**LINKS WITH THE
ABSENT; OR, CHAPTERS
ON CORRESPONDENCE**

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Links with the Absent; Or, Chapters on Correspondence by Anonymous

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ANONYMOUS

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ABSENT; OR, CHAPTERS
ON CORRESPONDENCE**

LINKS WITH THE ABSENT;

OR,

Chapters on Correspondence.

BY

A MEMBER OF THE URSULINE COMMUNITY, THURLES.

TRANSLATOR OF 'SOLID VIRTUE,' 'A DEVOUT METHOD OF HEARING MASS, ETC.



R. WASHBOURNE,
18 PATERNOSTER ROW, LONDON.
1882.

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260. g. 482.



TO
THE MOST REVEREND DR. MURRAY,
LORD BISHOP OF MAITLAND,
WHOSE WRITTEN NO LESS THAN HIS SPOKEN WORDS HAVE
SO OFTEN AND SO ABLY ADVOCATED THE CAUSE OF
RELIGION AND EDUCATION,
This little Work is inscribed,
AS A WEAK TESTIMONY OF DEEPEST VENERATION,
GRATITUDE, AND FILIAL DEVOTEDNESS,
BY
THE AUTHOR.

PREFATORY REMARKS.

THESE pages, the thought of which has been suggested by the absence of anything in the shape of a practical treatise on letter-writing, are now presented to a class of readers at once the most interesting, and, we venture to say, the least critical.

The young people for whom they are principally intended have all our sympathy: what wonder, then, that 'Links with the Absent' has been in very deed a 'labour of love'?

In compiling this little work, care has been taken to give it such a form as to place it within the reach of the least developed intellect, while to even the more mature it may not be devoid of profit. The treatise is divided into two parts—the first embracing the subjects, style, and ceremonial of letters; the second comprising a summary of the various classes of letters, together with the rules for each class.

The Appendix furnishes specimens of letters;

but it is to be remembered they are given merely to illustrate the theory set forth in the body of this little work, and not by any means to be appropriated, as some of our young friends may be tempted to think. Far be it from us to contribute even remotely to foster a spirit of selfishness; for to shrink from the trouble of exercising the faculty of thought for the gratification of those one loves is, to our mind, not the least reprehensible form of it.

In conclusion, let us hope our little volume will not entirely fail to fulfil its aim, but that at its suggestion the sacred ties of kinship will grow more sacred still, those of friendship more enduring, and that athwart the seas dividing the loved from the loving, affection's message may be borne to hearts hungering for tidings of missed ones at the bidding of 'Links with the Absent.'

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