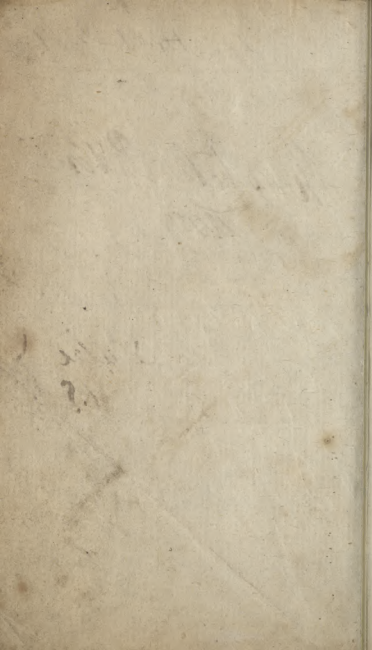


AB.1.213.34

g
gen



A
PRACTICAL
GRAMMAR
OF THE
ENGLISH LANGUAGE.

THE
C. R. A. M. A. N.
OF
KNOX LABOR ST.

A
PRACTICAL
GRAMMAR
OF THE
ENGLISH LANGUAGE:

IN WHICH

The several PARTS of SPEECH are clearly and methodically explained; their CONCORD and GOVERNMENT reduced to GRAMMATICAL RULES, and illustrated by a Variety of Examples:

TOGETHER WITH

RULES of COMPOSITION, or the proper ARRANGEMENT of WORDS in SENTENCES, also illustrated by various EXAMPLES.

By *JOHN BURN*,
TEACHER OF ENGLISH IN GLASGOW.

THE FIFTH EDITION.

Printed for
JAMES DUNCAN & Son, Booksellers,
Tron-gate, Glasgow.

M,DCC,XCIII.

Entered in Stationers Hall.



THE
P R E F A C E.

MEN being formed by God for society, there is a strong propensity implanted in them, arising from their various situations, connections and mutual dependencies, to converse one with another. Hence the utility of speech; by means of which, as an eminent writer says, we can divert our sorrows, mingle our mirth, impart our secrets, communicate our counsels, and make mutual compacts and agreements, for supplying our mutual wants, and for assisting each other.

But though all men can speak their mother tongue, yet there are, comparatively, but few who can speak or write it with
any

any tolerable degree of propriety or perspicuity, and fewer still, who are capable of discerning the beauties of language, or the elegance of composition.

HENCE the necessity of *Grammar*, an art which teaches the choice of proper words, the relation which they bear to one another, with their proper arrangement into phrases or sentences. But as this art is not to be learned without proper helps and instructions, so neither is it to be imagined that the very best helps or instructions, without the most vigorous endeavours on the part of those who would become proficient in it, are of themselves sufficient for attaining this valuable end. However, by a proper attention to, and application of such helps as are here offered, it is hoped the knowledge of the *English* language may be attained; the utility and pleasure arising from which will much more than compensate for all the trouble and labour it may require.

THOUGH this publication be chiefly designed for those who are altogether, or but little acquainted with the dead languages;

guages; yet it is hoped, that even such as have had a more liberal education, may also find something in it not unworthy of their notice.

THAT the main end might be attained, besides the explanation of the different parts of speech, their concord and government, a variety of examples, for the learner's exercise, are given under each rule of syntax; for it is certain, one, who is wholly unacquainted with *Grammar*, cannot easily be made to understand how one word agrees with, or is governed by another, without setting before him examples of false construction. By these exercises he will not only have scope for exercising his own genius, but also have the pleasure of rectifying what is either designedly made wrong, or found so, in the sentences quoted from different authors.

It has been found in the course of teaching, that a learner, before he has gotten through the explanation of the parts of speech, has become weary of so dry a task, and sometimes so discouraged with this part of the business that he has
given

given it up, as a thing impossible, by him, ever to be understood. For which reason, and to prevent this inconveniency, *Grammatical Rules*, with a *Praxis* of false *Engliſh*, are ſubjoined to the explication of each part of ſpeech. This has already had the deſired effect, in animating the learner to proceed, with greater alacrity, to what remained. For, thus he begins early to perceive the tendency, the uſe and application of what he is required to commit to memory.

FARTHER, before preceeding with the *Young Scholar* to the rules of compoſition and arrangement, it will not be improper to cauſe him turn ſuch ſentences as admit of different forms of expreſſion, into all the various modifications of which they are capable.

AN example of this the reader will find in the 50 and 51 pages of the *Grammar*, where the ſame ſentiment is expreſſed ſeven different ways; but by tranſpoſing the words *baſhfulneſs*--and *impudence*; or by ſubſtituting the words *commiſeration*, *compaſſion*, *ſympathy*, &c. inſtead of the word *pity*; and inſtead of the words *aver-*
ſion

sion or *contempt*, the words *scorn*, *ridicule*, *dislike*, *hatred*, *detestation*, &c. it may be made to undergo a variety of other changes, without doing the least violence to the sentiment. But it is unnecessary to be more particular; what is already said is a sufficient hint to show the intelligent and judicious *Teacher* what is meant by the proposed diversification. There is a number of sentences given under the several rules of Syntax, and in the promiscuous exercises, capable of sundry variations, which may be all treated in the same manner, and that not only *viva voce*, but also in writing. To do which, let as many as are in the same class be set down with their *Dictionaries*, and try what changes they can make in the arrangement of a sentence; or what words they can substitute for others in it, without hurting the sense. And if, at any time, any of them make a wrong choice of a word, it is the master's business to point out the proper one for him.

PERHAPS to some this may appear presumptuous and dictatorial, and at the same time the practice recommended may

may appear puerile and trifling. With respect to the first, it is to be observed, that as in the infancy of any art or science the properest methods of communicating it to others are not at first so obvious as a course of time and experience will afterwards render them, so that, were every one to conceal his observations, it would infallibly prevent all improvement. As therefore *English Grammar* has been but little attended to in this part of the united kingdom, it may be presumed, that the candid, at least, will take in good part, any hint that may, with greater success and expedition, have a tendency to facilitate the teaching of it. With respect to the last, it has been found by experience, not only entertaining to the young folk, but also to have a tendency to open their understandings, enlarge their ideas, and to raise in them a stronger thirst after farther knowledge of the language. And surely whatever has this good effect will not be esteemed trifling, nor stand in need of any farther apology.

THE *Scholars* having been thus taught the several parts of speech, the *Master* may, now and then, explain the words
of

of any piece of *English* to them, and then order them to take their *Dictionaries* and prepare it, so as to be able readily to give the several meanings of every word in it, and likewise the several parts of speech *. This will be another necessary and pleasant method of improving their minds, and leading them on to read an *English* book with greater taste and judgment. At the same time, the advice given by the *Spectator*, No. 353, might be followed. Let an epistolary correspondence be established between any two of them, "who may act in any imaginary part of business, or be allowed sometimes to give range to their own fancies, and communicate to each other whatever trifles they *think* fit, provided neither of them ever *fail*, at the appointed time, to answer his *or her* correspondent's letter." Such letters or essays being produced to the master, let them be compared with the

* Appointing them daily, as a separate exercise, to give the meaning of each word in five or six lines of the Introduction, would at once store their minds with vocables, and confirm them in the proper pronounciation.

rules of arrangement beginning on page 169, and the writers of them shewn, by these rules, how to correct whatever faults, with regard to the choice of words, or the arrangement, may be found in them.

By proceeding in this gradual manner, *Young Ladies and Gentlemen* may be brought to express their thoughts as easily and as neatly as those who have been favoured with a more liberal education. Were the *English Grammar* generally taught in *English* schools both in town and country, (which at a small expence of time and money might be done,) what gracefulness would it not add to the conversation of the people in general! and what a tendency towards polishing the minds of youth in the early part of life; as well as qualifying them for carrying on, to greater advantage, whatever branch of business they may follow! Were even such boys, as are designed for some of the three learned professions, properly taught the *English Grammar*, before they begin the *Latin Rudiments*, it is to be presumed they would become sooner pro-

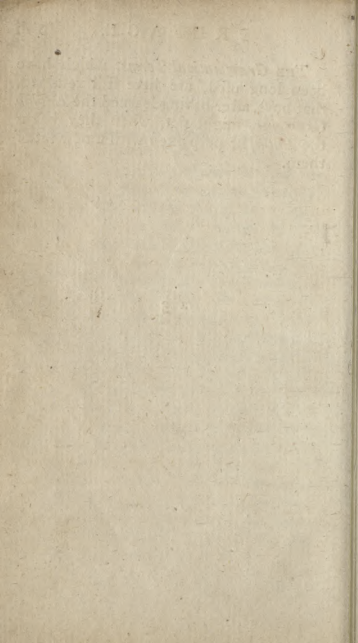
proficients in the Latin. For it is a known fact, that in learning the *Greek* and *Latin*, the former is commonly acquired in the third part of the time which is usually spent upon the latter. Now, if we may reason, in this case, from analogy, may we not suppose that the *English* and *Latin Grammars* might be both learned in that time which is wholly allotted to the *Latin*, and thereby the young *Tyro*, instead of being a tolerable proficient, in only one, would be a tolerable proficient, at the same time, in both languages. Whatever be in this, the utility of the *English Grammar* to young *Ladies*, &c. is so abundantly evident, that it would be superfluous to urge it with any other arguments.

To reduce the *Doctrine of Punctuation* to fixed rules, is confessedly a very difficult task ; and here indeed it is not pretended to be fully done ; yet it is hoped, that something new, upon this particular, is offered, which will render it less difficult, and tend to bring the method of pointing nearer to a fixed standard.

AND that the *English Scholar* might not be altogether unacquainted with *Rhetorical Figures*, a few of them also are briefly explained and exemplified.

AFTER all, it will probably be said, we have so many *English Grammars* already, the publication of this might have been spared. It is true there are many, and some of them, indeed, excellent in their kind too ; of these the author of this has availed himself, wherever he could find any thing to his purpose. But of all he had an opportunity of consulting, it did not appear to him, upon trial, that any one of them was sufficiently calculated for the mere *English Scholar*, so as to convey into his mind a tolerably just notion of the idiom of our own tongue, which comes often, nay, every day of one's life, into play ; whereas other languages come but seldom. To remedy, therefore, in some measure, this defect, was the Author's principal aim in the first publication, and he now takes this opportunity to return his most hearty thanks to the *Public* for their favourable reception of it.

THE *Grammatical Terms*, which have been long used, are here still retained, that boys, after having learned the *English Grammar*, might not, when they begin the *Latin*, be perplexed with a new set of them.



GENERAL CONTENTS.

	Page
I NTRODUCTION—Of Letters and Syllables,	1
---Of the sounds of the vowels,	2
---Of the double and triple vowels,	6
---Of dissonant consonants,	12
---General rules of spelling,	19
What grammar is---and the parts of speech,	27, 28
Of the article,	29
Of the Noun--Declension--Number--Gender,	30, 31
---Rules of syntax,	38
Of the pronoun---Rules of syntax,	41, 47
Of the adjective---Rules of syntax,	52, 54
Of the verb---Different kinds of verbs,	56
Of the use of Do and Did in conjugating verbs,	75
Of irregular verbs,	76
Rules of Syntax. Rule I. The verb agrees, &c.	83
-----Rule	

	Page
——Rule K. <i>The substantive verb am or be,</i>	85
——Rule L. <i>Two or more substantives,</i>	ib.
——Rule M. <i>Two pronouns,</i>	86
——Rule N. <i>An active verb,</i>	87
——Rule O. <i>The relative must agree,</i>	88
——Rule P. <i>One verb governs another,</i>	ib.
——Rule Q. <i>The relative must be put in the accusative,</i>	89
——Rule R. <i>If another verb---come betwixt the relative,</i>	ib.
——Rule S. <i>Collective names,</i>	90
——Rule T. <i>When the possessive thy,</i>	91
——Rule U. <i>By leaving out the adverbs when,</i>	92
——Rule V. <i>When the participle becomes a noun,</i>	93
——Rule W. <i>All unnecessary change of con- struction must be avoided,</i>	94
<i>Of the adverb,</i>	96
<i>Of the preposition,</i>	100
<i>Of the conjunction,</i>	104
—— <i>the distinction betwixt or and nor,</i>	106, 107
<i>Of the interjection,</i>	115
<i>How one part of speech is formed from another,</i>	ib.
<i>Of sentences,</i>	117
<i>Of the arrangement of words in sentences,</i>	118
<i>The</i>	

CONTENTS.

xxi

Page

<i>The English scholar more particularly assisted to parse and construe,</i>	123
<i>Faulty passages from the Spectator, &c.</i>	153
<i>Of the improper use of the article,</i>	ib.
<i>Of the pronoun,</i>	154
<i>Of comparison,</i>	157
<i>The preterit of the verb—used for the Parti- ciple,</i>	158
<i>The Adjective---used for the Adverb, &c.</i>	164
<i>Prepositions improperly used,</i>	166
<i>Of Periods and the proper arrangement,——</i>	169
<i>Rule I. A period should contain one entire thought,</i>	179
<i>Rule II. Members of a period, which ought not to be conjoined by a copulative,</i>	180
<i>Rule III. ---two things so connected as to re- quire but a copulative——</i>	182
<i>Rule IV. ---objects represented as similar or dissimilar,</i>	187
<i>Rule V. ---improper to change from person to person,</i>	191
<i>Rule VI. To drop copulatives,</i>	193
<i>¶ Language hurt by omitting particles,</i>	194
<i>Rule VII. —a circumstance ought to be placed,</i>	196
<i>Rule VIII. Words expressing things connected in thought,</i>	205

Rule

	Page
Rule IX. <i>Relative words to be placed as near,</i>	210
Rule X. — <i>the most important images,—</i>	211
Rule XI. <i>In arranging different particulars—</i>	
<i>suspend the thought,—</i>	216
Improper and Proper phrases contrasted,	219
Of punctuation, 224. — Of emphasis,	232
Of capitals, 238. — Of prosody,	239
Of rhetorical figures,	249

Exceptions, to be added to those marked page 20, from the II. General Rule of Spelling.

AFFABLE, affirmable, admitable, arable, arbitrable, aspectable, bendable, comfortable, contestable, culpable, delectable, demandable, demonstrable, drinkable, emendable, frequentable, grantable, governable, immixable, impregnable, inflammable, intestable, lamentable, matchable, mendable, merchantable, mixable, mockable, observable, optable, palpable, portable, presentable, quenchable, remarkable, rentable, returnable, searchable, sequestrable, sparable, taxable, temptable, tenantable, touchable, warrantable.

Many of these words admit of a preposition, as, *searchable, unsearchable*, which are not inserted ; because the preposition makes no alteration in the spelling of the primitive part of the word. To enter into any reasoning upon this diversity of spelling these exceptions would be to no purpose ; for custom must be the rule in this as in many other similar cases.

INTRODUCTION.

HOW many letters are there in the *English* language?

Twenty-six, viz. a b c d e f g h i j k l m n o p q r s t u v w x y z.

How are they divided?

Into vowels and consonants.

What is a vowel?

A vowel is a letter that makes a perfect sound of itself, without the help of any other letter.

Which are the vowels?

A e i o u and y, when it follows a consonant. *W* likewise becomes a vowel when it follows another, and forms the diphthongs aw, ew, and ow; as, law, new, now.

What is a consonant?

A consonant is a letter that cannot make a perfect sound of itself without the help of a vowel.

Which are the consonants?

B c d f g h j k l m n p q r s t v w x y z.

Note, *Y* and *W* are consonants when either of them begins a word or syllable; as, *you*, *yesterday*, *law-yer*; *warm*, *ward*.

What is a syllable?

A syllable is a distinct sound of one or more vowels in a word, with or without consonants, uttered in one breath; as, a, an, de-lay, beau-ty.

How ought words to be divided into syllables?

1. Any single consonant, except *x*, betwixt

two vowels is joined to the latter vowel; as, *fe-male*; unless the consonant sound double; as, *rap-id, pleas-ure, ex-act*.

2. When two consonants come together, proper to begin a word, they go to the latter vowel; as, *A-pril, de-press*; unless the pronunciation require them to be divided, as, *cit-ron*.

3. When two consonants come together, not proper to begin a syllable, they must be divided; as, *ef-fect, bar-ter, blan-dish*.

4. When three or four consonants come together in the middle of a word, as many of them as are proper to begin a syllable must be joined to the latter vowel, and the rest go to the former; as, *cam-brick, in-struct, watch-ful*; if the pronunciation do not require them to be otherwise divided; as, *breth-ren*.

5. When two vowels come together, not making a diphthong, they must be divided; as, *vi-el, tri-al*.

6. The prepositions *ab, ad, dis, en, in, im, per, pre, pro, &c.* and the terminations *ed, eth, est, ing, &c.* go by themselves; as, *ab-use, adapt, dis-please, in-offensive,—end-ed, form-eth, &c.* unless a long vowel precede them; as, *ri-sing, &c.*

Of the Sounds of the Vowels.

How many sounds has the vowel *a*?

A hath three sounds: short, as in *man*; long, as in *na-ture, make*; and broad, as in *all*.

In what positions does the short sound of *a* commonly occur?

In

In words or syllables ending with one or more consonants ; as, *mad, gat, lat-ter, land-mark* : or when a single consonant sounds double ; as, *Ad-am, ad-amant, ban-ish*.

When does *a* sound long and slender ?

In monosyllables ending with silent *e* ; as, *make, tale* ; and when it is accented in the end of syllables ; as, *na-tion, forma-tion*.

But in the end of unaccented syllables it sounds shorter , as, *a-bout, extra-cy, ma-ture*.

In what positions does *a* sound long and broad ?

A sounds long and broad like *aw* before *ll*, *ld*, *lk*, *lm*, *lt*, and betwixt *w* and *r* ; as, *all, bald, talk, calm, malt, warm, ward*.

How many sounds hath *e* ?

Three : short, as in *men* ; long, as in *here* ; long and sharp, as in *there*.

In what positions does the short sound of *e* occur ?

In words or syllables ending with one or more consonants ; as, *pen, lent, strength, set-ting*, or when a single consonant sounds double after it ; as, *em-issary, em-inent*.

But it has a fainter sound in the terminations *er, en, ed, eth* ; as, *harder, minded, loveth*.—— It is mute in the syllables *ble, dle, and tle* ; as, *fable, bundle, little*.

When does the long sound of *e* take place ?

In the end of monosyllables, in the end of accented syllables, and when silent *e* follows it ; as, *he, she, we* ; *e-den, fe-male* ; *here, mete, sphere, these* ; *blaspheme, complete, extreme*.

Note, *E* is without any other variation, considerably shorter in the end of unaccented syl-

lables than in the preceding examples; as *be-stir*, *before*, *male-factor*, *main-te-nance*.

What is the long sharp sound of *e*? It sounds like long slender *a* in *care*; as, *there*, *were*, *where*, *therefore*, *wherefore*; and frequently before *i* and *y* mute; as, *heir*, *feign*, *convey*.

How many sounds has *i*?

I Has three sounds: short, as in *bid*, *fill*; long, like the pronoun *I*; as in *mine*; long, like *ee*; as in *machine*.

Note, It sounds almost like short *u* in *fir*, *first*, *shirt*, *firm*, &c.

Where does *i* sound long like the pronoun *I*?

It sounds like the pronoun *I*, in monosyllables ending in silent *e*; as, *mine*, *thine*, *pile*; and before *gh*, *ght*, *gn*, *ld*, *mb*, *nd*: as, *high*, *nigh*; *might*, *light*; *sign*, *consign*; *mild*, *child*; *climb*, *mind*, *find*; except *wind*.

How many sounds has *o*?

Three: short, as in *mop*; long, as, in *note*, *lord*; it sounds like *oo* in *do*.

Where is *o* founded short?

O Is founded short in monosyllables, and syllables ending with a single consonant; or where a consonant sounds double in the middle of a word; as, *rod*, *pod*; *col-lege*, *cor-rupt*, *bod-ily*, *hom-icide*; thus, *bod-dily*, *hom-micide*.

Where does *o* sound long?

O Sounds commonly long before *ll*, *ld*, *lt*, *lst*, *ugh*, *rd*, *rm*, *rth*, and in monosyllables that end in silent *e*; as, *roll*, *told*, *jolt*, *bolster*, *though*, *thought*, *hope*, *rope*, *cord*, *form*, *forth*.

In what words does *o* sound like *oo*?

O sounds

O sounds like *oo*, in *do*, *to*, *move*, *prove*, *be-bove*, *Rome*.

Note, O Sounds like short *u* in *son*, *woman*, *love*, *above*, and frequently in the syllables *con*, and *com* at the beginning of words ; likewise in the terminations *-sion*, *-tion*, and *dom* ; as, *con-cis-sion*, *con-diti-on*, *com-fort*, *king-dom*.

O sounds like short *i* in *women*.

How many sounds has *u* ?

Three : short, as in *fun*, *tun* ; and long, as *tune*, *prune* ; and like *oo* in *busb*, *full*, *fulfil*, *pull*, *true*, *truly*, *truth*, &c.

When should *u* be sounded short ?

U Is sounded short in all words and syllables ending with one or more consonants ; as, *run*, *drub*, *bur-den*, *curd*.

When does *u* sound long ?

U Sounds long in words and syllables ending with silent *e* ; as, *tune*, *consume*, *revenue* ; unless more than one consonant come between *u* and silent *e* ; as, *drudge*.

Note, *U* Seems to sound like short *i* in *bury*, *busy*, *business* ; thus, *birry*, *bify*, *bisness*.

How many sounds has the vowel *y* ?

Two : short, like short *i* or *e* ; as in *pity*, *mystery* : long ; as, in *by*, *apply*.

Where does the short sound of *y* commonly take place ?

Y Is always short before one or more consonants in the same syllable with it, and at the end of all nouns, adjectives, and adverbs ; as, *sylvan*, *nymph*, *sympathy*, *obscurity*, *holy*, *privately*.

Where does *y* sound long ?

Y Sounds long in monosyllables, and when

accented in the end of syllables, or in the end of verbs; as, by, thy, rhyme, type; tyrant, tyro; occupy, prophesy, comply, reply; except in the end of these verbs, bury, busy, carry, curry, envy, bandy, hurry, gully, ferry, marry, miscarry, levy, fancy, pity, query, or quere, quarry, rally, story, study, tally, tarry, vary, weary.

After what is here said concerning the sound of the vowels, it may be perhaps proper to add, that the smaller peculiarities in the sound of them are not easily described.

Of Double and Triple Vowels.

How are the double vowels divided?

They are divided into proper and improper.

Which are the proper double vowels?

The proper double vowels are, ai, eu, ew, oi, oy, ou, ow; to which may be added these triplets, eau, ieu, iew, uoy.

Why are these called proper double vowels?

Because we find a mixture of two vowels making but one distinct sound; as,

ai, In *Caiaphis*, *Cain*, *Caius*, *Gaius*.

eu, In *Europe*, *grandeur*, *neuter*,

ew, In *dew*, *few*, *jewel*, *fewel*,

ou, ow, In *abound*, *about*, *account*, -able, -ant, *advowson*, *allow*, -able, -ance, *amount*, *arround*, *avouch*, *avow*, -al, *boult*, *bounce*, *bound*, -less, -ary, *bounteous*, *bountiful*, *bounty*, *bow*, *bowel*, *bower*, *bough*, *brow*, *brown*, *browze*, *cow*, *coward*, -ice, *crouch*, *doughty*, *dowager*, *dowdy*, *dower*, *dowlafs*, *down*, *downy*, *dowery*, *endow*,

dow, foul, found, -ation, -ling, -ery, fountain, foul, frown, frowzy, growl, ground, -fel, horehound, house, hound, hour, household, housing, encounter, endow, -ment, lounge, louse, lousy, lower, [gloomy,] mould, -er, -y, moulter, mount, -ain, -anious, -ebank, mouse, mouth, noun, now, ounce, our, out, -er, -law, -lawry, -let, -most, -rage, -rageous, -side, -ward, ouze, owl, owler, poulter-er, poultice, poultry, pounce, pound, -age, powder, power, powt, pronoun, pronounce, prowess, prow, rounceval, round, rouse, rout, rowler, scoundrel, scout, scowl, scour, sprout, stout, touzle, towel, tower, town, touze, trounce, trout, trowel, viscount, -els, unbound, uncouth, unfound, without.

oi, In oil, coil, boil, foil, toil.

oy, In coy, boy, joy, employ, royal.

eau, In beauty, beautiful, beauteous.

ieu, In dieu, lieu.

iew, In view.

uoy, In buoy, buoyant, like *oy*; thus, *boy*, *boyant*.

Note, Eau sound like eu in beauty, and like o in beau, beaux, thus, *bo*, *bos*.

Do, ai, ou and ow sound always as in the preceding examples?

No: but when both vowels are not sounded, they are not reckoned proper double vowels.

Which are the improper double vowels?

Aa, ai, au, aw, ea, ee, oo, eo, ei, ey, ie, oa, eo, ou, ow, ue, ui, and uy.

Why are they called improper?

Because when they meet in the same syllable, the one is always silent, or they have a sound distinct

distinct from that of either the one or the other ;
as,

A is silent in *Aaron, Balaam, Canaan.*

And *i* is silent in said, main, &c. where the *a* sounds like long slender *a*, in care ; but in the words, *certain, -ly, curtain, mountain, fountain, captain, villain*, with their compounds, the *a* is silent, and *i* sounds short.

Au, aw, sound like broad *a* in all ; as, *daub, laud, applause, cause, law, draw, spawl, &c.* but *a* is long in *gauge* ; thus, *gage.*

Ea, like long *a* in *care* ; as

Bear, break, great, pear, steak, swear, tear, wear, pearmain, yea.

Like long *e* in *be* ; as,

Beach, beacon, bead, beadle, beagle, beak, beaker, beam, bean, beast, -ly, beat, beaten, bleach, bleak, blear-eyed, bleat, breach, bream, breathe, cease, cheap, -en, chear, cheat, clean, clear, -ness, cleave, cleaver, creak, cream, creature, crease, deacon, deal, -er, dean, -ry, dear, defeat, demean, -our, dream, dreary, each, eager, eagle, -et, ear, ease, easy, east, -er, eat, -able, -en, eave, emplead, endear, -ment, encrease, fealty, fear, feasible, feast, feat, feature, freak, -ish, gear, glean, grease, greasy, greaves, heal, heap, hear, heath, heathen, -ish, -ism, intreat, -y, knead, leach, leacher, -ous, -cry, lead, -er, leaf, -y, league, leak, leaky, lean, leap, lease, least, leave, leaver, leaves, mead, meagre, meal, -y, mean, -ing, -ly, measles, meat, mislead, neal, neap, near, neat, pea, peace, -able, pea, -cock, pea, -hen, peak, -ing, peal, pease, peascod, peat, plea, plead, please, quean, reach, read, ream, reap, reason, -able,

-able, -ably, -ableness, release, repeal, repeat, retreat, reveal, screek, scream, sea, seal, seam, season, seat, smear, sneak, -ing, speak, spear, steal, steam, streak, stream, tea, teach, teal, team, tear, (*of the eye*) teat, teaze, veal, unclean, unpeaceable, unreasonable, unsealed, unseasonable, unsheath, unweaned, unwearied, weak, weal, weapon, wearisome, weary, weasand, weasel, weave, weaver, wheal, wheat, -en, yean, year, -ling, zeal.

Note, The long sound of *e* is the same with that of *ee*, but frequently shorter.

Like short *e* in *men*; as,

Bread, breadth, breakfast, breast, breath, cleanliness, cleanse, dead, -en, -ly, deaf, deafish, deafness, death, dread, feather, head, -dy, health, -ful, -y, heaven, heavy, lead, (*metal*) leaden, leaven, leather, meadow, measure, mort-head, peach, peasant, pleasant, -ry, pleasure, read, (*past time, and participle of the verb to read*) readily, ready, realm, search, scarce, sweat, spread, stead, -y, stealth, thread, threaten, threats, uncleanse, unmeasurable, unpleasant, unready, unsearchable, unsteady, wealth, -iness, wealthy, weather, yeast, *or* yest, zealous, -ly.

Like short *u* in *fur*; as,

Earl, early, earn, earth, heard, hearse, hearth, learn, pearl, pearch, dearth, unheard, yearn.

Like *a* in *bard*; as,

Heark, hearken, heart, -en, -less, hearty, heartily, dishearten.

ee Has an invariable sound, like the *French* *i* in machine; as,

Bleed,

Bleed, feel, been, keen, seen, geese, &c.

oo Sounds like long *u* in the words, could, would, should; as,

Aloof, brood, coo, cool, cook, food, &c.

Shorter in

Book, foot, good, loose, too, wood, wool.

Like long *o* in

Door, floor, *Moor*, (*an African.*)

Like short *u* in *stud*; as,

Blood, -less, -y, flood, foot.

eo, Like long *e* in *me*; as,

Fcoff, people.

Like short *e* in *men*; as,

Jeopardy, leonard, leopard.

Like short *o* in *not*; as,

Geography, geometry, bludgeon, pigeon, surgeon, sturgeon, widgeon, yeoman, yeomanry.

Like long *o* in *lord*; as,

George, georgics.

ei or ey, like long, *a* or *e*, in the words *care, stare, there, where*; as,

Deign, eight, eighteen, eighty, feign, freight, heir, inveigh, neigh, neighbour, reign, rein, streight, their, veil, vein, weigh. Bey, convey, dey, eyre, obey, they, wey, *Weymouth*, whey.

Like long *e* in *be*; as,

Conceive, deceive, perceive, receive, seize.

Attorney, honey, key, journey, money.

Like long *i* in *mine*; as,

Height, sleight, hey-day.

ie Like *ee* in *see*; as,

Achieve, achievement; or, atchieve, atchievement, belief, brief, chief, cieling, fief, field, fiend, grief,

grief, liege, mien, niece, piece, priest, relieve, relief, reprieve, retrieve, shield, shriek, siege, thief, wield, yield.

Like short *e* in *men* ; as,

Friend, friendly, friendship.

Like the pronoun *I* in the third person singular of verbs ending in long *y* ; as, complies, denies, justifies : but when *y* is short in the first, *ie* is short in the third ; as, carry, carries. See the exceptions marked page 6.

Like short *i* in *Sieve*.

oe Like broad *o* in *cord* ; as,

Broad, groat.

Like long *o* in *cord* ; as,

Approach, coach, oat, oak.

oe Like long *o* in *cord* ; as,

Doe, foc, roe, floe, toe, woe.—Like *oo*, or long *u*, in *shoe*.

Like long *e* in *he* ; as,

Oeconomy, oecumenical, oedipus, *Phoenicians*, phoenix, &c.

ou and ow, like long *o* in *told* ; as,

Acknowledge, -ment, blow, blown, blower, borough, bow, (*to bend*,) bought, brought, by blow, crow, dough, doughy, fought, grow, grown, growth, low, lowermost, flow, lowliness, lowly, mow, -er, nought, owe, prow, court, courtship, row, show, flow, -ly, snow, snowy, fought, foul, fow, -er, stow, -age, tow, -age.

Like *oo* in *flood* ; as,

Accoutre-ment, group, courteous, courtesan, couchee, [coofhee,] could, croup, should, source, tour, would, course, recourse, courser.

Like

Like short *o* in *lot* ; as,
Fellow, -ship, follow, -er, meadow, trough,
[troff.]

Like short *u* in *fun* ; as,

Double, doublet, doubloon, housewife, housewifery, country, couple, couplet, courageous, encourage, courtesy, cousin, nourishment, touch, touchstone, touchwood, tough, trouble, -some ; and in the terminations *ous*, and *our* ; as, glorious, pious, furious, spurious, &c. armour, honour, favour, &c.

ue, Like long *u*, in *tune* ; as,

Blue, due, imbrue, glue, sue, rue, true. Ague, cue, hue, imbrue, rescue, spue, &c.

ui, Like short *i* in *till* ; as,

Build, -er, -eth, -ed, -ing, guild, guilt, -less, guilty, &c.

Like long *u*, or *oo* in *food* ; as,
Bruit, suit, fruit, recruit, &c.

Like long *y*, in *type* ; as,
Guile, beguile, -ed, -eth, -ing.

uy, Like long *y*, in *by* ; as, *buy*.

Of Dissonant Consonants.

What are the dissonant consonants ?

The dissonant consonants are, *c*, *ch*, *g*, *gh*, *s*, and *th*.

Why are these called dissonant consonants ?

Because they have two distinct powers or sounds, the one hard, and the other soft ; or a sound altogether different from that of the one,
or

or the other, when separately sounded: thus, C Sounds hard like *k*, before *a*, *o*, *u*, *l*, and *r*; as,

Can, cord, curd, claim, cry, &c.

And soft like *s* before *e*, *i*, and *y*; as,

City, centre, cypher, &c.

Note. C Sounds like *k* in *Aceldama*, *Cedron*, *Cenchrea*, *Gis*, *skeleton*, *sceptic*, *Sceva*.

And G sounds soft like *y* before *e*, *i*, and *y*; as,

Gem, giblets, *Egypt*, &c.

And hard before *a*, *o*, *u*, *l*, and *r*; as,

Gain, gone, gun, &c. It sounds also hard before *e*, and *i*, in the following words, gear, geese, geld, get, gewgaws, gibbosity, gibbous, giddy, gift, gig, giggle, gild, gills (*of a fish*,) gilt (*with gold*,) gimblet, gimp, gird, girder, girdle, girl, girth, gittern, give, given, gizzard, together, hanger, hunger.

Final *e* softens *c* and *g*; as, rag, rage, hing, hinge, ac, ace; and *d* softens the sound of *g* even where final *e* is wanting; as, in judgment, &c. *written also judgement.*

Gh Sound like *ff* in cough, [coff,] gough, [goff,] hough, [hoff,] trough, [troff,] tough, [tuff,] and like *th* in drouth, [drouth,] and they are mute in nigh, high, night, might, light, fright, &c. dough, [do] brought, [bro't] fought, [fo't], &c.

How many sounds has *s*?

Two; that of soft *c* and *z*.

When does *s* sound like *c*?

It generally sounds soft at the beginning of words, or before and after another consonant, as speak, stock, destroy, &c.

Where does *s* sound hard like *z*?

It commonly sounds like *z* between two vowels; as, desert, please, these, &c. But where it sounds double, it has the sound of soft *c*; as in generosity, basson, ecstasy, &c.

Note. *S* Sounds like soft *c* in words terminating in *sity*; as, *curiosity*, *globesity*, &c.

The final *s*, when preceded by a vowel has often the sound of *z*; as, *glorious*, *gracious*, *specious*, &c. thus, *gloriously*, &c. This seems to be a delicacy lately introduced into the pronunciation of the *English*; the sound of the *z* being one of the finest in the language, and that of the hissing *s* one of the worst.

What sounds have *ch*?

The *English* sound of *ch* is heard in these words, church, charge, &c.

They sound like *sh* in

Charlotte; chaise, chagrin, chamade, *Champagne* capuchine, chevalier, *Chevaux de frize*, machine.

Like *k* in

Character, chorus, *Christmas*, &c. or in *Hebrew* words, and those derived from the *Greek* and *Latin*.

How many sounds have *th*?

Two: the one hard, as in thin, think; and the other soft, as in that, this, father.

To these dissonants might have been added the terminations, -tion, -tian, -cian, -cyon, -sion; as; condition, [condishun,] partial, [parshal,] tertian, [tershan,] *Grecian*, [Greshan,] coer-

coercion, [coershun,] halcyon, [halshun,] division, [divishun.]

And *ph*, in the same syllable, sounds like *f*; as in prophet.

Instead of laying down particular rules with regard to quiescent letters, an alphabetical list of words wherein they occur is here subjoined, in which their quiescence is intimated by *Italic* characters.

Abasement, abatement, Abraham, abroad, accoutre, accoutrement, ach, Achilles, acknowledge, -ment, adjourn, ab, all-hallows, all-heal, alloy, [allay,] alms, almond, although, amours, anchor, answer, Anthony, anticrist, -christian, apocrypha, archi-type, Archimedes, arraign, assign, Bacchus, bagnio, befriend, *Birmingham*, [*Brimingjam*,] Blackmoor, blood, boatswain, bomb, bough, bought, brogue, bruise, bruit, build, bureau, [buro,] built. Carriage, cartouch, [cartoosh,] catarrh, catechism, catechist, catechumen, chimera, chirography, chirurgeon, choir, [quire,] choler, cholar, chord, chorography, chrism, christianity, chronical, chronicle, chyle, cinque, cloaths, climb, clothes, cockswain, coheir, comb, Damn, disembogue, draught, [draft,] drought [drouth,] doubt. Edinburgh, or -buro, eleemosiary, enough, [enuff,] ensign, flegm, flood, floor, freight, goal, gaol, [jail] gaoler, [jailer]. Handkerchief, handsome, harangue, heir, helon, heptarchy, herb, homage, honest, honorary, honour, hospital, hostler, hour. Jeremiah, impugn [impune] indict, [indite] indictment, [inditement] government. Knack, knap, &c. *K* before *n* is almost mute. Lamb, -kin, laugh, [lass] laughter, C 2 malign,

[lafter] league, limn. Machinate, machination, malign, manteau, [manto] mechanic, melancholy, Michael, Michaelmas, might, moan, moat, monarch, marriage, -able, monastery, moschetto, mosque, myrrh. Naught, Nebemiah, neigh, neighbour, neither, Norwich. Oaf, oak, oar, oat, oath, obey, oeconomics, oeconomical, oeconomist, oeconomy, oecumenical, ob, ofprey, owe, own, parliament, patriarch, pedagogue, Pharaoh, phlegm, phthifick, poignancy, poignant, psalm, psalmist, psalmody, psalter, pshaw, ptisan, Ptolemy, ragout, [ragoo] rebuild, receipt, reign, reliques, resign, rhapsody, rhenish, rhetoric, -al, rheum, rhine, rhinoceros, rhomboid, rhombus, rhubarb, rhyme. Sanhedrim, schedule, scheme, schism, schismatic, scholar, scholastic, scholiast, scholium, school, seignior, seisin, seizure, Selah, few, [fo] sewer, [fower] Shiloh, shipwreck, siege, -ieve, sigh, fight, sign, sirrah, solder, Stadtholder, strew, [stro] swoon, sword, tachygraphy, talk, technical, tetrarch, Thames, Thomas, thorough, though, thought, thrumb, thyme, tomb, tongue, [tung] two, [too] vanguard, vehement, vehicle, unwholesome, who, [hoo] whole, whoop, whore, [hoor] whose, [hoose] whurt, woodcomber, worldly, wrangle, wrap, &c. *W* is mute before *r*.

A TABLE of WORDS, wherein a single s sounds like soft c.

Abase-ment, abuse-ively, amber-greese, Amos, analysis, antithesis, aside, asunder, asylum, axis, base-ly, bason, caparison, comparison, cascade,

case, causefy, causeway, choas, chafe, close, close-ly, crease, decause, decrease, desolate, desolation, defultery, &c. dysentery, dysury, encrease, eves, excuse, genus, genius, glaciſ, gymnoſophiſt, hawſer, hawſes, hereſy, hypocriſy, inchaſe, jocoſe, leaſe, leproſy, looſen, maſon,-ry, maviſ, nauſeate, nauſeous, operoſe, philoſopher, philoſophical, philoſophize, philoſophy, pleuriſy, preſide, proſelyte, proſody, purchaſe, reſide, reſign, reſignation, reſignment, reſilient, reſolute, reſonant, reſource, ſecrecy, veſicatory, virtuoſo, uncaſe, uſe, [*cuſtom*] uſeful.

Note. S Sounds hard like z, contrary to the general rule, page 13th, in the termination, -iſm; as, baptiſm, heatheniſm, &c. and in the following words before or after another conſonant.

Abſolve, cleanſe, -ed, clumſy, clumſineſs, coſmetic, coſmographical, coſmography, coſmology, priſm, hereſy, kinfman, kinſwoman, obſerve, obſervable, obſervance, obſervant, obſervation, obſervatory, ſciſſars, [*ſcizars*] *Tueſday, Thuſday*, uncleanſed.

In the following TABLE the hard Sound of th is denoted by the Roman, and the ſoft by Italic Characters.

Amethyſt, anathema, -tize, anthem, *Anthony*, [*Antony*] antitheſis, arithmetic, atheiſm, atheiſt, Athens, athriſt, athwart, authentic, author, Bartholomew, bath, *bathe*, beneath, bethink, bethought, birth, -right, *booth*, breadth, breath, *breathe*, brethren, broth, *brothel*, brother, ca-thartic,

thartic, cathedral, catholic, -ism, -on, cere-cloth, dearth, death, depth, dethrone, döth, earth, eighth, enthusiasm, enthusiast, fartbing, farther, forth, froth, frothy, growth, hath, health, hearth, heath, heathen, enthrone, lath, lathe, lather, length, *Luther*, mathematical, mathematician, mathematics, Matthew, Mathew] method, mönth, moth, -eaten, mother, nether, neither, nothing, north, northern, other, orthodox, orthographical, orthography, overthrow, overthrown, parenthesis, path, *paths*, pathetic, pathos, pith, pithy, ruth, Sabbath, sheath, sheathe, scythian, scythe, south, southerly, southern, [sutherly, suthern] soctb, sooth, -fayer, stealth, strength, -en, sympathetic, sympathize, sympathy, *Thames*, [*Tems*] than, thane, thank, -ful, that, thatch, thaw, *the* theatre, theatrical, thee, theft, *their*, *them*, theme, *then*, *thence*, theology, theorem, theory, *there*, -about, &c. thermometer, *these*, thesis, *they*, thick, thief, theive, theivish, thigh, thimble, *tbine*, thin, thing, think, third, thirst, thirteen, thirtieth, *this*, thistle, *thither*, thong, thorn, thorough, *those*, *thou*, *though*, thought, thousand, thraldom, thread, threaten, threats, three, thresh, thrice, thrift, thrill, thrive, thriven, thraot, throng, throve, through, throw, thrown, thrum, thrush, thrust, thrumb, thump, thunder, Thursday, *thus*, thwack, thwart, *thy*, thyme, [tyme] tooth, -ach, triphthong, truth, unclotbe, wealthy, with, *withal*, withdraw, *wither*, *within*, *without*, withstand, withy, worth, worthy, worthiness, wroth, wreath, *wreathe*, youth, zenith,

General

General RULES of SPELLING.

RULE I.

For the terminations *-tion*, *-sion*, *-cian*, *-cion*, and *-xion*.

1. Derivatives in *-tion*, come from primitives ending in *ct*, *sb*, *nt*, *pt*, *te*, or *eat*; as, *act*, *action*; *abolish*, *abolition*; *invent*, *invention*; *adopt*, *adoption*; *complete*, or *compleat*, *completion*; but, from *suspect* comes *suspicion*.

2. — in *-sion*, come from primitives in *de*, *mit*, *nd*, *r*, *se*, and *ss*, as, *persuade*, *persuasion*; *commit*, *commission* (double the *s* in derivatives from *-mit*) *ascend*, *ascension*; *recur*, *recursion*; *reverse*, *reversion*; *transgress*, *transgression*.

3. — in *-cian*, or *-cion*, come from primitives in *c*, or *ce*, as, *music*, *musician*; *Greece*, *Grecian*; *coerce*, *coercion*.

4. — in *-xion*, come from primitives in *x*; as, *complex*, *complexion*.

RULE II.

Of the Terminations *-able* and *-ible*.

1. When a long vowel or soft consonant precedes this termination, write *-able*; as, *marriageable*, *computable*, *placable*, &c.

2. When the last syllable of the primitive words end with two or more consonants, write *-ible*; as, *corrupt*, *corruptible*; *contempt*, *contemptible*; *reverse*, *reversible*; or when a single vowel

vowel sounds hard on a single consonant before the termination *-ible*; as, compatible, visible.

EXCEPTIONS.

Accept, acceptable; commend, commendable; condemn, condemnable; converse, conversable; detest, detestable; damnable, delectable, implacable, ineffable, *impassable*, *i. e.* not to be passed; (but *impassable*, *i. e.* incapable of suffering, follows the general rule) impeccable, impregnable, unquenchable, tractable, ungovernable, untractable, &c. See *Burn's pronouncing Dictionary: Intro. Gen. Rule II.*

RULE III.

1. A single consonant sounds (but must not be written) double before the following terminations.

-ial; as, special	-itor; as, creditor
-icable,—amicable	-ity—humility
ic;—, critic	-ogy—apology
-al;—, crystal	-ify—clarify
metal	-itable—charitable
-el—gravel	-inent—eminent
-il—civil	-ish—abolish
-ol—carol	-erous—generous
-it—limit	-ative—prerogative
-et—civet	-erate—venerate
-ical—critical	-ement—element
-icism—catholicism	-evate—elevate
-icon—catholicon	-erant—itinerant
-id—rapid	-edy—remedy
-ible—docible	-erence—reverence—
	-en;

-en; as, driven	-ony; as, betony
-in— <i>latin</i>	-omy— <i>anatomy</i>
-ar— <i>vicar</i>	-eny— <i>progeny</i>
-our— <i>honour</i>	-on— <i>flagon</i>
-imous— <i>unanimous</i>	-ult— <i>adult</i>
-inal— <i>criminal</i>	-en— <i>driven</i>
-ifter— <i>sophister</i>	-egant— <i>elegant</i>
-itate— <i>capacitate</i>	-egy— <i>elegy</i>

EXCEPTIONS.

Comedian, *catholic*, *aerial*, *fatal*, *final*, *arrival*, *rarity*, *rhetoric*, *scénical*, *sôcial*, *ceremony*. The vowel *u* is, (contrary to the foregoing rule) long before those terminations; as, *crûciate*, *crûcible*, *crûcify*, *scorbûtic*, *scorbûtical*, *matûrity*, &c.

2. The vowel *i* sounds hard on *t* before -ion, and -ious; as, *condition*, *adventitious*, &c.

3. O Sounds hard on *g* in all nouns in -*grapher*, and -*graphy*; as, *geography*, *geographer*, &c. but, *a* sounds hard on *ph* in adjectives derived from them; as, *geographical*, &c.

Note. The consonant, founding double, and the preceding vowel in the foregoing examples, are, for the greater distinction, put in *Italic* characters.

The following words not falling under the preceding rule, are, as a supplement to it, subjoined.

Abast, *acadêmic*, *Adam*, *adamant*, *adoration*, *amorous*, *animadvert*, *anecdote*, *anathema*, *arabic*, *asunder*, *asylum*, *athens*. *Balance*, *body*, *ceremony*, *copy*, *corollary*, *Daniel*, *Deborah*, *decatalogue*, *educate*.

Father,

Father, fathom, figure, forest, frigate.

General, genuine. Hemisphere, heterodox, honest, hypothesis. Idiotism, idiom, jesuit inexorable, irrevocable.

Laboratory, labyrinth, Lazarus, legacy, legerdemain, licorice, levy, liturgy, Lydia.

Magazine, malice, menace, miracle, miraculous, nonage, notable, novice.

Olive, orange, origin, Palace, parable, Paris, pary, Philemon, Philip, Philis, pity, presidency, proselyte, proverb, pumice, pyramid. Reparation, reprehend, reputation, revocable. Sacrament, sacrifice, second, sedentary, solemn, Solomon, stomach, stratagem, sycamore, sycophant. Tabernacle, telescope, value, traduce, vision. Ungovernable, volume, voluntary. Zacharias, Zebulon, zenith, Zenophon, Xenophon.

RULE IV.

1. Verbs accented on the last syllable, and monosyllable verbs, ending in a single consonant, preceded by a single short vowel, double the final consonant before the terminations *est*, *-eth*, *-ed*, and *-ing*; as, *to commit*, *committest*, *committeth*, *committed*, *committing*; *to blot*, *blottest*, *blotted*, *blotting*. But, when the accent is on a preceding syllable, the final consonant is not doubled; as, *to limit*, *limiteth*, *limited*, *limiting*.

2. Verbs ending in silent *e* lose the *e* in the participle present before the termination *ing*; as, *to abide*, *abiding*; but these verbs, *to bite*, *to chide*, *to hide*, *to ride*, *to slide*, *to smite*, *to write*,
not

not only drop the silent *e* in the present participle ; but they double the *t* in the participle past ; as, *to smite, smiting, smitten ; to write, writing, written ; to bite, biting, bitten, &c.*

Note. Some late authors do not double the consonant in the above examples ; but whether the practice will become general or not, time only can determine.

R U L E V.

Of final Y.

1. All verbs change final *y* into *i* before the terminations, *est*, *-eth*, *ed*, and into *ie*, before *s* in the third person singular ; as *to envy, enviest, envieth, envies, envied* ; but *y* is retained in the participle present ; as, *envying*.

2. Adjectives change *y* into *i* before *-er* and *-est* in the comparative and superlative degrees ; and also before *-ly* in adverbs derived from them ; as, *lofty, loftier, loftiest, loftily*.

3. Nouns change *y* into *ie* before *s* in the plural number ; as, *beauty, beauties* ; and into *e* before the termination *-ous*, in adjectives derived from them ; as, *beauty, beauteous, &c.* except *glory, envy*, in which *y* is changed into *i* ; as, *glory, glorious ; envy, envious*.

4. Write *ey* at the end of primitive nouns, and *y* in the end of adjectives and adverbs ; as, *money, honey ; attorney, kidney ;—faulty ; trusty ; falsly*. But write *fy* at the end of verbs, and *oy* at the end of nouns derived from them ; as, *to prophesy ; a prophecy*.

5. Write

5. Write *ay*, *ey*, and *oy* in the end of words, and in their derivatives ; as, *pray*, *prayer* ; *they*, *convey*, *conveyance* ; *joy*, *boy*, *joyful*, *boyish* ; but *ai*, *ei*, *oi* in the middle or beginning ; as, *maid*, *aid*, *their*, *either* ; *coin*, *oil*, *join*. *Loyal*, and *royal*, being derived from the old French *loy* and *roy*, the *y* is still retained in them.

R U L E VI.

1. A long single vowel in the last syllable of verbs followed by a single consonant requires the addition of silent *e* ; as, *degrade*, *adhere*, *combine*, *inclose*, *presume* ; and the same thing holds in monosyllables ; as, *case*, *mere*, *mine*, *rose*, *mute*.

2. All words ending with the sound of *v* take silent *e* after *v*, even where it does not lengthen the preceding vowel ; as, *alive*, *thrive* ; *live*, *give*, *love*, *above*.

Note. Final *e* is often added after a diphthong, or two consonants ; as, *please*, *false*, &c. for which, perhaps, no general rule can be given.

R U L E VII.

The sounds *jon* or *jun* at the end of words is written, *e*, *o*, *n* ; as, *bludgeon*, *sturgeon*.

R U L E VIII.

Nouns ending with the sound *oag* or *aig* take *ue* after *g* ; as, *prologue*, *pedagogue*, *synagogue*, *epilogue*, *rogue*, *vogue*, *Hague*, *plague* ; and also *league*, and *tongue*.

R U L E

RULE IX.

It has become customary to omit *k* after *c* at the end of disyllables and trisyllables, &c. as, *music, arithmetic*; but the *k* is retained in monosyllables; as, *back, sick, &c.*

Note. C Should never be written between a diphthong and *k*; nor between the consonants, *l, n, r, s,* and *k*; as, *speak, seek; balk, rank, bark, shak.*

When the terminations *-hold*, and *-hood*, are added to nouns or adjectives, the spelling of the primitive word should be retained; as, *household, falsehood*; not *housebold, falshood*; for the omission of the silent *c*, before these terminations, is apt to lead the unwary into a false pronunciation.

Foreigners complain of a harshness in our language, which arises from the paucity of vowels in it; therefore we ought surely to retain all we have; yet many are accustomed to omit the vowel *e* in the preterit of verbs ending in *-er* and *-en*; as, *to lighten*, preterit *lightned*; *to enter*, preterit *entred*; which should be spelled, *lightened, entered*; *to strengthen*, preterit *strengthened*, not *strengthned*.

The reader will observe, that every rule of Syntax is marked with one of the letters of the Alphabet. And, when under the examples of false Syntax, any sentence shall occur which may appear difficult to the learner, the rule on which the construction depends will be referred to, by inserting, within crotchets, it's characteristical letter, and the page where it is to be found. As we proceed, the construction will be not only falsified, under the rule immediately before us, but also with regard to preceding rules, that the learner may not loose sight of them.

ENGLISH GRAMMAR.

WHAT is Grammar ?

Grammar is the art of writing or speaking any language correctly, and may be comprehended under the four following heads ; viz. Orthography, Profody, Etymology, and Syntax.

What is *English* Grammar ?

English Grammar is the art of writing or speaking the *English* language properly,

What is Orthography ?

Orthography is the true spelling, or just combination of letters into syllables, and syllables into words.

What is Profody ?

Profody teaches and directs the pronunciation ; marks the accents ; and distinguishes the long and short syllables.

What is Etymology ?

Etymology is the source from which words are derived, and the several variations by which the same word may be diversified ; as, Man, men, I write, I wrote, I am writing.

What is Syntax ?

Syntax is the right construction and arrangement of words into phrases or sentences.

How many kinds of words or parts of speech are there in the *English* language ?

Nine. 1. The article, which serves to limit the signification of common names ; as, *a* man, *the* man, &c.

2. The Noun, which is the name of any person or thing ; as, *man*, *town*, *James*, *London*, &c.

3. The Pronoun, which stands instead of the name of a person, or thing ; as, *he*, *she*, *it*, &c.

4. The Adjective, which expresses the quality of a person or thing ; as, *a good* man, *a good* woman, *a hard* stone, &c.

5. The Verb, which is a word expressing an affirmation concerning the *being*, *action*, or *passion* of an agent, or thing ; as, *I am*, *thou art*, *he is*, &c. *I praise*, *thou praisest*, *he praises*, &c. *I am pleased*, *thou art pleased*, &c.

6. The Adverb, which is a word added to verbs, adjectives, or other adverbs, to express some circumstance belonging to them ; as, *He speaks rationally*,—*more rationally*,—*most rationally*, &c.

7. The Preposition, which is a small particle placed before, or between nouns or pronouns to connect them with other words, or to shew their relation to one another ; as, *The light of truth is as pleasant to the eye of the mind, as the light of the sun is to the eyes of the body.*

8. The Conjunction, which is a word made use of to connect sentences ; as, *Man is exposed to*

to many inconveniences *and* troubles ; *yet* he has no reason to find fault with the divine administrations of Providence ; *unless* he can make it appear, *that* he suffers beyond his deserts.

9. The interjection, which is a word thrown into a discourse, to express some sudden emotion of the speaker's mind ; as, Man is endowed with reason ; but *alas !* how often does he abuse it.

Of the ARTICLE.

How many Articles are there ?

There are two, *A* or *An*, and *The*.

What sort of article is *A* or *An* ?

A or *An*, is indefinite ; because it denotes one of a species, without determining what particular person or thing is meant ; thus, *a man*, *a boy*, *a table*, may signify, any man, any boy, any table whatsoever.

What sort of article is *The* ?

The, is definite ; because it immediately leads our thoughts to some particular person or thing, which had been already seen, heard or spoken of ; as, There comes *the* man I saw at church yesterday.

Of

Note, *A* is prefixed to words beginning with a consonant, and *an* to words beginning with a vowel or *b* mute ; as, a table, a dog, &c. An orator, an heir, &c.

A is only prefixed to nouns of the singular number, or to the words dozen, score, hundred, thousand, and to few, and great ; as a few men, a great many men, &c.

These words, dozen, score, &c. mean one whole number, or aggregate of many collectively taken ; and therefore, properly enough admit the article *A* or *An*.

The may be prefixed to nouns singular or plural ; as, *the* man, *the* men.

Of the NOUN.

What is a Noun or Substantive ?

A Noun or Substantive is the name of any thing of which we can have any notion, whether it be proper or common.

What

A common name, without any article, is to be taken in its largest sense ; as, *Man is born to trouble, as the sparks fly upwards.* Here *man* signifies every man, or all mankind.

A denotes our first, *the* our secondary acquaintance with persons or things. Thus having seen an object for the first time, What do I say ? There rides a stranger on a fine horse.

———— Upon his return, What do I say ? There rides *the* stranger on *the* fine horse.

When several important particulars come together in a sentence, the repetition of the *article* seems to enliven the expression ; as,

The cloud cap't towers, *the* gorgeous palaces,
The solemn Temples, *the* great globe itself,
 Yea, all which it inherit, shall dissolve,
 And, like the baseless fabric of a vision,
 Leave not a wreck behind.

Shakespeare.

The philosopher, *the* saint, or *the* hero, *the* wise, *the* good, or great man very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.

Spektor.

Have naturalists never been divided in their judgment, with relation to the design and use of several appearances in *the* material, *the* vegetable, *the* animal creation ?—one decries as a nuisance, what another admires as a beauty——Yet, I believe, no one ever took it into his head, from such a diversity

What is a proper name ?

Proper names denote individuals ; as, *James, Glasgow, Clyde, &c.*

What is a common name ?

Common names stand for kinds, containing many sorts, or sorts containing many individuals under them ; as, *animal, vegetable ; man, horse ; ship, watch ; virtue, temperance, vice, folly, &c.*

Of DECLENSION.

What is meant by declension ?

The various terminations of a word to denote its attributes, qualities, or relations, which may be thus distinguished ;

1. Those which denote the attribute of *Number*.
2. Those which denote the quality of *sex* or the want of *sex*.

3. Those

variety of opinions, to doubt whether the frame of nature is just, a regular, and a finished system ;——

Hercy.

A is frequently used for *by* or *each* ; as, Florio found that L. 300 *a* year was but a poor estate for Leontine and himself to live upon.——

Speculator.

Perhaps, *a year* is an elliptical expression ; *by* or *for* being understood.

Sometimes *a* is improperly used for *of* or *on* ; as,—twelve *a* clock ; for,—twelve *of* or *on* the clock ; but custom seems to favour a form of expression a little different from all these ; thus, twelve o'clock.

In these two instances *a* cannot be properly called an article.

Common

3. Those which denote the *relations* of one word to another.

I. *Of* NUMBER.

What is meant by number ?

Number is a modification of nouns, and verbs, &c. according as the thing spoken of is represented, as, *one* or *more*, with regard to number ; whence arise these two, the *singular* and the *plural* Numbers ?

What is meant by the singular Number ?

The singular number denotes an object considered as single, or alone, or a number of them as united ; as, *a man, a house, a troop*, &c.

What is meant by the plural number ?

The plural number indicates several objects, and those as distinct ; as, *men, houses, troops*, &c.

How

Common names may be applied to express individuals by the help of the articles. Thus, *animal, an animal, the animal*, &c.

Proper names admit not of the article, because they are already as determinate as they can be made.

Common names may be distinguished into natural, artificial and abstract. Thus *animal, vegetable, man*, &c. are natural ; because they are formed by the hand of God himself, the author of nature ; *ship, watch*, &c. are called artificial, because they are formed by art : *Virtue, temperance*, &c. are called abstract ; because they are formed from the attributes of other substances ; as, from the flying of a bird, a stone being hard, we form the abstract names, *flight, hardness*. Hence we have a copious source of abstract names ; as, from *white*, *whiteness* ; *bright*, *brightness* ; *lovely*, *loveliness* ; *comely*, *comeliness* ; *holy*, *holiness* ; *temperate*, *temperance* ; *simple*, *simplicity*, &c.

How is the plural number formed ?

In English the singular is usually converted into the plural by the addition of (*s*); as, *Dog*, *dogs*; *band*, *bands*, &c.*

II. Of GENDER.

What is meant by Gender ?

The

* Nouns ending in *eb*, *s*, *sb*, and *x* form their plurals by adding (*es*) to the singular; as, *church*, *churches*; *witness*, *witnesses*; *bush*, *bushes*; *sex*, *sexes*, &c.

Some words ending in (*f*) or (*fe*), for the sake of an easier pronunciation, change (*f*) into (*v*) adding *s*, or *es*; as, *knife*, *knives*; *self*, *selves*, &c.

Others form theirs without *s*; as, *man*, makes in the plural *men*; *woman*, *women*; *ox*, *oxen*: *Foot*, *feet*; *tooth*, *teeth*; *goose*, *geese*; *die*, *dice*; *mouse*, *mice*, &c.

Brother has two plurals, viz. *brothers* and *brethren*; the former is seldom used but to express natural relations; but the latter is frequently used in a figurative sense; as, *Men*, *brethren*, and fathers.—

Proper names want the plural; unless there be several persons of the same name; as, the twelve *Cæsars*: or when a race or family is meant; as, the *Campbells*, the *Murrays*, &c.

Some nouns are the same in both numbers; as, a *sheep*, *sheep*; a *deer*, *deer*, &c. Others have only the plural, being either by nature or art double; as, *Lungs*, *Bellows*, *Tongs*, &c.

Wheat, *pitch*, *gold*, *pride*, *flath*, &c. from the nature of the things they express, have only the singular number.

Nouns ending in *ee*, *ge*, *se*, and *ze*, acquire a new syllable in the plural by the addition of (*s*); as, *face*, *faces*; *stage*, *stages*; *horse*, *horses*; *prize*, *prizes*; &c.

Nouns derived from other languages often retain their original plural termination; as *Cherub* makes in the plural *Cherubim*; *radius*, *radii*; *beau*, *beaux*; *criterion*, *criteria*; *medium*, *media*, or *mediums*; *stadium*, *stadia*, or *stades*; *index*, *indexes*, when applied to books; *indices*, when applied to algebraical quantities.

The different sexes ; as, *man, woman ; boy, girl, &c.**

How many genders are there ?

Three, the *masculine*, the *feminine*, and the *neuter*.

What does the masculine denote ?

The male sex ; as, *man, boy, &c.*

What does the Feminine denote ?

The female sex ; as, *woman, girl, &c.*

What does the Neuter denote ?

Things without life ; that is, neither *Male* nor *Female* ; as, *table, house, &c.*

III. Of

* The different sexes are commonly distinguished by different names ; thus, *King, mas. Queen, fem. Prince, m. Princess, f. Duke, m. Dutchess, f. Administrator, m. Administratrix, f. Doctor, m. Doctrix, f. Bachelor, m. Maid, or Virgin, f. Widower, m. Widow, f. Nephew, m. Niece, f. Drake, m. Duck, f. Gander, m. Goose, f. Buck, m. Doe, f. Stag, m. Hind, f. Milter, m. Spawner, f. Steer, m. Heifer, f. Rake, m. Jilt, f. Sloven, m. Slut, f. &c.*

Things without life are said to be the neuter, that is, neither *Male* nor *Female*. Yet in the poetical and rhetorical styles, nouns of this gender are often personified ; and, to mark more distinctly the personification, have sex ascribed to them.

Mr. Harries observes, that Substantives have been considered as masculine, which are conspicuous for the attributes of imparting ; or which are naturally strong, active, or efficacious, and that indifferently whether laudable, or illaudable ; Thus, the *Sun*, the *sky* or *ether*, *death*, *time*, &c. are masculine.

On the other hand, such are esteemed feminine, as are remarkable for the attributes of receiving, of containing, or of bringing forth ; or which are peculiarly amiable and beautiful ; or which have respect to such excesses, as are rather feminine than masculine : Thus the *moon*, the *earth*, the *ocean*, a *ship*, a *watch*, *virtue*, &c. are feminine.

EXAMPLES

III. *Of the Relations of one Word to another.*

How are these relations expressed in *English*?

They are expressed by the prepositions *of*, *to*, *for*, *with*, *in*, *by thro'*, &c. except the genitive, which is also expressed by a different termination; as, the *boy's* book. Thus,

Singular

EXAMPLES.

"At his command th' uprooted *hills* retir'd,
Each to *his* place; they heard his voice and went
Obsequious: *Heav'n his* wonted face renew'd,
And with fresh flow'rets, hill and valley smil'd."

Milton P. L. B. VI. l. 781.

"Was I deceiv'd, or did a fable cloud
Turn forth *her* silver lining?"

Milton Comus.

"Before mine eyes, in opposition sits
Grim *Death*, my son and foe; who sets them on,
And *me his* parent; would full soon devour
Or want of other prey; but that *he* knows
His end with mine involv'd; and knows, that I
Should prove a bitter morsel, and *his* bane,
Whenever that shall be; so Fate pronounc'd."

Milton P. L. B. II. l. 804.

"Of *Law* no less can be acknowledged, than that *her* seat
Is the bosom of God; *her* voice, the harmony of the world.
All things in heav'n and earth do *her* homage; the very
east, as feeling *her* care; and the greatest, as not exempted
From *her* power."

Hooker, B. l. p. 16.

"Go to your natural Religion; lay before *her* Mahomet
and his disciples arrayed in armour and in blood:—shew *her*
the cities which he set in flames; the countries which he
ravage'd:

Singular with the Indefinite Article.

Nominative *	A Scholar,
Genitive	{ a Scholar's or of a Scholar,
Dative	or, to, for a Scholar,
Accusative	A Scholar
Vocative	O Scholar,
Ablative	With, in, by, from, thro' a Scholar,
	<i>Singular</i>

ravaged :—when *ſhe* has viewed him in this ſcene carry *her* into his retirements ; ſhew *her* the prophet's chamber, his concubines and his wives :—when *ſhe* is tired with this proſpect, then ſhew *her* the Bleſſed Jeſus,”——“ See the whole paſſage in the concluſion of

Bp. Sherlock's 9th Sermon, vol. I."

“ Of theſe beautiful paſſages, we may obſerve, that as in the Engliſh, if you put *it* and *it's* inſtead of *his*, *ſhe*, *her*, you confound and deſtroy the images, and reduce what was before highly poetical and rhetorical to mere proſe and common diſcourſe ; ſo if you render them into another language Greek, Latin, French, Italian, or German, in which Hill, Heaven, Cloud, Law, Religion, are conſtantly maſculine, or feminine, or neuter, reſpectively, you make the images obſcure and doubtful, and in proportion diminiſh their beauty.”

Dr. Lowth's Gr. p. 29.

* The nominative is that caſe which primely denotes the name of any perſon or thing.——The genitive——ſignifies the *name* poſſeſſed of ſome other thing ; as, The *King's* Crown, or, it ſignifies one begotten ; as, the *ſon's* father, or, one begetting ; as, the *father's* ſon.—The dative,—ſignifies the perſon—to whom any thing is given ; as, lent to him.—The accuſative denotes the noun or pronoun on which the action implied in an active verb terminates ; as, The maſter teaches *me*.——The vocative——denotes, the perſon called, or ſpoken

Singular with the Definite Article.

Nom.	the <i>Scholar</i> ,
Gen.	{ the <i>Scholar's</i> or of the <i>Scholar</i> ,
Dat.	to, or for the <i>Scholar</i> ,
Acc.	the <i>Scholar</i> ,
Voc.	O <i>Scholar</i> ,
Abl.	with, &c. the <i>Scholar</i> .

P L U R A L.

Nom.	<i>Scholars</i> or the <i>Scholars</i> ,
Gen.	{ <i>Scholars'</i> or the <i>scholars'</i> , Or of the <i>scholars</i> , of the <i>scholars</i> ,
Dat.	To <i>scholars</i> , or to the <i>scholars</i> ,
Acc.	<i>Scholars</i> , or the <i>scholars</i> ,
Voc.	O <i>scholars</i> , or O the <i>scholars</i> ,
Abl.	With, &c. <i>scholars</i> , or with, &c. the <i>scholars</i> .

RULES

spoken to; as, O! *woman*, great is thy faith.——The ablative indicates the cause, and manner of an action, or the instrument with which it is done; as, He perished *by water*. He was killed *with a sword*.

The genitive of nouns ending in *s*, *se*, *ze*, or *ce* may be formed by adding the apostrophe, without the addition of another *s*; as,

Nom. <i>Cyrus</i> ,	{	as, <i>Cyrus'</i> army
Gen. <i>Cyrus</i> ,		
Nom. <i>Conscience</i> ,	{	as, for <i>conscience'</i> sake
Gen. <i>Conscience</i> ,		
Nom. <i>Righteousness</i> ,	{	as, for <i>righteousness'</i> sake
Gen. <i>Righteousness</i> ,		

Sometimes we find the genitive formed the same way, when the next word begins with *s*; as,

RULES of Syntax.

RULE A.

1. The article *a* is prefixed to words beginning with a consonant ; as, a man, a boy, &c.

2. The article *an* is prefixed to words beginning with a vowel, or *h* mute ; as, an heir, an heiress, an Earl, &c.

False

— for which hope's sake, king Agrippa, I am accused of the Jews.

L. Lyttleton's Observ. on St. Paul's Conv.

But when the name governing these genitives is not expressed, it becomes necessary to add the *s* to the apostrophe ; as, the decree of Artaxerxes differed from that of Cyrus ; in that *Cyrus's* related to the Temple, and this was made for the City.

Nouns, ending with *en* in the plural, admit the genitive in both numbers ; as,

Sing.	Plur.
Nom. Man	Nom. men
Gen. man's	Gen. men's

Nouns ending with *y* in the singular, change *y* into *i* in the plural number ; as,

Sing.	Plur.
Nom. Mercy	Nom. mercies
Gen. mercy's	Gen. mercies'

When the relation of one thing to another is expressed by several terms the sign of the genitive is added to the last term ; as, *for my kinsman and brethren's sake* ; but when we use the preposition it is prefixed to the first term ; as, *for the sake of my kinsmen and brethren*.

James, John and Robert's Shares are paid ; but David, William and Andrew's remain in the Cashier's hands.

The

False Syntax.

A eloquent speaker rouses the mind to at-
¹ ⁴ ² ⁵ ¹ ² ⁷
 tention. *An* foolish man falls into many snares
² ¹ ⁴ ² ⁵ ⁷ ⁴ ²
 by his want of consideration.—It is natural to
⁷ ³ ² ⁷ ² ³ ⁵ ⁴ ⁷
an man to mistake.—*A* honest dealer will
¹ ² ⁷ ⁵ ¹ ⁴ ² ⁵
 always be esteemed by his customers.—He was
⁶ ⁵ ⁷ ³ ² ³
a easy companion and *an* faithful friend.
⁴ ² ⁸ ¹ ⁴ ²

Note. The small figures mark the several parts of speech, according as they are numbered and defined, page 28.

RULE B.

Two substantives coming together, implying possession, the former is, by the addition of (*'s*), put into the genitive.

OR,

Two substantives coming together, implying possession,

The shares of James, John and Robert are paid; but the shares of David, William and Andrew remain in the Cashier's hands.

When two possessives come together, we use both the sign and the preposition; as, *a son of John's*, i. e. *One of the sons of John*.

* * These two possessives cannot properly come together but on supposition that John have more sons than one; for otherwise we ought to say, *He is John's son*.

possession, the latter governs the former in the genitive ; as, The King's prerogative.

False Syntax.

The *father* vices often redound on the son.—

¹ ² ² ⁶ ⁵ ⁷ ¹ ²
An [A. 38.] *man* manners commonly shape his
¹ ² ² ⁶ ⁵ ³
fortune.—A wise son will hear his *father* in-

² ¹ ⁴ ² ⁵ ³ ²
structions.—Learning is the rich *man* ornament,

² ² ⁵ ¹ ⁴ ² ²
and the *poor's man* riches.—*Youth* unskilfulness

⁸ ¹ ⁴ ² ² ² ²
is to be removed by old *men* wisdom.—

⁵ ⁵ ⁷ ⁴ ² ²
The *miser* god is his money.

¹ ² ² ⁵ ³ ²

RULE C.

When two Substantives come together, belonging to the same person or thing, they are both put in the same number and case ; as, King *David*.

False Syntax.

² ¹ ² ⁵ ⁶ ⁴ ⁷ ⁵
Paul the *Apostle's* was very zealous in preach-
ing the gospel.

¹ ²
Plato the *Philosophers* justly calls pleasure
² ¹ ² ⁶ ⁵ ²
ruin [B. 39.] bait.

² ²

The

The *father* prodigality will be the *son* shame
 and beggary.—*Nature* voice is the consent of all.

III. Of the PRONOUN.

What is a Pronoun?

A Pronoun is a word that stands instead of a noun, whether common or proper, to avoid the too frequent repetition of the same name.

How are these pronouns *I, Thou, He, She, It; We, Ye or You* and *They* called?

They are called personal pronouns; because they stand immediately in place of some person or thing which had been already named, or seen.

Does number belong to the pronoun?

Yes; *I, Thou, He, She, and It* are singular; and *We, Ye or You, and They* are plural; hence they are called respectively the pronouns of the first, second, and third persons.

Personal

These three pronouns may be the subject of any discourse: the first speaks of himself, of another, or to another; the second is always spoken to; and the third is spoken of; hence the first and second persons being the subject of discourse, and supposed to be present, their sex is perfectly known; without any distinguishing marks to point out their genders; but the third person or thing spoken of being absent, and perhaps unknown, it became necessary in the formation of pronouns, to mark its gender: accordingly the three genders, in the third person singular, are thus distinguished, *He, She, It*.

In the plural number, the third person marks no distinction of gender; the plural *They* being applied indifferently to men

Personal and relative pronouns are declined in the following manner:

<i>The Pronoun of the first Person Sin- gular.</i>	<i>Of the first Person Plural.</i>
--	--

Nom. I,	Nom. we,
Gen. my, mine, or of me,	Gen. our, ours, or of us,
Dat. to, or for me,	Dat. to, or for us,
Acc. me,	Acc. us,
Abl. with, in, by, from, thro' me.	Abl. with, &c. us.

The

men, women, and things: it may therefore, not be improper, when, by using the pronoun, any ambiguity, or confusion would be created in the sense, to bring up the name itself, by which all such inconveniences will be prevented, and the reader often saved a great deal of trouble; as, in the following example from *Clarendon*. Cont. p. 269.

All which with the *King's* and *Queen's* so ample promises to *him* so few hours before the *conferring* the place on another, and the Duke of York's manner of receiving *him* after he had been shut up with *him*, as *he* was informed, might very well excuse *him* for thinking *he* had some share in the affront *he* had undergone.

This sentence, as it stands, requires a careful perusal of several preceding pages to understand it fully; which would have been, at least, more intelligible by using the names themselves, instead of the pronouns.

Thus,

All which, with the *King* and *Queen's* so ample promises to *the Treasurer*, so few hours, before *the conferring of* the place on another, and the Duke of York's manner of receiving *him*, after he had been shut up with *the Duke*, as *he* was informed, might very well excuse *him*, for thinking *the Chancellor* had some share in the affront *he* had undergone.

Who, which, what, and that are called relative pronouns; because they refer to some preceding substantive called the antecedent. *Who* is masculine or feminine, according as the antecedent is masculine or feminine, being either applied to

*The Pronoun of the
second Person Sin-
gular.*

Nom. thou,
Gen. thy, thine, or of
thee,
Dat. to, or for thee,
Acc. thee,
Voc. O thou,
Abl. with, &c. thee.

*Of the second Per-
son Plural.*

Nom. ye, or you,
Gen. your, yours, or
of you,
Dat. to, or for you,
Acc. you,
Voc. O you,
Abl. with, &c.

The

persons only, or to things personified : *Which* is neuter : *that* is, by all writers, used indiscriminately in the masculine, feminine and neuter genders. However, I have heard the following distinction made ; that *who* might be applied to rationals, and things personified, *that* to irrationals, and *which* to inanimates. Perhaps this distinction was never observed by any writer ; nor is any thing more meant by inserting it here, than that in conversation about the precision or elegance of language, such a distinction has, by good scholars, been made.

Mr. Harries, by the examples he gives, seems to favour this distinction ; thus, “ *The man whom,—The ship which,—Alexander who,—Bucephalus that,—Virtue which.*—”

Who, *which*, and *what*, when used in asking questions, are called interrogative pronouns ; as, *Who* wrote *Paradise Lost* ? Answer, *Milton*.

Which is his house ? Answer, *The house* on the right hand. Nevertheless they still retain their relative quality ; for *who* refers to the answer *Milton*, and *which* to the answer *house*.

What, without a question, includes in it both the antecedent and the relative ; as, I gave *what* he asked for it, *i. e.* I gave *the price which* he asked ; but, when applied to a person, in asking a question, it has respect to some quality ; as, *What* gentleman is this ?

The antecedent is some preceding name, to which the relative refers ; as, *The man who* speaks truth shall be honoured. *The ship which* brought over the Prince. Here *man* is the antecedent to *who*, and *ship* to *which*.

Let it be farther observed, that the relative is always of the same person with its antecedent.

*The Pronoun of the
third Person Sin-
gular, maf. gen.*

Nom. he,
Gen. his, or of him,

Dat. to, or for him,
Acc. him,
Abl. with, &c. him,

*Of the third Person
Plural.*

Nom. they,
Gen. their, theirs, or
of them,

Dat. to, or for them,
Acc. them,
Abl. with, &c. them.

*The Pronoun of the
third Person Sin-
gular, fem. gen.*

Nom. ſhe,
Gen. her, hers, or of
her,

Dat. to, or for her,
Acc. her,
Abl. with, &c. her.

*Of the third Person
Plural.*

Nom. they,
Gen. their, theirs, or
of them,

Dat. to, or for them,
Acc. them,
Abl. with, &c. them.

*The Pronoun of the
third Person Sin-
gular, neut. gen.*

Nom. it,
Gen* it's or of it,

*Of the third Person
Plural.*

Nom. they,
Gen. their, theirs, or

Engliſh nouns have, properly ſpeaking, but two caſes. The nominative and the genitive; whereas pronouns have three; *viz.* The nominative, genitive, and accuſative; as, Nom. *I*, Gen. *my* or *mine*, Acc. *me*, which anſwer to the genitive and accuſative caſes in *Latin*. The genitive, dative, and ablative formed by the prepoſitions *of*, *for*, *to*, *by*, *with*, —though anſwering the ſame purpoſe, which different terminations do in *Latin*, —cannot be properly called caſes; for the name caſe ſeems to have ariſen from theſe different terminations.

* *It's* is frequently, but improperly, uſed for *it is*, which ought to be written, *'tis*.

of them:

Dat. to it,
Acc. it,
Abl. with, &c. it.

Dat. to them,
Acc. them,
Abl. with, &c. them.

*The Relative mas.
and fem. Singular
and Plural.*

*The Relative neuter,
Singular and Plu-
ral.*

Nom. who,
Gen. * whose, or of
whom,
Dat. to, or for whom,
Acc. whom,
Abl. with, &c. whom.

Nom. which,
Gen. of which,
Dat. to which,
Acc. which,
Abl. with, &c. which.

The possessives *my, thy, our, her, your, their* ;
are used with a name expressed ; *mine, thine,
ours, hers, yours, theirs*, without a name.

EXAMPLES.

With a Name,

Without a Name.

This is not my book ;——but it is yours.

This is not your book ;——but it is mine.

This is not his book ;——but it is hers.

These are your horses ;——those are theirs.

In these and such examples, the scholar will
be pleased to observe, that the *s* supplies the
place of the name.

Substantive pronouns, and the definitive *this*
and *that* are, in both numbers, indeclinable, that
is, their different connexions with other words

* *Whose* is often used, as the relative of things, but it is
reckoned ungrammatical ; except in the poetical and rhetori-
cal styles, where things are personified.

are expressed by the prepositions, *of, to, for, with, in, by, &c.*

The Adjective Pronoun, *This*

Singular.

Plural.

Nom. this, †	Nom. these,
Gen. of this,	Gen. of these,
Dat. to, or for this,	Dat. to, or for these,
Acc. this,	Acc. these,
Abl. with, &c. this.	Abl. with, &c. these.

The Adjective Pronoun, *That*

Singular.

Plural.

Nom. that,	Nom. those,
Gen. of that,	Gen. of those,
Dat. to that,	Dat. to those,
Acc. that,	Acc. those,
Abl. with—that,	Abl. with—those,

* Substantive or Reciprocal Pronouns.

Singular.

Plural.

Nom. myself,	Nom. ourselves,	Gen.
--------------	-----------------	------

† *This, that, any, other, some, one, none*, are all called definitives, because they serve to define and limit the extent of the common name, to which they either refer; or are joined. *One* is sometimes used indefinitely; as, *One* may say,—*One* seems:—In such circumstances *one* is apt to mistake. That is, *any one* may say,—*any one* seems,—*any one* is apt to mistake.

* They are called *substantive*, because they betoken a person

Gen. of myself, &c. Gen. of ourselves, &c.

Nom. thyself, Nom. yourselves,
Gen. of thyself, or of Gen. of yourselves.
yourself.

Nom. himself, Nom. themselves,
Gen. of himself, Gen. of themselves,

Nom. herself, Nom. themselves,
Gen. of herself, Gen. of themselves,

Nom. itself, Nom. themselves,
Gen. of itself, Gen. of themselves.

R U L E D.

A Pronoun and Substantive coming together implying possession, the latter governs the former in the genitive; as, *his book, their books.*

R U L E

on or thing, not a quality: and they are called *reciprocal*, because the action implied in an active verb falls on the person acting; as, *James hurts himself* by his extravagance. Here *himself*, the person hurt, is *James* the person acting.—When we would express something with greater emphasis, or when contrariety is implied, we add *own* or *self* to the pronoun; as, *this is my own horse*, i. e. not a hired horse.—*I wrote this with my own hand*, i. e. without the help of another.—*He himself is the cause of his own ruin.*—*We hurt ourselves* by our own rage, i. e. more than we hurt others.

RULE E.

The pronoun must agree in number and gender with the name for which it stands, or to which it refers ; as,

My *father* is gone to the country, where *he* proposes to spend the summer. Here the pronoun *he* agrees with the foregoing name *father*.

* My *brother* and *I* were at church yesterday, where *we* heard a good sermon. Here *we* agrees with the antecedents, my *brother* and *I*.

False Syntax.

My *father* spares no expence on my education
 though in every other respect *she* be frugal, yet
 in this *she* is liberal ; because he knows that a
 good education is the best and most lasting
 patrimony.

Your *uncle* is very healthful, though *she* be
 turned of eighty.—*James* and *John* are very
 learned, *he* surely study hard.

Do we not frequently see one *man* generously
 forgive *her* enemies, another do acts of justice

to

* *I* and *another* require the pronoun plural *we* ; *Thou* and *another*, *ye* or *you* ; *He* and *another*, *they* ; thus, *I* and *he* rode, *i. e.* *we* rode. *He* and *she* came, *i. e.* *they* came.

to the poor, and a third administer wise counsel,
⁷ ¹ ⁴ ⁸ ¹ ⁴ ⁵ ⁴ ²
 from no higher motives, than that *he*, may ac-
⁷ ⁶ ⁴ ² ⁶ ⁸ ³
 quire the reputation of this, or that meritorious
⁵ ¹ ² ⁷ ^{† a. 3} ^{8 a. 3} ⁴ ¹
 action?

RULE E.

The Relative *who* belongs to persons, *which* to things; as, the man *who*—the house *which*—

False Syntax.

He which commands *herself*, commands the
³ ^{† r. 3} ⁵ ³ ⁵ ¹
 whole world.—*She which* is more careful to
⁴ ² ³ ^{r. 3} ⁵ ⁶ ⁴
 adorn *his* body with fine clothes, than her mind
⁵ ³ ² ⁷ ⁴ ² ⁶ ³ ²
 with good qualities, shews both *his* pride and
⁷ ⁴ ² ⁵ ⁴ ³ ² ⁸ ¹
 ignorance.—Fear is the shield of virtue, *who*
² ² ⁵ ¹ ² ⁷ ² ^{r. 3}
 should never be laid down.
⁵ ⁶ ⁵ ⁶

RULE F.

This and *that*, with their plurals *these* and *those*, must agree in number with the Substantives to which they respectively belong; as, *this* man, not *these* men.

False Syntax.

These is a good man, *she* readily forgives *a*
^{a. 3} ⁵ ¹ ⁴ ² ³ ⁶ ⁵ ¹
 † *a. 3* denotes an adjective, *in. 3* an interrogative, and *r. 3*
 a relative pronoun.

injury.—*Those* is a implacable woman, *he* never
² ^{a.} ³ ⁵ ¹ ⁴ ² ³ ⁶
 forgives *a* offence.—*Those* man cannot live hap-
⁵ ¹ ² ^{a.} ³ ² ⁵
 pily *which* does not endeavour to live wisely,
⁶ ^{r.} ³ ⁵ ⁶ ⁵ ⁵ ⁶
 honestly, and justly.
⁶ ⁸ ⁶

RULE G.

When *this* and *that* stand opposed to one another in a sentence, *this* relates to the person or thing last mentioned, and *that* to the first : and the same thing holds of their plurals, *these* and *those*.

To this rule may be subjoined the following correspondents contrasted to one another, viz. * *first* and *last* ; *former* and *latter* ; *one* and *other* ; by which, with * *this* and *that*, the following, and the like sentences, may be varied, thus :

bashfulness and *impudence* are equally to be
² ⁵ ² ⁵ ⁶
 avoided ; *this* rendering us the objects of aver-
⁵ ^{a.} ³ ⁵ ³ ¹ ² ⁷ ²
 sion, *that* of pity.

^{a.} ³ ⁷ ²
Bashfulness and *impudence* are equally to be
 avoided ; *that* rendering us the objects of pity,
this of aversion.

Bashfulness and *impudence* are equally to be avoided, the *former* rendering us the objects of pity, the *latter* of aversion.

Bashfulness

* *This* and *other* ; *first* and *latter* ; *former* and *last*, &c. are all improper correspondents, and therefore ought not to be used ; but according to the arrangement given, through the several variations of the sentence, *Bashfulness* and *impudence* are equally to be avoided, &c.

Bashfulness and *impudence* are equally to be avoided; the *latter* rendering us the objects of aversion, the *former* of pity.

Bashfulness and *impudence* are equally to be avoided; the *first* rendering us the objects of pity, the *last* of aversion.

Bashfulness and *impudence* are equally to be avoided; the *last* rendering us the objects of aversion, the *first* of pity.

Bashfulness and *impudence* are equally to be avoided; the *one* rendering us the objects of pity; the *other* of aversion*.

False Syntax.

It is better to fall among *crows* than *flatterers*;
³ ⁵ ⁴ ⁵ ⁷ ² ⁶ ²
 for *that* [F. 49.] only devour the dead, *this*
⁸ ^a ³ ⁶ ⁵ ¹ ² ^a ³
 [F. 49.] the living.

¹ ²
 It is better to fall among *crows* than *flatterers*;
 for the *former* devour only the dead, the *last*
 the living.

It is better to fall among *crows* than *flatterers*;
 for the *latter* devour the living, the *first* only
 the dead.

F 2

Wealth

* *One* and *other* are not so explicit as the other terms.—

The scholar may be taught to vary the other sentences after the same manner. He may likewise be taught to use the name itself; as, *bashfulness* and *impudence* are equally to be avoided, *bashfulness* rendering us the objects of pity, *impudence* of aversion; but, at the same time, let him know that the other correspondent terms are more elegant.

The teacher may give him similar sentences to be treated in the same manner.

Wealth and *poverty* are both temptations to men, ²*these* ⁸tends to excite ³pride, ⁵*these* ⁴discontent-²ment. ⁷

²*a.* ³⁵ ⁵ ²*a.* ³ ²

Wealth and *poverty* are both temptations to men; the *first* tends to excite pride, the *latter* discontentment.

Of the ADJECTIVE.

What is an adjective?

An adjective is a word added to the substantive, to express some quality or property of it; hence it is also called a quality or property.

How may the adjective be distinguished from the noun?

By adding the word *man*, *woman*, or *thing* to it, with which it will make sense; as, good, a good *thing*; bad, a bad *thing*.

COMPARISON.

What is *Comparison*?

Comparison is a sort of *declension* of adjectives, being a variation of their terminations to denote the different *degrees* of a quality or attribute.

How many degrees of comparison are there?

Three; The positive, the comparative, and the superlative.

What does the positive degree express?

The simple quality or property itself.

The

What does the comparative express ?

A higher or lower degree of that quality.

What is expressed by the superlative ?

The highest or lowest degree of the same quality.

How is the comparative degree formed ?

By adding the letter *r*, or the syllable *er*, to the positive, or by prefixing the adverb *more* to it ; as hard, harder, or more hard ; pure, purer, or more pure, &c.

How is the superlative formed ?

By adding the letters *st* or *est* to the positive, or by prefixing the adverb *most* to it ; as, pure, purest, most pure ; hard, hardest, &c. Or by prefixing very, exceedingly, extremely, to it ; as, very hard, &c.

EXAMPLES.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Pure,	purer,	purest.
Hard,	harder,	hardest.
O R,		
Pure,	more pure,	most pure.
Hard,	more hard,	most hard.
Prudent,	more prudent,	most prudent.

Some Adjectives are irregular ; as,

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Good,	better,	best.
Ill, evil, bad,	worse,	worst.
Little,	less,	least.
	F 3	Near,

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Near,	nearer,	next.
Late,	later,	last, or latest.
Fore,	former,	first, foremost.

RULE H.

1. The adverbs *more* and *most* ought never to stand before an adjective compared by *-er* and *est*; as, silver is finer than tin.

2. The terminations *er* and *est* should never be added to the adjective when *more* or *most* give a smoother sound; as, *James* is a more prudent man than *Robert*.—She is the *most* virtuous woman of my acquaintance.

The adjectives *one, two, three, four, &c.* and *first, second, third, fourth, &c.* are called numeral or ordinal adjectives. The former denote the whole number, and the latter only the last one of that number; thus, *One* denotes simply the number *one* without any regard to more; but, *first*, has respect to more, and so denotes only the first one of a greater number; and *two* means the number *two* completely; but *second* the last one of *two*; and so of all the rest.

Adjectives are joined to substantives in all relations, without any other change of termination, than those of marking the degrees of quality or attribute; as, a *good* man, *good* men; an *honest* man, *honest* men; the *fairest* copy, &c.

All adjectives of three or more syllables, and even most of dissyllables, ought to be compared by *more* and *most*, not by *-er* and *-est*. The best rule for determining the proper choice of the comparatives *more* and *most*, or *-er* and *-est*, is, to try them by the ear, and that which gives the most agreeable sound is to be preferred; as, trifling, more trifling, most trifling, is more agreeable than triflinger, triflingest, &c.

We sometimes find a slight impropriety in the use of ordinal adjectives; as in the *fortieth* and *fifth* year of his age.—It should be, in the *forty-fifth* year.

Adjectives stand sometimes by themselves; but then some substantive is understood; as, "the *just* shall live by faith," &c. the *just* man. Sometimes an adjective is used substantively;

False Syntax.

Silver is *more finer* than tin.—The *most finest*
gold is not to be compared to wisdom.—James
is *prudenter* than William.—She is the *virtuousest*
woman of my acquaintance.—Death is the
shockingeſt thing; it ſpares neither rich nor poor.
—She is the *beautifulleſt* of her ſex.—Nothing
is *more lovelier* than virtue.—What is *deſirabler*
than wiſdom? what *excellenter*?—Nothing is
more better and *pleaſanter* to the mind than the
light of truth.—Nothing is *more ſweeter* than
liberty.—He is to be accounted free, *which* is
a ſlave

tively; as, “the good is to be choſen.” *Good*, being the ſubject ſpoken of, becomes of conſequence a ſubſtantive.

On the other hand, ſubſtantives become adjectives; as, a *ſilver ſpoon*, an *iron pen*.

Monosyllable adjectives may be compared either by *er* and *eſt*, or *more* and *moſt*; but the learner muſt take care never to uſe both in comparing the ſame adjective.

Every one of the adjectives, *prudenter*, *virtuouſeſt*, *ſhockingeſt*, *beautifulleſt*, *deſirableſt*, *excellenter*, *pleaſanter*, *triſtingeſt*, in theſe ſentences of falſe ſyntax, gives a harſh ſound, and therefore ought to be compared by *more* and *moſt*.

a slave to no baseness.—How foolish is it to be
^{1 2 7 6 2 6 4 5 3 5}
 angry with those things *who* neither have de-
^{4 7 a. 3 2 r. 3 6 5}
 served nor are sensible of our anger.—

“ It is not so decorous, in respect of God,
^{3 5 6 6 4 7 2 7 2}
 that he should immediately do all the meanest
^{8 3 5 6 5 4 1 4}
 and *triflingest* things himself, without making use
^{8 4 2 3 7 5 2}
 of any inferior or subordinate minister.”

^{4 4 8 4 2}
Ray on the Creation.

Of the VERB.

What is a * verb ?

It is a word which signifies *to be*, *to do*, or *to suffer* ; or it is that part of speech, by which one thing is attributed to another.

How many kinds of verbs are there ?

Four ; active, passive, neuter, and substantive.

What is a verb † active ?

A verb active is a word which expresses an action that falls on another subject or object ; as, *The master teaches me.*

What

* It is called *verb* or *word* by way of eminence ; because it is the principal word in a sentence, without which, either expressed or understood, no sentence can subsist ; as, *James writes.*—*James is.*—*James is hurt.*

† In the *active voice* the nominative person does, &c. something ; as when I say *he loves*, I say he does something. When I say, *He will love*, I affirm he will do something, &c. but in the *passive voice*, the nominative person does nothing ; as, when I say, *He is loved*, it is not affirmed that he does any thing, but that something is done to him, &c.

What is a verb passive ?

The passive verb is that which expresses a passion, or which receives the action from some other agent or object, and is conjugated with the auxiliary verb *am* or *be* ; as, *I am taught by the master.*

What is a † verb neuter ?

A neuter verb is that which signifies an action terminating wholly in the agent ; as, *I sit, thou walkest, he sleeps, you run, they ride.*

What is a verb substantive ?

A verb substantive is that which expresses the being of an object ; as, *I am, thou art, &c.*

How are verbs varied ?

By *person, number, mode, voice, and time.*

What is meant by *person* ?

The *noun* or *pronoun*, which stands before or after the verb, of which something is affirmed or spoken, and which is called the nominative to the verb.

How many persons are there ?

Three, which are distinguished from one another ; thus, *first, second* or *third person.*

How is the verb known to be the first person ? By having *I* or *We* for its nominative ; as, * *I love, we love.*

How

† As many *English* verbs are used both in an active and a neuter signification, the construction only can determine to which class they belong.

* *I love.* Here, the nominative *I* being the pronoun of the first person singular, the verb *love* is also the first person singular.

We love. Here, *We* being the first person plural, the verb *love* is likewise the first person plural.

How is the verb known to be the second person ?

By having *thou* or *you* for its nominative ; as,
* *Thou lovest, You love.*

How is the verb known to be the third person ?

By having any of the pronouns *He, she, it, they*, or any name whatever for its nominative ; as, *He loves, she loves, they love, John loves, the man loves, men love.*

How can we know whether the verb be of the singular or plural number ?

When the nominative word denotes only *one person* or *thing*, the verb is singular ; and when it denotes *two* or *more*, it is plural.

What is meant by *Mode* ?

By *Mode* is meant the particular form of the verb, which denotes some intention of the speaker's mind, concerning the manner how any person or thing *is, does* or *suffers* †.

Conjugation.

* *Thou lovest.* Here the nominative *Thou* being the second person singular, the verb *lovest* is called the second person singular.

Ye or you love. Here *ye* or *you* being the nominative, the verb *love* is the second person plural.

He loves. A man loves. John loves. Here *he, man, John*, being each of them the third person singular, the verb *loves* is also the third person singular.

They love. Men love. Here the nominatives *they* and *men* being the third person plural, the verb *love* is likewise the third person plural.

† *Voice* and *Time* might have been also explained here ; but this can be done to greater advantage for the learner in the notes under the conjugation of the following regular verb.

Conjugation of the Regular Verb TO LOVE.

Indicative 1 MODE.

Present 2 Time Active Voice. 3

	Singular.	Plural.
Persons.	1. I love,	1. We love,
	2. Thou lovest,	2. Ye or you love,
	3. He or she loves,	3. They love.
	or loveth.	

Present Time Passive Voice. 3

1. I am loved,	1. We are loved,
2. 'Thou art loved,	2. Ye or you are loved,
3. He is loved,	3. They are loved.

Indicative

1. What is meant by *Indicative Mode*?

The *Indicative Mode* asserts, denies, or asketh a question; as, *You love him.*—*You do not love him.*—*Do you love him?*—*I am loved.*—*I am not loved.*—*Am I loved?*

2. What does the *present Time* represent?

The *present time* represents an action as begun and carrying on; as, *I write, I am writing.*

3. What distinguishes the active and passive voices?

In the *active voice* the nominative person acts; but in the *passive*, the nominative person is passive, *i. e.* does not act.

The *present tense* is frequently used instead of the *perfect past*, to bring, as it were, the thing spoken of to a nearer view; as, *In the book of Genesis, Moses tells us who were the descendants of Adam.*

To use the *present tense* in this manner, seems, particularly in narratives, to produce an agreeable effect in the reader's mind; as it renders past transactions almost present.

Indicative MODE. *Past* 4 *Time.* *Active* Voice.

Singular.

1. I loved,
2. Thou lovedst,
3. He loved.

Plural.

1. We loved,
2. Ye or you loved,
3. They loved.

Past Time. *Passive* Voice.

1. I was loved,
2. Thou wast loved,
3. He was loved.

1. We were loved,
2. Ye or you were loved,
3. They were loved.

Indicative

4. What is represented by the *past time*?

The *past time* generally represents an action as finished in some period wholly past, without having any regard to the time betwixt the finishing of the action and the time of speaking of it; as, *I wrote a letter on that subject*. Here it is asserted that a letter was written; but no intimation is given when it was done.—Sometimes it represents an action as partly done, but not quite finished; as, *I was then writing a letter*; this shews that the writing was then not finished, nor does it intimate that it is yet finished.—By the insertion of some other particle, *this tense* may be made to express an indefinite sense; as, *I wrote a letter while he dictated*. This intimates that the action of writing was performed in some particular time pointed at by the words *while he dictated*; but the precise time is not ascertained.—It is sometimes used for the *preter pluperfect*; as, *Florio found that 300*l.* a-year was but a poor estate for Leontine and himself to live upon; so that he studied, without intermission, till he gained a very good insight into the constitution and laws of his country.*

Speaker:

—i. e. 'till he *had* gained a very good insight.—

Indicative MODE. 4 Perfect Time. Active Voice.

Singular.

- 1 I have loved,
2 Thou hast loved,
3 He has or hath loved.

Plural.

- 1 We have loved,
2 Ye or you have loved,
3 They have loved.

Perfect Time. Passive Voice.

- | | |
|-------------------------|-------------------------|
| 1 I have been loved, | 1 We have been loved, |
| 2 Thou hast been loved, | 2 Ye have been loved, |
| 3 He has—been loved. | 3 They have been loved. |

4. What is represented by the *perfect time*?

The *perfect past time* represents an action as completely finished at, and limited to some period, which extends to the present; as, *I have written a letter this morning*; which denotes that the letter was written at that particular time.—But when I say, *I have now written my letter*,—notice is given, that the action is finished; and so small a space of time has intervened, that by the adverb *now*, it is represented as almost present.—Were I to speak of this action again in the afternoon, the proper expression would be, *I wrote my letter this morning*,—and thus the time in which the action was performed is denoted, without any regard to the present.

This tense is also, with regard to things still extant, used to express actions done many years or ages ago; as, *Salust hath written a history of the Jugurthian war*.—This intimates that, though the war was finished long ago, yet the history is still extant; but, were it lost, the proper expression would be; *Salust wrote a history of the Jugurthian war*.—This last form of expression hath no regard to the time intervening; but the first has.

G

Preter-

Indicative MODE.

Præterpluperfect 5 Time. Active Voice.

Singular.

- 1 I had loved,
- 2 Thou hadst loved,
- 3 He had loved.

Plural.

- 1 We had loved,
- 2 Ye or you had loved,
- 3 They had loved.

Præterpluperfect.

- 1 I had been loved,
- 2 Thou hadst been loved,
- 3 He had been loved.

Passive Voice.

- 1 We had been loved,
- 2 Ye or you had been loved.
- 3 They had been loved.

5. What is represented by the *præterpluperfect*?

This tense commonly represents an action not only as finished, but it has likewise respect to some other action or incident which happened at or near the time of finishing it; as, *I had written my letters when the express arrived.*—The priority of *writing the letters* to the arrival of the express is denoted by the simple form of this tense.—Or, it represents the action as finished at some particular time to which we allude, without seeming to have respect to any other action; as, *I had written my letter before twelve of the clock*; but this form of expression is still determined by another verb in the past tense either expressed or understood; thus, in the last example;—*before the clock struck twelve.*

To intimate some distance of time between any two actions, some particle is added to this tense; as *I went to Rhodes, says Cicero, and applied myself again to Molo; whom I had before heard at Rome.*

Middleton's Life of Cicero.

This tense fitly expresses actions, which cannot be at once performed; as,—*he told him he had been buying sparrows for the opera.*

Spectator, No. 5.

This shows that the person who had the sparrows must have spent some time in buying them.

Future

Indicative MODE.

Future 6 Time. Active Voice.

Singular.

Plural.

I shall or will love,	1 We shall or will love,
Thou shalt or wilt love,	2 Ye or you shall or will love,
He shall or will love.	3 They shall or will love.

Future: Passive Voice.

1 I shall or will be loved,	1 We shall or will be loved,
Thou shalt or wilt be loved,	2 Ye or you shall or will be loved,
He shall or will be loved.	3 They shall or will be loved.

6. To what does the *future* refer?

The *future tense* refers to an action as yet not begun; as, *I all write a letter. I will write a letter.*

7. *Shall* or *will* is the sign of this *tense*. *Shall* besides denoting the futurity of the action, seems to imply some sort of obligation; and *will* an inclination,—*Shall* in the first person simply foretells; in the second and third person, it promises or threatens. *Will*, in the first person promises or threatens; in the second and third, it simply foretells; as, *I all in obedience to your command, write a letter. You will write a letter.* In the first example *shall* signifies an event and obligation, in consequence of your command. In the second example, *will* signifies only event.—*You shall not pass unpunished. They shall not pass unpunished.* In these two examples a threatening is denounced.—*You will be punished. They will be punished.* Here it is simply foretold that *you* and *they* will be punished.

When a question is asked, *will* is certainly improper in the first, and *shall* in the second person; as, *will I write?* which looks as if I asked whether it be my own pleasure to write or not; but when I say *shall I write?* the meaning is simply this, Is it your pleasure that I write? So when I say, *will you write?* It is plainly intimated, that it is my pleasure that you should write, and yours is solicited.

*Imperative and Precative 8 MODES.**Active Voice.**Singular.*

Let me love,
Love, or love thou,
Let him love.

Plural.

Let us love,
Love, or love ye or you,
Let them love.

Imperative. Passive Voice.

Let me be loved,
Be or be thou loved,
Let him be loved.

Let us be loved,
Be ye, or you loved,
Let them be loved.

8. What does the *Imperative Mode* express?

The IMPERATIVE bids, commands, or threatens; and the PRECATIVE prays or exhorts.

Let, in this mode, before the first person singular, implies an ardent wish, purpose or resolution; as, *Let me die the death of the righteous*, and *let my last end be like his*. Numb. xxxiii. 16.—*Let me not eat of their dainties*. In the first of these examples there is an ardent wish; in the last, a resolution.

Let before the first person plural implies an exhortation; as, *Let us quit ourselves like men*.

*Let us not slip th' occasion, whether scorn,
Or satiate fury yield it from our foe.*

Milton. P. L. B. l. l. 178.

Let, before the third person singular and plural, implies a permission or command; the law is open, and there are deputies; *let them implead one another*. Act. xix. 38. *Let the wicked forsake his way*, and the unrighteous man his thoughts; and *let him return unto the Lord*, and we will have mercy upon him, and to our God, for he will abundantly pardon. Isa. lv. 7.

Con-

Conjunctive 9 MODE.

*Present Time. Active Voice.**Singular.**Plural.*

1. If I love,
2. If thou love,
3. If he love.

1. If we love,
2. If ye or you love,
3. If they love.

*Past Time.**Active Voice.*

1. If I loved,
2. If thou loved,
3. If he loved.

1. If we loved,
2. If ye or you loved,
3. If they loved.

*Present.**Passive Voice.*

1. If I be loved,
2. If thou be loved,
3. If he be loved.

1. If we be loved,
2. If ye or you be loved,
3. If they be loved.

*Past.**Passive Voice.*

1. If I were loved,
2. If thou wert loved,
3. If he were loved.

1. If we were loved,
2. If ye or you were loved,
3. If they were loved.

9. What does the *Conjunctive Mode* imply?

The *conjunctive mode* always implies a *condition*, *supposition*, or *doubt*, and is governed by some of the following conjunctions expressed or understood, *if*, *though*, *although*, *before*, *unless*, *except*, *'till* or *until*, *whether*, *whatsoever*, or some word of *equishing*.

EXAMPLES.

Nevertheless, *if thou warn* the wicked of his way to turn from it, *if he do not* turn from his evil way, he shall die in his iniquity. *Ezek. xxxiii. 9.*

Doubtless, thou art our father, *though Abraham* be ignorant of us, and *Israel* acknowledge us not. *Isa. lxiii. 8.*

Except the Lord build the city, they labour in vain that build it; *except the Lord* keep the city, the watchman *what* is in vain. *Psal. cxxviii. 1.*

Potential 10 *MODE.**Present* 11 *Time. Active Voice.**Singular.**Plural.*

- | | |
|----------------------|------------------------|
| 1. I may love, | 1. We may love, |
| 2. Thou mayest love, | 2. Ye or you may love, |
| 3. He may love. | 3. They may love. |
- I can love, thou canst, &c.

Present. Passive Voice.

- | | | | |
|----------------|----------------|--------------|-----------------------|
| 1. I may | } be
loved. | 1. We | } may
be
loved. |
| 2. Thou mayst, | | 2. Ye or you | |
| 3. He may | | 3. They | |
- I can be loved, thou canst, &c.

Potential *MODE.**Past Time. Active Voice.**Singular.**Plural.*

- | | |
|------------------------|--------------------------|
| 1. I might love, | 1. We might love, |
| 2. Thou mightest love, | 2. Ye or you might love, |
| 3. He might love. | 3. They might love. |

I could love, thou couldest, &c.

I would love, thou wouldest, &c.

I should love, thou shouldest, &c.

10. What does the *Potential Mode* express?The *potential mode* expresses the liberty of the agent, or the possibility of the action.

11. This *tense* denotes a power, liberty or possibility of performing an action; as, I *may* write a letter; *i. e.* I am at liberty to write.——I *can* write a letter; *i. e.* I have both a power, and liberty to write,—just now, or at any after period. The time may be more explicitly, if precision be required, expressed by the insertion of some other word; as, I *may* or *can* write *just now*. I *may* or *can* write *to-morrow*. *May* seems to denote liberty and event; and *can* not only liberty and event, but also an ability to perform an action.

Potential

Potential MODE.

Past 12 Time Passive Voice.

Singular.

Plural.

- | | |
|----------------------------|------------------------------|
| 1. I might be loved, | 1. We might be loved, |
| 2. Thou mightest be loved, | 2. Ye or you might be loved, |
| 3. He might be loved. | 3. They might be loved. |
- Or, I could be loved, thou couldst, &c.
 —I would be loved, thou wouldest, &c.
 —I should be loved, thou shouldest, &c.

Perfect 13 Time. Active Voice.

- | | | | |
|---------------|---------------|-------------|---------------|
| 1. I may | } have loved. | 1. We may | } have loved. |
| 2. Thou mayst | | 2. Ye may | |
| 3. He may | | 3. They may | |

12. *Might* and *could* imply a conditional power, liberty, or possibility of performing the action spoken of; and *would* intimates inclination or volition; *should* an obligation, or necessity. Thus, I might write a letter; that is, I was at liberty to write.—I could write a letter, that is, I had it in my power to write.—Could he be prevailed upon to accept of your proposal I would write him a letter.—Could expresses a possibility of prevailing upon him;—and would denotes my inclination or will to write. I should write a letter, i. e. I am under some obligation to write.—From what hath been said it would appear.—i. e. it is probable, that it appears.—The expression,—it should appear, seems to denote a stronger meaning; that from what hath been said, it ought evidently to appear.

13. He may have written a letter, i. e. he had it in his power to write it; but the form of expression does not positively assert that he did write.—The same form of expression is obvious in the passive voice; as, he may have been well instructed, though they had no opportunity of knowing it.

Potential

*Potential MODE.**Perfect. Passive Voice.**Singular.**Plural.*

- | | | | |
|---------------|----------|---------|--------------|
| 1. I may | } have | 1. We | } may have |
| 2. Thou mayst | | 2. Ye | |
| 3. He may | | 3. They | |
| | } been | | } been loved |
| | | | |
| | | | |
| | } loved. | | |
| | | | |
| | | | |

Preterpluperfect 14. Active.

- | | | | |
|------------------|---------|---------|--------------|
| 1. I might | } have | 1. We | } might have |
| 2. Thou mightest | | 2. Ye— | |
| 3. He might | | 3. They | |
| | } loved | | } loved. |
| | | | |
| | | | |

I could have loved, thou couldst, &c.

I would have loved, thou wouldest, &c.

I should have loved, thou shouldest, &c.

Preterpluperfect. Passive.

- | | | | |
|------------------|---------|---------|---------------|
| 1. I might | } have | 1. We | } might have |
| 2. Thou mightest | | 2. Ye— | |
| 3. He might | | 3. They | |
| | } been | | } been loved. |
| | | | |
| | | | |
| | } loved | | |
| | | | |
| | | | |

I could have been loved, thou couldst, &c.

I would have been loved, thou wouldest, &c.

I should have been loved, thou shouldest, &c.

14. *I might have written a letter, i. e. I had liberty.—I could have written a letter, i. e. I had power.—I would have written, i. e. I had inclination.—I should have written, i. e. I lay under an obligation to write a letter.*

Future

*Future 15 Time. Active Voice.**Singular.**Plural.*

- | | |
|---------------|------------------|
| 1. I shall | } have
loved. |
| 2. Thou shalt | |
| 3. He shall | |

- | | |
|---------|---------------------------|
| 1. We | } shall
have
loved. |
| 2. Ye— | |
| 3. They | |

Future. Passive Voice.

- | | |
|---------------|--------------------------|
| 1. I shall | } have
been
loved. |
| 2. Thou shalt | |
| 3. He shall | |

- | | |
|---------|-----------------------------|
| 1. We | } shall have
been loved. |
| 2. Ye— | |
| 3. They | |

Infinitive 16 MODE. Active Voice.

Present Time. To love. *Past.*—To have loved.

Infinitive MODE. Passive Voice.

Pr. T. To be loved. *Past.*—To have been loved.

15. This tense denotes a future action which shall be finished *before*, or continued to some time posterior to the present; as, *I shall have finished my letters before the clock strikes eight.* He *shall at Martinmas next, have been* twenty years in possession of the estate.

Wherever an auxiliary is joined to a principal verb, the variations of number and person fall only upon the auxiliary; and when there are more auxiliaries than one, the variations fall only upon the first of them, and the principal verb and other auxiliaries remain invariable.

The times of the auxiliaries can only be determined with precision, by their connection with the other words of the sentence in which they stand.

16. The *infinitive mode* expresses the signification and time of the verb, without any regard to assertion, number or person; as, *to write, to have written.*

*Participles 17. Active Voice.**P. Loving. Past. Loved, or having loved.**Participles. Passive Voice.**Present. Being loved. Past. Having been loved.**Conjugation of the Irregular Verb*

TO HAVE.

*Indicative MODE.**Present Time.*

1. I have, 2. Thou hast, 3. He has, or hath,—

Past Time.

1. I had, 2. Thou hadst, 3. He had, 1. We had,—

17. A participle is the verb stripped of its assertive quality; thus, *He is loving*, take away *he is*, and there remains the participle present *loving*; or *he had loved*; take away *he had*, and there remains the participle past *loved*, which denotes the signification and time of the verb without the assertion.

The participle present is formed by adding *-ing* to the verb; as, *to bear*, *bearing*; and the participle past is, in regular verbs, formed by adding *d* or *ed* to it; as, *to love*, *loved*; *to form*, *formed*. See Introduction, RULE IV. 7. p. 22.

Sometimes participles become adjectives, and as such admit of comparison; as, *a beloved man*, that is, a man possessed of that quality; *a loving, more loving, most loving father*.—They sometimes become substantives; as, *the learning of the ancient*.

When participles become adjectives or substantives they are stripped of their relation to time, which constitutes the difference betwixt them and participles.

Perfect

Perfect Time.

1. I have had, 2. Thou hast had, 3. He has had,—

Preterpluperfect Time.

1. I had had, 2. Thou hadst had, 3. He had had,—

Future Time.

1. I shall or will have, 2. Thou shalt, or wilt,—

Imperative MODE.

Let me have ; Have, or have thou ; Let him,—

*Conjunctive MODE.**Present Time.*

If I have ; if thou have ; if he have,—

Past Time.

If I had ; if thou had ; if he had,—

*Potential MODE.**Present Time.*

I may or can have ; Thou mayst or canst have,—

Past Time.

I might, could, would, or should have ;—

Perfect Time.

I may have had ; Thou mayst have had,—

Preterpluperfect Time.

I might, could, would, or should have had ;—

Future

Future Time.

I shall have had ; thou shalt have had,—

Infinitive MODE.

Present Time. To have. *Past.* To have had.

Participles.

Present. Having. *Past.* Had, or having had.

The Substantive Verb

TO BE.

Indicative MODE.*Present Time.*

Sing. I am, Thou art, He is. *Pl.* We are,—

Past Time.

S. I was, Thou wast, He was. *P.* We were,
* You were, They were.

Perfect Time.

I have been, Thou hast been, He has—been—

Preterpluperfect Time.

I had been, Thou hadst been, He had been,—

* The plural *you* is used in the polite, and commonly in the familiar styles, instead of *thou*, when we address a single person; but then the verb must have it's plural form; thus *You were*, not, *you was*; for *you was* seems to be as ungrammatical as *you bast* would be —However, *thou* should be constantly used when we address God Almighty.

Future Time.

I shall or will be, Thou shalt or wilt be,—

Imperative MODE.

Let me be, Be or be thou, Let him be,—

Conjunctive MODE.*Present Time.*

If I be, if thou be, if he be, if we be,—

Past Time.

If I were, if thou wert, if he were, if we were,—

Potential MODE.*Present Time.*

I may or can be, thou mayst, or canst be,—

Past Time.

I might, could, would, or should be ; thou,—

Perfect Time.

I may have been, thou mayest have been,—

Preterpluperfect Time.

I might, could, would, or should have been,—

Future Time.

I shall have been, thou shalt have been,—

H

Infinitive

Infinitive MODE.*Present Time.* To be. *Past.* To have been.*Participles.**Present.* Being. *Past.* Been, or having been.*The Irregular Verb,*

TO DO.

Indicative MODE.*Singular.* I do, Thou dost, He does, or doth.*Plural.* We do, Ye or you do, They do.*Past Time.**S.* I did, Thou didst, He did. *P.* We did,—*Perfect Time.*

I have done, Thou hast done, He has or hath—

Preterpluperfect Time.

I had done, Thou hadst done, He had done,—

*Future Time.*I shall or will do, Thou shalt or wilt do, He shall
-----*Infinitive* MODE.*Present Time.* To do. *Past.* To have done,—*Participles.**Present.* Doing. *Past.* Done, or having done.*The*

The Regular Verb,

TO WILL.

Indicative MODE.*Present Time.*

I will, Thou willest, He wills or willeth,—

Past Time.

I willed, Thou willedst, He willed,—

Of

The *present* and *past* tenses of active and neuter verbs, in the *indicative* and *conjunctive* modes, may be expressed by the auxiliaries *do* and *did*; as,

Indicative MODE. *Present Time.*

I do love, thou dost love, he does or doth love, &c.

Past Time.

I did love, thou didst love, he did love, &c.

Conjunctive MODE. *Present Time.*

If I do love, if thou do love, if he do love, &c.

Past Time.

If I did love, if thou did love, if he did love, &c.

Let it be observed that *do* and *did*, besides marking the time of an action, silently imply opposition or emphasis; otherwise they become mere expletives, and ought not to be used in assertive sentences; thus, *I love you*. If this be denied, then I add, *I DO love you*, though you seem not to believe me,—*I DO still love you*, notwithstanding all the injuries you have done me; intimating that my love is not extinguished even by injuries received.—*I DID then love you*, silently denoting a cessation or doubt of present love.

Do is properly joined with a negative; as, *She has an engaging face; but I do not love her*. It is also used in the imperative mode; as, *Commend his virtues; but do not flatter him in his follies*.

Of Irregular VERBS.

What is meant by an irregular verb ?

An irregular verb is that which does not form the past time, and participle perfect, by the addition of *d*, or *ed* to the present of the indicative; as, *I love, I loved, I have loved.*

What constitutes the irregularity of a verb ?

1. The contracting of the syllable *ed*, by rapid utterance, or poetical license into *d*, or *t*; as, *lov'd* for *loved*; *learnt* for *learned*. This irregularity chiefly takes place in verbs ending in *ce*, *sh*, *k*, *x* and *f*; in which it is usual in speaking, to change *ed* into *t*; as, *tract*, *snatcht*, *gusht*, *deckt*, *vent*, *kist*, but they ought to be pronounced

The chief use of *do* and *did* is in asking questions; as, *Do I love? Dost thou abuse his goodness? Did they not rebel?*

Do is often used to save the repetition of any verb; as, you must go if he *do* not, *i. e.* if he *go* not.

All the times and modes of active and neuter verbs may be expressed by the auxiliaries *am* or *be*, and the active participle present; as,

I love, or am loving, thou art loving, he is loving, &c.

I was loving, thou wast loving, he was loving, &c.

I have been loving, thou hast been loving, &c.

This form of conjugating the verb, seems, in some cases, to be less determinate than the other; as, *I wrote a letter.* This shews that the action of writing is over; but, when I say, *I was writing a letter*, it shews that the action was, in some past time, begun; but it does not assert that it is finished. This form of expression is peculiarly adapted to express unfinished actions.

pronounced and written, *traced, snatched, gusbed, decked, vexed, kissed.*

2. Verbs ending in *l, m, n* and *p*, after a diphthong, form their past time, and participle by changing the diphthong into the short sound of a single vowel; as, *feel, felt; dream, dreamt, mean, meant; keep, kept.*

3. Verbs ending in *ll*, and *ve*, make their past times and participles by changing *ll* into *lt*, and *ve* into *ft*; as *dwell, dwelt; leave, left; yet we say, bereave, bereaved, or bereft.*

4. Some verbs ending in *d*, and *t*, have the present and past times of the verb and participle all alike; as, *read, read, read* (the past time and participle being pronounced *red*), *cut, rut, cut*; others change *d* into *t*; as, *bend, bent, bent.*

H 3

Present

Note. Many participles end in *en*; as, *spoken, taken, chosen, &c.*

As most of the irregular verbs are to be found in the following table, in which the present and past times and participles are carefully ranged in proper columns, it is unnecessary in this place to be more particular.

It is proper here to observe, that it is reckoned no small corruption of the language to use the past time of the verb for the participle; as, I have *spoke*, for I have *spoken*; I have *wrote*, for I have *written*; I have *took*, for I have *taken*; I had *broke*, for I had *broken*; *drove*, for *driven*; *got*, for *gotten*; *beld*, for *bolden*; *rode*, for *ridden*; *rose*, for *risen*; *shook*, for *shaken*; *soore*, for *soorn*; *smote*, for *smitten*; *stole*, for *stolen*; *strove*, for *striven*, &c. The impropriety of this will appear in the following examples, which custom hath not familiarized to our ear; as, I have *drew*; I have *did*; I have *went*, &c.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Am	was	been
abide	abode	abode
arise	arose	arisen
awake	awoke	awaked awoke
bake	baked	baken
bear	bore bare	born * borne
beat	beat	beaten
begin	began	begun
behold	beheld	beholden
bereave	bereft bereaved	bereft bereaved
befeech	befought	befought
bid	bade	bidden
bind	bound	bound bounden
bite	bit	bitten
bleed	bled blooded	bled blooded
blow	blew	blown
break	broke	broken
breed	bred	bred
bring	brought	brought
build	built builded	built builded
buy	bought	bought
cast	cast	cast
catch	caught	caught
chide	chid	chidden
choose chuse	chose	chosen
cleave	clave clove	cloven cleft
climb	clomb climbed	clomb climbed
cling	clang	clung
clothe cloath	clad	clothed cloathed

* Good authors write this participle *borne*, when it signifies to carry a burden, &c. and *born*, when it signifies to bring forth a child.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
come	came	come
cost	cost	cost
creep	crope creeped	crept
crow	crew	crowed
cut	cut	cut
dare	durst	dared
deal	dealt	dealt
die	died	dead
dig	dug	dug
do	did	done
draw	drew	drawn
dream	dreamt	dreamt dreamed
drink	drank	drunk
drive	drove	driven
dwelt	dwelt	dwelt
eat	ate	eaten
feed	fed	fed
feel	felt	felt
fight	fought	fought
flee	fled	fled
fling	flung	flung
freight	freighted	fraught freighted
fly	flew	flown
geld	gelt	gelt
get	got gat	gotten
gild	gilt	gilt
gird	girt	girt
give	gave	given
go	went	gone
grind	ground	ground
grow	grew	grown
hang	hanged hung	hanged hung
have	had	had

hear

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
hear	heard	heard
heave	hove heaved	hove heaved
hew	hewed	hewn
hide	hid	hidden
hold	held	holden
hit	hit	hit
hurt	hurt	hurt
keep	kept	kept
knit	knit	knit
know	knew	known
lade	laded	laden
lay	laid	laid
lead	led	led
leave	left	left
lend	lent	lent
let	let	let
lie †	lay	lain lien
lose	lost	lost
make	made	made
mean	meant	meant
meet	met	met
melt	melted	molten
mow	mowed	mown
put	put	put
quit	quit	quit
read	read	read
reave	reaved	reft
rend	rent	rent
rid	rid	rid
ride	rode	ridden
ring	rang	rung

† To lie, to utter a falsehood, is regular.

<i>Present.</i>	<i>Past</i>	<i>Participle past.</i>
rise	rose	risen
rive	rived	riven
run	ran	run
saw	sawed	sawn
say	said	said
see	saw	seen
seek	sought	sought
seethe	sod	fodden
sell	fold	fold
send	sent	sent
set	set	set
shake	shook	shaken
shear	shore	shorn
shed	shed	shed
shew	shewed	shewn
shoe	shod	shod
shoot	shot	shot
show	showed	shown
shred	shred	shred
shrink	shrank	shrunk
shut	shut	shut
thrive	throve	thriven
sing	sang	sung
sink	sank	sunk
sit	sat	sitten
slay	slew	slain
sleep	slept	slept
slide	slid	slidden
sling	slang slung	slung
smell	smelt	smelt
smite	smote	smitten
snow	snowed	snown
sow	sowed	sown

speak

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
fpeak	fpoke fpake	fpoken
fpeed	fped fpeeded	fped
fpend	fspent	fspent
fpin	fpan	fpun
fpit	fpat	fpitten
fplit	fplit	fplit
fspread	fspread	fspread
fpring	fprang	fprung
fteal	ftole	fstolen
fstand	fstood	fstood
fstick	fstock	fstuck
fting	ftrang	ftung
fthink	fthank	ftunk
fstrew ftrow	fstrawed	fstrown
fstride	fstrode	fstridden
fstrike	fstruck	fstricken
fstrive	fstrove	fstriven
fwear	fwore	fworn
fwEEP	fwEPT	fwEPT
fwell	fwelled	fwollen
fwim	fwam	fwum
fwing	fwang	fwung
take	took	taken
tear	tore	torn
teach	taught	taught
tell	told	told
think	thought	thought
thrive	throve	thriven
throw	threw	thrown
thrust	thrust	thrust
tread	trod	trod trodden
wax	waxed	waxen
wet	wet	wet

weep

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
weep	wept	wept
win	won	won
wind	wound	wound
wear	wore	worn
weave	wove	woven
work	wrought	wrought
wring	wrung	wrung
write	wrote	written
		<i>Falſe</i>

EXERCISES upon the preceeding PARTS of SPEECH.

R U L E I.

A Verb must agree with its * nominative in number and person ; as, *I teach, thou teachest, he teaches, &c.*

* The nominative is the name which stands before or after the verb, as the subject of the proposition or affirmation spoken of ; as, *I teach*. Here *I* is the *nominative* and *teach* the *verb*, both in the first person singular.—*Thou teachest*. *Thou* the *nominative* and *teachest* the *verb*, both of them the second person singular. *He teaches*. *He* is the *nominative* and *teaches* the *verb*, both of them the third person singular.—In all these examples let the learner carefully observe, that the verb must be the same person and number with its nominative.

To find out the nominative, turn the verb into a question, the answer is the nominative word ; thus, *He abhorreth falsehood*. Who *abhorreth falsehood*? An. *He*. *Falsehood is abhorred*. What *is abhorred*? An. *Falsehood*.

In the following examples the nominative and verb are put in *Italic* characters.

Faife Syntax.

I loves the truth.—He love the truth. I abhors
^{3 5 1 2 3 5 1 2 3 5}
falsehood.—Falsehood is abhorred by me.—Thou
^{2 2 5 7 3 3}
read prettily.—You readest prettily.—He do his
^{5 6 3 5 6 3 5 3}
duty.—They does their duty.—He mind his learn-
^{2 3 5 3 2 3 5 3 2}
ing.—Thou minds thy learning.—We was finish-
^{3 5 3 2 3 5}
ing our lesson.—You was reading your lesson.—
^{3 2 3 5 3 2}
Thou should read with attention.—You mindest
^{3 5 7 2 3 5}
what you read.—They keeps good company.—
^{1. 3 3 5 3 5 4 2}
Good company is kept by them.—Honour nourish
^{4 2 5 7 3 2 5}
arts. Arts is nourished by honour. Fierce anger
^{2 2 5 7 2 4 2}
deprive men of reason. Men is deprived of
^{5 2 7 2 2 5 7}
reason by fierce anger. Afflictions hath been
^{2 7 4 2 2 5}
often felt by good men; but they borest them
^{6 5 7 4 2 8 3 5 3}
with patience.

^{7 2}
Good men hath often felt afflictions; but they
were born by them with patience.

RULE K.

The substantive verb *am* or *be* admits of a nominative before it and another after it; as, *I am he, Thou art she.*

False Syntax.

It is me. You wast him. You art he

Thou art her. These is them.

It were him who received the goods, it wast

neither her nor me.

It was them that bought the goods, and it

wast me that paid for them.

If I were him I would attend the business

myself.

Tell me if you be him who blabbed that

secret.

It was thee, O Lord, which [E 49.] created

all things that is in heaven and that is on earth.

I

RULE L.

Two or more substantives of the singular number with a copulative conjunction betwixt them

them must have a plural verb; as, justice *and* liberality procure friends.

R U L E M.

Two pronouns with the copulative conjunction require also a plural verb; as *He and I* are both accused of the same fault.

False Syntax.

Pride and self-sufficiency is signs of ignorance.

Honour, wealth and praise, is great temptations

to men.

Cunning and deceit always becomes less * serviceable; whereas *justice and honesty* establishes the reputation.

Anger and rage hurries men on to commit gross crimes.

He and I goes into partnership.

She and he lives in the country.

* *Less* stands here adverbially, as do many other adjectives, when joined to verbs or other adjectives; so that in this conjunction the learner may be taught to call them adverbial adjectives.

Virtue

Virtue and honour reflects lustre on each other.

Poverty and shame attends those which refuse

to be instructed.

He and I designs to see you at your country

house.

R U L E N.

An active verb governs the * accusative; as,
my father loves me, and I reverence him.

False Syntax.

I taught he to write and he paid I very
generately for my trouble.

It is very hard to make I suffer for another
man [B. 39.] fault.

I didst him a kindness; but he rewarded I with
ingratitude for it, who [E. 49.] is one of the
most heinous crimes.

He sentest I to negotiate that business for him.

* The accusative case may be discovered by turning the nominative and verb into a question, the answer will be the accusative; thus,

Whom does my father love? Ans. *me*. Whom do I reverence? Ans. *him*.

RULE O.

The relative must agree with it's antecedent in number and person ; as,

1 *I who* write,—2 *Thou who* writest,—3 *He who* writes.—4 *You who* write,—5 *They who* write,—6 *The ships which* sail,—7 *The ship which* sails. *

RULE P.

One verb governs another in the infinitive ; as, *He taught me † to write.*—*He was sent to negociate the company's affairs.*

* In the three first examples the relative *who* is alternately the first, second, or third person singular according as it's antecedents is *I*, *thou*, or *he* ; in the fourth, *who* is the second person plural, agreeing with *you* : in the fifth and sixth examples, *who* and *which* are both of them the third person plural, agreeing with their antecedents *they* and *ships* : and in the last, *which* is the third person singular agreeing with *ship*.

† The sign *to* is sometimes, and not improperly, left out after the verbs, *bid*, *dare*, *see*, *observe*, *hear*, and *make* ; as, *he bade me do it.*—*I dare not give it.*—*You saw me write it.*—*I heard him say it.*—*I need not tell you.*—*The love of glory made them forget the danger.*

Sometimes the infinitive mode supplies the place of a nominative ; as, *To bear much and speak little, is an heroic virtue.* However, by reversing the order of the words of this sentence, the pronoun *it* may be made the nominative ; as, *It is an heroic virtue to bear much and speak little.* According to this arrangement, the verb *is* governs the verbs *to bear* and *speak* in the infinitive.

The infinitive mode sometimes supplies the place of an accusative case ; as, *children love to play* ; instead of, *children love play.*

RULE

R U L E Q.

The relative must be put in the accusative when a nominative comes between it and an active verb ; as our parents whom we reverence.

False Syntax.

Who loves [N. 87.] *he who* he fears ?

in. 3 5 3 * *r.* 3 3 5
Who fears *he*, [N. 87.] *who* he loves ?

in. 3 5 3 *r.* 3 3 5
It is the good and charitable man *who* I

3 5 1 4 8 4 2 *r.* 3. 3
[I. 83.] *honourest*.

We must ⁵love *he* [N. 87.] *who* we see

3 5 3 *r.* 3 3 5
generous and friendly even to his enemies.

4 8 4 6 7 3 2
Money [I. 84.] *are* the god *who* the miser *adore*.

2 5 1 2 *r.* 3 1 2 5

R U L E R.

If another verb or phrase come betwixt the relative *who* and the verb to which it is the nominative, care must be taken not to put the relative in the accusative ; as, Trust not him, who, you know, is dishonest in his dealings ; not him *whom*, you know, is dishonest, &c.

* The letter *r* before the 3^d figure denotes it to be a *relative* ; with *a* an adjective ; with *s* a substantive, and with *in* an interrogative pronoun.

False Syntax.

Nothing is a greater instance of cowardice,
² ⁵ ¹ ⁴ ² ⁷ ²
 than to beat or unmannerly abuse *an* man, *whom*,
⁶ ⁵ ⁸ ⁶ ⁵ ¹ ² ^{r. 3}
 you [I. 83.] *knows*, cannot resent the injury,
³ ⁵ ⁵ ¹ ²
 or *whom*, you are sure, dares not.

⁸ ^{r. 3} ³ ⁵ ⁶ ⁵ ⁶
 That man is praise-worthy, *whom*, we fre-
^{a 3} ² ⁵ ² ⁴ ^{r. 3} ³
 quently see, *do* acts of kindness, even to his
⁶ ⁵ ⁵ ² ⁷ ² ⁶ ⁷ ³
 enemies, but he, *whom*, we observe, *defraud* even
² ⁸ ³ ^{r. 3} ³ ⁵ ⁵ ⁶
 his benefactor, is detestable for his ingratitude*.
³ ² ⁵ ⁴ ⁷ ³ ²

R U L E S.

Collective nouns, or nouns of multitude may have a verb singular or plural, tho' the noun itself be singular; as, the parliament is sitting. Common people judge by report. The rabble are, or is, unruly. The army is marching †.

* This sentence is right as it stands; but then the learner may be informed, that the verbs *do* and *defraud*, are in the infinitive mode; yet he may be taught to vary the construction by putting them in the present of the indicative. See the note on rule P. 88. marked thus †.

† When the collective name gives an idea of one compacted body, it is best to put the verb in the singular; but when it presents to the mind a disjointed or scattered multitude, the verb may be made plural; thus, parliament cannot properly admit of a plural verb, but common people, and rabble may.

R U L E

RULE T.

1. When the possessive *thy* stands in the former clause of a sentence it belongs to the personal pronoun *thou*, with which the verb following must agree, tho' the relative *who* come before it as its nominative; as,

God abhors *thy* hypocrisy, *who* bearest sermons, but *dost* not regard them.

2. The possessive *your* belongs to the personal pronoun *you*, with which the verb must also agree; as,

God abhors *your* hypocrisy, *who* bear sermons, but *do* not regard them.

False Syntax.

1. I blame *thy* manners *who* *doe*; not reverence *thy* superiors.

2. *Thy* pride will surely render thee contemptible, *who* is so full of thyself, that thou despisest all thy companions.

3. *Thy* case *are* indeed most deplorable, *who* neither fears God, nor regards man.

4. *Your* prodigality will certainly bring you to poverty, *who* lives every day above your incomes.

5. *Your*

5. *Your* wealth will prove a snare to *you*, who
³ ² ⁵ ¹ ² ⁷ ³ ^{r. 3}
useth so many unlawful means to encrease it.
⁵ ⁶ ⁴ ⁴ ² ⁵ ³

R U L E U.

* By leaving out the adverbs, *when*, *while*, *after*, &c. is formed the nominative case absolute; as,

He being come, dinner was immediately served up, *i. e.* when or after he came, &c.

God from the mount of *Sinai*, whose gray top
 Shall tremble, *He descending*, will himself,
 In thunder, lightning, and loud trumpets sound,
 Ordain them Laws—

Milton, P. L. b. XII. l. 227.

False Syntax.

Him watching, all the rest went to repose
³ ⁵ ⁴ ¹ ³ ⁵ ⁵
 themselves.

s. 3

* This expresses in the *English* what in the *Latin* is called the ablative absolute.

The noun or pronoun in *English*, before the participle in *ing*, is always the nominative case; for *him* without a preposition never answers to the *Latin* ablative *illo*; thus, He reading all are attentive, *i. e.* While he reads, all are attentive, not *him* reading, all are, &c.

In these examples the impropriety of *him* is evident.

The participle *being* is sometimes understood; as, All men have sinned, he only excepted, (*i. e.* he only being excepted), who knew no sin, neither was guile found in his mouth.

Them trifling, the rest were diligently pre-
 3 5 1 3 5 6
 paring their lessons.

Her mourning her husband's absence, and
 5 3 2
 the dangers—he might be exposed to, he re-
 3 5 3 2 2 8
 turned and banished all her fears.
 1 2 3 5 7 3
 5 8 5 4 3 2

RULE V.

When a participle becomes a noun, it admits of the article before it, and falls under the government of the noun; as,

A wealthy citizen, by *the* * *paying* of a poor prisoner's *debts*, restored him to sweet liberty.

False Syntax.

There can hardly be a greater proof given of
 6 5 6 5 1 4 2 5 7
 a generous and noble mind than *the forgiving*
 1 4 8 4 2 6 1 2

* *Paying* here stands substantively, and consequently the noun *debts* is in the genitive, governed by the preposition *of*; thus,—by the paying of the debts of a poor prisoner.—Hence it is evident, that to use the article without the preposition, or the preposition without the article, must leave the construction incomplete. But the construction is good when both the article and the preposition are left out. Thus,

A wealthy citizen *by paying* a poor prisoner's debts restored him to sweet liberty.

Here *paying* is an active participle governing the noun *debts*, in the accusative.

injuries,

injuries and *bestowing* of private favours upon
 2 8 2 7 4 2 7
 an enemy.

By *the punishing* criminals for flagitious crimes,
 7 1 2 2 7 4
 others are deterred from *committing* of the like
 3 5 7 2 7 1 4
 offences.

The indulging sinful thoughts often produces
 1 2 4 2 6 5
 notoriously wicked actions, by which the
 6 4 2 7 r. 3 1
 transgressor is at last brought to shame and
 2 5 6 7 7 2 8
 misery.

By *indulging* of criminal appetites and passions
 7 2 7 4 2 8 2
 intemperance and excesses of all kinds are often
 2 8 2 7 4 2 5 6
 introduced, which blast a *man* reputation,
 5 r. 3 5 1 2 2
impairs [I. 83.] his health and *ruins* his soul.
 5 3 2 8 5 3 2

R U L E W.

All unnecessary change of construction must be avoided :

That is, *ist*. A copulative conjunction connects the like tenses and modes ; as, He came, and saw, and conquered ; not, He came, and sees, and conquered ; nor, He comes, and saw, and conquers.

OR,

O R,

2dly When a sentence sets out with the personal pronoun *you*, the possessive *your* or *yourselves* must be used in the following parts of it; as, If *you* cannot easily bear with the infirmities of others, *you* render *your* own insupportable; not, *thy* own insupportable.

And 3dly, the same thing must be observed with respect to *thou* and *you*; and to *you* and *thee*; as, Make choice of such company as *you* can improve, or who can improve *you*, but if *your* companion cannot make *you*, nor *you* him better, forsake him, lest *you* learn his vices. Not,

Make choice of such company as *you* can improve, or who can improve *thee*; but if *your* companion cannot make *you*, nor *thou* him better, forsake him, lest *thou* learn his vices.

More Examples of False Syntax.

You must labour not only to know what * is necessary, but also to practise what *thou* knowest, and be careful to make others better by your counsel, at least not to make them *worser* by *thy* example.

Keep your own secrets; for if *thou* discoverest

* The relative *what* in this and all other sentences, without question, includes it's antecedent in it, and here signifies *the thing which*.

them to your companion, and he reveal them to
 3 7 3 2 8 3 5 3 7
 others, blame your own imprudence; but pardon
 3 5 3 2 8 5
 him, since he is only treacherous by *thy* example.

3 8 3 5 6 4 7 3 2
 Anger *is* a fit of madness, and he, that *was*
 2 5 1 2 7 2 8 3 1 3 5
 passionate and furious, *deprives* himself of his
 4 8 4 5 3 7 3
 reason, *spoiled* his understanding, and helps to
 2 5 3 2 6 5
 make himself a fool.

5 3 1 2
 As he *which* can revenge an injury, but will
 8 3 1 3 5 1 2 8 5
 not, discovers a magnanimous disposition of soul;
 6 5 1 4 2 7 2
 so he *which* will return a kindness, but dares
 8 3 1 3 5 1 2 8 5
 not, *shows* a mean and contemptible spirit, and
 6 5 1 3 8 4 2 8
 proved himself a despicable lump of ingratitude.

5 3 1 4 2 7 2
 All acts of piety and virtue *are* delightful for
 4 2 7 2 8 2 5 4 7
 the present, and they *left* peace and contentment
 1 4 8 3 5 2 8 2
 behind them, which can neither be interrupted
 7 3 1 3 5 6 5
 by time, nor torn from us by outward violence.
 7 8 5 7 3 7 4 2

Of the ADVERB.

What is an adverb?

An adverb is a word joined to a verb, adjective,
 or other adverb, to express some circumstance of
 the

the action signified by the verb, or of the quality of the adjective, or other adverb ; as, He fought bravely ; shamefully covetous ; very honestly, &c.

R U L E X.

No stands alone in an answer, *not* is used with some other word either expressed or understood ; as, Can you lend me a Crown ? No. *

Will you go to the country to-morrow ? I will not.

Falſe

Adverbs are of various kinds :

1. Of time ; either present, past, or to come ; as, now, to-day ; already, heretofore, long since, yesterday ; to-morrow, not yet, hereafter, henceforth, henceforward, by and by ; oft, often, oftentimes, seldom, daily, yearly, always, when, then, ever, never, &c.
2. Of number ; as, once, twice, thrice, rarely, &c.
3. Of order ; as, first, secondly, thirdly, lastly, last of all, &c.
4. Of quantity ; as, more, much, less, &c.
5. Of affirming ; as, verily, truly, yea, yes, undoubtedly, &c.
6. Of denying ; as, nay, no, not, in no wise, not at all, &c.
7. Of doubting ; as, perhaps, peradventure, &c.
8. Of comparing ; as, how, as, so, how much more, rather, than, whether, &c.
9. Of quality ; as, justly, prudently, &c.
10. Of place ; as, here, there, where, whither, hither, thither, &c.

Adverbs admit of comparison ; as, soon, sooner, soonest ; wisely, more wisely, most wisely.

Adverbs are formed from adjectives, by adding *ly* to the termination of the adjective ; as, wise, wisely, meek, meekly, &c.

* *No* is used as an adjective before a substantive ; as, No man is altogether free from error.

Two negatives make an affirmative, and therefore ought not to be used in a denying form ; as, I can ~~not~~ no more :

False Syntax.

My son can transact that affair whether I
³ be present or ² *no*. ⁵ He ^{a. 3} says ² he will ⁸ carry off ³ the
³ goods ⁴ whether I ⁸ will ⁶ or ³ *no*. ⁵ ⁶ ¹
² ⁸ ³ ⁵ ⁸ ⁶

RULE

not, I cannot eat no more. I cannot give no more for it;
 that is, as much as to say, I can give some more for it.

—————for within him hell

He brings, and round about him, *nor* from hell
 One step, *no* more than from himself, can fly
 By change of place:—————*Milton P. L. B. iv. l. 20.*

Nor doth the moon *no* nourishment exhale
 From her moist continent to higher orbs: *Ib. B. v. l. 421.*

—————*nor* knew I *not*

To be both will and deed created free; *ib. l. 543.*

As, *nor*, and *but* are sometimes improperly used for the
 comparative adverb *than*; thus, Sweeter *as* honey, It ought to
 be, Sweeter *than* honey.

We had no sooner met, *but* he began——It should be,——
than he began—&c.

The proper correspondent adverbs to *than* are *more*, *less*, *rather*,
sooner, &c. as, There is generally in nature something
more august *than* what we meet with in art. Not, *as* what we
 meet with in art.

Envy is less capable of reconciliation *as* hatred. It ought
 to be *than* hatred.

Whiter *nor* snow. Fiercer *nor* a lion. Should be, Whiter
than snow. Fiercer *than* a lion.

Note. *Than* comes properly after any comparative adjective.

The relative *who*, having reference to no verb, should be
 put in the accusative, when *than* goes before it; as,

Thus far his bold discourse, without controul,
 Had audience, when, among the seraphim,
 Abdiel, *than whom* none with more zeal ador'd

The Deity,—————*Milton P. L. B. v. l. 805.*

It is no uncommon thing in conversation, and even some-
 times in writing, to use the adverb *where* interrogatively in-
 stead

RULE Y.

The comparative adverbs *as* and *than** admit of a nominative after them, unless a preposition expressed or understood follow, or the noun or pronoun be governed by an active verb; as,
 He is *as* old *as* she, (not *as* her.) She is fairer than I, (not *than* me.) My father loves him better than me, *i. e.* than he loves me. He is kinder to her than me, *i. e.* than to me.

False Syntax.

There is not *an* more diligent boy than *him*,
 6 5 6 1 6 4 2 6 3
 or *an* more modest girl than *her*.—He is taller
 3 1 6 4 2 6 3 3 5 4
 than *me*, but I am stronger than *him*.—He *buy*
 6 3 8 3 5 4 6 3 3 5
 more

read of *whither*; as, Where do you go? which ought to be, Whither do you go? the impropriety of using *where* in this sense will at once appear, if we attend to the proper signification of these two adverbs; for *where* signifies *at which*, or *what place* or *places*; and *whither*, *to which* or *what place* or *places*.

The same thing might be observed of *here* and *hither*. *Here* signifies *in this place*, and *hither*, *to this place*; yet how often do we find it said? *He came here this evening*; instead of *He came hither this evening*.

Where is also used, in common conversation, for *whence*; as, *Where* came you from? which ought to be, *whence* came you?

* Mr. *Priestley* supposes that the comparative *than* carries the force of a preposition in it. Whatever may be in this supposition I shall not dispute. It is evident in some of these examples

more gods of *him* than *I*.—He sent the news
⁴ sooner to ² *him* than ⁷ *I*.—³ * He loves ⁶ *him* ³ better ³ ⁵ ¹ ²
⁶ than ⁷ *I*. ³ ⁶ ³ ³ ³
⁶

Of the PREPOSITION.

What is a preposition ?

A preposition is a small particle, which set before, or between nouns or pronouns, serves to express the relation, or reference of one to another.

How many sorts of prepositions are there ?

Two ; separable, and † inseparable.

Which

examples, that, by putting the pronoun in an oblique case, the sense is either entirely altered, or rendered doubtful ; as,

* *He loves him better than me*. Upon Mr. Priestley's supposition, this may either signify, *He loves him better than I love him* ; or *He loves HIM better than he loves ME* ; but if, in the former sense, we use the pronoun in the nominative, and in the latter we use it in the accusative, all ambiguity evanishes.

Some grammarians say, that *taller than me* is an *English* idiom, and to support their conjecture, they have recourse to the *French* and *Latin* forms of construction ; but though in *Latin*, by the omission of *quam*, we say, *dulcius melle* ; yet the nominative, and not the ablative, is used when *quam* is expressed ; as,

Melior tutiorque est certa, salus, quam Sperata victoria.—

Liv.

Intolerabilior nihil, quam femina dives.—

Juv.

It is true, that, in such sentences, the *French* use an oblique case ; but the best *English* authors follow the rule here given.

† The inseparable prepositions are, *A, ab, abs, ad, ante, be, circum, con, co, com, contra, counter, for, &c.*

These

Which are the separate prepositions ?

These which follow, *viz.* Above, about, after, against, among, at, before, behind, beneath, below, between, betwixt, beyond, beside, by, through, with, in, to, for, of, into, on, upon, over, out of, from, under, within, without, &c.

R U L E Z.

A preposition governs the noun or pronoun following it in some of the oblique cases, *i. e.* in the genitive, dative, accusative, or ablative ; as,

The light *of* the sun is pleasant.—I gave it *to* him.—He was *at* him already.—I spoke with him.

Falſe

These inseparable prepositions either vary or quite reverse the meaning of the radical word ; as,

1. *Ad* signifies *at* ; as, abstain, *i. e.* at the side.
Ab or *abs*,—*from* ; as abstain, *i. e.* to keep from ; *ut* away ; as, abolish.
3. *Ad*,—*to* or *at* ; as, adjoin, *i. e.* to join to ;—*near* ; as, adjacent, *i. e.* near to.
4. *Ante*,—*before* ; as antecedent, *i. e.* the word going before.
5. *Ab*,—*about* ; as, besprinkle, *i. e.* to sprinkle about ;—*by* ; as, beside, *i. e.* by the side ;—*early* ; as, betimes ;—*before* ; as, bespeak, *i. e.* to ask before.
6. *Circum*,—*about* ; as, circumlocution, *i. e.* a round about way of speaking.
7. *Con*, *co*, *com*,—*with*, or *together* ; as, convocation, *i. e.* calling together ;—*copartner*, *i. e.* partner *with* ;—*of the same* ; as, commaterial, *i. e.* of the same nature with another thing.
8. *Contra*,—*against* ; as, contradict, *i. e.* to speak against.
9. *Counter*,—*opposition* ; as, counteract, *i. e.* to hinder from acting.
10. *For*,—*not* ; as, forbid, *i. e.* not to bid ; *forſwear* ; as, swear.

False Syntax.

Rebuke without passion ; but at the same
time, with soft words and strong arguments ;
lest he *who* [Q. 89.] you *reproves*, see a fault in
thou [W. 94.] while you *art* [I. 83.] endeavour-
ing to correct one in him.—Folly is joy to a
fool,

11. *Fore*, signifies, *before* ; as, *foresee*, *foretell*.

12. *Mis*,—*error* ; as, *mistake* ;—*something ill* ; as, *mis-
deed*.

13. *Over*,—*eminence*, or *superiority* ; as, *overcome*, *over-
see*.

14. *Un*,—*not* ; as, *unpleasant*, *i. e.* not pleasant.

15. *Sur*,—*on*, *over*, *upon* ; as, *surface*.

16. *With*,—*against* ; as, *withstand*, *i. e.* to stand against.

17. *De*,—signifies a kind of motion from ; as *depart* ;
and is also used to extend the sense of a word ; as, to demon-
strate, to deplore.

18. *Dis*,—*separation*, or *difference* ; as, *disagree*.

19. *E* ; or *Ex*,—*out* or *off* ; as, *event*, *i. e.* falling out ;—
excommunicate, *i. e.* to cut off.

20. *Extra*,—*beyond*, *above* ; as, *extravagant*, *extraordi-
nary*.

21. *En*, *In*, *Im*,—*to raise* ; as, *to encourage* ; *to put
one thing within another* ; as, *inclose* ;—*to give a new form or
appearance* ; as, *inchant*,—*want* or *imperfection* ; as *impotent* ;
—*not* ; as, *immeasurable*, *immutable* :—*to unite* ; as, *embody*,
incorporate :—*to advance* or *increase* ; as, *to improve*.

22. *Inter*,—*between* ; as, *interline*, *i. e.* to write between ;
—*forbidding* ; as *interdiction*, &c.

23. *Intro*,—*within* ; as *introduce*.

24. *Ob*,—*against* ; as, *obstacle*, *i. e.* to stand against.

25. *Per*,—*through* ; as, *pervade*, *i. e.* to pass through ;—
liberty ; as, *permission*.

26. *Poss*,

fool, and to *be* who is void of understanding.—

The reciprocations of love and friendship be-
tween *he* and *I*, *has* [l. 83.] been many and
sincere; yet they thought to have set him at
variance,

26. *Post*,—after; as, postpone.

27. *Pro*,—for; as, pronoun:—*forth*; as, pronounce.

28. *Re*,—again; as, return:—*opposition*; as, repulse:—*change*; as, reduce, reduction.

29. *Præter*,—against; as, preternatural.

30. *Retro*,—backward; as, retrospect.

31. *Sub*,—under; as, subscribe.

32. *Super*,—upon, over, above; as, superposition.

33. *Trans*,—over, beyond; as, transport.

Note. *Prepositions* are frequently placed after verbs which give, as it were, a new meaning to, and may be considered as a part of them, as,

To administer to my necessities.

To agree to a proposal.

His testimony agrees with the former in every particular.

To allude to a former question.

To appeal to a higher court.

To answer for his conduct.

To approve of a design.

To appropriate to his own use.

To boast of his own exploits.

To communicate to the public.

To condole with; as, I condole with you.

Tho' to congratulate be just the reverse of this verb to condole, it does not proper-

ly admit of a preposition; yet we find it used by the Spectator, "I congratulate to the age, that they are at last to see the truth and human life represented."

Spitt. No. 290.

To draw in his debts.

To brag of his strength.

To break upon the wheel.

To breathe in tainted air.

He breathed on them.

To carry on a business.

To catch at a bush.

To draw on his banker.

To make of; as, I know not what to make of it.

To provide for the company.

To attend to any thing.

variance with *I*; but happily we *was* [I. 83.]

not *imposed* upon by *they*.—Of all sorts of injury

that is the most intollerable which is done to

we under the mask of kindness and pretended

good-will.

Of the CONJUNCTION.

What is a conjunction?

A conjunction is a word which joins sentences together, shews the reason of a thing, or lays the subject under a condition.

How many sorts of conjunctions are there?

There are many; but the chief of them are, *Copulative*; as, *and*; *Disjunctive*; as, *but*; *Casual*; as, *that*, *because*; and *Conditional*; as, *if*.

Some adjectives admit of a preposition after them; as,

Abandoned *to* vice.
Ambitious *of* power.
Faithful *to* his promise.
False *to* his friend.
Familiar *with* him.
Fruitful *of* invention.
Easy *of* access.
Forward *to* vice.
Ignorant *of* fraud.

Just *of* his word.
Just *to* his trust.
Just *in* his dealings.
Modest *in* his speech.
Worthy *of* praise.
Unworthy *of* credit.
Ravenous *of* prey.
Replete *with* baneful juices.
Repugnant *to* reason.

Note, The preposition is frequently, but not very properly, transported; as, *Whom* do you lodge *with*? for, *With whom* do you lodge?

What

What is the use of the copulative conjunction?

It joins both the words and sense of a sentence; as, I buy *and* sell, &c.

It connects also the like cases of the pronoun and the times of the verb; as, He *and* I read *and* write. I taught him *and* her, *and* they were diligent scholars.

What is the use of the disjunctive conjunction?

It joins the words, but disjoins the sense; as, He speaks, *but* is not heard.

What is the use of the casual?

It shews the reason of a thing; as, I read *that* I may learn.

What is the use of the conditional?

It indicates a doubt or supposition, as, I am ready to go, *if* my father give me leave*.

R U L E A.

The copulative conjunctions *and*, *or*, and *nor* connect *verbs* in the same *time* and *mode*: and *nouns* and *pronouns* in the same *case*; as, He *pleads* for the poor, *AND* *assists* them with his purse.

* The principal conjunctions are, *Also*, *altho'*, *and*, *as*, *because*, *but*, *either*, *except*, *for*, *however*, *howsoever*, *likewise*, *moreover*, *if*, *nevertheless*, *nor*, *or*, *neither*, *therefore*, *wherefore*, *otherwise*, *since*, *so*, *so that*, *unless*, *save*, *whereas*, *whether*, *yet*, &c.

Some of these conjunctions have others corresponding to them, which connect the subsequent and preceding members of a sentence, so that the latter conjunction properly answers to the former. Inelegance or obscurity of style sometimes arises from an improper choice of such correspondent conjunctions. The chief of them are comprehended under the following rules.

He

He *and* she came. He loves *him* **AND** *her*. He
OR *I* must go. It is neither *his* **NOR** *hers*.

R U L E B.

Or, follows *whether* and *either* in a sentence,
 and *nor* follows *not* and *neither* ; as,

Either you *or* I must go. *Whether* that be
 true *or* false.—*Neither* he *nor* she can come,—
 I have *not* spoken with him to-day *nor* have I seen
 him. Thou shalt *not* covet thy neighbour's house,
nor his wife, &c.

False Syntax.

In how many kingdoms of the world has
 the crusading sword of this misguided saint-
 errant spared *neither* age, *or* merit, *or* sex, *or*
 condition. *Trist. Shandy.*

It is a custom in some countries to condemn
 the characters of those (after death) that have
neither planted a tree, *or* begot a child.

Shenston's thoughts on Gardening.

Solid peace and contentment *consists* [L. 85.]
neither in beauty *or* riches ; but in the favour of
 God, and a chearful submission to his will in
 every circumstance of life.

Note.

Note. *Nor* is sometimes supposed to include its correspondent *neither*; as, Commend *nor* discommend any man too hastily.

Either has been used instead of *each*; as, In the midst of the street, and on *either* side of the river, there was the tree of life. *Rev.* xxii. 2.

It ought to be,—*each* side of the river.

Nadab and *Abihu*, the sons of *Aaron*, took *either* of them his censer———

———lowly reverent

Tow'ards *either* throne they bow, and to the ground,

With solemn adoration, down they cast

Their crowns.———

Milton, P. L. B. iii. l. 350.

Either is also improperly used for *or*; as, Can the fig-tree bear olive berries? *either* a vine figs? *James* iii. 12.

It is not uncommon to find the conjunctions *and* *nor* used indiscriminately; but if there be any real distinction in the proper application of them, it is to be wished that it were settled. It is attempted thus,

Let the conjunction *or* be used simply to connect the members of a sentence, or to mark distribution, opposition, or choice, without any preceding negative participle; and *nor* to mark the subsequent part of a negative sentence with some negative particle in the preceding part of it.

EXAMPLES.

A three-sided figure *or* triangle.

Recreation of one kind *or* other is absolutely necessary

necessary to relieve the body *or* mind from too constant attention to labour *or* study.

Here *or* is a mere connective.

Or marking distribution.

After this life, succeeds a state of rewards, *or* punishments.

Or marking opposition.

Shall I come to you with a rod, *or* in love?

Marking election *or* choice.

Do you choose the black, *or* the grey?

Examples of nor, following a negative particle.

Let *no* man be too confident, *nor* too diffident of his own abilities.

Never calumniate any man, *nor* give the least encouragement to calumniators.

There is *not* a christian duty to which Providence has not annexed a blessing, *nor* any affliction for which a remedy is not provided.

Be *neither* too eager in hoarding up riches *nor* too extravagant in distributing them.

If the above distinction be just the following passage seems to be faulty:

————— Thus, with the year

Seasons return, but *not* to me returns

Day, *or* the sweet approach of even *or* morn,

Or sight of vernal bloom, *or* summer's rose,

Or flocks, *or* herds, *or* human face divine.

Milton, P. L. B. iii. l. 40.

Here it may not be improper to observe, that, if to each of the subsequent members we bring up the preceding member, without the negative particle *not*, the sense will be altered; thus,

Thus

——Thus, with the year seasons return,
 But not to me returns day, *or* to me returns the
 Sweet approach of even, *or* to me returns the
 Sweet approach of morn, *or* to me returns sight
 Of vernal bloom, &c.

But it may be objected, that by bringing up
 Also the negative particle *not* the sense will re-
 main unaltered, this is granted; but, what seems
 to give the preference to *nor*, is, that bringing
 up the preceding member, without the negative
 particle *not*, the conjunction *nor* will express just
 that sense which the author intended. Thus,

——Not to me returns day,
nor to me returns the sweet approach of even,
nor to me returns the sweet approach of morn,
nor to me returns sight of vernal bloom, &c.

However just the distinction here argued for
 may appear to me, I will not dogmatically im-
 pose my opinion upon any, who may think the
 matter altogether indifferent.

In the poetic style, *or* and *nor* frequently, and
 not inelegantly, supply the places of *either* and
neither; as,

——Know that the church
 Is with omnipotence entrench'd around,
 Nor shall the pow'rs of hell, nor wastes of time,
 Or vanquish, or destroy.——

Dr. Gibbon's Elegiac.

Poem on the Death of the Reverend Mr. Davies.

——Tho' 'tis decreed
 That saints, that ministers themselves should die,
 And pay the debt of sin, *or* in full age,
 Or in the strength of life,——*Ibid.*

RULE C.

Tho' or *altho'* in the former clause of a sentence intimating a doubt, supposition or condition, corresponds to *yet* in the latter, denoting an assertion with greater emphasis.

EXAMPLES.

Tho' the necessity of wearing cloaths be one of the first consequences of sin, *yet* there are not a few who make it the principal subject of their vanity.

There is something more bold and masterly in the rough careless strokes of nature than in the nice touches of art. But *tho'* there be several wild scenes, which are more delightful than any artificial shows, *yet* we find the works of nature still more pleasant the nearer they resemble art.

Yet is often, and sometimes not improperly, omitted; as,

————— I *flew* from him to a neighbouring gentlewoman's house, and *tho'* her husband was in the room, threw myself on a couch and burst into a passion of tears. *Spect.* No. 402.

Dr. Louth observes that the proper distinction between the verbs *to fly* and *to flee*, seems to be this; *to fly* answers to the Latin verb *volare*, *to fly* as a bird; whereas *to flee* answers to *fugere*, to run from an enemy, which verbs, says he, are often confounded. Here, according to this distinction, we find *flew* used instead of *fled*; unless we suppose *flew* to be used figuratively, to denote

note the dispatch with which she repaired to her neighbouring gentlewoman's house.—The propriety of the expression, *a passion of tears*, seems to be doubtful; a *flood of tears* would, perhaps, have been as significant, and at the same time as figurative.

If is used by *Mr. Addison* as the correspondent of *yet*.

If all these secret springs of detraction fail; it very often a vain ostentation of wit sets a man attacking an established character. *Spect.*

The conjunctive mode elegantly supplies the place of *tho'*; as,

Were there none of these dispositions in others to censure a famous man, *yet* would he meet with no small trouble in keeping up his reputation in all its height of splendor. *Spect.*

R U L E D.

That in the latter clause of a sentence, expressing a consequence, corresponds to *so* or *such* in the former.

E X A M P L E S.

The contention was *so* sharp between them that they departed asunder one from the other. *As* xv. 39.

We are—*so* often conversant with one set of objects, and tired out with *so* many repeated views of the same things, *that* whatever is new or uncommon contributes to vary human life,—There are but few to whom nature has been unkind, *as* they are not capable of shining in any science or other.

As expressing a consequence is now obsolete. It should be,

There are but few to whom nature has been *so* unkind, *that* they are not capable of shining in some science,—

Providence is commonly *so* indulgent to the honest endeavours of the industrious, *as* the more diligent they are, the more they prosper and are blessed in them. It should be,

Providence is commonly *so* indulgent to the honest endeavours of the industrious, *that* the more diligent they are,—

R U L E E.

So—as ; and *such—as*, are correspondents expressing a comparison of *kind, degree, &c.*

E X A M P L E S.

A man ought not to be *so* eager in hoarding up riches *as* to withhold his hand entirely from giving to the poor,—

The name of Colonel Clive struck *such* terror in the East-Indies, *as* that of the Duke of Marlborough did in Flanders.

So—as with a negative and an adjective express a comparison with respect to quality or ability.

Pompey had eminent abilities ; but he was neither *so* eloquent and polite a statesman, *so* skillful and brave a general, nor upon the whole, *so* great a man *as* Cæsar.

There is nothing in the world *so* tiresome, *as* the works of those critics, who write in a positive dogmatic way.

R U L E

RULE F.

As corresponds to *so* expressing a comparison of proportion, likeness, degree, or quality.

EXAMPLES.

As the first is to the second, *so* is the third to the fourth.

Nature makes good her promises; for *as* she ever promises what she is not able to perform, she never fails to perform what she promises.

As it was in the days of Noe, *so* shall it be in the days of the Son of Man.

RULE G.

In comparing qualities, *as* corresponds to *as*.

EXAMPLES.

Upon seeing me he turned *as* red *as* crimson, and I *as* pale *as* ashes.

There are other correspondent conjunctions or adverbs, which being properly used, add dignity to, and keep up an uniformity of style; as, *Not only,—but,* or *but also.* By *how much*—by *much.* *So much—how much more,* &c.

EXAMPLES.

Great and heroic minds *not only* shew a particular disregard to unmerited reproaches, *but* they are altogether free from the poor revenge resenting them.

The great misfortune of affectation is, that, it men *not only* lose a good quality, *but also* contract a bad one, they *not only* undertake things,

for which nature never designed them, *but also* become unfit for what they were designed.

The Greek orator was *so* very famous for his vehemence of action, *that* one of his antagonists, whom he had banished from Athens, reading over the oration, which had procured his banishment, and seeing his friends admire it, could not forbear asking them, if they were *so much* affected by the bare reading of it, *how much more* would they have been charmed, had they heard him actually throwing out such a storm of eloquence?

Spect. No. 407.

By how much the morals of youth are, by bad examples, in danger of being corrupted, *by so much* should all such examples be carefully concealed from them.

The conjunctions, *if, tho', altho', except, before, unless, &c.* govern the conjunctive mode, in all sentences implying a condition, supposition or something doubtful, but when no such thing is implied the Indicative Mode ought to be used; as it expresses a more absolute and determinate sense.

EXAMPLES.

I love him *tho'* he believe it not.

If the wicked restore the pledge, give again that *which* he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. *Ezek. xxxiii 15.*

Except thou make thyself a prince over us,—
Numb. xvi. 13.

The Indicative mode is, with great propriety, used in the following passage; because there is a
strong

strong assertion implied in the words, *he was rich*.

For ye know the grace of our Lord Jesus Christ, that *though* he *was* rich; yet for our sakes he became poor, that we through his poverty might be rich. 2 Cor. viii. 9.

But if it had been, *Tho' he were rich*, the expression would have seemed to intimate some doubt of his having ever been rich.

Of the INTERJECTION

What is an interjection?

An interjection is that part of speech which denotes some sudden emotion of the speaker's mind; as, *Ab! alas! fie! ha! ha, ha, he! hem! heigh! ho! how now! O! oh! pish! tush! &c.*

The different passions are expressed by different interjections.

The interjection *O*, placed before a substantive, expresses more strongly an address made to a person or thing, and marks, what is called, the *vocative* case in Latin.

A few Observations on the Manner of forming one Part of Speech from another, &c.

How are verbs or substantives formed from other parts of speech?

Substantives become verbs by prefixing to them the sign (*to*); and adjectives become verbs by adding the termination *en* to them; as, from *house* comes *to house*; from *hard*, *to harden*.

By

By adding *er* or *or* to the present time of the verb, comes a substantive signifying the *agent* or *doer*; as, from *to bear*, comes *bearer*; from *to write*, comes *writer*; *to conquer*, *conquerer*.—

How are adjectives formed from substantives?

1. By adding the termination *less* to the noun, are formed adjectives signifying *want*; as, from *thought*, *thoughtless*; *worth*, *worthless*, &c.

2. By the addition of *y* and *ful*, are formed adjectives of *plenty*; as, *health*, *healthy*; *joy*, *joyful*, &c.

3. By adding *en* are formed adjectives denoting *the matter out of which any thing is made*; as, *Oak*, *oaken*; *brass*, *brazen*, &c.

4. By the addition *ly* are formed adjectives of *likeness*; as, *Man*, *manly*; *court*, *courtly*, &c.

5. Others are formed by adding the terminations *some* and *ish*; as, *trouble*, *troublesome*; *child*, *childish*, &c.

What is implied in these terminations *-ship*, *-dom*, *-rick*, *-wick*, *-ness*, *-head*, *-hood*, which are added to substantives and adjectives?

-Dom, signifies *power, dominion, state, property, or place*; as, *Kingdom*, *popedom*, *freedom*, *dukedom*, &c.

-Rick, and *-wick*,—*office and dominion*; as, *Bishoprick*, *bailiwick*, &c.

-Ness,—*the essence of things*; as, *Sweet*, *sweetness*; *black*, *blackness*, &c.

-Head, or *hood*,—*the state, condition, or quality of a person, or thing*; as, *Godhead*, *manhood*, *widowhood*, &c.

Are nouns ever formed from adjectives?

From the adjective *long*, comes the noun *length*;

length; from *strong*, *strength*; from *warm*, *warmth*; from *broad*, *breadth*, &c.

How are nouns diminutive formed?

By changing one name for another, or by adding some termination to the name, so as to lessen its primitive signification; as, for *Elizabeth* we say *Betty*,—*lamb*, *lambkin*, &c.

Of SENTENCES.

What is a sentence?

A sentence is a combination of words arranged in proper order, so as to express a complete thought, and is either simple or compound.

A simple sentence hath but one subject, and one finite verb in it, *i. e.* a verb in the indicative, imperative, or conjunctive mode; as, *Virtue is amiable for itself* *.

A compound sentence contains several subjects and finite verbs, either expressed or understood; as, *A passionate temper renders a man unfit for conversation, destroys friendship, changes justice into cruelty, and turns order into confusion.*

Has every finite verb a nominative either expressed or understood?

Yes; in English it has: as in the preceding sentence

* The principal parts of a simple sentence are the *agent* or *thing chiefly spoken of*; the *attribute*, or the *thing or action affirmed or denied of it*; and the *object*, or the *thing affected by such action*. Thus, the good man loves virtue for itself. *The good man* is the agent, *loves*, is the attribute or thing affirmed of him, and *virtue* is the object upon which his love terminates, and, *for itself*, expresses a reason of this love, because *virtue is amiable*.

sentence, *A passionate temper renders a man unfit for conversation, it destroys friendship, it changes justice into cruelty, and it turns order into confusion.*

Of the Arrangement of Words in Phrases or Sentences.

1. The *article* stands before the noun or prefixed quality; as, *A man. A proud man. The man. The proud man.*

2. In declarative sentences, the nominative word commonly stands before the verb; as, *John loves the truth. He loves the truth.*—But neuter verbs admit of the nominative after them; as, *Upon the right hand stood the Queen.*

3. In interrogative sentences the nominative stands after the verb, or betwixt the auxiliary and it; as, *Loves he the truth? Does he love the truth?*

4. The nominative stands after the verb in the imperative and precativè modes; as, *Love thou the truth.* But in these modes the nominative is seldom expressed, unless emphasis be implied; as, *Whatever others do, Love Thou the truth.*

5. When the adverbs *then, here, there, thus, * hence, * thence,* and ** whence* precede the verb,

* Dr. Johnson says, *From hence, from thence, from whence* of whence, are all vicious or barbarous modes of speech. If we attend to the proper signification of these conjunctive adverbs, we shall find, in the following example, his criticism desirable;

verb, the nominative frequently stands after it ; as, Then *stood up* Gamaliel. There *dwells* rational Piety. Here *reigns* Sobriety. Thus *saith* the Prophet Jeremiah. Hence *arise* many Difficulties. Thence *arose* many Calamities. Whence *rose* great Commotions in the state.

6. In the subsequent member of a negative sentence the nominative stands after the verb, or betwixt it and the auxiliary ; as, She has *not* seen him, *nor knows* She any thing of him.—— Ye shall *not* eat of it, *neither shall* Ye touch it, Gen. iii. 3.

7. By omitting the conjunctions *if* or *tho'* the conjunctive mode elegantly admits of the nominative after the verb, or between the auxiliary and it ; as, *Could* We draw by the covering of the grave,——

—— *Should* All These Means of detraction fail.
Spect.

8. Adjectives commonly stand before their nouns ; as, Rational *piety*. Sometimes they are elegantly placed after them ; as, He was a *man* Wise and Pious, Industrious and Successful.

9. Adverbs heightening or diminishing qualities stand immediately before the adjectives, or other adverbs, which are affected by them ; as, *More ardent*, *Most ardent* ; *More ardently*, *Most ardently*.

10. Adverbs

discible ; in others, that, *from* is altogether unnecessary, or tautological ; as, He goes *from hence* for Edinburgh, *from hence*, he proposes to return in a few days. Better, He goes *hence* for Edinburgh, *whence* he proposes,——

10. Adverbs, expressing some circumstance of an action, may stand either immediately before or after the verb, or betwixt the auxiliary and it; as, *He Carefully attends, He speaks Eloquent-ly.* By man's first transgression the purity of human nature *hath been Miserably stained, its faculties Sadly depraved.* The best rule for placing the adverb, is, to station it, wherever it gives the smoothest sound to the ear; for placing the adverb at a considerable distance from the verb, or, as we frequently find it, at the end of a sentence, produces either some ambiguity in the sense or some harshness in the sound; as, *Truth is consistent with itself Always, it sits upon our lips Easily;—Better thus. Truth is Always consistent with itself, it sits Easily upon our lips.*—In elegant compositions we seldom find the adverb placed before neuter verbs; whereas, we frequently find it before active verbs.

11. Prepositions stand in almost all positions; so as to express the relation of one word to another, the instrument with which, or the manner how an action is said to be done, &c. But there seems to be a propriety in placing the preposition immediately before the word which it governs, and not at the end of the sentence; as, *Cicero, in order to accomplish his son in that sort of learning which he designed him for, sent him to Athens.* *Speet.*

Better.—that sort of learning *for which* he designed him.

The one does it to raise himself a fortune, the other to set off that *which*, he is already possessed of. *Speet.*

Better,—to set off that *of which* he is already possessed.

Prepositions expressing the *state, relation, or reference* of one word to another; the *cause why*, the *instrument with which*, or the *manner how* a thing is done, will perhaps, be better understood by the following example.

The beams *of* the sun, *with* incredible swiftness, pass *from* heaven *through* the air *to* the earth, endowed *with* light and heat, *by* which they comfort us, and quicken the plants which God hath provided *for* our use and his glory.

In this sentence, *of* shews the relation betwixt the sun and his beams,—*with* expresseth the manner how these beams pass; viz. with *incredible swiftness*.—*From* denotes *motion from a place*; that is, from *heaven*:—*Through* expresses the *medium*; that is, the air.—*To* indicates *motion to a place*; that is, to the earth.—*With* denotes the *instruments*, viz. *light* and *heat*.—*By* expresses the *cause* of our comfort, and the quickening of the plants. And *for* intimates the *end* or *consequence* of all, viz. our good and God's glory.

12. Nouns, in the genitive case, formed by the addition of *s* with an apostrophe, to the nominative, stand before the correspondent substantives; as, Solomon's *Temple*. The King's *Crown*; but when the genitive is formed by the preposition *of*, the possessive name stands after it's correspondent; as, The *Temple* of Solomon. The *Crown* of the King.—The same order holds with regard to pronouns; as, His *house* :

M

Their

Their country; i. e. *The house Of Him; The country Of Them.*

The possessive pronouns *my, thy, our, your, their,* are used when the substantive follows, and *mine, thine, ours, yours, theirs,* when it precedes; as, *My horse. This horse is mine, &c.*

13. Nouns, in the accusative case stand after the active verb, or preposition, by which they are governed; as, *Marlborough conquered the French;* but pronouns in the accusative, may, without any ambiguity, be placed before the active verb; as, *Him declare I unto you.* Hence observe, that it is the order only, which determines the cases of our nouns; for we cannot reverse the order of the nouns, in the preceding sentence, without reversing the sense; as, *The French conquered Marlborough;* yet, in the poetical stile, we can say, *Marlborough, the French, conquered;* or the French, *Marlborough conquered;* but, in both these forms of expression, the sense is ambiguous. But when the verb is passive, the agent and object change places; as, *The French were conquered by Marlborough.*

14. *Who, which, what, that,* and their compounds *whoever, whomsoever, whatever,* tho' in the accusative case, are placed before the verb; as,—*Whom therefore ye ignorantly worship, Him declare I unto you, Acts xvii. 23.* Whomever or Whomsoever you seek.—*The thing Which I committed to your care.—The horse That he bought.—I gave What he asked for it.*

15. The conjunction stands betwixt any two members of a sentence which it connects; as, *Upbraid no man's weakness to sadden him, Nor report*

report it to disparage him. In joining sentences, another word or phrase, may, sometimes not indelicately, begin the latter; as,———*I quit, therefore the society which I cannot with innocence and pleasure meet.*

To enable the English Scholar, with greater facility to parse and construe, a few sentences are added, in which the several parts of speech and their construction are more particularly explained. The words are all numbered by figures, and the number of each word is repeated before the explanation.

The art of writing is *a means* of communicating

1 our thoughts to, and transacting our affairs
10 11 12 13 14 15 16
with our correspondents; however distant they
7 18 19 20 21 22
may be from us.

23 24 25 By

1, Is the definite article.

A noun, nominative case, singular number, limited by the definite article *The* to that of 4 writing only:

2, A preposition:

A noun, in the genitive case, governed by the preposition 3 *of*.

The substantive verb, third person singular, present of the indicative agreeing with its nominative 2 *art*.

The indefinite article; but the definite article *the* would be better; because the noun

7 means plural.

7, A noun nominative case, following the substantive verb 5 *is*.

8, A preposition.

9, the active participle present of the verb *to communicate*.

10, The pronoun of the 1st person plural, genitive case, governed by the following noun 11 *thoughts*.

11, A noun in the accusative plural, governed by the active participle 9 *communicating*.

- 12, A preposition, governing the noun 12 *correspondents* in the dative case.
- 13, A conjunction, connecting the preceding and following members of the sentence.
- 14, The participle present of the verb *to transact*.
- 15, The pronoun of the 1st, person plural, genitive case, governed by the noun 16 *affairs*.
- 16, A noun, accusative plural, governed by the active participle 14 *transacting*.
- 17, A preposition.
- 18, A pronoun, 1st per. pl. gen. governed by the noun 19 *correspondents*.
- 19, A noun in the ablative plural, governed by the preposition 17 *with*.
- 20, A conjunction.
- 21, An adjective, to which place or places are understood.
- 22, The pronoun of the 3d per. pl. nominative case, signifying *our correspondent*.
- 23, A verb 3d per. pl. present of the potential, agreeing with its nominative 22 *they*.
- 24, A preposition.
- 25, The pronoun of the 1st per. pl. ablative case, governed by the preposition 24 *from*.

By a generous sympathy in nature we feel
 1 2 3 4 5 6 7 8
 ourselves disposed to mourn, when any of our
 9 10 11 12 13 14 15
 fellow-creatures is afflicted: But injured innocence
 16 17 18 19 20
 is an object which carries something in
 21 22 23 24 25 26 27
 it inexpressibly moving; it softens the most
 28 29 30 31 32 33 34
 manly heart with the tenderest sensations of love
 35 36 37 38 39 40 41 42
 and compassion; till at length it confesses its
 43 44 45 46 47 48 49
 humanity, and flow out into tears.
 50 51 52 53 54 55

- 2, A preposition.
- 2, The indefinite article.
- 3, An adjective, expressing the property of the noun 4 *sympathy*.
- 4, A noun in the ablative singular, governed by the preposition, 1 *by*.
- 5, A preposition.
- 6, A noun in the ablative singular, governed by the preposition 5 *in*.
- 7, The pronoun of the 1st *per. pl.* nominative case.
- 6, A verb, 1st *per. pl.* present of the indicative, agreeing with it's nominative 7 *we*.
- 9, A reciprocal pronoun, 1st *per. pl.* accusative case, governed by the active verb 8 *feel*.
- 10, A verb, present of the infinitive passive, (*to be* being understood), governed by the verb 8 *feel*.
- 11, A verb, present of the infinitive, governed by the verb *to be* 10 *disposed*.
- 12, An adverb of time indefinitely.
- 13, An indefinite adjective which may signify either one or more.
- 14, A preposition.
- 15, The pronoun of the 1st *per. pl.* genitive case, governed by the noun 16 *lowly creatures*.
- 16, A noun, genitive plural governed by the preposition 14 *of*.
- 7, A verb, 3^d *per. sing.* present of the indicative passive voice, agreeing with it's nominative 13 *any* (person.)
- 18, A disjunctive conjunction.
- 19, An adjective, expressing a property of *innocence*.
- 20, A noun, nominative singular.
- 21, The substantive verb, 3^d *per. sing.* agreeing with it's nominative 20 *innocence*.
- 22, The indefinite article.
- 23, A noun, nominative singular, following the substantive verb 21 *is*, and limited by the article 22 *an* to that of *injured innocence*.
- 24, A relative pronoun agreeing with it's antecedent 23 *object*, in the 3^d person singular, nominative case.
- 25, A verb 3^d *per. sing.* present of the indicative agreeing with it's nominative 24 *which*.
- 26, A noun in the accusative singular, governed by the active verb 25 *carries*.
- 27, A preposition.
- 28, The pronoun of the 3^d *per. sing.* neuter gender, and ablative case governed by the preposition 27 *in*.
- 29, An adverb.
- 30, An adjective, raised to the superlative degree by the adverb 29 *inexpressibly*.
- 31, The neuter pronoun, 3^d person singular, nominative case.
- 32, A verb, 3^d *per. sing.* present of the indicative agreeing

- greeing with it's nominative 31 *it*.
- 33, The definite article.
- 34, An adverb.
- 35, An adjective, superlative degree; thus *most manly*.
- 36, A noun, accusative singular, governed by the active verb 32 *siftens*.
- 37, A preposition.
- 38, The definite article.
- 39, An adjective in the superlative degree.
- 40, A noun in the ablative, governed by the preposition 41 *with*.
- 41, A preposition.
- 42, A noun, genitive case, governed by the preposition 41 *of*.
- 43, A conjunction.
- 44, A noun genitive singular, governed by *of* understood.
- 45, An illative conjunction.
- 46, An adverb.
- 47, The neuter pronoun, 3d *per. sing.* nominative case.
- 48, A verb, 3d *per. sing.* present of the conjunctive, governed by the conjunction 45 *till*, and agreeing with it's nominative 47 *it*.
- 49, The neuter pronoun, 3d *per. sing.* genitive, governed by the noun 50 *humanity*.
- 50, A noun in the accusative, governed by the active verb 48 *confess*.
- 51, A conjunction.
- 52, A verb, 3d *per. sing.* present of the conjunctive, agreeing with it's nominative *it* understood; as in the preceding verb 48 *confess*.
- 53, An adverb.
- 54, A preposition.
- 55, A noun, in the accusative, plural, governed by the preposition 54 *into*.

There is nothing more betrays a base and
 1 2 3 4 5 6 7 8.
 ungenerous spirit, than the giving of secret
 9 10 11 12 13 14 15.
 stabs to a man's reputation.
 16 17 18 19 20.

- 1, An adverb.
- 2, A verb, 3d *per. sing.* present of the indicative, agreeing with it's nominative 3 *nothing*. (*N. B.* the nominative 3 *nothing*, stands after the verb; because the adverb 1 *there* stands before it.)
- 3, A noun, as above.
- 4, An adverb.
- 5, A verb, 3d *per. sing.* present of the indicative, agreeing with it's nominative *which* understood.
- 6, The indefinite article.
- 7, An adjective expressing a quality.

- quality of the noun 10 *spirit*.
 8, A conjunction.
 9, Another adjective, and quality of the noun 10 *spirit*.
 10, A noun in the accusative singular, governed by the active verb 5 *betrays*.
 11, A comparative adverb.
 12, The definite article.
 13, A noun, in the nominative singular.
 14, A preposition.
 15, An adjective, positive degree.
 16, A noun, genitive plural, governed by the preposition 14 *of*.
 17, A preposition.
 18, Indefinite an article.
 19, A noun, governed in the genitive singular, by the noun 20 *reputation*.
 20, A noun, in the dative, governed by the preposition 17 *to*.

The same sentence repeated; but differently constructed.

There is nothing (which) more betrays a base and ungenerous spirit, than *giving secret stabs* to a man's reputation. 13 16

- 13, The participle present of the verb *to give*. plural, governed by the active participle *giving*.
 16, A noun in the accusative

There dwells rational piety, modest hope, and cheerful resignation.
 1 2 3 4 5 6
 7 8 9

- 1, An adverb of place.
 2, A verb, 3d per. sing. present of the indicative, agreeing with it's nominative 4 *piety*, and again understood to 6 *hope*, and to 9 *resignation*.
 3, An adjective.
 4, A noun, as before.
 5, An adjective.
 6, A noun, nominative singular, to which the verb 2 *dwells* is understood.
 7, A conjunction.
 8, An adjective.
 9, A noun, nominative, to which the verb 2 *dwells* is again understood.

Note. In the preceding sentence the verb may be the third person plural, to agree with the three nouns 4 *piety*, 6 *hope*, and 9 *resignation*. See [L. 85.]

The greatest souls *have* sometimes *suffered*

1 2 3 4 4
 themselves to be transported with the delight
 6 7 8 9 10
 which [Q. 89.] they take in the enjoyment of
 11 12 13 14 15 16 17
 riches.

18

- | | |
|---|---|
| <p>1, The definite article.
 2, An adjective, superlative degree.
 3, A noun in the nominative plural.
 4, A verb, 3d per. pl. perfect of the indicative agreeing with it's nominative 3 <i>souls</i>.
 5, An adverb.
 6, A substantive pronoun, accusative plural, governed by the active verb 4 <i>have suffered</i>.
 7, A verb, present of the infinitive, governed by the verb 4 <i>have suffered</i>.
 8, A preposition.
 9, The definite article.
 10, A noun, in the ablative, governed by the preposition 8 <i>with</i>.</p> | <p>11, A relative pronoun, 3d per. sing. agreeing with it's antecedent 10 <i>delight</i>, and governed in the accusative, by the following verb 13 <i>take</i>.
 12, The pronoun of the 3d per. pl. nominative case.
 13, A verb, 3d per. pl. present of the indicative, agreeing with it's nominative 12 <i>they</i>.
 14, A preposition.
 15, The definite article.
 16, A noun in the ablative singular, governed by the preposition 14 <i>in</i>.
 17, A preposition.
 18, A noun in the genitive plural, governed by the preposition 17 <i>of</i>.</p> |
|---|---|

A wise man values pleasure at a very small

1 2 3 4 5 6 7 8 9
 rate, because it is the bane of the mind and
 10 11 12 13 14 15 16 17 18 19
 cause of all misery; but, he values no posses-
 20 21 22 23 24 25 26 27 28
 sion

fion more than virtue, becaufe it is the foun-
 29 30 31 32 33 34 35 36
 tain of public and private happinefs.

37 38 39 40 41

- 1, The indefinite article.
- 2, An adjective.
- 3, A noun, nominative singular.
- 4, A verb, *3d per. sing.* present of the indicative, agreeing with it's nominative *3 man*.
- 5, A noun in the accusative singular, governed by the active verb *4 values*.
- 6, A preposition.
- 7, The indefinite article.
- 8, An adverb.
- 9, An adjective.
- 10, A noun in the accusative, governed by the preposition *6 at*.
- 11, A casual conjunction.
- 12, The neuter pronoun of the *3d per. sing.* nominative case, signifying *pleasure*.
- 13, The substantive verb, *3d per. sing.* present of the indicative, agreeing with it's nominative *12 it*.
- 14, The definite article.
- 15, A noun in the nominative, following the substantive verb *13 is*.
- 16, A preposition.
- 17, The definite article.
- 18, A noun, genitive singular, governed by the preposition *16 of*.
- 19, A copulative conjunction.
- 20, A noun, nominative singular.
- 21, A preposition.
- 22, An adjective.
- 23, A noun, governed in the genitive singular, by the preposition *21 of*.
- 24, A disjunctive conjunction.
- 25, The pronoun of the *3d per. sing. maf. gen.* used instead of the noun *2 wife 3 man*.
- 26, A verb, *3d per. sing.* present of the indicative, agreeing with it's nominative *25 be*.
- 27, An adjective.
- 28, A noun, accusative singular, governed by the active verb *26 values*.
- 29, An adverb.
- 30, A comparative adverb.
- 31, A noun, governed in the accusative by the active verb *values* understood.
- 32, A casual conjunction.
- 33, The neuter pronoun, the *3d per. sing.* nominative used instead of the noun *virtue*.
- 34, A substantive verb, *3d per. sing.* present of the indicative, agreeing with it's nominative *33 it*.
- 35, The definite article.
- 36, A noun in the nominative singular, following the substantive verb *34 is*.
- 37, A preposition.
- 38, An adjective.

39, A conjunction.

40, An adjective.

41, A noun in the genitive

singular, governed by the prepositions 37 *of*.

Boast not too much of your health nor
 1 2 2 2 3 4 5 6
 [B. 106.] strength; but while you enjoy them,
 7 8 9 10 11 12
 give praise to God, who bestows all good
 13 14 15 16 17 18 19 20
 things upon you: use them well; lest he be
 21 22 23 24 25 26 27 28
 provoked to deprive you of them.

29

30

31

32

33

1, A verb in the imperative.

2, Three adverbs.

3, A preposition.

4, The pronoun of the 2d *per. pl.* genitive case, governed by the noun *health*.5, A noun in the genitive, governed by the preposition 3 *of*.6, A negative conjunction, corresponding to the adverb 2 *not*.7, A noun in the genitive, governed by *of* understood.

8, A conjunction.

9, An adverb.

10, The pronoun of the 2d *per. pl.* nominative case.11, A verb, 2d *per. pl.* agreeing with it's nominative 10 *you*.12, The pronoun of the 3d *per. pl.* accusative case, signifying *health* and *strength*, governed by the active verb 11 *enjoy*.

13, A verb in the imperative.

14, A noun, governed in the accusative singular by the active verb 13 *give*.

15, A preposition.

16, A noun in the dative, governed by the preposition 15 *to*.17, A relative pronoun, 3d *per. sing.* nominative case, agreeing with it's antecedent 16 *God*.18, A verb, 3d *per. sing.* present of the indicative agreeing with it's nominative 17 *who*.

19, An adjective

20, An adjective.

21, A noun in the accusative plural, governed by the active verb 18 *bestows*.

22, A preposition.

23, The pronoun of 2d *per. pl.* governed in the accusative by the preposition 22 *upon*.

- 4, An imperative verb.
- 5, The pronoun of the 3d per. plural signifying *good things*, governed in the accusative by the active verb 24 *use*.
- 6, An adverb.
- 7, An illative conjunction.
- 8, The pronoun 3d per. sing. used instead of the name 16 *God*.
- 9, A verb, 3d per. sing. conjunctive mode, agreeing with it's nominative *be*.
- 30, A verb, present of the infinitive, governed by the verb 29 *be provoked*.
- 31, The pronoun of the 2d per. pl. governed in the accusative by the active verb 30 *to deprive*.
- 32, A preposition.
- 33, The pronoun of the 3d per. pl. signifying *all good things*, governed in the genitive by the preposition 32 *of*.

A solid and substantial greatness of soul looks

1 2 3 4 5 6 7 8
own with a generous neglect, on the censures
9 10 11 12 13 14 15 16
and applauses of the multitude, and places
17 18 19 20 21 22 23
man beyond the little noise of tongues.
4 25 26 27 28 29 30 31

The indefinite article.

{ Adjectives.

A conjunction.

An abstract name, formed from the adjective *great*, in the nominative.

A preposition.

A noun, genitive singular, governed by the preposition 6 *of*.

A verb, 3d per. sing. present of the indicative, agreeing with it's nominative 5 *greatness*,

An adverb.

A preposition.

11, The indefinite article.

12, An adjective.

13, A noun governed in the ablative by the preposition 10 *with*.

14, A preposition.

15, The definite article.

16, A noun governed in the accusative by the preposition 14 *on*.

17, A conjunction.

18, A noun in the accusative plural, governed by the preposition 14 *on*.

19, A preposition.

20, The definite article.

21, A noun, genitive singular, governed

governed by the preposition
19 *of*.

22, A conjunction.

23, A verb, 3d *per. sing.* present of the indicative; agreeing with it's nominative 5 *greatness* understood.

24, An article.

25, A noun limited by the indefinite article 24 *a* to *any man* without determining the particular person meant, governed in the accusative

by the active verb 23 *places*.

26, A preposition.

27, The definite article.

28, An adjective positive degree.

29, A noun in the accusative, governed by the preposition 26 *beyond*.

30, A preposition.

31, A noun in the genitive plural, governed by the preposition 30 *of*.

Flattery has the same pernicious influence

1 2 3 4 5 6
upon the mind, which poison has upon the
7 8 9 10 11 12 13 14
body; and, tho' the latter be most justly de-
15 16 17 18 19 20 21
tested; yet, alas! the former is almost uni-
22 23 24 25 26 27
versally beloved.
27 26

1, A noun nominative case singular.

2, A verb, 3d *per. sing.* present of the indicative, agreeing with it's nominative 1 *flattery*.

3, The definite article.

4, and 5, Adjectives.

6, A noun in the accusative, governed by the active verb 2 *has*.

7, A preposition.

8, The definite article.

9, A noun in the accusative,

governed by the preposition 7 *upon*.

10, A relative pronoun, 3d *per. sing.* agreeing with it's antecedent *pernicious* 6 *influence*, gov. in the acc. by the verb 12 *has*.

11, A noun, nominative singular.

12, A verb, 3d *per. sing.* present of the indicative, agreeing with it's nominative 11 *poison*.

13, A preposition.

- 4, The definite article.
 5, A noun governed in the accusative by the preposition 13 *upon*.
 6, A copulative conjunction.
 7, A conditional conjunction.
 8, An article.
 9, A pronoun used instead of the noun *poison*.
 10, A verb, conjunctive mode, 3d *per. sing.* agreeing with it's nominative 19 *latter*.
 21, Adverbs, superlative degree.
 22, An illative conjunction.
 23, An interjection.
 24, The definite article.
 25, A pronoun signifying *flattery*, nominative case.
 26, A verb, 3d *per. sing.* present of the indicative, agreeing with it's nominative 25 *former*.
 27, Two adverbs, qualifying the verb 26 *is beloved*.

Xenophon commended the Persians for the
 1 2 3 4 5 6
 prudent education, which they bestowed upon
 7 8 9 10 11 12
 their children, whom (Q. 89.) they would not
 13 14 15 16 17 18
 permit to effeminate their minds with amorous
 17 19 20 21 22 23
 stories; being fully convinced, how much danger
 24 25 26 27 28 29
 there was in adding weight to the bias of
 30 31 32 33 34 35 36 37 38
 corrupt nature.

39 40

- 1, A proper name in the nominative case.
 2, A verb, 3d *per. sing.* past of the indicative, agreeing with it's nominative 1 *Xenophon*.
 3, The definite article.
 4, A patronymic noun derived from the name of the country of *Persia*, go-

vernied in the accusative by the active verb 2 *commended*; but by taking away the *s* from this name, it becomes an adjective for the *s* stands instead of the noun *people*; thus, *the Persian people*. Let this observation be applied to all other patronymies; as,

- Greek, Greeks, Roman, Romans*, in which, by the addition of *s* the adjective becomes a noun denoting the people of the country.
- 5, A preposition.
 - 6, The definite article.
 - 7, An adjective.
 - 8, A noun in the dative singular, governed by the preposition 5 *for*, and limited by the definite article 6 *the* to the education only of Persian children.
 - 9, A relative pronoun, 3d *per. sing.* agreeing with it's antecedent 8 *education*, governed in the accusative, by the active verb 11 *bestowed*.
 - 10, The pronoun of the 3d *per. pl.* signifying the people of Persia, nominative case.
 - 11, A verb, 3d *per. pl.* past of the indicative, agreeing with it's nominative 10 *they*.
 - 12, A preposition.
 - 13, The pronoun of the 3d *per. pl.* genitive case, governed by the noun 14 *children*.
 - 14, A noun in the accusative, governed by the preposition 12 *upon*.
 - 15, A relative pronoun, 3d *per. pl.* governed in the accusative by the following active verb 17 *would permit*.
 - 16, The pronoun of the 3d *per. pl.* nominative case, used instead of the noun *Persians*.
 - 17, A verb, 3d *per. pl.* past of the potential, agreeing with it's nominative 16 *they*.
 - 18, An adverb, giving a negative meaning to the verb 17 *would permit*.
 - 19, A verb, present of the infinitive, governed by the verb 17 *would permit*.
 - 20, The pronoun of the 3d *per. pl.* signifying the Persian children, governed in the genitive by the noun 21 *minds*.
 - 21, A plural noun in the accusative, governed by the active verb 19 *to effeminate*, and limited by the article *the* included in the possessive *their* to the minds alone of the Persian children.
 - 22, A preposition.
 - 23, An adjective, expressing the quality of the following noun 24 *stories*.
 - 24, A noun, governed in the ablative by the preposition 22 *with*.
 - 25, The present participle passive of the verb *to be convinced*.
 - 26 and 27, Adverbs.
 - 28, An adjective.
 - 29, A noun, nominative case, singular.
 - 30, An adverb.
 - 31, The substantive verb, 3d *per. sing.* past of the indicative, agreeing with it's nominative 29 *danger*.
 - 32, A

- 3, A preposition.
- 4, The present participle of the verb *to add*, in the ablative, governed by the preposition 32 *in*.
- 5, A noun in the accusative singular, governed by the active participle 33 *adding*.
- 6, A preposition.
- 7, The definite article.
- 8, A noun, governed in the

dative by the preposition 35 *to*.

- 38, A preposition.
- 39, An adjective expressing a general quality of human nature.
- 40, A noun denoting all mankind, governed in the genitive by the preposition 38 *of*.

I am the man who have seen affliction.

1 2 3 4 5 6 6 7

The pronoun of the first person singular nominative case.

The substantive verb, 1st *per. sing.* present of the indicative, agreeing with it's nominative 1 *I*.

The definite article.

A noun, nominative singular, following the substantive verb 2 *am*.

5, The relative pronoun, of the 1st *per. sing.* nominative case, agreeing with it's antecedent 1 *I*.

6, A verb, 1st *per. sing.* perfect of the indicative, agreeing with it's nominative 5 *have*.

7, A noun, governed in the accusative plural by the active verb 6 *have seen*.

It was thou, O Lord, who createdst all things

1 2 3 4 5 6 7 8 9

that are in heaven, and that are on earth.

10 11 12 13 14 15 16 17 18.

The neuter pronoun, nominative singular.

A verb, 3d *per. sing.* past of the indicative, agreeing with it's nominative 1 *It*.

The pronoun of the 2d *per. sing.* nominative case, following the substantive verb 2 *was*.

An interjection marking the vocative case.

5, A noun in the vocative.

6, A relative pronoun, 2d *per. sing.* nominative case, agreeing with it's antecedent 5 *Lord*.

7, A verb, 2d *per. sing.* past of the indicative, agreeing with it's nominative 6 *createst*.

8, An adjective.

9, A noun in the accusative plural,

- plural, governed by the active verb 7 *createst*.
 10, A relative pronoun, nominative plural, agreeing with it's antecedent 9 *things*.
 11, A verb, 3d per. pl. agreeing with it's nominative 10 *that*.
 12, A preposition.
 13, A noun in the ablative singular, governed by the preposition 12 *in*.
 14, A conjunction.
 15, A relative pronoun, accusative, before : see n° 10.
 16, A verb as before : see n° 11.
 17, A preposition.
 18, A noun in the accusative singular, governed by the preposition 17 *on*.

Correction is grievous to him who forsaketh

the way : and he, who hateth reproof, shall die

- 1, A noun, nominative singular.
 2, A verb, 3d per. sing. present of the indicative agreeing with it's nominative 1 *correction*.
 3, An adjective.
 4, A preposition.
 5, The pronoun of the 3d per. sing. in the dative, governed by the preposition 4 *to*.
 6, The relative pronoun of the 3d per. sing. masculine gender, nominative case, agreeing with it's antecedent 5 *him*.
 7, A verb, 3d per. sing. present of the indicative, agreeing with it's nominative 6 *who*.
 8, The definite article.
 9, A noun in the accusative singular, governed by the active verb 7 *forsaketh*. there are many ways; but the definite article 8 *the* limits the noun *way* here, to that of a rational creature's duty.
 10, A conjunction.
 11, The pronoun of the 3d per. sing. mas. gen. nominative case.
 12, A relative pronoun, accusative, before : see n° 6.
 13, A verb, 3d per. sing. present of the indicative, agreeing with it's nominative 12 *who*.
 14, A noun in the accusative singular, governed by the active verb 13 *hateth*.
 15, A verb, 3d per. sing. future of the indicative, agreeing with it's nominative 14 *he*.

Let

Let your companion be virtuous whom
 1 2 3 4 5
 Q. 89.) you would make your friend; for an
 6 7 8 9 10 11
 ill man can neither love long, nor be long be-
 2 13 14 15 16 17 18 19
 loved: and the friendships of vicious men may
 18 20 21 22 23 24 25 26
 more properly be called conspiracies, than friend-
 27 28 29 30
 ships.

, A verb in the imperative.
 , The pronoun of the 2d
per. pl. genitive case, go-
 verned by the noun 3 *com-*
panion.

, A noun in the accusative
 governed by the imperative
 verb 1 *Let.*

, An adjective.

, A relative pronoun, go-
 verned in the accusative by
 the active verb 7 *would*
make.

, The pronoun of the 2d
per. pl. nominative case.

, A verb, 2d *per. pl.* past of
 the potential, agreeing with
 it's nominative 6 *you.*

, The pronoun of the 2d
per. pl. genitive case, go-
 verned by 9 *friend.*

, A noun in the accusative
 singular, governed by the
 active verb 7 *would make.*

o, A casual conjunction.

1, The indefinite article.

2, An adjective.

3, A noun, nominative sin-
 gular.

14, A verb, 3d *per. sing.* pre-
 sent of the potential, a-
 greeing with it's nomina-
 tive 13 *man.*

15, A negative adverb.

16, An adverb.

17, A conjunction correspond-
 ing to 15 *neither.*

18, A verb, 3d *per. sing.* pre-
 sent of the potential, *can*
 being understood, agreeing
 with it's nominative 13
man.

19, An adverb.

20, A conjunction.

21, The definite article.

22, A noun in the nomina-
 tive plural.

23, A preposition.

24, An adjective.

25, A noun in the nomina-
 tive plural.

26, A verb, 3d *per. pl.* pre-
 sent of the potential, pas-
 sive, agreeing with it's no-
 minative 25 *men.*

27, Adverbs.

28, A noun, nominative plu-
 ral

- ral following the *vocative* 30, A noun in the nominative
verb 26 *may be called*. plural : *see* n^o 28.
29, A comparative adverb.

Quintilian, an accurate judge of men, said he
1 2 3 4 5 6 7 8
was pleased with boys, who wept when their
9 10 11 12 13 14 15
school-fellows out-did them in learning ; because
16 17 18 19 20 21
the sense of disgrace would make them emulous,
22 23 24 25 26 27 28
and emulation would make them good scholars.
29 30 31 32 33 34

- 1, A noun in the nominative singular.
- 2, The indefinite article.
- 3, An adjective.
- 4, A noun, nominative singular.
- 5, A preposition.
- 6, A noun, genitive plural, governed by the preposition 5 *of*.
- 7, A verb, 3^d per. sing. past of the indicative, agreeing with it's nominative 1 *Quintilian*.
- 8, A pronoun, 3^d per. sing. nominative case, masculine gender.
- 9, A verb, 3^d per. sing. past of the indicative, passive, agreeing with it's nominative 8 *he*.
- 10, A preposition.
- 11, A noun ablative plural, governed by the preposition 10 *with*.
- 12, A relative pronoun, agreeing with it's antecedent 11 *boys*, 3^d per. pl. nominative case.
- 13, A verb, 3^d per. pl. past of the indicative, agreeing with it's nominative 12 *who*.
- 14, An adverb of time.
- 15, A pronoun, 3^d per. pl. governed in the genitive by the following noun 16 *school-fellows*.
- 16, A noun in the nominative plural.
- 17, A verb, 3^d per. pl. past of the indicative, agreeing with it's nominative 16 *school-fellows*.
- 18, A pronoun, 3^d per. pl. accusative case, governed by the active verb 17 *out-did*.
- 19, A preposition.
- 20, A noun in the ablative, governed by the preposition 19 *in*.
- 21, A

- 21, A conjunction.
- 22, The definite article.
- 23, A noun in the nominative singular.
- 24, A preposition.
- 25, A noun in the genitive singular, governed by the preposition 24 *of*.
- 26, A verb, 3d per. sing. past of the potential, agreeing with it's nominative 23 *sense*.
- 27, A pronoun, 3d per. pl. accusative case, governed by the active verb 26 *would make*.
- 28, An adjective.

- 29, A conjunction.
- 30, A noun, in the nominative singular.
- 31, A verb, 3d per. sing. past of the potential, agreeing with it's nominative 30 *emulation*.
- 32, A pronoun, 3d per. pl. accusative case, governed by the active verb 21 *would make*.
- 33, An adjective.
- 34, A noun nominative plural, following the substantive verb *to be* understood; thus, *would make them to be good scholars*.

Zenocrates keeping a profound silence at some
 detracting discourse, was asked, Why he did
 not speak? because, said he, I have sometimes
 repented of speaking, but never of holding my
 tongue.

- 1, A proper name in the nominative singular.
- 2, The present active participle of the verb *to keep*.
- 3, The indefinite article.
- 4, An adjective.
- 5, A noun in the accusative, governed by the active participle 2 *keeping*.
- 6, A preposition.
- 7 and 8, Adjectives.

- 9, A noun, accusative case governed by the preposition 6 *at*.
- 10, A verb, 3d per. sing. past of the indicative passive, agreeing with it's nominative 1 *Zenocrates*.
- 11, An interrogative adverb.
- 12, The pronoun of the 3d per. sing. mas. gen. in the nominative case.

- 13, A verb, *3d per. sing. past* of the indicative, agreeing with it's nominative 12 *be*.
 14, An adverb.
 15, A conjunction.
 16, A verb, *3d per. sing. past* of the indicative, agreeing with it's nominative 17 *be*.
 17, The pronoun of the *3d per. sing. masc. gen.* in the nominative.
 18, The pronoun of the *1st per. sing. nominative case*.
 19, A verb, *1st per. sing. perfect* of the indicative, agreeing with it's nominative 18 *I*.
 20, An adverb.
 21, A preposition.
 22, The active participle present of the verb *to speak*.
 23, A disjunctive conjunction.
 24, An adverb.
 25, A preposition.
 26, The active participle from the verb *to hold*.
 27, The pronoun of the *1st per. sing. genitive case*, governed by the noun *tongue*.
 28, A noun in the accusative singular, governed by the active participle 26 *holding*.

Avarice and ambition are the two elements,

1 2 3 4 5 6 7
 which enter into the composition of all crimes ;
 8 9 10 11 12 13 14 15
 this is boundless, that insatiable.
 16 17 18 19 20

- 1, A noun nominative singular.
 2, A copulative conjunction.
 3, A noun, nominative sing.
 4, The substantive verb, *3d per. pl.* agreeing with the two nominatives 1 *avarice* and 3 *ambition*.
 5, The definite article.
 6, A numeral adjective.
 7, A noun, nominative plural, following the substantive verb 4 *are*.
 8, The neuter relative pronoun plural, agreeing with it's antecedent 7 *elements*.
 9, A verb, *3d per. pl. present* of the indicative, agreeing with it's nominative 8 *which*.
 10, A preposition.
 11, The definite article.
 12, A noun in the accusative singular, governed by the preposition 10 *into*.
 13, A preposition.
 14, An adjective.
 15, A noun, genitive plural, governed by the preposition 13 *of*.
 16, A definite pronoun signifying 3 *ambition*.
 17, A

- 17, The substantive verb, 3^d per. sing. agreeing with it's nominative 16 *this*.
 18, An adjective expressing the unlimited quality of *ambition*.

- 19, A definite pronoun signifying 1 *Avarice*.
 20, An adjective expressing the unsatisfied quality of *avarice*.

According to the tempers and dispositions of

1 2 3 4 5 6
 those who make up society, it is either good or
 7 8 9 10 11 12 13 14 15 16
 bad; for, He who walketh with wise men,
 17 18 19 20 21 22 23 24
 shall be yet wiser; but a companion of fools
 25 26 27 28 29 30 31 32
 shall be destroyed.

33

- 1, A preposition.
 2, The definite article.
 3, A noun accusative plural governed by the preposition 1 *According to*.
 4, A conjunction.
 5, Another noun in the accusative plural, governed by the preposition *according to*.
 6, A preposition.
 7, A pl. adjective pronoun.
 8, A relative pronoun, 3^d per. pl. agreeing with it's antecedent 7 *those*.
 9, A verb, 3^d per. pl. present of the indicative, agreeing with it's nominative 8 *who*.
 10, An adverb.
 11, A noun in the accusative singular, governed by the active verb 9 *make*.

- 12, The neuter pronoun, 3^d per. sing. nominative case.
 13, The substantive verb, 3^d per. sing. agreeing with it's nominative 12 *it*.
 14, An adverb.
 15, An adjective.
 16, A conjunction corresponding to 15 *either*.
 17, An adjective opposed to 15 *good*.
 18, A casual conjunction.
 19, The pronoun of the 3^d per. sing. nominative case.
 20, A relative pronoun nominative case, 3^d per. sing. agreeing with it's antecedent 19 *he*.
 21, A verb, 3^d per. sing. present of the indicative, agreeing with it's nominative 20 *who*.
 22, A preposition.

23. An

- 23, An adjective.
 24, A noun, ablative plural, governed by the preposition 22 *with*.
 25, A substantive verb, 3d per. sing. future of the indicative, agreeing with it's nominative 19 *He*.
 26, A conjunction.
 27, An adjective, comparative degree.
 28, A disjunctive conjunction.
 29, The indefinite article.
 30, A noun in the nominative singular.
 31, A preposition.
 32, A noun, genitive plural, governed by the preposition 31 *of*.
 33, A verb, 3d per. sing. future of the indicative passive, agreeing with it's nominative 30 *companion*.

Exercises upon all the preceding rules, to be written out, corrected, parsed, and construed by the Learner.

Men, who *is* forward to vice, *is* exposed to the devil's temptations; which enemy of mankind *have* long been accustomed to mischief, and *rejoice* to find a mind inclined to impiety.

There is nobody so weak of invention, *which* [E. 49.] cannot aggravate, or make some little stories to vilify his enemy, and there *is* [I. 83.] few *which* [E. 49.] *has* not inclination to hear them.

Most men *is* governed by custom or authority; not one of ten thousand *think* [I. 83.] for himself: and the few *which* [E. 49.] *has* courage enough to reject the force of either, *dares* not act up to their freedom, for fear of incurring the censure of singularity.

There *are* [I. 83.] nothing so delightful, says Plato, as *the* hearing or speaking [V. 93.] truth; for which reason, there *are* no conversation so agreeable, as that of the man of integrity, *which* [E. 49.]

[E. 49.] *bear* without any intention to deceive, and *speake* without any intention to betray.

The prerogative of good men *appear* [L. 83.] plainly in this, that men *bears* more honour to the sepulchres of the virtuous, than to the boasted palaces of the wicked.

There *are* no charm in the female sex, that can supply the place of virtue; for without innocence, beauty *are* contemptible: good-breeding *degenerate* into wantonness, and wit into folly.

Avarice and ambition [L. 85.] *is* the two elements *who* [E. 49.] *enters* [L. 83.] into the composition of all crimes, *this* [F. 51.] is boundless, *the first* insatiable.

Education is to the mind what cleanliness *are* to the body; the beauties of both *is* banished, or totally lost by neglect. And as the *most* [H. 54.] *richest* diamond cannot shoot forth it's lustre, without the skilful hand of the polisher; so the latent virtues of the *most noblest* mind *lies* buried in obscurity, if not called forth by right precepts, and the rules of good-breeding.

It takes it to be *a* instance of *an* noble mind, to be possessed of great qualities without *the* [V. 93.] *shewing* any consciousness of being superior to the rest of the world.

A desire to excel others in virtue *are* very commendable, and *an* delight in doing them good *deserve* praise, because it discovers *a* excellent mind; but he, *which* [E. 49.] employs his natural abilities to out-do others in villany, *is a* abominable wretch; for such a contest *are* diabolical.

Upbraid no *man* [B. 39.] weakness to sadden [N. 87.] *he*, nor report it to raise your own reputation at the expence of his.

St. Bernard, being much troubled in his youth with a pain in his head, *an* certain woman undertook to cure [N. 87.] *he*, by *the* reciting [V. 93.] a few words, by way of charm; but he refused, saying, he would rather endure the hand of God, than be cured by the devil's.

Riches *is* like dung; they *sinks* [I. 83.] in a heap; but being spread abroad to supply the wants of the poor, they *becomes* truly useful, and *is* [I. 83.] often returned to the owner with great increase: in like manner, the dung, being spread upon the earth, *make* [I. 83.] it fruitful, and fully *repay* the industrious husband *man* [B. 39.] labour.

We should neither be so eager in hoarding up riches, as to withhold our hand entirely from giving to the needy, *or* [B. 106.] so extravagant in distributing [V. 93.] *of* them, as to embarrass ourselves or hurt others.

As gold, though the *most finest* of metals, *lose* [I. 13.] *it* lustre, when continually worn in the same purse with copper or brass; so a man of the fairest character, by associating *hisself* with the wicked, *are* often corrupted with their sins, and *partake* of their punishments.

A passionate temper *render* a man unfit for business, deprives him of his reason, *rob* him of every thing great and noble in his nature, *make* *he* unfit for conversation, destroys friendship, *change* justice into cruelty, and *turn* order into confusion.

Men of profligate lives finding *themselves* incapable of rising to any distinction among the virtuous, *is* for pulling down all appearances of merit *who* seem to upbraid the depravity of their own manners.

Worldly glory *end* with the world, and for what concerns [N. 87.] *we*, the world ends with our lives : what then *has* [I. 83.] *we* to be proud of ? *Is* not all things perishable ? The time of flourishing pride *are* soon over, and our little greatness is lost in eternity.

There is seldom any thing uttered in malice *who* [E. 49.] *turn* not to the speaker's hurt ; and ill reports *does* harm to him *which* make, or utters them, as well as to him, upon [Z. 101.] *who* they *is* made.

Divine Providence always *place* the remedy near the disease : and there *are* no duty which *have* not a blessing annexed to it, or [B. 106.] any affliction, for which a remedy *are* not provided.

As certain rivers *is* never useful but when they *overflow* their banks ; so friendship *have* nothing *more excellent* [H. 54.] in it, than excess ; and it rather *offend* in *it* moderation, than in *it* *most warmest* efforts.

As a bee in a bottle *labour*, to little purpose, for *it* enlargement ; so the mind of man, by pursuing things vain or contrary to his nature can never obtain real and solid happiness.

Conscience and covetousness [L. 85.] *is* never to be reconciled ; like fire and water, *it* [E. 48.] always *destroys* one another, according to the predominancy of either.

Endeavour to make peace among your neighbours; for it *are an* worthy and reputable action, and will procure *more* juster commendations to you, and be more *beneficialer* to those with *whs* [Z. 101.] you *converses*, than brillancy of wit, or ostentation of learning can do.

The difference betwixt a wise man and a fool, *are* [I. 83.] that the foibles of the former is [I. 83.] only known to himself; but the foibles of the * *last* is [I. 83.] known to the world, and concealed from himself.

When the advantages, which you propose to yourself, *is* [I. 83.] very valuable, content not *thyself* [T. 91.] with a cold and moderate pursuit of *they*. For this reason, some things must be wholly laid aside, and others suspended for a time; that *thou* [T. 91.] *mayest* vigorously apply *thyself* to the great object in view; for if you eagerly grasp at all, *thou* will surely find *thyself* frustrated in your main purpose.

Fruit *make* [I. 83.] one of the most difficult lessons in the government of health. Our first parents ventured and lost Paradise for it; and it *are* no wonder that children cannot stand the temptation, tho' it often *costs* them their health, and sometimes their lives.

To rise early in the morning is good for health, and he, *which* [E. 49.] from his childhood, *have* been accustomed to rise betimes, will not, *when* he become a man, waste the best and most [H. 54.] *usefulest* part of his life in drowsiness, and loitering in his bed in the morning.

He, *which* [E. 49.] *know* [I. 83.] not for what purpose

* See the note on Rule G page, 50.

purpose he was made, knows neither himself, or [B. 106.] the world. He, *which* is deficient in either of *this* [F. 49.] parts of knowledge, cannot tell for what purpose he *were* made; but *which* is a proficient in both, will neither pursue the applauses or dread the censures of the world.

When you *is* arguing about any matter, avoid outing at *thy* [T. 91.] antagonist for any solecism or false pronunciation in his speech; but exterously pronounce the words as they ought, without taking direct notice of his mistake, so *thy* mild and gentle insinuations, *thou* [T. 91.] wilt more readily convince him of his errors.

When any man *revile* or *strike* you, consider that it is not he *which* gives *thee* the opprobrious language, or *deal* the blow, who injures or *front thee*; but it is your taking it as an injury or an affront that makes it such to you. When therefore *thou art* provoked, guard yourself well against the first sallies of passion; for if *thou canst* subdue your passions, so far as to gain time for more cooler thoughts, you will soon obtain the government of them.

If any one should venture to expose your body to be abused by every man *thou meetest*, [W. 94.] *thou* would doubtless resent it as an insolent affront: and ought you not to reckon it as great affront, when any of your companions ventures to deform *thy* [W. 94.] mind, by drawing *thee* into the commission of flagitious crimes, which would expose *thee* to the displeasure of all your sober and virtues acquaintance.

Happy is the man, [E. 49.] *which find* [I. 83.]

wisdom, and *get* understanding; for her merchandise is *more* better than the merchandise of silver, and the gain thereof than the *most* fine gold. She is more *preciouser* than rubbies: and all the things you can desire *is* not to be compared to her. Length of days *are* in her right hand; and in her left, riches and honour.

Truth is the bond of union, and the basis of human happiness; without *these* virtue, there *are* [L. 83.] no reliance upon language, no confidence in friendship, and no security in oaths and promises. Truth is always consistent with itself, and *need* nothing to help it out; it is always at hand, and *set* easily upon our lips, and *are* ready to drop out before we are aware; whereas *lie* *are* troublesome, and *set* a man invention on the rack, and one untruth *need* a great many more of the same kind to prevent a discovery.

Good sense and good nature *is* [L. 85.] never separated; tho' the ignorant world *has* thought otherwise. Beneficence and candour, being the product of reason, *enters* into the composition of good nature, and *gives* [L. 85.] allowance to the failings of others, by considering that there *are* nothing perfect in mankind.

Delay not *the* satisfying [V. 93.] any man about an affair which he has to negotiate with; [N. 87.] when it is in *thy* power to do it immediately; otherwise he will question *thy* sincerity and perhaps your honesty.

Never banter any man, unless you intend to expose yourself to be bantered in *thy* turn, and so become an enemy to the person *who* [Q. 89.]

ye

Amable

you *banter*s. Yet a discreet railery may sometimes serve to enliven conversation, but the bad use, which is commonly made of it, *create* heats and animosities, which *destroys* the *most deepest* rooted friendship ; and it rarely *happen* in a continued train of repartees in railery, but some offensive word may escape the *most cautious*est banterer.

Ignorance and presumption *is* [L. 85.] almost as old as the creation : avoid them carefully, and to remove the *former*, seek the instruction of wise and good men ; and to prevent the *last*, listen to those [O. 88.] *which* [I. 83.] *has* more experience and knowledge than yourself.

Whether you speak or write, endeavour to express your thoughts in few words ; but whatever facility you *mayest* have in expressing them, with perspicuity, grace and energy, be sure, when in conversation, to listen attentively to others, that you may be able to answer them to the purpose, if you would either please or persuade them.

Farther, remember that conversation *are* not like a monarchy, where only one *have* a right to dictate ; but rather like that of a republic, where all the members [O. 88.] *which composes* [I. 83.] it, *has* the liberty, each in his turn to deliver his own thoughts ; but whoever *engross*s the whole conversation, will be accounted troublesome and despised by the company.

Tho' the necessity of wearing clothes *is* one of the first consequences of sin ; yet there *is* not a few [O. 88.] *which makes* it the principal subject of

L. O B
Shewkati

of their vanity, and one of the most *troublesome* employments of their lives.

Idleness *are* a kind of palsy of the mind, and *are* so much the more dangerous, as it is scarce ever cured without *producing of* [V. 93.] some action, must of necessity be continually employed; and if he *is not* employed in *doing of* [V. 93.] good, he will certainly be engaged in *the doing* evil. Idleness has this quality in common with standing water, the *last produce* mud and vermin, the *former* vice and indigence.

There *is* many men [O. 88.] *which has* a mighty curiosity to know what passes among others, and *is* generally ignorant of what is doing in their own affairs; but this curiosity *have* always been thought base and unworthy of an honest man. Avoid it, and in order to do so, imagine with yourself, that the person about whose concerns [T. 91.] *thou desires* to be informed, is either your friend or *thy* enemy; if the * *last*, what pleasure can it afford you, to know the particulars of his affairs, if the * *former*,^{*} why should you penetrate into a secret which his silence shews *thee* he *intend* to conceal.

When you come into company, where there *is* strangers, judge not of their merit by the richness of their clothes, [B. 106.] *or* by the prettiness of their discourse; both these appearances *is* doubtful; for we frequently find, that these *which is* best dressed *is* not persons of the greatest honour, *or* [B. 106.] the *most honestest* men *which is* *most* [H. 54.] *eloquentest*: on the contra-

ry,

* See the note on G. page. 51.

ry, fine apparel is often a kind of dumb eloquence [E. 49.] *who* imposes only upon weak minds; and an easy and agreeable manner of expression *are* a false speaking-trumpet, *who* misleads the ignorant and unwary: therefore form no opinion, 'till you can, by experience, determine with judgment.

Be neither the first *or* [B. 106.] the last to follow the fashions: too easy a compliance with them *make* a man the subject of ridicule; and too great stiffness, in opposing them, *make* him pass for whimsical. Avoid both these extremes; for *the* keeping [V. 93.] yourself between the two; will give the world more reason to praise *thy* [W. 94.] modesty, than condemn your pride. However, men ought, according to their fortunes, to regulate their dress, by decency and reason. He, *which* do so, will in his dress, be neat without affectation, agreeable without superfluity, and genteel without effeminacy.

The *wounding* [V. 93.] a *man*-reputation is one of the *most unkindest* designs that any one man can have upon another, and *are* always a certain sign of a depraved mind: but he *which* have no tenderneſs for his own reputation, is destitute of virtue, and lost to all sense of shame. On which account, Solon, in his laws, presumes, that he, *which* sells his own fame, will sell the public interest.

Those persons [O. 88.] *which* employs their inventive faculties in contriving calumnies against their neighbours, *has* need to consider timously how unthriving a trade it is like to prove, and that all their false accusations will rebound upon
their *Nees*;
Shew

themselves ; when their *most clandestine* contrivances of this kind will be detected to their own utter shame and confusion.

Covetousness *are* the root of all evil, and *lead* men to err from the faith. It *make* them fall into many temptations and snares of the devil, and *drive* [W. 94.] them on to divers furious and dangerous lusts, [E. 49.] *who plunges* [L. 83.] them into the abyss of perdition. To increase our abhorrence of it, the Apostle Paul justly calls it idolatry : for whenever it *get* possession of a *man* heart, it *banish* from it all fear of God, and *substitute* in it's place the love of riches. It's principal aim is to heap up riches, however unlawful the means may be ; for the covetous man *think* them all fair. He *live* like a beggar that he may have the pleasure of dying rich.

Frequent, as much as possible, the company of men of virtue, probity and honour ; and from among them pick out one of the most virtuous, and endeavour to make him *thy* friend. Be not surpris'd that the word friend is used in the singular number ; for it is not easy to make many ; and perhaps you *wilt* find, that a real friend is almost as rare in society as the philosopher's stone in chymistry : many *has* sought for one all their lives, without finding *he*. Spare neither complaisance, respect *or* [B. 106.] services to procure one ; but descend not to baseness in procuring him, which can never happen, if *thou* *makest* choice of a virtuous man : to such unite *thyself* into a tender, sincere and strict friendship. A human soul, without education, is like marble in the quarry, *who* [E. 49.] shews none
of

of it's inherent beauties, 'till the skill of the polisher *fetches* out the colours, and discover the ornamental clouds and veins that *runs* thro' the body of it. Education after the same manner *draw* out to view every latent virtue, *who*, without such helps, would never be able to make their appearance.

Faulty Passages from the SPECTATOR, LOCKE, SWIFT, &c.

EXAMPLES of the improper Use, or Application of the ARTICLE.

He was a man of the greatest cunning, and used all his art as *a means* of insinuating himself into his prince's favour, &c.

The indefinite article ought not to be prefixed to nouns of the plural number. It should be—*a mean*, or, still more properly—*the means* of insinuating himself into his prince's favour, &c. Unless we suppose *means* to be a collective word, which may be used either as singular or plural; but this is doubtful.

What makes any thing *a means* fit for the end, &c. *Boston.*

Would all men act from views so worthy of this great concern, it would be *a likely means*—to put an end to the prevailing confusions among us. *Dickinson.*

Better.—It would be *the likely means*.

A good name should not be reited in as an end, but employed as *a means* of doing still farther good. *Atterbury's Sermons.*

Better.

Better.—but employed as *a mean*, or *the means* of doing still farther good.

Of the PRONOUN.

Where the agreement or disagreement is, by *this means* [F. 49.], plainly and clearly perceived, it is called demonstration, it being shewn to the understanding, and the mind made see it is so.

Locke.

Blessed with the means of making many people happy, he perverted *that means* [F. 49.] to render every body as miserable as he could.

A means, *this means*, and *that means*, are very common forms of expression; but whether they be idioms of the *English* language, it is not so certain. However, *a mean* or *the means*, *these means*, and *those means* would be, at least, more grammatical; thus, Where the agreement or disagreement is, by *these means*, plainly and clearly perceived.—Blessed with the means of making many happy, he perverted *those means*.—

I know thee not, nor ever saw till now,

Sight more detestable than *him* [Y. 99.] and
thee. *Milton, P. L.*

If we supply the elipsis here, an accusative can, by no means, be admitted. It should have been,—than *he* and *thou*, i. e. than *he is*, and *thou art*.

It is not for me to celebrate the lovely height of her forehead, the soft pulp of her lips,—but shall leave them to your own observation when you come to town; which you may do

at

at your leisure, for there are many in town richer than *her* whom I recommend.

Guardian, No. 27.

It should have been,——for there are many in town richer than *she* [is] whom I recommend.

For him who sits above and laughs the while
At thee ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids,
His wrath, which one day will destroy *ye* both.

Milton, *P. L.*

Tho' *ye* be used in the nominative, it is improper in any of the oblique cases. The active verb [destroy] governs the accusative. It ought to be,

——Which one day will destroy *you* both.
——And this once known, shall soon return,
And bring *ye* to the place where 'Thou and Death
shall dwell in ease,——

Milton, *P. L.* B. 11. l. 839.

Take me, my Celia, to thy breast;
And lull my wearied soul to rest;
For ever in this humble cell
Let thee and *I*, my fair one, dwell.

Prior, p. 92.

Let in the imperative governs the accusative. It ought to be,

Let thee and *me*, my fair one, dwell.

However, let you and *I*, sir, be at as little variance as possible.

Hervey.

Whom do men say that I am :——But whom *ye* that I am?

Matth. xvi. 13. 15.

The verb *say* does not here govern the relative in the accusative. It ought to be,

Who

Who do men say that I am?—But *who* say ye that I am?

But tyrants dread ye, [N. 87.] lest you just decree
Transfer the power, and set the people free.

Prior.

Whoe'er [O. 88.] I woo, myself would be his
wife.

Shakespeare.

Better thus,

Whome'er I woo, myself would be his wife.

Perhaps I was void of all thought;

Perhaps it was plain to foresee,

That a nymph so complete would be sought

By a Swain more engaging than [Y. 99.] me.

Shenstone on Disappointment.

The man that's silent, nor proclaims his want.

Gets more than *him* [Y. 99.] that makes a
loud complaint.

Creech.

But are there any persons in the world so just,
as absolutely to stand in need of no repentance?

No, there never was any such person in the
world, *him* [U. 92.] only excepted, who said
this, our blessed Saviour, &c.

Tillotson, Sermon 16.

It ought to be.—*He* only excepted, who
said this, &c.

I have not wept *this* forty years.

Dryden.

To make the definite pronoun agree with years,
it ought to have been,

I have not wept *these* forty years.

The sun upon the calmest sea,

Appears not half so bright as [Y. 99.] *thee*.

Prior.

To make the construction good, it ought to
be,

be——half so bright *as thou*, i. e. by supplying the elipsis, *as thou art*.

'Then finish, dear Cloe, this pastoral war,
And let us, like Horace and Lydia, agree;
For thou art a girl as much brighter *than*
[Y. 99.] *her*,

As he was a poet sublimer *than me*, *Ibid.*

It ought to be.—*than she* [is] and *than I* [am.]

The lover got a woman of greater fortune,
than her he had missed. *Guardian*, No. 97.

But she is much younger *than me*.

Art of Speaking.

Of Improper COMPARISON.

My manner of life———know all the Jews
which knew me from the beginning (if they would
testify) that after the *most straitest* [H. 54.] sect
of our religion I lived a Pharisee.

Acts xxvi. 4, 5.

Lesser vices do not banish all shame and modesty; but great and abominable crimes harden men's foreheads, and make them shameless.

Dr. Johnson, in his Dictionary, says, *lesser* is formed by corruption from *less*, If so, it should be, *Less* crimes do not banish,——But if we take *lesser* to be the adjective opposed to *greater*, and *less* as an adverb only, opposed to *more*, all impropriety evanishes. It would be, at least, convenient to have such a distinction.

———The Duke of Milan, and his
[H. 54.] *more braver* daughter could controul
thee.

Shakesf. Tempest.

For I suppose I was not a whit behind the
[H. 54.] *very chiefest* of the Apostles.

3 Cor. ii. 5.

For in nothing am I behind the *very chiefest*
of the apostles.

2. Cor. xii. 11.

A dreadful quiet felt and *worser* far

'Than arms, a sullen interval of war. Dryden.

The proper comparison is, *Ill, worse, worst*,
not *Ill, worser, &c.*

THE PAST TIME OF THE VERB *improperly used*
instead of the Participle Past, &c.

See page 78.

I have *chose* to explain the uncertainty of pro-
positions in a scholastic way, on purpose to shew
the absurdity and inconvenience there is to think
of them, as of any other sort of realities, than
barely abstract ideas with names to them.

Locke, Vol. ii. p. 202.

If I might recommend the few sheets I have
wrote on this subject for any thing, it is their
design, &c. Ogilvie Preface. Day of Judg.

———therein lies one great obstacle to our
clear and distinct knowledge, especially in refer-
ences to substances; and *from thence has rose* a
great part of the difficulties about truth and cer-
tainty.

Locke, Essay, V. ii. p. 185. §. 1.

* In the next world we shall not have a liv-
ing soul wanting nourishment as in this world;

* This, and some other examples here inserted, are not
classical; however, it was thought necessary to take them in
for the sake of young readers; and it is hoped the more ad-
vanced in polite literature will give their indulgence.

but

but such a quickening spirit as shall convey life, without being *beholding* to eating and drinking for it. *Nicols, V. i. p. 514.*

The present participle is here used instead of the past. It should have been,

———such a quickening spirit as shall convey life, without being *beholden* to eating and drinking for it.

I would not be *beholding* to fortune for any part of the victory. *Sidney.*

———therefore he spake and commanded, that they should heat the furnace, one seven times more than it was wont to be *heat*.

Dan. iii. 9.

A free constitution, when it has been *shook* [p. 81.] by the iniquity of former administrations. *Lord Bolinbroke.*

Methoughts I returned to the great hall, where I had been the morning before,——

Methinks seems to be an impersonal verb, or rather a Saxon phrase; and if so, the proper expression would have been,——*Methought* I returned to the great hall,——

The petticoat no sooner *begun* to swell, but I observed it's motions. *Spectator.*

Then palaces shall rise; the jovial Son
Shall finish what his short-liv'd fire *begun*.

Pope's Messiah.

A second deluge, learning thus *o'er-ran*,
And the monks finish'd, what the Goths *begun*.

Essay on Criticism.

Here the participles *begun* and *o'er-run* are unnecessarily used instead of the *past time* of these

verbs. The rhyme would have been equally good, thus,

A second deluge learning thus o'er-ran,
And the monks finish'd what the Goths began.

And certain of the Pharisees said unto them,
Why do ye that which is not lawful to *do* on the
Sabbath days.——

The above sentence seems defective either in the construction or the order of the words. It ought to be,——why do ye that which *it* is not lawful to *do* on the Sabbath days? Or,——why do ye that which is not lawful to *be done*.——

When the end or design of an action is subjoined, under a condition, supposition, or some word of wishing, it is more properly expressed in the conjunctive mode than in the indicative; as,

After all, if a man's temper *was* at his own disposal, I think he would not choose to be of either of these parties; since the most perfect character is that which is formed out of both of them. *Spect.* No. 598.

It should be,——If a man's temper *were*,——

In a word, a man should not live as if there *was* no God in the world, nor at the same time, as if there were no men in it. *Spect.* No. 598.

It should be,——as if there *were* no God,——
Wishing of all employments is the worst.

Philosophy's reverie! and health's decay!

Was I as plumb, as stall'd theology,

Wishing would waste me to this shade again;

Was I as wealthy, as a south-sea dream,

Wishing is an expedient to be poor.

Dr. Young.
It

It should be,—*Were* I as plump,—*Were* I as wealthy,—

I have done but little, by these observations, considered in themselves, and I should never have taken the pains to digest them, much less should I have ever ventured to publish them, if I *was* not convinced that nothing tends more to the corruption of science than to suffer it to stagnate. *Treatise on the Sublime*, p. 38.

If I *were* not convinced,—

—And will ask you seriously, if ever you [I. 83.] *was* acquainted with an angel or a goddess. *Hume's Ess.* p. 38.

It should be,—if ever you *were*,—

'Tis therefore the actual receiving of ideas from without that gives us notice of the existence of other things, and makes us know that something doth exist at the same time without us, which causes [H. 54.] *that* ideas in us, tho' perhaps we neither know nor consider how it does so.

Knowing that *you was* [I. 83.] my old master's good friend, I could not forbear sending you the melancholy news of his death.

Spectator.

Tho' we apply *you* to a single person, yet the verb agreeing with it should be in the plural number; thus,

Knowing that *you were* my old master's good friend,——

Thou first great cause least understood!

Who all my sense confin'd [I. 83.]

To know but this that thou art good.

And that myself am blind :

Yet gave [L. 83.] me in this dark estate,

----- *Pope's universal Prayer.*

The relative *who* is here the second person singular, therefore the verbs *confin'd* and *gav* should have been the second person to agree with their nominative ; thus,

Who all my sense confin'dst.

Yet gav'st me,-----

Just of *thy* word, in every thought sincere,

Who [T. 91.] *knew* no wish but what the
world might hear. *Pope Epitaph.*

It should be,

Just of *thy* word, in every thought sincere,

Who *knew'st* no wish but what the world might
hear.

A small coalman by *waking of* [V. 93.] one of these distressed gentleman, saved him from ten years imprisonment. *Spect. No. 597.*

It is not [K. 85.] *me* you are in love * *with*, for I was very ill, and kept my chamber all that day, your humble servant,

T. No. 290.

The Spectator.

He had a good genius, a clear head, a lively fancy, *cultivate* by a liberal education, *improven* by close study, &c.

It should be,

He had a good genius, a clear head, *and* a lively fancy, *cultivated* by a liberal education, *and improved* by close study.

The

* *With* governs *whom* understood, not *me*.

Thus, It is not I *with whom* you are in love-----

The *present time* of verbs ending in *-ate* is often, but improperly, used instead of the *past time*, and the participle, as in the preceding example. *Improven* is never used, by any English writer, as the participle of the verb *to improve*.

A neuter verb does not admit of an accusative case after it, denoting a person or thing as the object of the action; because the action expressed by it terminates in the agent acting; as, *I stand*,—*He jumps*,—When an noun follows a neuter verb, it is either of the same import with the verb, or it is governed by a preposition expressed or understood; as, *He runs a race*. *He walks a mile*, i. e. he walks *through the space of a mile*. *He rides a horse*, i. e. *on a horse*. Though neuter verbs, signifying some sort of motion, change of place or posture, may admit of a passive form, they cannot admit of a passive signification; for when we say, *He is come*. *He is gone*, the neuter signification is still retained; but, in the following examples, the propriety of the neuter verb, in the passive form, is doubtful.

He is sensible how much he has transgressed the law of God, how very far he *is* departed from the purity and holiness of the divine nature.

Dickenson's Letters.

Better thus, how very far he *has* departed from the purity—

—this must refer to the necessity of a future reformation, and a return to that duty and obedience, from which, by transgression, we *are* fallen.

Sherlock.

Better,—from which we *have* fallen.

I wish

I wish it were as easy to justify our lives as our religion: I do not mean in comparison of our adversaries,—but in comparison of the rules of our holy religion, from which we *are* infinitely swerved. *Tillotson, Sermon 27.*

Better thus,—but in comparison of the rules of our holy religion, from which we *have* infinitely swerved.

The whole obligation of that law and covenant which God made with the Jews *was* also ceased. *Id.*

Better thus,—The whole obligation of that law and covenant, which God made with the Jews *had* also ceased.

Thus does drunkenness act in direct contradiction to reason, *whose* business it is to clear the mind of every vice which *is crept* into it.

Spect. No. 569.

Better,——to clear the mind of every vice which *has crept* into it.

We *were* no sooner *sat* down, but after having looked upon me a little while,— *Spect.*

But is improper after a comparative adverb or adjective, and *sat* is the preterit of the verb to *sit*. It should have been,—

We *had* no sooner *sitten* down, *than*, after looking upon me a little while,—

I am led into this train of thoughts by a little manuscript which *is* lately fallen into my hands.

Spectator.

——by a little manuscript which *has* fallen—

Examples in which the adjective is used instead of the adverb, or the adverb instead of the adjective.

There is an ability of the mind to revive it's ideas *again*, and as it were paint them anew on itself, tho' some with more, some with less difficulty: some more *lively* and others more obscurely.

Locke, V. Ch. 10. § 2.

Better thus, There is an ability of the mind, to revive it's ideas, and, as it were, paint them anew on itself, tho' some with more, some with less difficulty; some more *livelily* and others more obscurely.

If this were not so, there could be no room for those indifferent and *visible* trifling actions, to which our wills are so often determined.

Better,—*visibly* trifling actions—

I fancy, from what I have said, it will almost appear a doubtful case to many a wealthy citizen, whether or *no* he ought to wish his son should be a great genius, &c.

Spect. No. 353.

By supplying the ellipsis, the impropriety of *no*, in this sentence, will be evident, thus,

I fancy, from what I have said, it will almost appear a doubtful case to many a wealthy citizen, whether he ought to wish his son should be a great genius, or, whether he ought to wish his son should *not* be a great genius.

The prayer of a creature to his God,—is a positive institution;—'tis the immediate result of creation, dependence, and expectation, whether God had interposed his command or *no*.

Gravener on the Duty of Prayer, p. 78.

How is it possible for persons who are no way inclined to a passion, nor moved with an object, to be *lively* touched with its description.

Critical Reflections.

—to

——to convince all that are ungodly among them of all their ungodly deeds, which they have *ungodly* committed, and of all their hard speeches, which ungodly sinners have spoken against him.

Jude 15.

Touching things which are generally received,—we are *hardliest* able to bring such proof of their certainty as may satisfy gainlayers.

Hooker.

EXAMPLES of *Improprieties in the Use of the PREPOSITION.*

But we of the nations beg leave to differ *with* them, and to insist that in the seed of Abraham all the nations of the earth, and among them, we were to be blessed.

President Forbes' Thoughts concern. Religion.

The preposition *from* comes properly after the verb *to differ*; thus,—But ~~we~~—beg leave to differ *from* them,—

——upon whom (*viz.* a barbarous people) chastised composition would have probably lost it's effect, as it's beauties are not perceptible *to* the rude and illiterate,

Ogilvie Ess. on Lyric Poetry.

We do not say, a thing is perceived *to* the eye, but *by* the eye.

It should have been,—it's beauties are not perceptible *by* the rude and illiterate.

If there *is* any thing in this paper, which seems to differ *with* any passage of last Thursday's, the reader will consider this, as the sentiments of the Club, and the other, as my own private sentiments, or rather those of Pharamond.

Spect. No. 99.

Better.—If there ~~be~~ any thing which seems to differ from—

Inelegance and Obscurity arise sometimes from the improper Use of Conjunctions.

France was disposed to conclude a peace upon such conditions, *as* [D. 111.] it was not worth the life of a single grenadier to refuse them.

Swift.

They would have given him such satisfaction in other particulars *as* [D. 111.] a full and happy peace must have ensued.

Clarendon.

Securing to yourselves a succession of able and worthy men, *as* may adorn this place.

Atterbury.

As is either used with some other conjunction, or in dependence on some other word in the sentence, none of which is the case here. It would have been more neatly expressed by the relative *who*; thus,

Securing to yourselves a succession of able and worthy men *who* may adorn this place.

They will concern the female sex only, and import no more, *but* that subjection they should ordinarily be in to their husbands.

Locke.

Better,—and import no more, *than* that subjection.—

The new moon was no sooner up, and shining in all it's brightness, *but* he opened the gates of Paradise.

Guardian, No 197.

Better,—it's brightness, *than* he opened—

If the appointing and apportioning of penalties to crimes be not *so* properly a consideration of

of justice, *but rather* of prudence in the Law-giver. *Tillotson.*

The comparison would have been better expressed by *as*; thus,—be not so properly a consideration of justice, *as*, of prudence in the Law-giver.

Breaking a free constitution by the very same errors, *that* so many have been *broke* before.

Swift.

Better,—Breaking a free constitution by the same errors, *by which* so many have been *broken* before.

The duke had not behaved with all that loyalty, *as* he ought to have done. *Clarendon.*

Better,—The duke had not behaved with all the loyalty *with which* he ought—

—With *those* thoughts *as* might contribute to their honour. *Ib.*

—thoughts *which* might contribute—or

—with *such* thoughts *as* might—

—In the order, *as* they lie in the preface.

Middleton.

—In the order *in which* they lie,—Or, in order *as* they lie—

If a man have the penetration of judgment, *as* [D. 111.] he can discern what things are to be laid open. *Bacon.*

—This computation being *so* easy and trivial, *as* [D. 111.] it is a shame to mention it. *Swift.*

It is the nature of extreme self-lovers *as* they will set a house on fire, *and* it were but to roast their eggs. *Bacon.*

Better,—It is the nature of extreme self-lovers, *that* they will set a house on fire, *tho'* it were—

The

The maid will ask her mistress (tho' I *am* by) whether the gentleman is ready to go to dinner, & the mistress (who is indeed an excellent housewife) scolds at the servants as heartily before my face as behind my back. *Specif. No. 12.*

To have used the connective *and* instead of *as* would have rendered the expression more perspicuous; thus,

The maid will ask her mistress—whether the gentleman be ready to go to dinner, *and* the mistress—scolds—

Of PERIODS and the Proper ARRANGEMENT of WORDS in them.

The great end of all language, whether written or spoken, being to communicate our thoughts, or what passes in our own minds to others, it is a particular happiness when that can be done, so as to transfer them in the shortest manner possible, and at the same time to be fully understood. A knowledge of words as to their agreement or government, however useful, is not sufficient for this end. We must likewise be attentive, 1st, To a proper choice of words, and 2dly, To their arrangement in proper periods. Want of perspicuity often arises from inattention to each of these.

Improper words are either such as convey no meaning at all, or a meaning different from what

Q

was

was intended. Faults of this kind are to be met with in all writers.

EXAMPLES.

Corrupt men are pleased to have those great points of the Christian religion made suspected, which withhold them from *views* of pleasure and interest, or make them uneasy in the *commission* of them. *Bp. of Cloyne.*

The *commission* of *views* seems to be a phrase not very intelligible ;——it would be better, *the prosecution* of them ; or, which withhold them from *pursuing their* pleasure and interest, or make them uneasy in the *pursuit*.

There is no other expedient for maintaining uniformity, but by banishing for ever all curiosity, and all *improvement* in science and *cultivation*.

Hume.

If *improvement in cultivation* be meant, it is not easy to perceive what addition, the idea, conveyed by any one of these words, receives, by being thus united : the impropriety will better appear, if you say *improvement in improvement*, which signifies the same thing with the other expression. But if *cultivation* be added, as something different from *improvement in science*, it will be equally improper.

Another example of big sounding words, without any meaning, may be found in Young's Last Day, where, speaking of the man who brought Pompey's head to Cæsar, he says,

—Julius

—Julius frown'd the bloody monster dead,
Who brought the world in his great rival's head.

Aloft, the seats of blifs their pomp display,
Brighter than brightness, the distinguish'd day.

Last Day.

The poet, by straining to convey a grand and more distinct idea, seems either to have conveyed none at all, or a very confused one.

The Queen died in child-bed, and the infant died not long after. *Hume.*

The sense here is left very obscure; it would seem to import that the child did not live, till some time after the Queen's death, or that not long after her death the infant was alive; whereas the meaning is, that the child died soon after the Queen.

And yet you would relish the proposal tho' ever so inconsistent and incongruous; what matters never fails of reception; &c.—

Second Olynthian of Demosthenes, translated by Lord Lansdowne.

Never so inconsistent, &c. should be *ever so inconsistent, &c.* — Or, however inconsistent—*never* proper in the latter clause.

They who act against these laws, and they alone, may have reason to fear, let their situation be *never* so high, or their present power be *ever* so great.

Better,—let their situation be *ever* so high, let their power *ever* so great.

Sir Roger would frequently have bound Moll White over to the County Sessions, had not his

chaplain, with much ado, *persuaded him to the contrary.* *Spect.* No. 117

The impropriety of this passage will appear, if we attend to the meaning of the word *contrary* which does not barely signify something *different* from what was proposed, but the reverse of it: the contrary then of binding Moll White over to the County Sessions, is binding them over to her. The proper expression would have been *dissuaded him from it.*

The criminal, for the first offence, was ordered to be burned in the hand with a letter marking his crime: after which he was punished capitally for *every new* offence. *Hume*

It ought to have been,——and if he offended a second time, to be capitally punished.

——he is one, you cannot impose upon in your private capacity, *neither* as a man *nor* as a gentleman.—— *Bolinbroke's Diss. on Parties*

Better,——*either* as a man *or* as a gentleman

When I see persons sick of themselves *an longer than* they are called away by something that is of force to chain down the present thought. *Spect.* No. 626

The meaning of this passage can only be gathered from what follows, viz. when I see them hurry from country to town, and from the town back to the country again, continually shifting postures, and placing life in all the different lights they can think of, &c.——After consider

ing

ing the whole passage in it's connection, it appears, that the words in the former part convey meaning totally different from that which was intended. It might have been helped thus, When we see persons sick of themselves *as soon as they are not any longer* called away by something that is of force to chain down, &c.

It will be a comfortable sign to me, if it shall appear that the words I have spoken to you this day are not in vain: if they shall prevail with you to avoid those rocks which *are* usually split upon in elections, where multitudes of different inclinations, capacities and judgments are concerned.

Atterbury's Sermons.

Many verbs admit of both an active and a neuter signification; thus, *to split* is active, when we say, *The force of gun-powder split the rock*: and neuter when we say, *The ship split upon the rock*. But, tho' we can say, *The rock was split by the force of gun-powder*; yet we cannot properly say, as in the above quotation, *The rock was split upon by the ship*. It should have been, —to avoid those rocks *upon which others in elections have split*,—

For the establishment of the Jewish and Christian religions, which were events subsequent, and contemporary with the miracles related to be wrought in attestation of both, *those events are just what we should have expected*, upon supposition such miracles were really wrought to attest the truth of those religions.

Butler.

Better thus, —For, the establishment of the Jewish and Christian religions, which were e-

vents subsequent *to*, and contemporary with the miracles related to be wrought in attestation of both ; *are events, just such as we should have expected, upon supposition that* such miracles, &c.

In them the author declares, that he received the gospel in general, and the institution of the communion in particular, not from the rest of the Apostles, *or jointly together* with them, but alone, from Jesus Christ himself. *Butler*

Better,——Not from the rest of the Apostles *nor jointly* with them,—*jointly* and *together* are synonymous words.

Speaking of the *Helepolis* which Demetrius used in the siege of Rhodes, the translator of Rollin's Ancient History, says,

'These engines were mounted on wheels, and were made to batter the walls during the attack with *impregnable* force by near a thousand men.

Impregnable signifies not to be shaken ; *irresistible* would have been a more proper word.

When *what* I long must love, and long must mourn,

With fatal speed was urging his return.

Prior

What is improperly applied to a person without a question. It ought to have been,

When *whom* I long must love,——

Oft have I seen a timely parted ghost,

Of ashy semblance, meagre, pale and bloodless,

Being all descended to the lab'ring heart,

Who, in the conflict that *it* holds with death,

Attracts the same for aidance 'gainst the enemy.

Shakespeare, Hen. 6.

Who, in the conflict that *it* holds, &c. should be,—that *he* holds, otherwise the personification is destroyed.

If I wash myself with snow water, and make my hands *never* so clean. *Job. ix. 30.*

Never signifies *at no time*, &c. It should have been,

If I wash myself with snow water, and make my hands *ever* so clean.

The wrought plate, dollars, and other coin which fell into their hands amounted to 30,000 l. Sterling, besides several rings, bracelets and jewels, *whose* value could not then be ascertained.

Anson's Voyage.

Whose is thought to be improperly applied to express the genitive of things, except in the poetic style, where even inanimates are frequently considered as bearing a personal character.

It should have been,—besides several rings, bracelets and jewels, the value *of which* could not then be ascertained.

And Caleb said unto her, What *wilt* thou?

Judges i. 14.

Better,—What *willest*—

Thou that art the author of life can'st doubtless restore it also, if thou *willest*, and when thou *willest*, but whether thou *willest* please to restore it or not, that thou alone knowest.

Atterbury, Sermon i.

Willest is not properly used as an auxiliary, It ought to be,—but whether thou *wilt* please
to

to restore it or not, that thou alone knowest.

If you neglect this promised assistance of the Holy Spirit as unnecessary, the glorious light of the gospel will shine on you in vain; for Satan will maintain such hold of your hearts, that you shall *neither* see it, *or* desire to see it.

Newton's Sermons, p. 15.

You *was* once quite blind, you *neither* saw your disease *or* remedy. *ib.*

Or, in both the preceding sentences, is improper. It should have been, in the former——you *neither* see it, *nor* desire to see it. In the latter——you *neither* saw your disease *nor* your remedy.——You *was* once quite blind. Should have been,—you *were* once quite blind;—for, tho' the plural pronoun *you*, in the polite and rhetorical styles, be applied to a single person, yet *you was* appears to be as ungrammatical as *you art* would be; and we never find *you art* in any author.

——his grieved look he fixes sad;
Sometimes tow'rd's heaven and the full blazing
sun,

Which now sat high on *his* meridian tow'r.

To have preserved the personification, it should have been,

——the full blazing *sun*,

Who now sat high in *his* meridian tow'r.

We *were* no sooner *sat* down, but after looking upon me a little, My dear, says she, turning to her husband, you may now see the stranger
that

that was in the candle last night.

Spectator No. 7.

It ought to be,

We *had* no sooner *sitten* down, but after looking upon me a little, My dear, says she,——

By this also a man may understand, when it is that men may be said to be conquered; and in what the nature of conquest and the right of a conqueror *consisteth*: for this submission is it implieth them all.

Hobbs.

Consisteth must be understood to the nominative nature of conquest, otherwise, it ought to have been *consist*, thus,

——in what the nature of conquest and the right of a conqueror *consist*: for this submission is *that* which implieth them all.

It is an unanswerable argument of a very refined age, the wonderful *civilities* that have passed between the nation of authors and those of readers.

Swift.

This sentence would have been more grammatical, had it been said,

The wonderful *civilities* that have passed between the nation of authors and *that* of readers, *are* an unanswerable argument of a very refined age.

You are a step higher than a philosopher, a divine, yet have *too* much grace and wit *than* to be a bishop.

Swift to Pope.

Than either seems to be unnecessary, or *too* improper. It would be better, thus,

You are a step higher than a philosopher, or a divine; yet have too much grace and wit to be a bishop.

Or

Or thus,——yet have *more* grace and wit, than to be a bishop.

Mark the sense and matter *that* you read as well as the words.

Sir Henry Sidney to his son Sir Philip.

That does not properly include it's antecedent. It should have been,

Mark the sense and matter of *what* you read—

The religious regard for *sacrificature*, and the reverence for the *Priesthood* must have been stamped upon the minds of men, by a very extraordinary authority; else they could not have *endured*, for so many generations, and among so many nations so little conversant with each other.

Pres. Forbes Thoughts on Religion.

Sometimes synonymous words, may, in one connection, be used indifferently, which in another might create some ambiguity. The verb *endured* seems to carry in it a higher idea than the mere continuance of things, which is, one would think, the extent of it's meaning in the preceding sentence.—It would, perhaps, have been better expressed by any one of the verbs to continue, to exist, to subsist; thus,——otherwise they could not have *continued*, they could not have *existed*, or *subsisted* for so many generations,——

R U L E I.

A sentence or period in language should contain one entire thought, and different thoughts
should

should be separated in the expression, by placing them in different sentences or periods.

This rule is transgressed, either by concluding the period before the sense be compleated, or by crowding into it too many, or uselefs particulars.

EXAMPLES.

During the time of supper, which was very elegant, we were entertained with several pieces of the finest music, composed by the most celebrated masters of Italy ; *and* indeed there is nothing that ravishes me so much as some of the Italian music.

Here are two different thoughts conjoined in the same sentence by the copulative *and*.

And such an assurance and certainty multitudes have attained, and enjoy the comfort of ; and indeed it is of so high importance, *that* it is a wonder that any thoughtful Christian, that believes an eternity, can be easy one week, or one day without it. *Mason.*

Better thus. And such an assurance and certainty multitudes have attained, and enjoy the comfort of *it*. And indeed, *this assurance* being of so high importance, it is a wonder that any thoughtful Christian, who believes an eternity, can be easy one week, or one day without it.

Some men admire the heights of mountains, the huge waves of the sea, the steep falls of the rivers, the compass of the ocean, and the circuit
of

of the stars, and pass by themselves without admiration ; *and* who can sufficiently admire the noble nature of that creature Man, who hath in him the mortal and immortal, the rational and irrational natures united, and so carries about with him the image of the whole creation ?

Knowledge prepares and disposes for practice, and practice is the best way to perfect knowledge of any kind ; *and* truly mere speculation is a very raw thing in comparison of that true and distinct knowledge which is gotten by practice and experience.

Better thus. Knowledge prepares and disposes for practice, and practice is the best way to perfect knowledge of any kind. Speculation is a very raw thing, in comparison of that true and distinct knowledge which is gotten by practice and experience.

He had acquired a vast fortune by trade ; *but* virtue is the greatest ornament to a man's character.

R U L E II.

Members of a period, which express things transacted at different periods of time, ought not to be joined by a copulative.

E X A M P L E S.

Cassander, finding himself vigorously pressed
by

by Demetrius, agreed with Lyfimachus to send ambassadors to Seleucus and Ptolemy, to represent to them the situation to which they were reduced. These *had likewise been offended* at the contemptible manner in which they were treated by Demetrius, *and* immediately entered into the confederacy; after which they hastened into Assyria to make preparations for this new war.

The same thing might have been more neatly expressed by the passive participle; thus,

These, *having been likewise offended* at the contemptible manner in which they were treated by Demetrius, immediately entered into the confederacy,——

A deep impression of grief and resentment *had been made*, by the discourse and presence of Gustavus, upon the minds of the Dalecarlian peasants, and they unanimously took up arms; and entreated Gustavus to command them, *being charmed* with his graceful mien *and* *admiring* the largeness of his stature, and the strong constitution of his body.

Better thus. A deep impression of grief and resentment *having been made*, by the discourse of Gustavus, upon the minds of the Dalecarlian peasants, they unanimously took up arms, *entreating* Gustavus to command them, *being charmed* with his graceful mien, *and* [Rule 3.] *filled with admiration* at the largeness of his stature,——

Or thus; The discourse and presence of Gustavus *having made* a deep impression of grief and resentment upon the minds of the Dalecarlian peasants, they, *being charmed* with his graceful

R

mien,

mien, large stature, and strong constitution of body, unanimously took up arms, and entreated Gustavus to command them.

The senators, who still acknowledged King Eric, assembled at Wadestein, to consult about the most proper methods to put a stop to these disturbances. But Engelbrecht *had been informed* of their design, and was resolved either to persuade or fright them into a sense of their duty to their country.

Better thus. But Engelbrecht, *having been informed* of their design, was resolved——

Or thus. But Engelbrecht, *who had been informed* of their design, was resolved——

R U L E III.

When two things are so connected as to require but a copulative, it is agreeable to find an uniformity preserved in the different members of the period.

E X A M P L E S.

Hither people bring their lackeys out of state, and here it is that all they say at their tables, and *is acted* at their houses, is communicated to the whole town. *Spect.*

Here the construction is unnecessarily varied; it ought to have been,—here it is that all they say at their tables, and *act* at their houses,—

Cassander caused the young king Alexander, and his mother Roxana, to be secretly put to death. Polysperchon, who governed in Peloponnesus,

bonnesus, took this opportunity to declare openly against the conduct of Cassander, and made the people sensible of the enormous wickedness of this action, with a view of rendering him odious to the Macedonians, and entirely supplant him in their affections.

Better thus.—took this opportunity to declare openly against the conduct of Cassander, and to make the people sensible of the enormous wickedness of this action, with a view to render him odious to the Macedonians, and entirely supplant him in their affections.

Or thus.—took this opportunity of declaring openly against the conduct of Cassander, and of making the people sensible of the enormous wickedness of this action, with a view of rendering him odious to the Macedonians, and of entirely supplanting him in their affections.

It is for this I am a voluntary exile from my father's house, who, after my mother's death, retrenched on my religious liberty, restrained me from public worship, and forbid me reading my Bible.

Mrs. Rowe's Letters.

Better thus.—retrenched my religious liberty, restrained me from public worship, and forbade me to read my Bible.

He spoke and bid the welcome table spread,
Then talk'd of virtue till the time of bed.

Parnelle, Hermit.

Better. He spoke and bade——

Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them?

Jer. xxvi. 19.

There is here an unnecessary change of construction. It ought to be,

Did he not *fear* the Lord, and *beseech* the Lord, and *did* not the Lord *repent* him of the evil which he had pronounced against them?

'Tis therefore the actual receiving of ideas from without, that gives us notice of the existence of other things, and makes us know, that something doth exist at the same time without us, which causes *that* ideas in us; tho' perhaps we neither know nor consider how it does so.

Locke, Essay

Our liableness to error might be a constant admonition to us, to spend the days of this our pilgrimage with industry and care in the *search and following* of that way of life, which might lead us to a state of greater perfection.

Locke, V. 1. p. 272

Better thus.—in the *search and pursuit* of that way of life, which might lead us to a state of greater perfection.

¶ The following passages are faulty on account of an unnecessary change of construction.

The theological rage, which had been long boiling in men's veins, *seems* to have attained its last stage of virulence and ferocity. *Humans*

The sense evidently requires, that the construction should have been, without variation continued to the end. It should have been,

The theological rage, which had been long boiling in men's veins, *seemed* to have attained—

This may perhaps be matter of jest, or
overlooked

overlooked by those who do not turn their thoughts upon the actions of others.

Guardian, No. 87.

Better thus. This may perhaps be matter of jest, and *may be overlooked* by those, who do not—

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes *afford* it to extend it's authority. *Hume*.

Better thus. The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes *afforded* it.——

Did we but bestow any serious thoughts on the great Original of our existence and happiness, and *viewed* him in a proper light, every uncomfortable thought would vanish; all would appear great, bright and glorious.

Fa. Library, p. 159.

The unnecessary change of construction, in this sentence, seems to have arisen from not attending to the conjunctive form of it, which is introduced by the auxiliary *did*.

It should have been,

Did we bestow any serious thoughts on the great Original of our existence and happiness, and *view* him in a proper light,——*i. e.* and *did* we *view* him in a proper light,——

———Tho' heaven's King

Ride on thy wings, and thou with thy compeers;
Us'd to the yoke, *draw'st* his triumphant wheels,
In progress thro' the road of heaven star-pav'd.

Milton, P. L. iv. 973.

The conjunction *tho'* governs not only the verb *ride* in the conjunctive mode, but also the verb *drew'st*. It should therefore be,

————— *Tho' heaven's King*
Ride on thy wings, and thou, with thy compeers,
 Us'd to the yoke, *draw* his triumphant wheels,
 In progress thro' the road of heaven star-pav'd.

I would be glad to know what intervals the lower clergy *can* possibly set apart for the improvement of their minds, or which way they *could* be furnished with books. *Swift.*

Better thus. I would be glad to know, what intervals the lower clergy *can* possibly set apart for the improvement of their minds, or which way they *can* be furnished with books.

If there *be* but one body of legislators, it is no better than a tyranny; if there *are* only two, *there will want a casting vote.* *Spect. No. 287.*

Better thus. If there *be* but one body of legislators, it is no better than a tyranny; if there *be* but two, *a casting vote will be wanting.*

We should sufficiently weigh the objects of our hope; whether they *be* such, as we may reasonably expect from them, what they propose in their fruition; and whether they *are* such, as we are pretty sure of attaining.

Spect. No. 535.

Better thus.—whether they *be* such, as we may reasonably expect from them, what they propose in their fruition; and whether they *be* such, as we are pretty sure of attaining.

The account which the defendant now gives of this matter is destroyed by the incoherent circumstance of madam Garnier's oath, *who I*
 believe

believe, *to have been* no more the nurse to the 2d. child, than this Pierre la Mart *was* the accoucheur.

Sum of the Speeches in Doug. Cause. p. 92.

Better thus. The account, which the defendant now gives of this matter, is destroyed by the incoherent circumstance of madam Garnier's oath, *whom* I believe *to have been* no more the nurse to the 2d. child, than this Pierre la Mart *to have been* the accoucheur. Or,

The account which the defendant now gives of this matter, is destroyed by the incoherent circumstance of Madam Garnier's oath, *who*, I believe, *was* no more the nurse to the 2d. child, than this Pierre la Mart *was* the accoucheur.

R U L E IV.

When, in comparing things, objects are either represented as similar to one another, or dissimilar, it is necessary to preserve a resemblance in the members of the periods expressing them, both as to the construction and length of the members.

E X A M P L E S.

If the Olynthians are not instantly succoured, and with your utmost efforts, you become assistants to Philip, and *serve* him more effectually than he can *help himself*. *Second Olynthian of Demosthenes translated by Lord Lansdowne.*

It ought to have been,——than he can *serve* himself.

Were

Were we to be particular on this subject, I take it, that the division of patron and client may include a third part of our nation. The want of merit and real worth *will strike out about ninety-nine in a hundred of these*, and want of ability in the patron *will dispose of as many of that order.*

Tatler, No. 169.

There is a want of neatness in this example, occasioned by the variety studied in it, which might be remedied thus.—The want of merit and real worth *will strike out about ninety-nine in the hundred of these*, and want of ability *as many of these.*

Providence has taken care that natural love should be no longer troublesome to the parent than it is useful to the young; for so soon as the wants of the *latter* cease the *mother* withdraws her fondness, and leaves them to provide for themselves.

Spect. No. 120.

Better.—for, so soon as the wants of the *latter* cease, the *former* withdraws her fondness,——

The case is the same in our sufferings; and what we *are losers* on the one hand we gain on the other.

Inspector, No. 374.

This is studying variety without necessity, where uniformity would be more agreeable. Better thus. The case is the same in our sufferings; and what we *lose* on the one hand we gain on the other.

As to be perfectly just is an attribute in the *divine* nature, to be so to the utmost of our abilities is the glory of a man.

Guardian, No. 99.

Better.

Better thus. As to be perfectly just is an attribute of the *divine* nature ; *so to be just* to the utmost of our abilities is the glory of the *human*.

One order of mankind trips fast after the next order above it ; and by this rule you may trace iniquity from the conversations of the *most wealthy* to those of the *humblest degree*.

Guardian, No. 87.

Better.—by this rule you may trace iniquity from the conversations of the *wealthiest* to those of the *poorest degree*. Or,—from the conversations of the *highest* to those of the *lowest degree*.

Of all the leagues among kingdoms, the closest was that which had so long subsisted between France and Scotland ; and the English, while at war with *the former nation*, could not expect to remain long unmolested *on the northern frontier*.

Better thus.—and the English, while at war with *the former nation*, could not expect to remain long unmolested by *the latter*.

By *this means* it comes to pass that the *girls look upon* their father as a clown, and the *boys think* their mother no better than she should be.

Spect. No. 128.

Better thus. By *these means* it comes to pass, that the *girls look upon* their father as a clown, and the *boys upon* their mother as no better than she should be.

It is owing to pride and a secret affectation of a certain self-existence, that the noblest motive for action, that ever was proposed to *man*, is not
acknow-

acknowledged the glory and happiness of *their* being.

As the noun *man* is here used in it's highest signification, the pronoun *his* would have been more proper in the last member of this sentence ; for a pronoun has the same extensive or limited signification, which the noun bears, for which it stands : Thus,

-----is not acknowledged the glory and happiness of *his* being.

The Regent was *at the head of* the partizans of France, and the defenders of Popery ; and Lenox *in the same station with* the advocates for the English alliance, and a reformation in religion.

Rob. Hist. Scot.

Better thus. The Regent was *at the head of* the partizans of France, and the defender of Popery : and Lenox *at the head of* the advocates-----

Were animals-endowed with reason to as great a degree as *man*, their buildings would be as different as *ours*.

Spectator.

It should have been. Were animals endowed with reason to as great a degree as *man*, their buildings would be as different as *his*.

Or thus. Were animals endowed with reason to as great a degree as *we are*, their buildings would be as different as *ours*.

For that fire and levity which makes the young ones scarce conversable: when a little wasted and tempered with years *makes a very pleasant and gay old age*.

Guardian, No. 101.

Better thus.—when a little wasted and tempered by years, *makes the old ones very pleasant*
and

and gay. Or thus,——when a little wasted and tempered by years, *makes old age pleasant and gay.*

An ancient philosopher represented the common failings of human nature in the following manner; every man, says he, carries two bags with him, the one hanging before, the other behind him; in that he puts all the faults of others, in this his own, by which he has the failings of others always *before his face*; but his own seldom or never come *in view*.

Better thus.——by which means he has the failings of others always *in view*; but his own seldom or never.

R U L E V.

It is improper to change from person to person, from subject to subject, or from person to subject, within the bounds of the same period.

E X A M P L E S.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of *mollifying* the hearts of those barbarians and *extinguish* their jealousy; and he must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them. *Rollin's Ancient History*, V. 7. p. 93.

There is a confusion introduced into this period by changing from one subject to another:
thè

the same thought might have been expressed thus,

_____were incapable *of mollifying* the hearts of those barbarians, and [Rule 3.] *of extinguishing* their jealousy; and to have [Rule 10.] been capable *of extinguishing* it, he must have renounced his merit and virtue which occasioned it.

I am afraid, that many men, *whose wives have possessed their esteem*, have yet lavished their fortune and their fondness upon a mistress.

Adventurer, No. 36.

There is in this an unnecessary change from person to person, which might easily have been prevented; thus, I am afraid, that many men, *who have esteemed their wives*, have yet lavished---

The Sultan being dangerously wounded *they* carried him to his tent: and upon hearing of the defeat of his troops, *they* put him into a litter *which* transported him to a place of safety, at the distance of about fifteen leagues.

Better thus. The Sultan, being dangerously wounded, *was* carried to his tent; and upon hearing of the defeat of his troops, *he was* put into a litter, and so transported to a place of safety, at the distance of about fifteen leagues.

_____and restores to his *Island* that tranquillity to which *they* had been strangers during his absence,_____

Pope.

Better thus._____and restores to his *Island* that tranquillity to which *it* had been a stranger during his absence,_____

Now,

Now, now I seize, I clasp *thy* charms,
And now *you* burst; ah! cruel from my arms.

Here is an unnecessary change from the second-person singular to the second plural.

It would have been better, thus,
Now, now I seize, I clasp *your* charms,
And now *you* burst; ah! cruel from my arms.

R U L E VI.

To drop copulatives and other particles has frequently a tendency to animate and enliven language.

E X A M P L E S.

There is, I know not how, deeply imprinted in the minds of men, a certain presage, as it were, of a future existence; *and this* takes the deepest root, and is most discoverable in the greatest geniuses and most elevated minds. *Spectator.*

There is a flatness in this period, occasioned by the repetition of the copulative, which might be easily remedied by supplying the relative [which] in place of the first copulative; thus,

There is, I know not how, deeply imprinted in the minds of men, a certain presage of a future existence, *which* takes the deepest root,—

Some censured Statius, as one who went beyond all bounds in his images and expressions; *and* laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombast of his expressions.

S

Better

Better thus, Some censured Statius, as one who went beyond all bounds in his images and expressions; laughing at the cruelty——

The covetous man heaps up riches, which are useless to him, and the licentious spares no pains to procure pleasures, which are pernicious to him. The former to satisfy his avarice, abstains from necessary things; *and* the latter, to gratify his sensuality, grasps at superfluities.

Better thus, The former, to satisfy his avarice, abstains from necessary; the latter, to gratify his sensuality, grasps at superfluous things.

Little minds are best pleased with the knowledge of trifles; *and* indolent minds with such things as tend *only* to amuse the fancy; *and* curious minds with the knowledge of facts; and worldly minds with the methods of becoming rich; but the wise man prefers no knowledge to that of God and himself.

Better thus, Little minds are best pleased with the knowledge of trifles; indolent minds, with such things as *only* tend to amuse the fancy; curious minds, with the knowledge of facts; and worldly mind:——

In a word, he had a lively fancy, *and* a ready wit, *and* a clear head, *and* a penetrating genius, and a sound judgment.

¶ Language is sometimes hurt by altogether omitting particles.

EXAMPLES.

Tho' happiness do not consist in freedom from pain and trouble alone, it cannot be denied to be a great part of it.

Better

Better thus, 'Tho' happiness do not consist in freedom from pain and trouble alone; *yet* it cannot be denied to be a great part of it.

It seems, this person is of so fullen a nature, that he knows but little satisfaction in the midst of a plentiful fortune, and secretly frets to see any appearance of content in one that lives upon the hundredth part of his income, *who* is unhappy in the possession of the whole.

Spect. No. 137.

It would have been more elegant, and at the same time more perspicuous, if (while he) had been put in place of the pronoun (who,) thus, ——— in one, that lives upon the hundredth part of his income, *while he* is unhappy in the possession of the whole.

Alexander sailed down the Indus as far as the ocean, conquering all the nations in his way on both sides of that river. When he had passed the mouth of the Indus into the southern ocean, had now carried his conquests to the utmost boundaries of the earth on that side, he reckoned that he had obtained all that he proposed.

The sense here is obscured by the want of a conjunction. It ought to be,

When he had passed the mouth of the Indus into the southern ocean, *and* had now carried —

——— but it is reason, the memory of their virtues remain to their posterity. *Bacon.*

Better thus, ——— but it is reason, *that* the memory of their virtues *should* remain to their posterity.

R U L E VII.

In the arrangement of a period, a circumstance ought always to be placed between the parts of that member to which it belongs.

This rule is transgressed by interjecting a circumstance betwixt two capital members of a period ; because it is always left doubtful, so far as it depends upon the arrangement, to which of the two members the circumstance belongs. The consequence of which is, that we are either led to a wrong sense, or the sense is left doubtful.

E X A M P L E S.

Such was at that time, the Roman greatness, that the name of that potent *republic alone* obscured the splendor and power of the greatest kings.

2d Olyn. of Demof. transf. by L. Lanf.

Here, according to the present arrangement, we are led to a wrong sense. For the term (alone) which seems to qualify the foregoing word (republic) is intended to qualify the word (name,) it ought then to be arranged thus ;—Such was at that time the Roman greatness, that the *name alone* of that potent republic,——

——because it seems to me, that the matters of facts here set down, which are acknowledged by unbelievers, must be acknowledged by *them also* to contain together, a degree of evidence of great weight ; &c.

Butler's Analogy.
The

The term [also] is not intended to qualify [them] but [acknowledged] the wrong sense therefore might have been avoided by the following arrangement:—because it seems to me, that the matters of fact here set down, which are acknowledged by unbelievers, must *also be acknowledged* by them, to contain——

We are assured *at least* that the first martyr for Christianity was encouraged in his last moments, by a vision of that Divine Person for whom he suffered, and into whose presence he was then hastening.
Addison's Evidences, p. 69.

The adverb [at least] seems by it's position to affect the preceding word [assured] whereas it is intended to affect the following words [the first martyr.] It ought to have been, We are assured, *that, at least* the first martyr, &c.

Men's passions could *only* make them submit to such terms; and therefore all unreasonable bargains in marriages ought to be set aside, as well as deeds extorted from men under force or in prison, who are altogether as much masters of their actions as he that is possessed with a violent passion.
Tatler, No. 223.

The wrong sense occasioned by this arrangement will be prevented by placing the term [only] immediately after [Men's passions] which it ought to affect.

The strength ~~of~~ that commonwealth was once sufficient *alone*, to keep that aspiring monarch within bounds;

2. *Olyn. of Demost. trans. by Lord Landdowne.*

Better,—the *strength alone* of that common-wealth—

What resemblance can we find in the present generation of *those great men* ? *Id.*

There is a slight ambiguity occasioned by this arrangement. It would be better thus,

What *resemblance of those great men* can we find in the present generation ?

Upon the death of her husband, which happened about seven years ago, she retired from the town to her estate in the country *wholly*, where she lived beloved, and died in peace.

By this arrangement we are led to a sense different from that intended, viz. that her estate was in the country *wholly*. It ought to have been,———she retired *wholly* from town to her estate in the country, where she lived beloved, and died in peace.

———but in these expectations he was *mistaken, however reasonable*.

The structure of this period leads to a wrong sense, viz. that it was *reasonable to be mistaken*. An absurdity which would have been prevented by the following arrangement,—— but in these *expectations, however reasonable*, he was mistaken.

Melissa remarked every circumstance which denoted her own importance, *with exultation*, and enjoyed the solicitude which her presence produced among those from whose society she had so lately been driven with disdain and indignation. *Adventurer, No. 8.*

The wrong sense, occasioned by this structure, may be removed by arranging the period thus ;
Melissa,

Melissa, *with exultation*, remarked every circumstance, which denoted her own importance,—

He is an utter stranger to the pleasing reflections in the evening of a well-spent day, or the gladness of heart or quickness of spirit after profound sleep or *indolent slumbers in the morning*.

The structure of this period leads to a wrong sense, viz. *indolent slumbers in the morning*. The wrong sense will be removed by the following arrangement; He is an utter stranger to the pleasing reflections in the evening of a well-spent day, or the gladness of heart, or quickness of spirit *in the morning* after a profound sleep, or *indolent slumbers*.

—She listened to this proposal, as to the voice of heaven : her mind was suddenly relieved from the most tormenting perplexity ; from the dread of wandering about exposed to the menaces of a beadle, or the insults of the rabble *without money or employment*.

One would imagine the sense to be, that the rabble were *without money or employment* ; whereas the meaning is, that *she was delivered* from the dread of wandering about *without money or employment*, exposed to the menaces of a beadle, or the insults of the rabble.

They are written by a gentleman who has taken this opportunity to see France, and has given his friends in England a general account of what he has there met with in *several epistles*.

Guardian, No. 101.

Better thus,—and *who*, in *several epistles*, has
given

given his friends in England a general account of what he has there met with.

But to return to Nicholas Hart; I believe, Sir, you will think it a very extraordinary circumstance for a man to gain his livelihood by sleeping, and that rest should procure a man sustenance *as well as industry*; and yet so it is, that *Nicholas* got last year enough to support him a twelvemonth. *Spect.* No. 184.

Better thus,—and that rest, *as well as industry*, should procure a man sustenance; and yet——

If so fearful a storm of vengeance fell upon the most innocent person that ever was *for our sins*, then we have reason to take that kind and merciful admonition of the Son of God to *sin no more, lest a worse thing*, if it be possible, *come upon ourselves*. *Tillotson, Ser. 45.*

Better thus,—If so fearful a storm of vengeance fell, *for our sins*, upon the most innocent person that ever was,——

During this retreat the machiavilian was not idle, but secretly fomented divisions, and wrought over to his side some of the inferior actors, reserving a trap-door to himself, to *which only* he had a key. *Tatler, No. 193.*

As far as depends on the arrangement, it is not easy to know whether the term [only] relates to the word immediately preceding, or that following. It should be,

——reserving a trap-door to himself, to which *he only* had a key.

The *Memorandum-Book*, which puts it in every lady's power to keep a more exact register of all her

her engagements, and to state the balance of visits *fairly* between debtor and creditor.

Adven. No. 23.

It ought to be,——and to state *fairly* the balance of visits between debtor and creditor.

I have hitherto presented only the more insignificant and lazy part of mankind under the denomination of dead men, together with the degrees towards non-existence, in which others can neither *be said to live or be defunct*, but are *only animals merely dress'd up like men*, and differ from each other, but as flies do by a little colouring of their wings. *Tatler, No. 174.*

It ought to be,——in which others can neither be said *to be alive nor be defunct*, but are *animals only, dressed merely up like men, &c.*

Or thus;——in which others can neither be said to be *alive nor dead*, but are *animals only, dressed merely up like men, &c.*

Lady Formal and Mrs. Prim, were once the most intimate females living; they *curtsied* to one another *regularly* at church, and the play-house, talked together where-ever they met; and, for several years together, left their names once a-month regularly at each other's houses.

Adventurer, No. 23.

Better thus,——they *curtsied regularly* to one another at church and the play-house.

Whilst the soldiers employed themselves in gathering those *treasures too attentively* the king escaped out of their hands. *Rollin's An. Hist.*

Better,—Whilst the soldiers employed themselves *too attentively in gathering those treasures,*—
The

The old gentleman's confusion was increased by the wonders that crowded upon him. He first made some attempts to apologize for his suspicions *with awkwardness and hesitation*.

Adventurer, No. 8.

The sense would be more perspicuous by the following arrangement:——He at first made some attempts, *with awkwardness and hesitation*, to apologize for his suspicions.

—Cotta did not treat Heraclea, which he took after a long siege by treachery *in the same manner*.

Better,—Cotta did not treat Heraclea, *in the same manner*, which after a long siege, he took by treachery.

The spirit of enterprize, and the hope of presumption were not yet quelled in the young soldier; and he received orders to attend K. William when he went to the siege of Namur, *with exultation and transport*; believing his elevation to independence and distinction, as certain as if he had been going to take possession of a title and estate.

Adventurer, No. 7.

It is difficult at first sight, to determine whether the clause (*with exultation and transport*) belongs to the young soldier or K. William. This would have been prevented by the following arrangement:——and he, *with exultation and transport*, received orders to attend K. William when he went to the siege of Namur; &c.

I shall close this discourse with a parallel reflection on these three species *, who seem to be

* viz. A critic, a miser, and a free-thinker.

allied, *by a certain agreement*, in a mediocrity of understanding. *Guardian*, No. 83.

As far as depends upon the arrangement, it cannot be determined whether the member, [by a certain agreement] relate to that immediately going before or that following. The ambiguity might be removed by the following arrangement:—I shall close this discourse with a parallel reflection on these three species, who, *by a certain agreement*, seem to be allied in a mediocrity of understanding.

It is with a secret sorrow and vexation of mind that I must tell the sequel of the story, and let my reader know, that *this faithful pair* who were ready to have died in each others arms, *about three years after their escape*, upon some trifling disgust, grew to a coldness at first, and at length fell out to such a degree, that they left one another and parted for ever.

Tatler, No. 192.

Better thus,——that, *about three years after their escape*, upon some trifling disgust, *this faithful pair*, who were ready to have died in each others arms, grew cold at first, and——

It is *very difficult*, I believe, to express violent motions, which are very fleeting and transitory, *either in colours or words*. *Guardian*, No. 86.

Better thus,—It is, I believe, *very difficult* to express, *either in colour or words*, violent motions, which are very fleeting and transitory.

She had not, indeed, any hope of being ever able to defend herself against her accuser *upon equal terms*; nor did she know how to subsist a
single

single day, when she had returned his bill, and quitted his house. *Adventurer*, No. 8.

Better thus,—She had not, indeed, any hope of being ever able, *upon equal terms*, to defend herself against her accuser ;—

I would by no means presume to tax such characters with hypocrisy, *as is done too frequently* ; that being a vice, which, I think, none but he, who knows the secrets of men's hearts, should pretend to discover in another, where the proofs of it do not amount to a demonstration.

Spect. No. 494.

Better thus,—I would by no means presume, *as is done too frequently*, to tax such characters with hypocrisy ;——

If number be necessary to prove the truth and goodness of any religion, ours will be found not inconsiderable, as our adversaries would make it, *upon inquiry*.

Better thus,——ours, *upon inquiry* will be found not so inconsiderable, as our adversaries would make it.

Inveterate evil habits, partly from their own nature, put men under several disadvantages of ever obtaining deliverance from the dreadful consequences of them, *and partly from the just judgment and permission of God*.

Better thus,—Inveterate evil habits, partly from their own nature, *and partly from the just judgment and permission of God*, put men under several disadvantages *in their* ever obtaining deliverance from the dreadful consequences of them.

Men are in danger of falling in slippery places,

places, and of being entangled when they walk in the midst of snares cunningly laid for them. It is not in men to order their own steps, and to restrain their inclinations and passions in the presence of a powerful temptation, *thus disabled and entangled.*

Better thus, It is not in men, *thus disabled and entangled*, to order their own steps, and to restrain their inclinations and passions in the presence of a powerful temptation.

R U L E VIII.

Words, expressing things connected in thought, ought to be placed as near together as possible.

E X A M P L E S.

I had the curiosity the other day to follow a crowd of people near Billingsgate, who were *conducting a passionate woman who sold fish to a magistrate*, in order to explain some words which were ill taken by one of her own quality and profession in the market. *Tatler*, No. 204.

This arrangement might lead one to imagine that the woman sold fish to the magistrate; a wrong sense, which might easily be avoided, by a small alteration; thus, *who were conducting to a magistrate a passionate woman who sold fish*, &c.

Or, *who were conducting a passionate fish-woman to a magistrate.*

The next day *he* was removed in a wagon, *with many others* who were in the same condition, to a place of greater safety, at the distance

of about three leagues, where proper care might be taken of their wounds. *Adventurer*, No. 7

There is a harshness in the arrangement of this period, occasioned by violently separating the verb from the subject which it refers to. The sentence might be arranged, thus; The next day, *he, with many others*, who were in the same situation, was removed in a wagon to a place of greater safety.—

The Guardian, speaking of a mind sufficiently furnished with ideas to support solitude, and keep up an agreeable conversation with itself, says,

At the same time, I must own, that as a mind, thus furnished, feels a secret pleasure in the consciousness of it's own perfection, and is delighted with such occasions as call upon it, to try it's force, *a lively imagination* shall produce a pleasure very little inferior to the former *in persons of much weaker heads*. *Guardian*, No. 31.

There is a considerable ambiguity occasioned, by separating two clauses, which are most intimately connected. The ambiguity would have been removed by the following arrangement.—*a lively imagination, in persons of much weaker heads*, shall produce a pleasure very little inferior to the former.

These persons are not content *to ring, in daily panegyric*, encomiums on the wisdom and virtue, of the justice and clemency, the success and triumphs of your administration; but——

Bolinbroke's Diff. on Parties.

Better, These persons are not content *in daily panegyric to ring* encomiums——

I dare

I dare appeal to your private thoughts, whether the principles they contain and the consequences deducible from them, *would not* destroy, *if they were to take place*, the whole scheme of the British Constitution. *Ib.*

Better, I dare appeal to your private thoughts, whether the principles they contain, and the consequences deducible from them, *would not*, *if they were to take place*, destroy the whole scheme.——

They in such a sense, nationally acknowledged and worshipped the Maker of heaven and earth, when the rest of the world were sunk in idolatry, as rendered them in fact, the peculiar people of God.

Butler's Analogy.

Better, When the rest of the world were sunk in idolatry, *they nationally acknowledged and worshipped the Maker of heaven and earth* in such a sense, as rendered them, in fact, the peculiar people of God.

History is full of examples *sufficient, one would imagine*, to deter princes, *if attended to*, from permitting the companions of their idle hours, or the instruments of their pleasures,—*Bolinbroke.*

There are, perhaps, too many particulars admitted into this period : to retain the whole, it ought to be arranged thus ;——History is full of examples, *if attended to, sufficient, one would imagine*, to deter princes from permitting the companions of their idle hours, or the instruments of their pleasures,——

Or thus, *One would imagine, that the examples which abound in History, might, if attended to, be sufficient to deter princes—*

I would only add to the other proofs I have given, that St. Paul could have no rational motive to become a disciple of Christ ; unless he sincerely believed in him, *this observation*.

Lord Lyttleton's *Observ. on St. Paul's conversion and Apostleship*, p. 34.

Better, To the other proofs I have given, I *would only add this observation*, that St. Paul could have no rational motive to become a disciple of Christ ; unless he sincerely believed in him.

There is this direct, easy, and obvious account of it, that people really saw and heard a thing not incredible, when they *affirm* sincerely and with full assurance, they did see and hear.

Butler.

Better, There is this direct, easy, and obvious account of it, that people really saw and heard a thing not incredible, which they sincerely and with full assurance *affirm*, they did see and hear.

They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio ; who *had told* many a girl a *pretty story*, that was fool enough to believe him, and had a right to many a child that did not call him father ; but that in some of those frolics he thought no harm, and for others he had sufficiently suffered.

Adventurer, No. 30.

Better, They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio, who *had told a pretty story* to many a girl that was

was

was fool enough to believe him; and had a right to many a child that did not call him father,—

To argue, *that because* there is, if there were like evidence from testimony for miracles acknowledged false, as for those in attestation of Christianity, therefore the evidence in the latter case is not to be credited; this is the same as to argue, that if two men of equally good reputation, had given evidence in different causes no way connected, and one of them had been convicted of perjury, this confuted the testimony of the other.

Butler's Analogy.

Better thus, If there were like evidence from testimony, for miracles acknowledged to be false, as for those wrought in attestation of Christianity; *then* to argue, that *for this reason*, the evidence in the latter case is not to be credited, would be the same as to argue, that if two men, of equally good reputation, had given evidence in different causes no way connected, and one of them being afterwards convicted of perjury, *that therefore this should convict* the other also of perjury.

Or,—and *the testimony of the one being* confuted, *that therefore this* confuted the testimony of the other also.

No one, can distinguish such a cause of satisfaction in his own mind, *I believe.*

Treatise on the Sublime.

Better thus, No one, *I believe*, can distinguish such a cause of satisfaction in his own mind.

T 3

RULE

R U L E IX.

Relative words ought to be placed as near as possible to the words to which they relate.

E X A M P L E S.

Two mornings ago, a *gentleman* came in to my Lady Lizard's tea-table, *who* is distinguished in town by the good taste he is known to have in polite writings, especially such as relate to love and gallantry. *Guardian*, No. 16.

The relative *who* is too far separated from the word to which it relates. It might be helped thus ;

Two mornings ago, came in to my Lady Lizard's tea-table a *gentleman*, *who* is distinguished in town by his good taste, &c.

Upon this general view of the scripture, I would remark, how great a length of time the whole relation takes up, near six thousand years *of which* are past. *Butler's Analogy*.

There is a slight ambiguity and inelegance occasioned by this arrangement. It would be better thus ;

Upon this general view of the scripture, I would remark, how great a length of time the whole relation takes up, *of which* near six thousand years are past.

As for my part, when I have happened to attend the corpse of a friend to his interment, and have seen a *graceful man* at the entrance of a church-yard, *who* became the dignity of his function,

function, and assumed an authority which is natural to truth, pronounce, I am the resurrection and the life.

Guardian, No. 21.

Better,—As for my part, when I have happened to attend the corpse of a friend to his interment, and have seen, at the entrance of a church-yard, a *graceful man, who* became the dignity of his function, &c.

The following letter is written by an honest countryman to his mistress, *and came* to the hands of a lady of good sense *wrapped about a thread-paper*, who has long kept it by her as an image of artless love.

Spect. No. 324.

Better thus,—The following letter is written by an honest countryman to his mistress, *and came, wrapped about a thread-paper*, to the hands of a lady of good sense, who has long kept it by her as an image of artless love.

Apply your study in such hours as your discreet master doth assign you *earnestly*.

Sir Henry Sidney to his Son Sir Philip.

It is disgusting to find the adverb so far from the verb affected by it.

Better,—*Earnestly apply* your study——

R U L E X.

In arranging words in a period, that order is always the most agreeable, where, without obscuring the sense, the most important images, the most sonorous words, and the longest members are at the close. Hence to place a circumstance late in a period, or at the close, must always have a bad effect.

It

It is farther to be observed, that there are some periods, which cannot be so constructed, as to close with the word, which makes the greatest figure; and in that case the capital word ought, if possible, to be placed in the beginning.

EXAMPLES.

A rumour was spread that Philip was sick; that rumour was followed by another that Philip was dead, and then, as if all danger had died with him, you dropped your preparations; whereas, then, then was your time to push, and be active; then was your time to secure yourselves, *and confound him at once.*

Second Olynthian of Demosthenes translated by Lord Lansdowne.

Better thus,—*and at once confound him.*

Addresses were continually made, and the edge of the Law continually whetted against them, from 1660 to 1669, when the Law for suppressing conventicles, and the last of these penal statutes passed, *as I remember.*

Bolinbroke's Diss. on Parties.

Better,—Addresses were continually made, and the edge of the Law continually whetted against them; from 1660 to 1669, when, *as I remember*, the Law for suppressing conventicles, and the last of these penal statutes passed.

Having delivered my thoughts upon pastoral poetry, after a didactic manner, in some foregoing papers,—I shall close the whole with the following fable or allegory.

Guardian, No. 32.

After:

After being engaged in the principal subject it is with reluctance we are brought down to give attention to a circumstance. The following arrangement would therefore have been more agreeable.

Having in some foregoing papers, delivered my thoughts upon pastoral poetry after a didactic manner,——

He then told her of his first meeting with this lady, and of every circumstance that had happened since; concluding with his determinations to leave her, and with a thousand promises of fidelity to his wife, *if she generously consented*, after what had happened, *to receive him as a husband*——

World, No. 5.

Better,—He then told her of his first meeting with this lady, and of every circumstance that had happened since; concluding with his determinations to leave her, and with a thousand promises of fidelity to his wife, *if*, after what had happened, *she generously consented to receive him as a husband.*

Enough surely hath been written *to shame those*, who have not lost *all* sense of shame, *out of so ignominious a crime.*

Bolinbroke.

Better,—Enough surely hath been written *to shame those out of so ignominious a crime*, who have not lost all sense of shame.

In like manner, the passions of the mind, which put the world in motion, and produce all the bustle and eagerness of the busy crowds that swarm upon the earth; the passions, whence arise all *the pleasures and pains that we see and hear*

hear of, if we analyze the mind of man are very few. *Adventurer, No. 95.*

Better,—In like manner,——if we analyze the mind of man, the passions whence arise all the pleasures and pains that we see and hear of are very few.

Some creatures cast their eggs as chance directs them, and think of them no farther, as insects and several kinds of fish. *Spect. No. 120.*

Better,—Some creatures, as insects and several kinds of fish, cast their eggs as chance directs them, and think of them no farther.

I shall conclude this paper by observing, that pastoral poetry, which is the most considerable kind of easy writing, hath ofteneſt been attempted with ill ſucceſs of any ſort whatſoever.

Guardian, No. 15.

Better,——hath ofteneſt of any ſort whatſoever, been attempted with ill ſucceſs.

Meliſſa——determined not to attempt her juſtification, while it would render her veracity ſuſpected, and appear to proceed only from the hope of being reſtored to a ſtate of ſplendid dependence, from which jealouſy or caprice might again at any time remove her, without cauſe and without notice. *Adventurer, No. 8.*

Better;——might again, without cauſe, and without notice, at any time remove her.

A gay young gentleman in the country, not many years ago, fell deſperately in love with a blooming young creature, whom give me leave to call Meliſſa. *Guardian, No. 85.*

Better thus,—Not many years ago, a gay young gentleman

gentleman in the country, fell desperately in love with a blooming fine creature,——

Every rocket ended in a constellation, and strewed the air with such a shower of silver spangles as opened and enlightened the whole scene *from time to time*. *Guardian*, 103.

Better thus,——Every rocket ended in a constellation, and strewed the air with such a shower of silver spangles, as, *from time to time*, opened and enlightened the whole scene.

The posts, which require men of shining and uncommon parts to discharge them, are so very few, that many a great genius goes out of the world without ever having had an opportunity to exert itself; whereas persons of ordinary endowments *meet with occasions fitted to their parts and capacities every day in the common occurrences of life*. *Spect. No. 353*.

Better thus,——whereas persons of ordinary endowments *meet, every day, in the common occurrences of life, with occasions fitted to their parts and capacities*.

Or thus,——whereas, *in the common occurrences of life, persons of ordinary endowments meet, every day, with occasions fitted to their parts and capacities*.

When they approached nigh to Lincoln the castle was on the point of surrendering, *having with very great difficulty held out six weeks, by the valour of the garrison*.

Lord Lyttleton's Hist. of K. Hen. II.

Better,——*the castle, having by the valour of the garrison, with great difficulty, held out six weeks, was just on the point of surrendering*.

RULE XI.

In arranging different particulars in the same period, if force or liveliness of expression be aimed at, then, the natural arrangement may be inverted, so as to suspend the thought as much as possible, and bring it out full and intire at the close. But it must always be observed, that a period ought never to be constructed so, as to admit of more than one complete close in the sense.

The stage might be made a perpetual source of the most noble entertainments *were it under proper regulations.* *Spect.* No. 93.

As this period is at present arranged, the sense admits of a complete close upon the word (entertainments); after which another clause is inelegantly introduced, and the sentence heavily concluded. This would have been prevented by the following arrangement:—*were the stage under proper regulations,* it might be made a perpetual source of the most noble entertainments.

The tune that he played, was so intricate and perplexing, that the shepherds *stood stock-still*, like people astonished *and confounded.*

Guardian, No. 32.

This period admits of a full close upon the word (*stock-still*): Better thus, The tune that he played, was so intricate and perplexing, that the shepherds, like people astonished *and confounded, stood stock-still.*

A bully thinks honour consists wholly in being
brave,

brave ; and therefore *has regard to no one rule of life*, if he preserves himself from the accusation of cowardice. *Tatler, No. 217.*

Better,—A bully thinks honour consists wholly in being brave ; and therefore, if he preserve himself from the accusation of cowardice, *has regard to no one rule of life.*

Hence it frequently happens, that the bond of amity is dissolved, and perpetual variance created between families, *by the mistake or forgetfulness of a servant.* *Adventurer, No. 23.*

It would be better thus,—Hence it frequently happens, that, *by the mistake or forgetfulness of a servant*, the bond of amity is dissolved and perpetual variance created between families.

By *this means has this great prince laid the foundation of a great and lasting fame*, by personal labour, personal knowledge, personal valour.

Spectator, No. 139.

Better thus,—By *these means*, by personal labour, personal knowledge, personal valour, *has this great prince laid the foundation of a great and lasting fame.*

This evidence may be confronted, by historical evidence on the other side, if there be any.

Butler's Analogy.

Better,—If there be any historical evidence on the other side, *this evidence may be confronted by it.*

This, as I have said before, we ought to acquiesce in, that the Sovereign Being, the great author of nature, has in him all possible perfection, as well in kind as in degree ; *to speak according to our methods of conceiving.* *Spectator.*

This period admits of a complete close upon the word (degree,) after which another clause is heavily introduced, and the sentence concluded in a languid manner. In such periods we are disgusted to find new circumstances introduced, after we imagined that the period has been concluded. It would have been better thus ; This, as I have said before, we ought to acquiesce in, that the Sovereign Being, the great author of nature, has in him, *to speak according to our methods of conceiving*, all possible perfection, as well in kind as in degree.

Who can express the grief, horror, and despair, with which a father exhibited this spectacle to a mother and a wife, *who expected a son and a husband*, with all the tenderness and ardour of conjugal and parental affection.

Adventurer, No. 47.

Better,—to a mother and a wife, *who*, with all the tenderness and ardour of conjugal and parental affection, *expected a son and a husband*.

Thus curiosity may always find employment, and the busy part of mankind will furnish the contemplative with the materials of speculation *to the end of time*.

Adventurer, No. 95.

Better,—Thus, curiosity may always find employment, and, *to the end of time*, the busy part of mankind will furnish the contemplative with the materials of speculation.

The softest of our British ladies expose their arms and necks to the open air ; which the men *could not do without catching cold, for want of being accustomed to it*.

Guardian, No. 102.

Better

Better thus,---The softest of our British ladies expose their arms and necks to the open air; which the men, *for want of being accustomed to it*, cannot do without catching cold.

He tells us soon after, thro' a small mistake of sorrow for rage, that, during the whole action he was so very sorry, that, he could have attacked half a score of the fiercest Mohocks *in the excess of his grief*. *Spect. No. 341.*

Better thus,—He tells us soon after, thro' a small mistake of sorrow for rage, that, during the whole action, he was so very sorry, that, *in the excess of his grief*, he could have attacked half a score of the fiercest Mohocks.

Here are all the great and sprightly images that thought can form of this generous beast, expressed in such force and vigour of style, as would have given the great wits of antiquity new laws for the sublime, *had they been acquainted with these writings*. *Guardian, No. 386.*

Better thus,—as would have given the great wits of antiquity, *had they been acquainted with these writings*, new laws for the sublime.

Improper and proper Phrases contrasted.

<i>Improper.</i>	<i>Proper.</i>
Conform to his promise---	Conformable to, or according to his promise—
The fact was proven.	The fact was proved.
—He has improven his estate.----The design was approven.—	—He has improved his estate---The design was approved—

He *pled* the cause of truth—

The lion tore the horse *to pieces*—

In the long run the bubble broke—

He has been long *tender*—

Notwithstanding of all his fair promises—

He contented himself *to do*—

He was *discreet* to all; but he treated her with particular marks of *discretion*—

With child *to* such a man—

He esteemed earthly royalty *nothing else* than contemptible vanity—

I do not *mind* it—

Severals have been of opinion—

He hath been sick; but is now *some* better—

Auent the process carried on against—

He transferred the estate to him *allenarly*—

He *pleaded* the cause of truth—

The lion tore the horse *in pieces*---

At, or *on* the long run the bubble broke---

He has been long *sickly*---

Notwithstanding all his fair promises---

He contented himself *with doing*---

He was *civil* to all; but he treated her with particular marks of *civility*---

With child *by* such a man---

He esteemed earthly royalty *no better* than contemptible vanity---

I do not *remember* it, or I have *forgotten* it---

Several have been of opinion---

He hath been sick; but is now *something* better---

With regard to, or *concerning* the process carried on against---

He transferred the estate *solely* to him---

He

He was married *upon*
a daughter of---

The master *learned*
him to write--

He *evites* bad com-
pany---

The lady *parted with*
child---

He is *for* ordinary
very *discreet*--

Sentence was given
in favours of---

The young man
thought shame---

He endeavours to
remeed all the mischief
he has done--

They *adduced* a cir-
cumstantial proof---

The *superpluss* was
given to the poor--

In *no event*---

The poor are *exceem-*
ed---

The *defunct* by his
will, ordered that his
heir should give a year's
annualrent of all his
money lent upon bond,
in *compliments* to the
poor labourers within
the parish---

He was married *to* a
daughter of---

The master *taught*
him to write---

He *avoids* bad com-
pany---

The lady *has had* a
miscarriage, or *has mis-*
carried---

He is *ordinarily* very
civil, or he is *commonly*
very *civil*---

Sentence was given
in favour of---

The young man *was*
ashamed---

He endeavours to
remedy all the mischief
he has done---

They *produced* a cir-
cumstantial proof---

The *surplus* or *over-*
plus was given to the
poor---

In *no case*---

The poor are *exemp-*
ted---

The *deceased* had, by
his will, ordered, that
his heir should give a
year's *interest* of all his
money lent upon bond,
or bonds, in *presents*
to the poor labourers
within the parish---

He made use of every *tenible* argument to prove his position---

He *condescended upon* the principal facts---

He *condescended upon* such particulars---

He *discharged* him from entering his house--

Having been well informed of his *debtor's* misfortunes he generously *extinguished* his bond---

The witness *deponed*--

He made use of every *proper* argument to prove his position---

He *specified* the principal facts---

He *instanced* in such particulars,---or, he *descended to* such particulars.

He *forbade* him to enter his house--

Having been well informed of his *debtor's* misfortunes, he generously *cancelled* his bond

The witness *deposed*--

To depone, signifies to lay down a pledge, or to risque upon an adventure, not to make oath; yet it is proper to call the *witness*, the *deponent*.

He enquired *at* the first man he met---

She was angry *at* him---

He *opened up* the cause *with* an elegant speech---

You will *readily* find him in the counting-room---

The experiment *mif-*
gave---

He enquired *of* the first man he met---

She was angry *with* him---

He *opened* the cause *by* an elegant speech---

You will *probably* find him in the counting-room---

The experiment *fail-*
ed---

After

After *deducing* the sum paid, the balance was—

He was desired to *come in* to the fire—

The servant was ordered to *cry* him back—

He rudely *craved* his debtor—

He has a good *stomach*—

The Christmas *vacance*—

The shoe was *greatly* too little for the foot—

A house to *set*—

It is about ten weeks *ago* since he went to the country—

He went out in a *Chay*—

This is different to that—

He can neither *write* nor *read*—

After *deducting* the sum paid, the balance was—

He was desired to *come near* the fire—

The servant was ordered to *call* him back—

He rudely *asked* payment of, or *dunned* his debtor—

He has a good *appetite*—

The Christmas *vacation*—

The shoe was *by much* too little for the foot—

A house to *be let*—

It is about ten weeks *since* he went to the country. Or, He went to the country about ten weeks *ago*—

He went out in a *Chaise*—

This is different *from* that—

He can neither *read* nor *write*—

The impropriety here lies in putting the verb *write* before *read*; for it is certain, if he cannot read, he cannot write; but it may be said, He can write and read; for, if he *can write*, it follows that he can read too; yet it is still more proper

proper to put the verb *read* before *write* thus,
He can read and write.

His public character is <i>undeniable</i> —	His public character is <i>unexceptionable</i> —
They are Mussulmen.	They are Mussulmans
He performed <i>agree-</i> <i>able</i> to his promise—	He performed <i>agree-</i> <i>ably</i> to his promise—
He conducted him- self <i>suitably</i> to the occa- sion—	He conducted him- self <i>suitably</i> to the occa- sion—

It is improper to use the *adjective* instead of
the *adverb* ; as in the preceding examples.

The reason of my sending for you is <i>be-</i> <i>cause</i> I want your opi- nion of this affair—	The reason of my sending for you is, <i>that</i> I want your opinion of this affair—
He don't—He can't —He won't—He mayn't —He shan't—	He does not—He cannot—He will not— He may not—He shall not—

Of PUNCTUATION.

What is punctuation ?

Punctuation is the art of dividing a discourse,
by points, into sentences and members of sen-
tences.

What is a point ?

A point is a small character, which denotes
the length of a pause or stop in reading, regu-
lates the cadence of the voice, assists the pro-
nunciation.

nunciation, and prevents ambiguity in the sense.

How many points are there?

There are chiefly four, which denote the time or length of a pause, *viz*:

Comma,	} marked thus,	{
Semicolon,		
Colon,		
Period,		

What is the use of the comma?

1. Comma denotes the shortest pause, and generally serves to distinguish those members of a period, or sentence, in each of which there is a verb and a nominative; as,

That so many men are pleased with trifles, is owing to the weakness of the human mind, which makes them love things that are easily comprehended.

2. The comma also distinguishes the several nouns, adjectives and verbs, not connected by a conjunction; as,

A man never becomes learned without study, method, taste and application.

He was a diligent, modest, learned, pious and discreet man.

We were not sent into this world merely to eat, drink, sleep, and propagate our species.

3. Nouns in the vocative case require a comma both before and after them; as,

Awake, *O sword*, against my shepherd, &c.

This, *O men of Athens*, is what my duty prompted me to represent to you.

With heads declin'd *ye cedars*, homage pay;

Be smooth, *ye rocks*, *ye rapid floods*, give way.

4. The comma often prevents ambiguity in the sense and connection of words; as,

When I went to the ship, to see my sister, she was floating in the harbour.

Here it is doubtful whether *floating* refers to *ship* or *sister*; but the commas separate the clause, *to see my sister*, connect the pronoun *she* with *ship*, and determine the sense; thus,

When I went to the *ship*, *she* was floating, &c.

5. Wherever a nominative and its verb are separated by any intervening phrase, it is necessary to put a comma immediately after the nominative, and another just before the verb; as, The height—is so prodigious, that every *human creature*, who comes near the summit, *starts* back terrified and agast.

6. In citing sections of books, or verses of chapters, the comma divides these sections or verses; thus,

Book II. Sect. 3, 4, 5, 6. Chap. IV. ver. 9, 10, 11, 12.

What is the use of the semicolon?

1. Semicolon denotes a longer pause than the comma, and is used to divide nouns of different or contrary significations; as,

Things sacred; things profane; things foreign; things domestic; &c.

2. It is used before adversative, illative, and exceptive conjunctions; as,

With the mind I myself serve the law of God; *but* with the flesh the law of sin.

It is great folly for men to set their hearts on this world; *for* its enjoyments are very uncertain.

Man is a creature subject to many troubles; *yet* he has no reason to repine at the equity of the divine administration; *unless* he can make it appear, *that* he is punished beyond his desert.

3. It is often used in comparisons ; thus,
As the soil is improved by proper culture ; so
is the mind by education.

4. When things are compared or contrasted
in various particulars, the semicolon divides the
qualities of one thing from those of another ;
thus,

My book is fine paper ; yours is coarse : mine
is large print ; yours is small : mine is very cor-
rect ; yours is full of blunders.

N. B. The word *but* is understood after each
of these semicolons.

For the various delights human nature is capa-
ble of receiving, are not all of equal importance :
some are of an inferior nature, which we enjoy
in common with other animals ; others are more
exalted, and becoming the dignity of human na-
ture : some are faint and languid ; others more
lively and transporting : some transient and mo-
mentary, yielding no after-satisfaction ; while
others are permanent and lasting.

N. B. These two examples will partly serve
to distinguish the use of the colon from that of
the semicolon.

5. The semicolon is sometimes used instead of
the parenthesis, as is also the comma ; but with
this difference ; the semicolon incloses a long
clause subdivided by commas ; whereas that in-
closed by the comma, can admit of no subdivision.

What is the use of the colon ?

1. Colon requires a longer pause than the se-
micolon, and denotes a complete sense in respect
of *grammatical construction* ; but not in respect of
the *author's intention* ; so that the mind is left in
suspence ;

suspence ; till something be added, to make the sense more perfect ; as,

All men are sinners : John is a man : therefore, John is a sinner.

Be not deceived : evil communications corrupt good manners.

2. When things are compared or contrasted, the colon divides the different branches of the comparison or contrast ; thus,

Are they Hebrews ? so am I : are they Israelites ? so am I : are they the seed of Abraham ? so am I : &c.

Virtue is it's own reward ; vice it's own punishment : virtue ennobles the mind : vice debases it : virtue inspires the mind with true courage ; vice fills it with abject timidity.

3. When the members of a period are of a *subjunctive* construction, a semicolon is sufficient to divide them ; but, when of an *assertive* form, they require a colon : Example,

When thou didst first call me out of the darkness of my father's house into thy saving light ; *when* thou didst often cherish and encourage me in the steps of my pilgrimage ; *when* thou didst furnish me with plenty, and crown me with victory in a strange land ; *when*, lastly, thou didst even overlade my feeble age with joy, in a rightful heir of my own body ; *was I then* forward at all these times to acknowlege thee, &c.

Here the adverb *when* has such a close and immediate reference to the subjunctive part of the period ; that the sense entirely depends upon it : and so can admit of no stronger point than a semicolon : but by changing the members of
this

this period into the assertive form, they will admit of the colon ; for then each member will contain a complete grammatical sense : thus ;

Thou didst first call me out of the darkness of my father's house into thy saving light : thou didst often cherish and encourage me in the steps of my pilgrimage : thou didst furnish me with plenty, and crown me with victory in a strange land : and lastly, thou didst even overlade my feeble age with joy, in a rightful heir of my own body ; &c.

What is the use of the period ?

1. Period requires the fullest pause, and denotes a complete sense, both in respect of grammatical construction and of the author's intention.

2. It is used in contractions and abbreviations.

Are there any other points used in writing ?

There are three, which require a different modulation of the voice in correspondence with the sense ; as,

Interrogation,	} marked thus,	{	?
Admiration,			!
Parenthesis,			()

What is the use of the interrogation ?

Interrogation, as it's name imports, is always placed at the end of an interrogative sentence, and serves to distinguish a real question, from any other sentence conceived in the same terms :
Example ;

Do you hearken to my words.

This sentence without the interrogation is only a command : but when the interrogation is placed

placed after it, then it gives it an interrogative form ; as,

Do you hearken to my words ? that is,
Are you hearkening to my words ?

In speaking, such a sentence as this is distinguished as a question, by raising the tone of the voice in pronouncing the last word, or that, on which the proper answer depends.

What is the use of the admiration ?

1. Admiration denotes a sentence expressive of passion ; such as, love, joy, admiration, desire, pity, grief, aversion, &c. thus it always corresponds with an Interjection ; Examples ;

What a grand piece of architecture is this !—
O charming creature ! O my son Absalom !
my son, my son Absalom !

2. Admiration is often used as a note of Irony ; but as Irony implies something different from what is expressed, it would be better, for distinction sake, to invert the Admiration when applied to this purpose ; thus,

He went thro' the field of battle, and displayed his valour in dispatching the wounded : a brave hero indeed ;

What is the use of the Parenthesis ?

Parenthesis, contains certain words inserted in discourse, which interrupt the sense but explain the subject more fully.

The proper characteristic of a Parenthesis is, that it may be either taken in or left out, the sense remaining entire. The words contained within the Parenthesis ought to be pronounced with a lower tone, and the pauses, at the beginning and end of it, should be nearly equal to that of the semicolon.

What is the difference betwixt the Parenthesis and the Bracket ?

Bracket marked thus, [] incloses a word or sentence of the same signification with the preceding one, and which may be used in it's stead; but the Parenthesis incloses one sentence within another, though of a different signification : Examples ;

I went on Sunday [the Sabbath] to the church.

Prejudice tinctures the judgment, as the jaundice (if I may be allowed the comparison) does the eye.

Besides these already mentioned, there are other marks used for the following purposes, viz.

Apostrophe, marked thus ('), shews, that some letter or letters are left out ; as, *can't*, for *cannot* ; *form'd* for *formed*,——

Asterisk, (*), *obelisk*, (†††+), *parallel lines* (||), and *small figures or letters* are all used to lead the reader to some explanatory note or notes on the margin, or bottom of the page.

Caret (^) shews, that something has, by mistake, been omitted, and that the words interlined should be taken in where the caret is placed ; as,

is

Humility a cardinal virtue.

^

Hyphen (-), placed at the end of a line, shews that the last word is not finished, and that the remaining part of it begins the next line. It is also used to connect compound words ; as, *man-hood*, *fellow-creature*.

Quotation, at the beginning of a phrase or sentence



sentence marked (") or thus (') and at the end of it (") , or thus (') shews that the passage, so marked, is transcribed from some author, and expressed in his words.

Index, (℥), shews that something remarkable is contained in the passage to which it is prefixed.

Circumflex (Λ) being marked over a vowel, denotes a long syllable ; as, *Euphrátes*,——The following mark (-) placed over a vowel denotes also a long syllable ; as, *contrivance*,—

Breve (˘) denotes a short syllable ; as, *live*, *abôve*.

Dialysis, being set over the last of two vowels, shews that they do not form a diphthong ; as, *Archelaüs*,——

Accent (') raises the voice upon a particular syllable ; as, *Dif-fi-cult*, *an-nú-i-ty*, *can-non-náde*,——

In reading or speaking, whatever the subject be, the pauses and accent should be carefully observed ; but, in order to read gracefully, it is necessary that particular regard be also paid to *emphasis* and *cadence* ; the former raises the tone of the voice upon some particular word of, the latter lowers it upon certain words in a sentence.——An easy transition, from the one of these to the other, is, in a great measure, the art of reading gracefully.

To find out the emphatical word of a sentence, carefully consider what the chief design of the writer or speaker is, and whatever word shews his chief design is undoubtedly the emphatical word.—

word.—This is of so great importance, that by laying the emphasis upon a wrong word, we may be led to a sense quite contrary to that which he intended. For, according to the different words on which we lay the emphasis, the meaning of the sentence may be diversified.

The following example will make this evident.

Will you ride to town to-day?

This question admits of five different meanings; thus,

Will you ride to town to-day? The answer may be, No, for I have business which obliges me to stay at home.

Will you ride to town to-day? No, but *another* will.

Will you ride to town to-day? No, but I will *walk*.

Will you ride to town to-day? No, for I must go to the country.

Will you ride to town to-day? No, but to-morrow I may.

Pleas'd thou shalt hear, and learn the secret pow'r,

Pleas'd *thou* shalt hear, and *only* thou shalt hear,

Pleas'd thou *shalt* hear, in spite of all their art,

Pleas'd thou shalt *hear*, yet not behold the fair.

In the first of these lines, *pleas'd* is the emphatic word, denoting the pleasure arising from hearing and learning.—

In the second, *thou* and *only*, are emphatical, denoting that no other shall hear.—

In the third, *shalt* is emphatical, to denote, that even their opposition shall not prevent thy hearing.—

In the fourth, *bear* is the emphatical word, intimating that thou shalt reap no farther advantage than that of hearing only.—

Words contrasted to one another are emphatic; as,

The chief were those, who, from the pit of hell
Roaming to seek their prey on earth, durst fix
Their *seats*, long after, next the *seat* of God,
Their altars by *his* altar,—

Milton, P. L. B. l. l. 381.

As I bent down to look, just opposite,
A shape, within the wat'ry gleam, appear'd,
Bending to look on me : *I* started back ;
It started back ; but pleas'd, *I* soon return'd,
Pleas'd *it* return'd as soon, with answering looks
Of sympathy and love.— *Ib. B. IV. l. 460.*

Warnings point out danger ; *Gnomons* time :
As *those* are useless when the sun is set ;
So *those*, but when more glorious *Reason* shines.

Night Thoughts.

Detesting *that*, and pitying *this*, he goes,
Lost and confounded with the various shows.

Parnell's Hermit.

In reading, as well as singing, there is a certain note, called the key note, with which we commonly begin to read.

Emphasis raises the reader's voice above the key note, cadence brings it either down to, or below it ; as, in the above quotation from Milton.
As I bent down to look, *just opposite*,
A shape, *within the wat'ry gleam*, appear'd
Bending to look on me :—

Here the reader's voice, in pronouncing the words, *just opposite*, and, *within the wat'ry gleam*, should

should fall a little below the key note. And this should be generally observed in reading a circumstance.

The best rule for laying the emphasis, and managing the tone of the voice, is, to pronounce every thing as if it were the spontaneous sentiments of the reader's own mind. For this purpose, it is necessary to understand perfectly the author's meaning, to enter into his spirit, feel what he says, and make the tone of the voice echo to the sense.

In reading a plain narrative, the pauses, accent, and emphasis are, with little or no variation of tones, to be observed, and the whole of it pronounced naturally, as if you were rehearsing what you had seen or heard.

But in expressing the passions or different affections of the mind, a variety of tones become necessary; because each passion must be expressed by a tone peculiarly adapted to it. Thus,

Love must be expressed by a smooth, soft, languishing tone; e. g. Adam's speech to Eve.

P. L. B. V. l. 11.

He, on his side
 Leaning half rais'd, with looks of cordial love,
 Hung over her enamour'd, and beheld
 Beauty, which, whether waking or asleep,
 Shot forth peculiar graces; then with voice
 Mild, as when Zephyrus on Flora breathes,
 Her hand soft touching, whisper'd thus: *Awake*
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever new delight;
Awake: the morning shines, and the fresh field

*Calls us : we lose the prime to mark how spring
Our tended plants, how blows the citron grove ;
What drops the myrrh, and what the balmy reed ;
How nature paints her colour ; how the bee
Sits on the bloom extracting liquid sweet."*

Joy is expressed by a quick, sweet and clear tone ; e. g. Eve's answer to Adam.

*O Sole, in whom my thoughts find all repose,
My glory, my perfection, glad I see
Thy face, and morn return'd :——*

Grief or sorrow is expressed by a low, flexible and interrupted tone ; e. g.

Milton's description of the Guardian Angels of Paradise returning to heaven upon man's fall.

*" Up into heav'n, from paradise in haste,
Th' angelic guards ascended, mute and sad
For man ; for of his state by this they knew :
Much wond'ring how the subtle fiend had stol'n
Entrance unseen. Soon th' unwelcome news
From earth arriv'd at Heaven-Gate, displeas'd
All were who heard : dim sadness did not spare
That time celestial visages : yet mixt
With pity, violated not their blifs.*

Courage is expressed by a loud, full, and bold tone ; e. g. Cassius exciting Brutus to oppose Cæsar.

——Once upon a raw and gusty day,
The troubled Tiber chafing with his shores,
Cæsar says to me, *Dar'st thou Cassius, now,
Leap in with me into this angry flood,
And swim to yonder point ? Upon the word,
Accouter'd as I was, I plunged in,
And bade him follow ; so indeed he did.
The torrent roar'd and we did buffet it,*

*With lusty sineaws throwing it aside,
And stemming it with hearts of controversy.*

Shakespeare, Jul. Cæs.

Fear, on the contrary, is expressed by a hesitating, tremulous, and dejected tone. It is exemplified by Shakespeare in the lines which immediately follow the above quotation.

But, ere we could arrive the point propos'd,
Cæsar cried, *Help me Cassius, or I sink.*

Anger is expressed by an elevated, strong, and vehement tone ; e. g.

*Whence, and what art thou ! execrable shape !
That dar'st, tho' grim and terrible, advance
Thy mis-created front athwart my way
To yonder gates ? Through them I mean to pass,
That be assur'd, without leave ask'd of thee,
Retire, or taste thy folly, and learn by proof,
Hell born ! not to contend with spirits of heaven.*

*To whom the goblin full of wrath reply'd :
Art thou that traitor angel, art thou he,
Who first broke peace in heav'n, and faith, till then
Unbroken ; and in proud rebellious arms
Drew after him the third part of heav'n's sons,
Conjur'd against the highest ; for which, both thou
And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain ?
And reckon'st thou thyself with spirits of heav'n,
Hell doom'd ? and breath'st defiance here and scorn,
Where I reign king ; and, to enrage thee more,
Thy king and lord ? Back to thy punishment,
False fugitive ; and to thy speed add wings ;
Lest with a whip of scorpions, I pursue
Thy ling'ring ; or, with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.*

Milton. P. L. B. ll. l. 681.

To express these, or any other passion, consider how you yourself have been wont to express that passion, when under it's influence, which you have now before you; and accordingly, read it precisely with the same tone. If these hints be carefully attended to, you will read naturally; but if you use tones, not properly your own, you will be in danger of falling into affectation, which is always disgusting.

Of CAPITALS.

It may not be unnecessary to add something concerning the use of Capitals; which are often very improperly used, and that even by some, who, in other respects, are good scholars.

There are two kinds of Capitals, *viz.* small and full.

1. It is improper to begin a sentence with a small Capital without a full Capital before it; and it is equally improper to begin a word with a small Capital without finishing it with the same.

2. Every new subject, paragraph, sentence, and proper name should begin with a full Capital.

3. A full Capital must always succeed a period, except where that point is used in contracting a word, and the sense left imperfect.

4. Some authors begin every substantive with a full Capital, and in that case the colon requires one after it.

5. The pronoun of the first person singular,
and

and the interjection O, must always be Capitals.

6. A full Capital is sufficient to distinguish proper names from common substantives ; but if all the substantives begin with a Capital, proper names must be distinguished by small Capitals, or Italics.

7. Words peculiarly emphatic must be distinguished with Italics ; but when Italics often occur for other purposes, it will be proper to distinguish them by capitals.

Of PROSODY.

It has been already said, that Prosody teaches and directs the pronunciation ; marks the accents ; distinguishes the long and short syllables ; and, of consequence comprehends the laws of versification.

These laws consist chiefly in the number of Syllables, and in the arrangement of the words, in each line ; so as to produce a melodious harmony of sounds, and to make the Syllables fall under certain measures called *feet*, to which the ancients give the following names, denoting the quantities and number of syllables in each foot, viz.

Pyrrhic, signifying two short syllables ; as, *ðîbër* ;

Spondee,—two long syllables ; as, *ēxtēnd* ;

Iambus,—a short and long syllable ; as *rē-bound* ;

Trochee,—a long and short syllable ; as, *bōuntȳ* ;

Dactylus,

Dactylus,—a long and two short syllables;
as, *beau-té-ous*;

Anapest,—two short syllables and one long;
as, *in-ter-fere*.

EXAMPLES.

Pyrrhic iambus iambus

hīs ōlthēr pārts|bēsides

Trochee iambus spondee iambus iambus

Prōne ōnlthē floōd|extēndlēd lōnglānd lārgē

Spondee pyrrhic anapest

Lāy floātīng mālny ā roōd.

Trochee iambus iambus iambus iambus

Dīre wās thē tōs|slīng deēplthē groāns|dēlpāir

Trochee iambus dactylus iambus iambus

Tēndēd|thē sick|būs|ēst|frōm cōuch|tō cōuch;

And ōlvēr thēm,|trīūmphānt Dēāth hīs dārt

Shōok; bŭt dēlāy'd tō strīke.

What is farther to be added upon this head, is taken from Dr. Johnson's Grammar prefixed to his English Dictionary.

“Pronunciation is just,” says he, “when every letter has it's proper sound, and when every syllable has it's proper accent, or, which in English versification is the same, it's proper quantity.”

The

The sounds of letters have been already explained; and rules for the accent or quantity cannot easily be given, being subject to innumerable exceptions. Such, however, as I have read or formed, I shall here propose.

1. Of dissyllables formed by affixing a termination, the former syllable is commonly accented; as, *childish*, *kingdom*, *actest*, *acted*, *toilsome*, *lover*, *scoffer*, *fairer*, *foremost*, *zealous*, *fulness*, *godly*, *meekly*, *artist*.

2. Dissyllables formed by prefixing a syllable to the radical word, have commonly the accent on the latter; as *to begét*, *to beseém*, *to beistów*.

3. Of dissyllables, which are at once nouns and verbs, the verb has commonly the accent on the latter, and the noun on the former syllable; as, *to descánt*, *a descant*; *to cément*, *a cément*; *to contráct*, *a cóntract*.

This rule has many exceptions. Though verbs seldom have their accent on the former, yet nouns often have it on the latter syllable; as, *delight*, *perfúme*.

4. All dissyllables ending in *y*, as *cránny*; in *our*, as *labour*, *fáavour*; in *ow*, as *wíllow*, *wállow*; except *allów*; in *le*, as *báttle*, *bíble*; in *ish*, as *bániish*; in *ic*, as *cámbric*, *cláslic*; in *ter*, as *to báttter*; in *age*, as *cóurage*; in *en*, as *fásten*; in *et*, as *quíet*, accent the former syllable.

5. Dissyllable nouns in *er*, as *cánker*, *búttter*, have the accent on the former syllable.

6. Dissyllable verbs terminating in a consonant and *e* final, as *compríse*, *escápe*; or having a diphthong in the last syllable, as *appeáse*, *revéal*;

or ending in two consonants, as *atténd*, have the accent on the latter syllable.

7. Dissyllable nouns having a diphthong in the latter syllable, have commonly their accent on the latter syllable; as *appláuse*; except nouns, in *ain*; as *cúrtain*, *móuntain*.

8. Trissyllables formed by adding a termination or prefixing a syllable, retain the accent of the radical word; as *lóvelíness*, *téndcrness*, *contémner*, *wágoner*, *cómical*, *bespáttér*, *comménting*, *comméding*, *assúrance*.

9. Trissyllables ending in *ous*, as *grácious*, *árduous*; in *al*, as *cápital*, in *ion*, as *méntion*, accent the first.

10. Trissyllables ending in *ce*, *ent* and *ate*, accent the first syllable, as *cóuntenance*, *cóntinence*, *ármament*, *ímminent*, *élegant*, *própagate*, except they be derived from words having the accent on the last, as *connívance*, *acquáintance*, or the middle syllable hath a vowel before two consonants, as *promúlgate*.

11. Trissyllables ending in *y*, as *éntity*, *spécify*, *líberty*, *víctory*, *súbsidy*, commonly accent the first syllable.

12. Trissyllables in *re* or *le* accent the first syllable, as *légible*, *théatre*, except *discíple*, and some words which have a preposition, as *exámple*, *epístle*.

13. Trissyllables in *ude* commonly accent the first syllable, as *pléntitude*.

14. Trissyllables ending in *ator*, *avóur* or *ic*; as *créátor*; or having in the middle syllable a diphthong; as, *endeávour*; or a vowel before two consonants; as *doméstic*, accent the middle syllable.

15. Trissyllables that have their accent on the last syllable, are commonly French, as *acquiesce*, *repartée*, *magazine*, or words formed by prefixing one or two syllables to an acute syllable, as *immature*, *overcharge*.

16. Polysyllables, or words of more than three syllables, follow the accent of the words from which they are derived, as *arrogating*, *continency*, *incontinently*, *commendable*, *communicableness*.

17. Words in *ion* have the accent upon the antepenult, as *salvation*, *preturbation*, *concoction*; words in *ateur* or *ator* on the penult, as *dedicator*.

18. Words ending in *le* commonly have the accent on the first syllable, as *amicable*; unless the second syllable have a vowel before two consonants, as *combustible*.

19. Words ending in *ous* have the accent on the antepenult, as *uxorious*, *voluptuous*.

20. Words ending in *ity* have their accent on the antepenult, as *puffblowness*, *activity*.

These rules are not advanced as complete nor infallible; but proposed as useful. Almost every rule of every language has its exceptions; and in English, as in other tongues, much must be learned by example and authority. Perhaps more and better rules may be given that have escaped my observation.

Verseification is the arrangement of a certain number of syllables according to certain laws.

The feet of our verses are either iambic, as *alóft*, *create*; or trochaic, as *hóly*, *lósty*.

Our iambic measure comprises verses

Of four syllables,

Most good, most fair,

Or things as rare,

To call you's lost;

For all the cost

Words can bestow,

So poorly show

Upon your praise,

That all the ways

Sense hath, comes short.

Drayton.

With ravish'd ears

The monarch hears.

Dryden.

Of six,

Thus, while we are abroad,

Shall we not touch our lyre?

Shall we not sing an ode?

Shall now that holy fire,

In us, that strongly glow'd,

In this cold air, expire?

Though in the utmost Peak,

A while we do remain,

Amongst the mountains bleak,

Expos'd to fleet and rain,

No sport our hours shall break,

To exercise our vein.

Who though bright Phœbus' beams

Refresh the southern ground,

And though the princely Thames

With beauteous nymphs abound,

And by old Camber's streams

Be many wonders found;

Yet many rivers clear

Here glide in silver swathes,

And

And what of all most dear,
 Buxton's delicious baths,
 Strong ale and noble chear,
 T' assuage breme winter's feaches,
 In places far or near,
 Or famous, or obscure,
 Where wholesome is the air,
 Or where the most impure,
 All times, and ev'ry where,
 The muse is still in ure.

Drayton.

Of eight, which is the usual measure for short poems.

And may at last my weary age,
 Find out the peaceful hermitage,
 The hairy gown, and mossy cell,
 Where I may sit, and nightly spell
 Of ev'ry star the sky does shew,
 And ev'ry herb that sips the dew.

Milton.

Of ten, which is the common measure of heroic
 and tragic poetry.

Full in the midst of this created space,
 Betwixt heav'n, earth, and skies, there stands a
 place:

Confining on all three; with triple bound;
 Whence all things, though remote, are view'd
 around,

And thither bring their undulating sound.
 The palace of loud Fame, her seat of pow'r.
 Plac'd on the summit of a lofty tow'r;
 A thousand winding entries, long and wide,
 Receive of fresh reports, a flowing tide.
 A thousand crannies, in the walls, are made;
 Nor gates nor bars exclude the busy trade.

'Tis built of brass, the better to diffuse
 The spreading sounds, and multiply the news;
 Where echos, in repeated echos, play:
 A mart for ever full; and open night and day.
 Nor silence is within, nor voice express,
 But a deaf noise of sounds, that never cease;
 Confus'd, and chiding, like the hollow rore
 Of tides, receding from th' insulted shore;
 Or like the broken thunder, heard from far,
 When Jove, to distance, drives the rolling war.
 The courts are fill'd with a tumultuous din
 Of crowds, or issuing forth, or ent'ring in:
 A thorough-fair of news, where some devise
 Things never heard, some mingle truth with lies,
 The troubled air with empty sounds they beat,
 Intent to hear, and eager to repeat. *Dryden.*

In all these measures, the accents are to be
 placed on even syllables; and every line, con-
 sidered by itself, is more harmonious, as this rule
 is more strictly observed.

Our trochaic measures are:

Of three syllables,

Here we may,
 Think and pray,
 Before death
 Stop our breath:
 Other joys
 Are but toys.

Of five,

In the days of old,
 Stories plainly told,
 Lovers felt annoy.

Of seven,

Fairest piece of well-formed earth,

Urge not thus your haughty birth.

In these measures the accent is to be placed on the odd syllables.

These are the measures which are now in use, and above the rest, those of seven, eight, and ten syllables. Our ancient poets wrote verses sometimes of twelve syllable, as Drayton's Polyolbion.

Of all their Cambrian shires, their heads that
bear so high,

And farth't survey their soils, with an ambitious
eye,

Mervinia for her hills, as for their matchless crouds,
The nearest, that are said, to kiss the wand'ring
clouds,

Especial audience craves, offended with the throng,
That she, of all the rest, neglected was so long;
Alledging for herself, when thro' the Saxons'
pride,

The god-like race of Brute to Severn's setting side
Were cruelly inforc'd, her mountains did relieve
These whom devouring war, else every where
did grieve:

And when all Wales beside, (by fortune or by
might)

Unto her ancient foe resign'd her ancient right,
A constant maiden still, she only did remain,
The last her genuine laws which stoutly did retain.
And as each one is prais'd for her peculiar things;
So only She is rich, in mountains, meres, and
springs,

And holds herself as great in her superfluous things;
As others by their towns, and fruitful tillage grac'd.

And of fourteen, as Chapman's Homer.
 And as the mind of such a man, that hath a
 long way gone,
 And either knoweth not his way, or else would
 let alone
 His purpos'd journey, is distract.

The verse of twelve syllables, called an *Alex-
 andrine*, is now used to diversify heroic lines.
 Waller was smooth, but Dryden taught to join }
 The varying verse, the full resounding line, }
 The long majestic march, and energy divine. }

The pause in the Alexandrine must be at the
 sixth syllable.

The verse of fourteen syllables is now broken
 into a soft lyric measure of verses, consisting al-
 ternately of eight syllables and six.

She, to receive thy radiant name,
 Selects a whiter space.
 When all shall praise, and ev'ry lay
 Devote a wreath to thee,
 That day, for come it will, that day,
 Shall I lament to see.

We have another measure very quick and
 lively, and therefore much used in songs, which
 may be called the *anapestic*, in which the accent
 rests upon every third syllable.

May I govern my passions with absolute sway,
 And grow wiser and better as life wears away.

In this measure a syllable is often retrenched
 from the first foot; as,

Diogenes surly and proud.

I think not of Iris, not Iris of me.

These measures are varied by many combina-
 tions, and sometimes by double endings, either
 with

with or without rhyme, as in the heroic measure.

'Tis heaven itself, that points out an hereafter,
And intimates eternity to man.

So in that of eight syllables,

They neither added, nor confounded,
They neither wanted, nor abounded.

In that of seven,

For resistance I could fear none,
But with twenty Ships had done,
What thou, brave and happy Vernon,
Hast atchiev'd with six alone.

In that of six,

'Twas when the seas were roaring,
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclin'd.

In the anapestic,

When terrible tempests assail us,
And mountainous billows affright,
Nor power nor wealth can avail us,
But skilful industry steers right.

To these measures, and their laws, may be reduced every species of English verse.

Our versification admits of few licences, except a *synalepha*, or elision of *e* in *the* before a vowel, as, *th' eternal*; and more rarely of *o* in *to*, as, *t' accept*; and a *syneresis*, by which two short vowels coalesce into one syllable, as *question*, *special*; or a word is contracted by the expulsion of a short vowel before a liquid; as, *av'rice*, *temp'rance*."

OF RHETORICAL FIGURES.

The Rhetorical figures are, 1. A Trope.
2. A Pleonasm. 3. Ellipsis.

A Trope

A Trope is a word or phrase used to express a sense different from the literal ; as, when we say, *A block-head, an ass, for a stupid fellow : To wash the black-moor, for a fruitless undertaking.*

Note. This change of sense is never to be used, unless it add dignity to the expression, or render it more significant.

Tropes are of various kinds ; but chiefly these four, viz. Metaphor, Metonymy, Synecdoche, and Irony.

A Metaphor is a short simile or image taken from one subject to express some resemblance of another ; as when we say, *Boiling with rage : Bridle your passion :* Here the image of a boiling pot is made use of to express a very high degree of rage : And that of a bridle to signify the restraining of some passion.

A Metonymy is that figure, whereby one word is put for another ; as, *He died by steel, i. e. by a sword.*

A Synecdoche is that figure of speech by which a part is taken for the whole, or the whole for a part ; as, *And there went out to John all Judea and Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. The soul, for the whole person.*

Irony is that mode of speech, in which, by the tone of the voice, we shew that something very different from what the words would naturally express, is plainly intended ; as, when we say, *He is a very honest fellow ; meaning He is a very great villain. He is a fine historian indeed ; meaning a great liar.*

2. A Pleonasm is that mode of speech, in which unnecessary words are used ; as, *They are strictly*

strictly united by friendship together ; for, by *friendship*, they are *strictly united*. I saw it *with my own eyes*, meaning simply, *I saw it*. But if it should be denied that *I saw it*, to express the same thing with greater emphasis, it might very properly be said, *I saw it with my own eyes* ; or, *Will you deny, what I saw with my own eyes* ?

3. An ellipsis is that figure of speech by which some word or phrase is left out in a sentence without obscuring the sense ; as,

1. The word mentioned immediately before ; as, *Cæsar came, saw, and conquered*, where it is unnecessary to say, *Cæsar came, Cæsar saw, Cæsar conquered*. *I ever did, and ever will love you*, i. e. *I ever did love you, and ever will love you*.

2. In a relative sentence, that is, a sentence having the relative *who*, *which*, or *that* in it, the antecedent word may be left out ; as, *All the promises which he made, he now denies*, i. e. *he now denies all the promises, which promises*—

3. When by some other means, the thought is expressed, as pointing to a man, it is unnecessary to say, *What man is that man* ? but only *Who is that* ? or *What man is that* ?

4. Words clearly understood, by mentioning others, may be left out ; as, *When you pass the bridge, turn to the right*, i. e. *to the right hand*.

5. The word *thing* or *act* when evidently understood may be omitted ; as, *It is hard to bear reproach*, i. e. *It is a hard thing, &c.*

6. The relative *who*, *whom*, *which*, and *that* may sometimes be omitted ; as, *This is the man I spoke of* ; i. e. *of whom I spoke*. *Send me the goods I bought*, i. e. *which I bought*.

7. A whole clause may be omitted; as, It is matter of serious concern to generous and benevolent minds, to see a spirit of dissention prevailing in our country; not only as it (*a spirit of dissention prevailing in our country*) destroy virtue, and (*a spirit of dissention prevailing in our country destroys*) common sense, and (*a spirit of dissention prevailing in our country*) renders us in a manner barbarous towards one another; but as it (*a spirit of dissention, &c.*) perpetuates our animosities, (*a spirit of, &c.*) widens our breaches, and (*a spirit of, &c.*) transmits our present passions, and (*a spirit of, &c. transmits our present*) prejudices to our posterity.

F I N I S.



