

ENGLISH  
GRAMMAR AND PARSER,

MADE UP OF

FLOWERS, INTERESTING ANECDOTES, PROSE AND  
POETICAL SELECTIONS

ADDRESSED TO

SCHOOL EXAMINING COMMITTEES

TEACHERS,

AND

SCHOLARS A LITTLE ADVANCED IN UNDERSTANDING.

---

BY ANDREW CUTLER, A. M.

---

PLAINFIELD, CONN.

BY W. A. BENNET AND JOHN S. FLEMING, TEACHERS.

1841.

PE  
1109  
C8



PURCHASED FOR THE  
*UNIVERSITY OF TORONTO LIBRARY*

FROM THE

*CANADA COUNCIL SPECIAL GRANT*

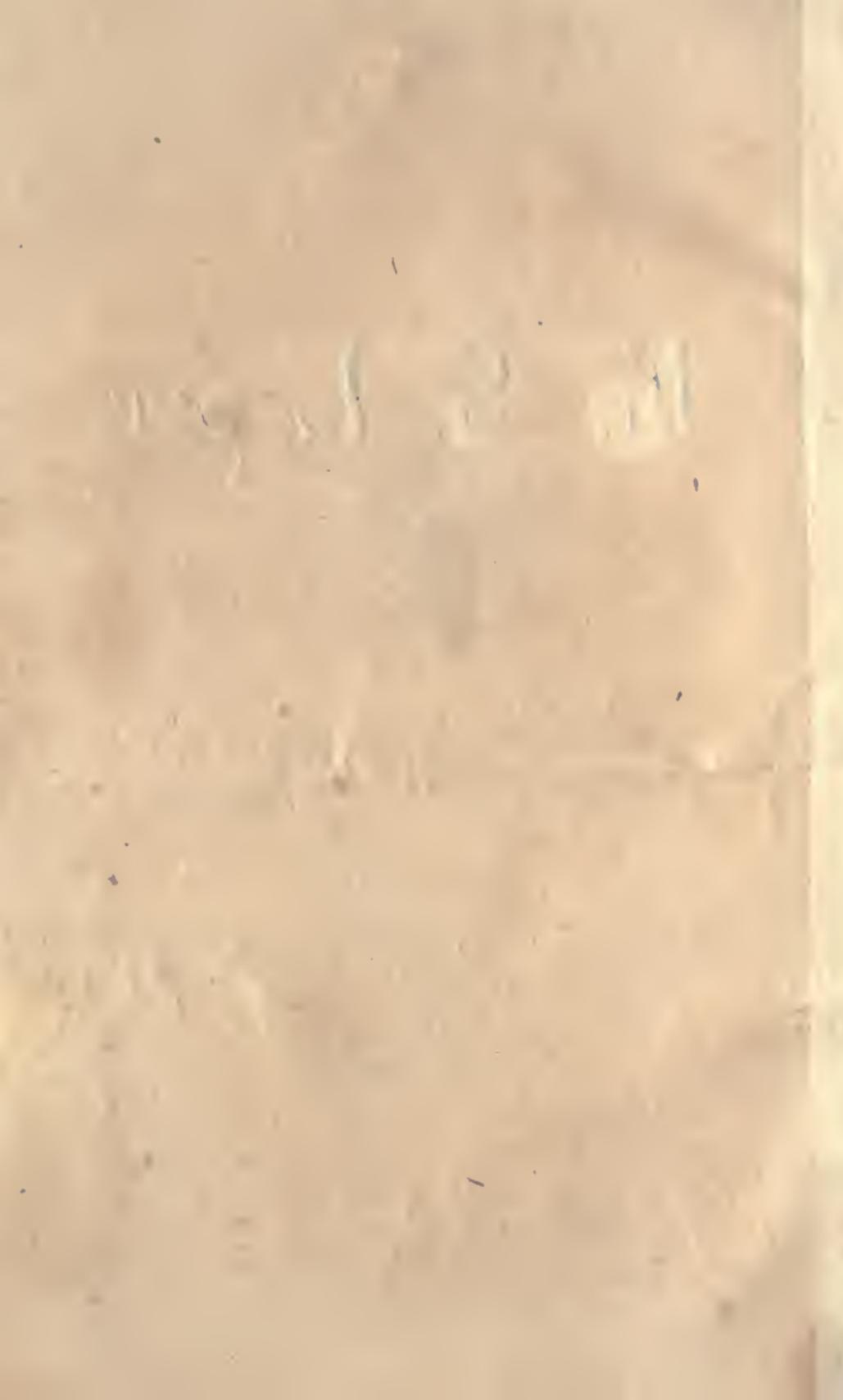
FOR  
*Linguistics B*

H. S. L'p't

Thompson

Com

Handwritten signature or scribble



John  
H. [unclear]



ENGLISH  
GRAMMAR AND PARSER,

MADE UP OF

PROVERBS, INTERESTING ANECDOTES, PROSE AND  
POETICAL SELECTIONS:

ADDRESSED TO

SCHOOL EXAMINING COMMITTEES;

TEACHERS,

AND

SCHOLARS A LITTLE ADVANCED IN UNDERSTANDING.

---

BY ANDREW CUTLER, A. M.

---

PLAINFIELD, CONN. :

PUBLISHED BY W. A. BENNET AND JOHN S. FRENCH, TEACHERS,  
1841.



PE  
11.09  
C8

---

---

Entered according to the act of Congress, in the year 1840, by ANDREW  
CUTLER, in the Clerk's Office of the District Court of Connecticut.

---

---

---

SPOONER AND HOWLAND, PRINTERS, WORCESTER.

READER,—The following treatise on English Grammar, is not a hasty production, got up for speculation. It is the work of study, reflection, experience and a desire to improve the system of education ; and is respectfully and humbly presented to the public, with the deliberate aim of testing the possibility of arriving at something like a standard. It has had a growth of several years, and been executed under the candid conviction, that any attempt to multiply school books, without an equivalent benefit, should be treated with contempt, by parents, teachers and scholars. The author has busied himself with study for twenty years ; for seventeen years, been an excessive lame man, with nothing to do but to read, digest and teach a few scholars, principally schoolmasters.

While teaching, I have constantly regretted that some one has not taken up the subject of grammar and treated it philosophically and practically, in such a manner as to oblige the teacher to teach, and the scholar to learn, nothing more than what is needed in principle and can be applied and improved in practice. With such an increasing impression, I have aimed to do it myself.

I pap nothing. I suppose, clear ideas, plainly, simply and briefly expressed, well defined, having a suitable locality and seemingly consistent with practice and the nature of things, are the most readily taught, the easiest learnt and retained, even by infants, and certainly the most valuable to improve the mind and to apply to the common purposes of life. Those who are self-taught, are fully aware of this, and all must be so, to be intelligent and materially benefitted by education. I have not labored to hunt up the various opinions of authors, thereby to confuse both teacher and scholar, nor brought examples from afar. Grammar, to be interesting, useful and free from an everlasting dryness so much complained of, must come down to every day observation, be brought home, to correct common thought and expression, and be made serviceable to improve character, estimation and success in the world.

Will not the study of English Grammar be improved, rendered less dry and more acceptable to the scholar, by dispensing with some of its useless forms and strained and unnatural attributions, handed down from language to language and from author to author? Do scholars acquire any valuable knowledge, by learning to ascribe person to all animate, and inanimate objects, when spoken of?—to ascribe “neuter gender” to objects which have not the least possible reference to gender?—to call verbs “neuter,” when a word, to be a verb, must necessarily, some way, imply action? to call a tense,

“pluperfect,” when we can conceive of nothing more than perfect? to call a conjunction, “disjunctive,” when conjunctions are properly defined to join?—to repeat long strings of words, without any definite ideas, or several jumbled together like rubbish in a corner, and apparently with no application, either for the improvement of mind or of language? I beg investigation and candid criticism from teachers and those interested in education. If wrong, reanimate a thinking something confined in a body almost useless, to re-think, re-digest, re-investigate. If I have done nothing more than stimulate a mightier thinker to do what I have aimed to do, I shall console myself with the satisfaction of having been busily employed, of being a speck in the republic of letters, and of having done some good in the world.

In such a multitude of authors, most of whose works I have seen and examined, perhaps it would be arrogance to claim much of originality. I leave it to them and the public, to say how much is my right. I wish to treat them and their works with respect. Murray and Webster have been mainly consulted, and the reason assigned is, that they were most respected as authors of originality and of merit.

A. CUTLER.

*Plainfield (Ct.) Oct. 20th, 1840.*

## CORRECTIONS.

Page 28, line 20, for are, prepare, turn, read are prepositions.

Page 72, line 23, for jacuto, read jaculo.

for sagillis, read sagittis.

line 27, for inesturnis, read incolumis.

Page 82, line 11, for trumpet, read triumph.

Page 84, line 2, for Belsebub, read Belzebub.

Page 103, line 15, for onn, read one.

Page 111, line 16, for centnary, read centanry.

Page 113, line 34, for abont, read about.

Page 126, line 8, for makes, read make.

line 33, for Ajairo, read Ajacio.

# P R O G R A M M E .

## P A R T I .

	Page.
CHAPTER 1.—Elements of Grammar, - - -	9
CHAPT. 2.—Letters, - - - - -	10
CHAPT. 3.—Syllables, and their Combination into Words,	12
CHAPT. 4.—Division of Words into Classes, - -	13
CHAPT. 5.—Division and Properties of Nouns, - -	14
Gender, - - - - -	15
Number, - - - - -	17
Case, - - - - -	19
CHAPT. 6.—Pronouns, - - - - -	21
Relative Pronouns, - - - - -	22
CHAPT. 7.—Adjectives, - - - - -	25
Verbal Adjectives, - - - - -	29
Words used promiscuously for Pronouns and Pronominal Adjectives, - - -	30
CHAPT. 8.—Verbs, - - - - -	31
Mode, - - - - -	32
Tense, - - - - -	33
Participles, - - - - -	34
Conjugation, - - - - -	36
Irregular Verbs, - - - - -	50
CHAPT. 9.—Adverbs, - - - - -	53
CHAPT. 10.—Prepositions, - - - - -	55
CHAPT. 11.—Conjunctions, - - - - -	57
CHAPT. 12.—Exclamations, - - - - -	58
CHAPT. 13.—Derivation, - - - - -	59

## P A R T I I .

CHAPT. 1.—Syntax, - - - - -	61
CHAPT. 2.—Examples in Parsing, - - - - -	89
CHAPT. 3.—Selections from Proverbs, - - - - -	95

VIII

CHAPT. 4.—Selections from the book of Job,	-	101
CHAPT. 5.—Selections from Isaiah,	- - -	105
CHAPT. 6.—Miscellaneous Selections,	- - -	110
CHAPT. 7.—Selections for the benefit of Examining Committees and Teachers,	- - -	125
CHAPT. 8.—Poetical Selections,	- - -	131
FALSE CONSTRUCTION,	- - - -	141
Rule 1st,	- - - -	141
Rule 2d,	- - - -	143
Rule 3d,	- - - -	145
Rule 4th,	- - - -	146
Rule 5th,	- - - -	148
Rule 6th,	- - - -	149
Rule 7th and 8th,	- - - -	150
Rules 9th and 10th,	- - - -	151
Rule 11th,	- - - -	152
Rule 12th and 13th,	- - - -	154
Rule 15th and 16th,	- - - -	156
Rule 17th,	- - - -	155
Rule 18th,	- - - -	157
Rule 19th,	- - - -	158
Rule 20th,	- - - -	159
Rule 21st,	- - - -	161
Rule 22d,	- - - -	162

PART III.

PROSODY,	- - - -	165
----------	---------	-----

# ELEMENTS OF GRAMMAR.

---

## CHAPTER I.

Language is the expression of thought and affection by *sounds* or *signs*.

It is hence of two kinds—that of sounds and that of signs, constituting spoken and written languages.

The utterance of sounds to convey thought and affections, is very common with the animal creation, and is probably sufficient to make known their wants and desires.

The sound of the human voice used in speaking is termed an articulate sound.

Such sounds become thoughts by experience, observation and instruction.

Grammar treats of language in its approved forms and usages.

It is built upon fixed principles, common to all languages and existing in the nature of things, and such forms and usages, as from time to time have been adopted, changed or improved.

Grammar in its several divisions, embraces the sounds of letters—the union of letters into syllables—the formation of syllables into words, and of words into sentences.

---

What is language? How many kinds of language do we ordinarily use? What is said of the utterance of sounds? What is the sound of the human voice called? How do articulate sounds become thoughts? What does grammar treat of? Upon what is it built? What does it embrace in its several divisions?

## CHAPTER II.

*Letters.*

The science of letters is called *Orthography*.

Letters are the elements of written language.

Our Alphabet contains twenty-six.

These are divided into *vowels* and *consonants*.

Letters are called vowels which make a full and perfect sound of themselves.

Five are always vowels, viz. A, E, I, O, U.

W, and Y, are vowels when they do not begin words and syllables.

A, is the representative of five sounds, as in *late, father, fat, fall, what*.

E, has three sounds as in *mete, met, prey*.

I, has three sounds as in *pie, pin, fatigue*.

O, has four sounds as in *note, not, move, dove*.

U, has three sounds as in *truth, but, bush*.

W, when a vowel, corresponds with *u* as in *drew, view*.

Y, has two sounds as in *chyle, pity*.

The remaining letters are consonants and are so called because they make an imperfect sound of themselves, as *b*, and *d*, sound *be, de*.

F, L, M, N, R, V, S, Z, C, G, soft, have in part, the nature of vowels, and are hence denominated *semi-vowels*.

B, has one invariable sound. In some words it is used merely to produce a modification of sound as in *thumb, debt*.

C, has two sounds, one like *k* before *a, o* and *u*, and the other like *s*, before *e, i* and *y*. In few words it produces only a modification of sound as in *Czar, victuals*.

D, has only one sound.

What is the science of letters called? What are letters? How many? How divided? What are vowels? What letters are always vowels? When are *W*, and *Y*, vowels? How many sounds has *A*? *E*? *I*? *O*? *U*? *W*? *Y*? Why are the remaining letters called consonants? Which of them in part have the nature of vowels? How many sounds has *B*? *C*? *D*?

*F*, has two sounds, one as in *life*, *wife*, and the other as in *of* where it has the sound of *v*.

*G*, has two sounds, one hard as in *gave*, *go*, the other soft like *j* as in *gem*, *giant*.

*H*, has one sound as in *heat*. In many words, it is employed merely to produce a modification of the sound of vowels as *oh!* *ah!*

*J*, has the sound of soft *G*, except in *hallelujah*, where it has the sound of *Y*.

*K*, has only one sound.

*L*, has only one sound. It is employed to produce a modification of the sound of *k*, *m*, *f*, in such words as *walk*, *calm*, *calf*.

*M*, has one sound, and does not change except in *comptroller*, where it has the sound of *N*.

*N*, has one sound. It is employed to modify the sound of *m* as in *hymn*.

*P*, has one sound. With *h*, it has the sound of *f*, as in the word *philosophy*.

*Q*, is always followed by *u*, and with it has two sounds, one as in *queen* and the other like *k*, as in *conquer*.

*R*, has two sounds, a rough sound as in *Rome*, *river*, and a smooth sound, as in *card*, *regard*.

*S*, has two sounds, one soft as in *dismal*, and the other sharp and hissing as in *saint*, *sister*. In few words it is employed to modify the sound of other letters as in *isle*, *demesne*.

*T*, has one sound. In connection with *I* it has the sound of *sh*. as in *salvation*: with *h* it has a soft sound as in *thus*, and a harsh sound as in *thing*, *thunder*.

*V*, has one sound.

*X*, has three sounds. In the beginning of Greek words, it has the sound of *z*. as in *Xenophon*, *Xanthus*. When accented at the end of syllables it sounds like *ks*. as in *wax*. Without the accent it sounds like *gz*, as in *exact*.

*Z*, has one sound.

The sounds of the alphabetical characters, vary in dif-

ferent associations and according as they are accented or unaccented.

These variations will better be learnt from dictionaries and good usage, than from any specific rules.

---

## CHAPTER III.

### *Syllables and their combinations in Words.*

A *syllable*, is a sound of one letter or of several letters pronounced at one impulse of the voice, as a, an, aut.

*Words*, are made up of syllables, either simple or compounded, and when spoken are *sounds*, and when written, signs significant of thought.

*Spelling*, is the art of expressing words by their proper letters, and dividing these into their proper syllables.

It is limited, for the most part, by the simple and compounded sounds of the letters. Where these vary, it is controlled by custom and good usage.

*Pronunciation*, is the utterance of syllables and words by their proper sound of voice.

*Letters*, sometimes considered silent in pronunciation, serve to modify the sounds of other letters. Abruptness, harshness, and roughness are thus avoided.

*Words*, in respect to their origin, are divided into *primitive* and *derivative*.

*Words*, are called *primitive*, which cannot be reduced to simpler words in the language, as man, good, content.

*Derivative* words are such as are compounded of other words, as common-wealth, good-ness, false-hood.

---

What is a syllable? What are words? What is spelling? How is it limited? What is pronunciation? What is the use of letters sometimes considered silent? How are words divided? What is a primitive word? What a derivative?

## CHAPTER IV.

*Division of Words into Classes.*

Grammarians divide words into classes, to show their uses, connections, and relations.

Grammatical terms employed to designate these classes are, *Noun*, *Pronoun*, *Adjective*, *Verb*, *Adverb*, *Preposition*, and *Conjunction*.

Under these generalizations, *Noun*, is the grammatical name of things, persons, and qualities, such as man, house, virtue, vice, Boston, New York.

*Pronouns*, are words used instead of nouns to prevent a repetition, as "The man is happy, *he* is benevolent, *he* is useful."

*Adjectives*, express the quality of nouns or modify the sense of verbs, as a good thing, a bad thing, open thy hand *wide*.

*Verbs*, imply an exertion of power, in reference to being, acting, suffering or receiving, as am, strike, learn, study, am afflicted, am received.

*Adverbs*, express some qualification of verbs, adjectives or other adverbs. Such words, as by construction, have lost their connection with nouns, are of this class, as here, there, where, truly, bravely, &c.

*Prepositions*, show a relation between nouns or parts of sentences, as he went *from* Boston *to* New York.

*Conjunctions*, connect words or sentences by addition or construction, or imply a supposition or help carry out a comparison, as he *and* his brother, you *or* I, *if* thou art right, then thou art wiser *than* I.

The term *participle*, is a name applied to one form of the verb. When before nouns or in connection with governing verbs, it becomes an adjective or a noun.

Ejaculations and the language of passion and excited

---

How and for what purposes do Grammarians divide words? What terms are employed? What is a noun? Pronouns? Adjectives? Verbs? Adverbs? Prepositions? Conjunctions? What is said of the participle? What of exclamations?

imagination, falling under no general rules of grammar, are called *exclamations*. They are not ranked among the parts of speech.

The article of some grammarians, is ranked among definitive adjectives.

## CHAPTER V.

### *Division and Properties of Nouns.*

*Nouns*, are divided into *proper* and *common*.

*Proper nouns*, are the names of individuals when only one is meant, as George, William, Connecticut.

*Common nouns*, are those which belong to several individuals of the same name or class, as animal, man, tree.

*Proper nouns*, in the plural number, become common, as they then cease to specify an individual person or thing, as the twelve Cæsars.

*Proper nouns*, preceded by *a* and *the* become common, as Lord Chatham was the *Cicero* of his age, Bonaparte was not a Washington.

*Common nouns*, preceded by *the*, *this*, *that*, specify individuals, as the man, this house, that friend.

*Person*, is an attribute of nouns, when they relate to the human species, and when things are spoken of under a figure of personification.

*Gender*, belongs to nouns so far as they relate to living creatures, or to things personified.

The person speaking, speaks of himself in the First person.

The person, spoken to, is put in the Second person.

The person, spoken of, in the Third person.

So of Personifications.

Number and case are general properties of nouns.

---

How are nouns divided? What are proper nouns? How do proper nouns become common? How do common nouns specify individuals? How far is person the attribute of nouns? How far gender? When should the first, second, and third person be used? Is it proper to treat of inanimate objects and brutes as personal? What other properties of nouns are general?

Person does not belong to inanimate objects, and brute animals, yet by a figure of speech and a peculiar propensity in the human race to refer every thing to itself, the whole animal and inanimate creation, in most languages, is spoken of, as if endowed with some of the qualities of persons. On these principles, a stock or a stone in grammar, by many grammarians is treated of as *personal*, as the agent or doer, sufferer or receiver. This must be an impropriety, and not admissible except in the language of poetry and fiction.

---

### Gender.

"*Gender*, is a distinction of nouns with regard to sex."—*Murray*.

Nouns, applied to living creatures, have two genders, *Masculine* and *Femenine*.

*Masculine gender*, is characteristic of men, and animals of the male kind.

*Femenine gender*, belongs to women, and animals of the female kind.

All names and epithets of males, are of the masculine gender, when not used as general terms to comprehend a whole genus or species.

*General terms*, such as man, parent, cousin, horse, lion, deer, sheep, &c., when not used to signify individuals or those of one kind, have no respect to gender. "Man that is born of a woman, is of few days and full of trouble."—*Job*. Man, here applies to the whole race and embraces men, women and children. So of mankind. Words, representing men and animals, employed as above, should be spoken of, and parsed as general terms irrespective of gender. Such words as soldier, statesman, warrior, are for the most part masculine, because males are principally such.

---

What is gender? How many genders? What is the masculine? What the femenine? What gender belongs to names of males? What is said of general terms? Of what gender are the names of

Names and epithets of females, such as Mary, Susan, sister, matron, mare, cow, &c., are of the feminine gender. This gender is not used as a general term.

A *common gender*, is not an impossibility. It is of rare occurrence, and misapplied to such words as parent, deer, sheep, kine, &c.

The term gender, does not belong to inanimate objects. To say, words representing such, are of the "neuter gender" is an abuse of language. We can with as much propriety say "neuter" head, "neuter" legs, in reference to a stone.

*Gender*, in some languages, is founded wholly on the termination of words. This custom probably originated in a depraved principle exerting an influence in the formation of words. In the French and Italian languages, every noun and attribute has its gender. A similar principle, to a certain degree, runs through the Greek and Latin languages.

Is it not an impulse of selfishness or of a depraved nature to *he* and *she* inanimate objects? Personifications of any kind, seldom can endure philosophical investigation. It is common language, to say of a ship "She sails well." Such language appears awkward and ridiculous when associated with such names as the following, "She John Bull," "She George Washington."

English nouns have three modes for designating sex.

1st. By different words, as

Man for masculine,	Woman for feminine.
Husband,	Wife.
Father,	Mother.
Brother,	Sister.
Boy,	Girl.
Bachelor,	Maid.

---

females? Does the term gender belong to inanimate objects? On what in some languages is gender founded? How is this accounted for? What languages are thus constructed? What is said of personifications? How many modes have we for designating sex.

Master,	Mistress.
Son,	Daughter.

- 2d. By varying the termination, as  
 Actor for masculine, Actress for feminine.  
 Governor, Governness.  
 Benefactor, Benefactress.  
 Widower, Widow.

3d. By prefixing other words the gender of which is known, as a man-servant, a maid-servant, a he creature, a she creature, &c. This is a preferable process to designate gender, in words which do not easily admit of a change of termination and also in instances where gender is of little consequence.

---

### Number.

Number means one or more.

Nouns have two numbers, a *singular* and a *plural*.

The *singular number*, conveys the idea of unity or one, as house, book, inkstand, that is, one house, one book, one inkstand.

The *plural number*, implies more than one, as houses, books, papers.

Some nouns preclude the idea of number, further than one simple thing. Such are, Platina, Gold, Silver, Iron, Sulpher, Wheat, Pitch, Clay, Lime, Silex, Pride, Idleness, Industry.

Some other nouns from which number might be expected, are used promiscuously in the singular and plural. Such are deer, sheep, swine, kine.

Number, in such words, is pointed out by the connection. A deer is singular, twenty deer plural.

The plural of nouns is formed variously.

---

What are they? What is number? How many numbers have nouns? What is the singular number? What the plural? Give an example of nouns precluding the idea of number. Give an example of nouns used in the singular and plural. How is number here determined? How is the plural of nouns formed?

1st. By the addition of *s*, when its sound can be united with that of the last syllable, or will make a syllable with the last vowel, as *delay*, *delays*, *order*, *orders*, *apple*, *apples*, *orange*, *oranges*, *house*, *houses*.

2d. By *es*, when the sound of *s* cannot be united with the last syllable or vowel. This is the case with words ending in *x*, *ch*, *sh*, *s*, or *ss*. As *box*, *boxes*, *fox*, *foxes*, *church*, *churches*, *bush*, *bushes*, *rush*, *rushes*, *James*, *Jameses*.

3d. By changing *y*, when the only vowel in the last syllable, into *ies*, as *beauty*, *beauties*, *fly*, *flies*, *vacancy*, *vacancies*.

The plural of such words is formed by the addition of *s*, when there are other vowels in the last syllable, as *delay*, *delays*, *way*, *ways*.

4th. By changing *f* or *fe*, into *ves*, as *loaf*, *loaves*, *wife*, *wives*, *leaf*, *leaves*, *staff*, *staves*.

5th. A large class of nouns have an irregular formation, as in the following examples.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Man,	Men,	Louse,	Lice,
Woman,	Women,	Mouse,	Mice,
Child,	Children,	Beau,	Beaux,
Brother,	Brothers or Brethren,	Ox,	Oxen,
Foot,	Feet,	Goose,	Geese,
Die,	Dice or Dies,	Tooth,	Teeth,
Penny,	Pence or Pennies.		

Words introduced into the English language from the Hebrew, Greek, and Latin, are also irregular in the formation of their plurals. Latin nouns without gender, very often, form their plurals in *a*. The following are examples.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Phenomenon,	Phenomena,	Seraph,	Seraphim,
Automaton,	Automata,	Cherub,	Cherubim,
Datum,	Data,	Basis,	Bases,
Eratum,	Erata,	Crisis,	Crises,

1st? 2d? 3d? 4th? 5th? Examples? How do Latin nouns without gender usually form their plurals?

---

Memorandum,	Memoranda,	Axis,	Axes,
Arcanum,	Arcana,	Radius,	Radii,
Genus,	Genera,	Index,	Indices,
Stamen,	Stamina,	Vortex,	Vortices,
Medium,	Media,	Emphasis,	Emphases,
Stratum,	Strata,	Hypothesis,	Hypotheses,
Effluvium,	Effluvia,	Appendix,	Appendices,
Encomium,	Encomia,	Focus,	Foci,
Genius,	Genii or Geniuses.		

Some nouns have invariably the plural form, as riches, news, pains, wages, lungs, scissors, measles, goods, breeches, clothes, odds, ashes, Ethics, Politics, Conics, Mathematics, means, bellows, gallows.

Some of the foregoing nouns are invariably used in the singular number. Riches, news, pains, odds, means, are promiscuously used in the singular and plural, by good authors.

The only rule which can be given for the right use of such forms, is to ascertain whether there is to be conveyed the idea of unity or plurality. And then instances will rarely occur, when it will be advisable to plead for an exception to a general rule.

Ideas of number spring from the names of all objects which are known to be susceptible of being divided into classes. Thus we speak of varieties of virtue, sugar, clay, &c.

---

### Case.

Case, (from the Latin *cado*) in its original grammatical acceptation, meant an inflection of nouns.

Nouns in English, have no inflection, or rather an imperfect one. Their relations for the most part, are expressed by words.

---

Give an example of nouns having invariably the plural form. Of plural forms used in the singular. What rule is given for the right use of the plural form? What did case mean in Latin? Have English nouns an inflection? What does case mean in English?

Hence case, in an English acceptation, means state or condition in relation to other words.

English nouns, have three cases, a *nominative*, a *genitive*, and an *objective*.

Nouns are said to be in the *nominative* case, when they are spoken of as names of persons or things, or as subjects to verbs, as man, man is selfish.

The *genitive* case denotes property, possession, quality, or adaptation, and is marked by an apostrophe and with the letter *s*, when the preceding and succeeding vowels admit of its sound, as my father's house, wisdom's ways. Words ending in *ss*, *es*, *nce*, do not admit of an additional *s*, as for goodness' sake, stones' hardness, violence' method.

By some grammarians, the genitive case (or as they call it the "possessive case") is ranked among adjectives.

Nothing is gained by calling such forms of nouns adjectives, further than a change of names. They still agree with, or are governed by the following noun. The English genitive appears sufficiently characteristic not to merit such a degradation.

The *objective* case, is the object of transitive verbs or of prepositions, and is dependent thereon for construction and government, as to write a letter, spend a week, given to him, belonging to her.

English declension admits of but one variation, that of the genitive case, as in the following example.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nominative,</i>	Man,	Men.
<i>Genitive,</i>	Man's,	Mens.
<i>Objective,</i>	Man,	Men.

How many cases? When are nouns said to be in the nominative case?

What is the genitive case? How is this ranked by some grammarians? What is the objective case? How many variations does English declension admit of? Give an example? What are pro-

## CHAPTER VI.

*Pronouns.*

*Pronouns*, are substitutes for nouns, adopted for the sake of convenience or necessity. They occur in all languages.

*Pronouns*, peculiar to persons are *I, Mine, Me, Thou, Thine, Thee, We, Ours, Us, Ye, Yours, You*, the person to whom they refer, always being present, or supposed to be so. They are hence denominated, *personal pronouns*.

They refer to other objects only when spoken of under a figure of personification.

All other pronouns are *relative pronouns*, always to be referred to the nouns which they represent. They become personal only when such a relation is made to appear.

Pronouns, always personal and standing for persons always present, are used promiscuously for the masculine and feminine.

Pronouns are influenced by number and case, as the nouns for which they stand, would be in their place.

Personal pronouns have the following declension,

		<i>Singular.</i>	<i>Plural.</i>
First Person,	<i>Nominative,</i>	I,	We,
	<i>Genitive,</i>	Mine,	Ours,
	<i>Objective,</i>	Me,	Us,
Second Person,	<i>Nominative,</i>	Thou or You,	Ye or You,
	<i>Genitive,</i>	Thine or Yours,	Yours,
	<i>Objective,</i>	Thee,	You,

*You*, and *Yours*, were formerly confined to the plural. Good usage has decided that they may have both a singular and plural form. *My, Our, Your, Thy*, are geni-

---

nouns? What pronouns are peculiar to persons? What are they called? How do they refer to other objects?

What are all other pronouns called? When do they become personal? How are pronouns influenced by number and case? Decline first person. 2d. How were you and yours formerly used? How are they now used?

tive adjectives and will be treated of, in their proper place.

*Mine, Ours, Thine, Yours*, when used as substitutes for nouns, are not limited by case. They are then promiscuously used in the nominative and objective cases. "The kingdom was *mine*," Kings. "*Yours* of the 1st was received." "I ought to obey God rather than man. I cannot shake off his yoke that I may put on *theirs*. *His* is easy, *theirs* now will gall to the quick."—*Pierpont*. Genitives thus used, supply the place of nouns, and hence must be treated as nouns would be in their place.

### *Relative Pronouns.*

*Relative Pronouns*, relate to something preceding, or are immediately explained in something that follows.

They are *He, She, It, Who, Which, What, That*, with their variations, and sometimes *Than*, and *As*, without variation.

They are declined in the following manner.

<i>Masculine,</i>	<i>Singular,</i>	<i>Plural,</i>
<i>Nominative</i>	He,	They,
<i>Genitive</i>	His,	Theirs,
<i>Objective</i>	Him,	Them,
<i>Feminine,</i>		
<i>Nominative</i>	She,	They,
<i>Genitive</i>	Hers,	Theirs,
<i>Objective</i>	Her,	Them.

*It*, is a pronoun applied to inanimate objects. It is also applied to animate objects and to persons in cases where gender is out of the question or when it is immediately made to appear, by the word which it represents. We can say with propriety, *It* is he, *It* is she, *It* is a stone. When used in reference to person and gender, the relation is indirect. *It*, is not used directly as a personal pronoun, except in a few instances, such as relating

---

What peculiarly belongs to *Mine, Ours, Thine, Yours*? What are relative pronouns? Decline *He, She*. How is the inceptive pronoun *It* used? In what instances is *It* used directly as a personal pronoun?

to infant, child, corpse. It has both a singular and plural construction. Thus, it is one man or it is many men. The verb, with which it agrees, must be in the singular. *It*, is also a substitute for a whole sentence or parts of sentences, and hence is the most difficult of all the pronouns to be referred to its relations.

It is thus declined,

	<i>Singular,</i>	<i>Plural,</i>
<i>Nominative</i>	It,	They,
<i>Genitive</i>	Its,	Theirs,
<i>Objective</i>	It,	Them.

*It*, in its inceptive form, is the representative of the first, second, and third person. *His*, is used as its genitive in the Old Testament.

*Who*, for the most part, is applied to persons, and has an antecedent, unless used in asking questions. It is sometimes applied to remarkable animals and to inanimate objects, spoken of under a figure of personification.

“ And Jura answers, through her misty shroud,  
Back to the joyous Alps *who* call to her aloud.”—*Byron*.

	<i>Singular, and Plural.</i>
<i>Nominative</i>	Who,
<i>Genitive</i>	Whose,
<i>Objective</i>	Whom.

*Which*, occurs as a personal pronoun in the common translation of the bible. Modern usage limits its relation to animals and inanimate objects.

	<i>Singular, and Plural,</i>
<i>Nominative</i>	Which,
<i>Genitive</i>	Whose,
<i>Objective</i>	Which.

*That*, is always a pronoun or pronominal adjective, and is often used in preference to *who* or *which*. It is fre-

---

In what number must the verb be with which *It* agrees? Of what persons can *It* be? Decline *It*. To what is *Who*, for the most part applied? When is it proper to apply it to animals and inanimate objects. Decline *Who*. To what is *Which* applied? How is it used in the Testament? Decline *Which*. What is *That*? How is it frequently employed?

quently employed to represent an idea or a sentence, as "Thou knowest *that* I love thee," John 21: 17. "That every day has its pains and sorrows is universally experienced, and almost universally confessed," E. R. It seldom admits of *whose* as a genitive.

*What*, is sometimes a pronoun and sometimes a nominal adjective.

When a pronoun it has the singular property of having within itself, its own antecedent. It is then equivalent to *that which*. It is hence called a *compound pronoun*.

One part of it may be a pronoun, while the other is an adjective, as in the following example.

"What blessings thy free bounty gives,  
Let me not cast away."—*Pope*.

*What* is both singular and plural and sometimes, has one part in the nominative and the other in the objective. It has no genitive case.

*Who*, *which*, and *what*, are called interrogatives, when they are used in asking questions. Then they have no antecedent. Their reference is then to be found in the answer.

The word *Self* and in the plural *Selves* when united with the simple pronouns form a class of words called *compound pronouns*. These are *myself*, *thyself*, *yourself*, *yourselves*, *himself*, *herself*, *itself*, *themselves*. They are frequently employed with a noun or simple pronoun to express emphasis or intensity, and are then in the same person, number and case. "Fear not, for I *myself* am a man."—*Bible*. In some instances they have a different case as in the following example. "Esteeming themselves wise they became fools."

*Ever* and *soever*, are sometimes affixed to the relative

---

What is *What*? What singular property has it? What is it called? Can one part of *What* be a pronoun and the other an adjective? Of what number is it? What are *Who*, *Which*, and *What* called when used in asking questions? How are compound pronouns formed with the word *Self*, and in the plural *Selves*? For what purpose are they frequently employed? What effect do *ever* and *soever* have when added to the pronouns?

pronouns who, which, what. They are employed mainly for the sake of sound and produce no alteration in the character of the simple pronouns.

*As*, after *many*, *such*, *same*, is a pronoun. It is also employed as a pronoun without these limitations. It has no variation, and is used both in the singular and plural, and in the nominative and objective cases.

“Let such *as* have strength pass over first.”

“Call as many *as* you can find.” The first *as* is an adverb.

“We suffered, *as* was to be expected, all sorts of hardships.”

*Than*, in examples like the following, seems to be entitled to the epithet of pronoun. He has more *than* is necessary. He failed sooner *than* was expected. *Than*, in the first instance refers to property, in the second to time.

It may be said that *than*, and *as*, in examples like the above, stand for other words which if expressed, would be nouns or pronouns. This is granted. But it should be remembered that all pronouns from their nature are representatives for other words.

*Whether* is evidently a pronoun, in the following examples. *Whether* of the twain, will ye, that I release unto you.—*Mat. 27*. “*Whether* of these shall I choose.”—*Murray*. Such a use of *whether*, is not generally approved.

Besides the foregoing examples of pronouns there is a considerable class of words which are used promiscuously for pronouns and adjectives. Such will be treated of after the adjective.

---

## CHAPTER VII.

### *Adjectives.*

Adjectives express the quality of nouns or modify the sense of verbs or other adjectives. They are hence di-

---

When is *As* a pronoun? What is its character? Give an example in which *Than* is a pronoun. Give an example in which *whether* is a pronoun. What is an adjective?

vided into two general classes viz. those which relate to nouns and those which relate to verbs and other adjectives.

*Adjectives relating to nouns.*

The monosyllables *A, An, The*, called by grammarians *Articles, Definitives, or Definitive Adjectives*, belong to the class of adjectives relating to nouns. They are *definitives*. *This, that, which, what, their, those*, placed before nouns in the character of adjectives, are also definitives.

*An* (Saxon *Ane, An*, meaning one) applied to nouns, defines them in the singular number, as a book (one book.) In other respects, it is indeterminate; one book out of many, without specifying which one.

*An*, by custom, has become *A*, before all words beginning with a consonant, except before *H*, when imperfectly sounded, as an house; an hour.

Before nouns, which are known to be single and specific as to kind, *A* is in every respect definite as "All nature speaks, there is a God," that is one God. A battle was fought at Bunker hill. *A*, is here specific because only one battle is known to have been fought there.

*A*, is used before nouns of multitude, and intimates that their parts are spoken of collectively, as a dozen, a score, a thousand.

*A*, performs a similar office before the adjectives *few* and *many*, as a *few*, a great *many*. Great, always intervenes between *A* and *many*. *A*, before *few* increases its consideration. *A few* implies a greater number than *few*.

Placed after *many*, *A*, has the singular property of making a plural adjective agree with a singular noun, as *many* a gem, *many* a flower. *Many*, in its Saxon origin, was a noun of multitude and used either in the singular or plural.

---

How are adjectives divided? What is *A, An, The*, called by Grammarians? What other words belong to the same class? What effect has *An* before nouns? When does *An* become *A*? When is *A*, in every respect definite? What does *A*, intimate before a noun of multitude? Before the adjectives *few* and *many*? What singular property has *A*, placed after *many*? How is this explained?

*The*, is placed before nouns in the singular and plural number to define one individual or several, as *the* boy, *the* garden, *the* houses, *the* stars.

The definitives A and The, are never used as pronouns.

*The*, is sometimes placed before adverbs, to mark their meaning more strongly. As "The more I see him the better I like him."

The definitives are properly omitted before nouns which do not stand in need of limitation and cannot receive any confirmation therefrom. Such are general terms and proper nouns. "Wisdom is justified of her children."—*Bible*. Wisdom is here spoken of as a general term and would be improperly defined. Alexander, emperor of Russia. Paul, an apostle of Jesus Christ, are expressions sufficiently explicit.

The term adjective is applied to all words expressing quality of nouns, such as hard, soft, good, bad, innocent, guilty, wise, foolish, &c.

They agree with nouns, without any variation for number, person, or gender.

Adjectives which can convey the idea of *more* or *less*, admit of comparison, as hard, more or less hard, soft, more or less soft. We cannot say more or less square, more or less round, more or less infinite.

Adjectives which admit of comparison, have three degrees, *Positive*, *Comparative*, *Superlative*.

The *positive*, expresses a degree of quality existing without any comparison, as good, bad, ill.

The *comparative* denotes a degree of quality greater or less than the positive, and always has a reference to two objects, as iron is *harder* than chalk, wool is *warmer* than cotton.

The *superlative* expresses the highest or lowest degree of quality, as greatest, wisest, least. It is now used in reference to more than two.

---

How is The used? Are A, and The ever used as pronouns? What is the effect of The, placed before adverbs? When are the definitives properly omitted? To what class of words is the term adjectives applied? How do adjectives agree with nouns? What adjectives are compared? How many degrees of comparison? What is the positive? Comparative? Superlative?

Minor degrees of comparison are expressed by affixing the termination *ish*, as, *whitish*, *blackish*, *greenish*, &c., and also by adjectives expressing quality of other adjectives as *dull white*, *pale green*, *deep green*, *pale red*, *deep red*, &c.

The positive degree is made the comparative by adding *er*, and the superlative by *est*, as great, greater, greatest. Words having more than one syllable are compared by the adverbs *more* and *most*, placed before them, as beautiful, more beautiful, most beautiful.

Some words in common use are irregular in comparison.

<i>Positive,</i>	<i>Comparative,</i>	<i>Superlative,</i>
Good,	Better,	Best,
Bad, Ill, Evil,	Worse,	Worst,
Little,	Less,	Least,
Much or Many,	More,	Most.

Bad, Ill, Evil, Sick, frequently have the comparative of good, as bad, ill, evil, sick, better.

The following words, when adjectives, are more regular in comparison. In, out, up, are, prepare, turn.

In,	Inner,	Innermost, Inmost,
Out.	Outer,	Outermost, Outmost,
	Utter,	Utmost, Uttermost,
Up,	Upper,	Uppermost, Upmost,
	Nether,	Nethermost,

Adjectives, which are perfect of their kind and have a superlative signification, and numerals, do not admit of comparison. Such are *round*, *square*, *strait*, *even*, *right*, *well*, *upright*, *perfect*, *holy*, *triangular*, *rectangular*, *circular*, *Almighty*, *infinite*, *Extreme*, *Endless*, *Universal*, *Eternal*, *Everlasting*, *First*, *Second*, *Third*, &c.

What idea can we form of the state of a person who is better than well? Well, when employed to modify the sense of verbs, loses something of its attributive sense and then will hardly admit of a comparison. He did the work *well*, Who will dare to say he can do it better.

---

To how many does it refer? How are minor degrees of comparison formed? How is the positive made the comparative and superlative? What adjectives do not admit of comparison? Give examples.

Adjectives preceded by definitives, may be used without the nouns to which they belong, when no obscurity arises therefrom. They are then to be parsed as the nouns would be, in their place. Thus, "The virtuous know how to enjoy prosperity," (persons being understood.)

Nouns, placed before other nouns, to express their character or quality, assume the nature of adjectives, as corn field, wine press, hop vine, church service.

Proper names of persons, places, countries, &c., with and without a change of termination, before other nouns, become adjectives. Thus American, European, Georgian, La Fayette hats, London times.

*Verbal Adjectives.* Adjectives which lose their connection with nouns and become intimately connected with the sense and effect of verbs, are called *verbal or modifying adjectives*. They are distinguished from adverbs by still retaining something of the quality of nouns, yet not so much as to admit of an agreement. The following are examples, Down feels *soft*. The Sun shines *bright*. The rose smells *sweet*. The river runs *swift*. The tide rose *high*.

The foregoing examples do not convey the ideas that the soft down feels, the bright sun shines, the sweet rose smells, &c. The epithets soft, bright, sweet, &c., cannot be used in the sense of common adjectives. Shall such words be thrown into the common sink of adverbs? Then the expression becomes, down feels *softly*, the sun shines *brightly*, the rose smells *sweetly*. Who does not perceive, that the style and effect are thus weakened? And yet adjectives and adverbs are used promiscuously by good authors. When it is desirable to keep up the sense of the noun, the adjective is preferred, otherwise the adverb.

---

When can adjectives be used as nouns? When can nouns be used as adjectives? How do proper names of persons, places, &c., become adjectives? What adjectives are called verbal? Give examples? When is it proper to use the adjective. When the adverb?

*Words, used promiscuously for Pronouns and Pronominal Adjectives.*

The following is a list of words which are pronouns, when standing alone, and adjectives, when used in connection with nouns.

Some	Which	These	Their	Every	
One	What	Those	Former	First	
Any	That	My	Latter	Last	
All	Both	Thy	Many	More	
Such	Same	His	Few	Most	
Other	Self	Our	None	Least	
Another	Own	Your	Each	Either	Neither

My, Thy, Every are always adjectives.

The foregoing division of words admits of subdivisions, according to their uses.

My, Thy, His (when not a pronoun) Our, Your, Their, are frequently called *Possessive or Genitive Pronominal Adjectives*, on account of their constant reference to property or quality.

Each, Every, Either, Neither, are called *Distributive Pronominal Adjectives*, from a constant reference to one thing separately considered. *Every*, has the property of making several nouns connected by a copulative conjunction agree with a singular verb, as every man, every woman, and every child *was* remembered.

*This, That, These, Those*, when adjectives, are called *definitive pronominal adjectives*.

*One*, and *Other*, have the regular declension of English nouns.

	<i>Singular,</i>	<i>Plural,</i>	<i>Singular,</i>	<i>Plural,</i>
<i>Nominative,</i>	One,	Ones,	Other,	Others,
<i>Genitive,</i>	One's,	Ones',	Other's,	Others',
<i>Objective</i>	One,	Ones,	Other,	Others,

Give an example of words promiscuously used as pronouns and adjectives. Which of them are always adjectives? Which of them are called P. or G. Pronominal Adjectives? Why? Which Distributive? What irregular property has every? Decline one and other?

## CHAPTER VIII.

*Verbs.*

Verb (from *verbum*,) is the grammatical term for all words, implying an exertion of power, in reference to being, acting, effecting, suffering, or receiving, *am, live, die, run, labor, overthrow, lose.*

*All verbs are active.* The intervention of an Almighty Power is needed, to enable me to say *I am.* An action of the nervous system enables me to *sit*; a suspension of the same, to *rest.* If a thing *lies*, its weight lies on something and that something supports it. A "neuter verb" in its common acceptation, is an evident absurdity.

Verbs are divided into *active transitive, active intransitive* and *participial verbs.*

*Transitive verbs,* are those which require other words to explain their action or effect produced, as *I strike—what? the fence. I love—whom? my sister.*

*Intransitive verbs,* are those which are inseparable from the effect produced, as *it rains, I sleep, I run.* Can it rain, without rain? Can I sleep, without sleep, or run, without a race? These effects are implied in the verbs, unless expressed for emphasis or by way of contradistinction to something else. They are hence denominated *intransitive* or *substantive verbs.*

*Participial verbs,* are principal verbs united with participles of other verbs expressing the power or effect given or received, as *am loving, am loved, was writing, was written.*

*Be, Have,* and their variations, are the only principal verbs thus employed.

Participles ending in *ing,* thus employed, partake of the transitive or intransitive character of the verbs from which they are formed.

---

What is a verb? Are all verbs active? Show how *am, sit, lie,* are active? How are verbs divided? What are transitive verbs? What are intransitive? What are participial verbs? What verbs are thus employed as principal verbs?

Participles, hereafter to be denominated past participles, united with *be* and its variations, form a class of verbs called by grammarians, "*passive verbs*," because they imply power or effect received, as *am loved*, *am struck*. This term is defended no further than as showing the effect received by the nominative case. All verbs, we have concluded express action some way. An *active passive verb* would be an impossibility. If the distinction is necessary, let such verbs be denominated, *Passive forms*, implying, that their action or effect is received by their nominative cases.

Verbs are regular or irregular.

Regular verbs form their past tense and participle by the addition of *d*, or *ed*, as *love*, *loved*. In some verbs *ed*, is contracted into *t*, as *weep*, *wept* (for *weeped*), *sleep*, *slept*.

All other verbs are irregular.

To verbs belong the sign *To*, either expressed or implied when they are employed to express an indefinite exertion of power, a nominative case prescribing number, person or case, and mode and tense.

*Methinks*, and its variations, are the only verbs occurring in the English language, which do not come under the above description.

---

### *Mode.*

*Mode*, in grammar, refers to the manner of expressing the sense of verbs, either as indefinite, indicative, imperative or conditional.

Four modes are sufficiently characteristic, the Infinitive, the Indicative, the Subjunctive, and Imperative.

The *infinitive mode* expresses a general and disconnected sense of the verb, without any reference to agents or causes, as, *To be*, *To do*, *To have*.

---

What verbs are called *passive forms*? What do they imply? What verbs are called *regular*? What *irregular*? What belong to verbs? What exception? What is *mode*? How many *modes*? What is the *infinitive*?

*To*, is the sign of this mode and becomes a component part of the verb. It is omitted after Let, Bid, Dare, Make, See, Hear, Feel, Need; Do, Will, Shall, May, Can, Must, and their past tenses.

The *indicative mode* expresses affirmation, as I have, it rains, the sun shines.

The *imperative mode* commands, exhorts, entreats, permits, as Be gone, Awake, Arise, Affirm.

The *subjunctive mode* expresses affirmation, attended with a condition or supposition. It is preceded by the words If, Though, Unless, or the verb or its auxiliary is placed before the nominative case, as if I choose, Unless you repent, Were he wise.

Grammarians sometimes employ another mode which they call Potential or Powerful mode. They give to it the sign *Can, Could, May, Might, Must*. These verbs express affirmation, like the indicative, and do not seem to have sufficient peculiarity to characterize another mode.

These verbs placed before other verbs, are in the indicative, and the verbs following, in the future infinitive without the sign to.

### Tense.

*Time*, is a term employed to express periods of duration set out by measure.

*Tense*, (from the Latin tempus,) means time without specifying whether it is present, past, or future.

The principal divisions of time are, *present, past*, and *future*.

The *present tense*, shows the relation of verbs to time now passing, as I am, I think, He acts. It is the simple form of the verb or the verb controlled by a nominative case.

The *past tense*, expresses the sense of verbs, in relation to indefinite past time or to past time still recurring as

---

What has it for its sign? Before what verbs is it omitted? What is the indicative? What the imperative? What the subjunctive? How is it preceded? What is time? What is tense? What are the principal divisions of time? What is the present? What the past?

present, as the man arrived, he was weeping, when I saw him.

*Future Tense*, limits the sense of verbs to time to come. It occurs as an infinitive, after such verbs as *Shall*, *Will*, *May*, *Can*, *Must*, *Do*. *Shall go*, *Will go*, *May go*, *Can go*, *Must go*, *Do go*, express future time, in reference to the verb *go*. Verbs in the imperative mode, express future time, in reference to a performance of the entreaty or command.

Minor distinctions of time are,

Perfect Past, Compound Past, Second Future.

*Perfect Past tense*, represents the sense and effect of verbs as complete at the time they are used, as *have gone*, *have done*.

This tense is improperly used in connection with another past tense. The past is then proper, as *I saw him before he left*.

*Compound Past tense*, is used in reference to two events both of which are past, as *I had finished* my letter before he arrived. This is the "Pluperfect," of some grammarians. What idea can be formed of time or things more than perfect? We can conceive of a past event as complete and yet dependent on something else which is also past.

The *Second Future tense*, is employed to express a relation between two future events, the one preceding the other, as *I shall have accomplished* my business before I leave the town. *I shall have been* at school one year at the commencement of next month.

### *Participles.*

A *Participle*, is one form of the verb, and distinguished from the verb, by having no relation to any of the modes, and not being of so much consequence as to require a nominative case.

---

What the future? What are minor distinctions? What is the perfect past? What the compound past? What is the second future? What is a participle?

With *be*, *have*, and their variations, participles form a class of verbs, called participial verbs.

When the verbal relation to time is removed, participles become adjectives.

Participles, when disconnected, have two tenses, a *present* and *indefinite past*.

*Present tense,*

Loving,

Being Loved,

*Past tense of the verb Love.*

Loved,

Having Loved,

Having been loved.

*Participles*, retain the transitive, intransitive or substantive character of the verb from which they are derived.

*Being* and *Having*, are the only participles united with other participles. *Being*, seems improperly used in connection with its verb, as there "is being built." This is a tautology. It is better to say there is in building.

*Participles*, often lose their verbal and attributive relations and become nouns, as being, understanding, beginning. Compound participles are sometimes thus employed, as my being concerned in the business, his having been a partner.

Examples occur of participles being employed as participles and nouns, at the same time, as "In *constructing* his sentences he was very exact." Transitive participles thus employed, admit of a separate consideration. Intransitive, do not. If not in the first instance, the participle, with whatever it is connected; then becomes a phrase, having conjointly the properties of a noun and not admitting of analysis, as I wish to speak of his *being* my friend—of living well, of being idle, of beginning early, of doing well, &c.

---

With what verbs are they united to form participial verbs? What tenses do they then have? How do participles become adjectives? How many tenses have they? Give an example from the verb love. Do participles retain the transitive or intransitive character of their verbs? Is it proper to use *be* and its participle in the same expression? Are participles ever employed as participles and nouns at the same time? What do intransitive participles, followed by nouns or pronouns become?

When *The* is placed before participles to define them as nouns, in most cases, the preposition *of* follows them, as *In the performing of. To the doing of duty.*

*Conjugation.*

The *conjugation* of a verb is the regular arrangement of the different modes and tenses in their proper places, and of participles made therefrom.

*Synopsis*, means a concise view of the same.

*Be. Am.*

Modern usage gives to *be* and *am*, the same meaning viz., to have a real existence or state. They sprang from different radicals, but now are regarded as the same verb. *Am* is employed to express present time and in the first person. *I am*, is a term assumed by the Deity. *Art, Is, Are, Was, Were, Wert, Been*, had various origins. They have acquired an established character as parts of the verb *be* or *am*, and are employed to express variations in the modes and tenses.

INFINITIVE MODE.

*Present and Future.*

To Be.

To be, is present tense when not dependent on other verbs and always future in reference to a governing verb.

*Past Tense.*

To have been.

INDICATIVE MODE.

*Present Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1 Person	I am	We are
2 Person	Thou art, you are	Ye or you are
3 Person	He, she or it, is	They are

*Past Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1	I was	We were
2	Thou wast, you were or was	Ye or you were
3	He was	They were

What character has the participle with regard to *the* and *of*? What is conjugation? What synopsis? What is the infinitive Present and Future tense of the verb *be*? What is the Past Tense? Indicative Present? Past?

*Future Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I will be	We will be
2 Thou wilt be, you will be	Ye or you will be
3 He will be	They will be
Shall be	} have a similar conjugation, Will, Shall, May, Can, Must, are in the indicative present, and Be in the future infinitive, without the sign <i>to</i> .
Can be	
May be	
Must be	

Future tense, in reference to a past action is expressed by the past tense of the above verbs, joined to an infinitive, as

Would Be, Should Be, Could Be, Might Be, Must Be.

Minor distinctions of time are expressed by participial verbs.

*Perfect Past.*

<i>Singular.</i>	<i>Plural.</i>
1 I have been	We have been
2 Thou hast been, you have been	Ye or you have been
3 He has been	They have been

*Compound Past.*

<i>Singular.</i>	<i>Plural.</i>
1 I had been	We had been
2 Thou hadst been, you had been	Ye or you had been
3 He had been	They had been

*Second Future.*

<i>Singular.</i>	<i>Plural.</i>
1 I will have been	We will have been
2 Thou wilt have been, you will have been	Ye or you will have been
3 He will have been	They will have been
Shall have been	} have a similar conjugation.
Can have been	
May have been	
Must have been	

Future? The same with Can? Shall? May? Must? How is future time expressed in reference to a past action? What is the Perfect Past? Compound Past? Second Future? With Shall? Can? May? Must?

A second future in reference to a past action is expressed after the past tenses of the verbs will, shall, can, may, must.

Would have been	} are conjugated like the preceding.
Should have been	
Could have been	
Might have been	
Must have been	

### IMPERATIVE MODE.

#### *Future Tense.*

	<i>Singular.</i>	<i>Plural.</i>
2 Pers. {	Be thou or do thou be,	Be ye or you
	Be ye or you or do you be	Do ye or you be

When the command or request is made in behalf of a First or Third Person or any thing impersonal, *Let* is employed as the principal verb in the imperative mode, and the verbs following are in the infinitive, without the sign to.

2 *Person* Let me, it, him, her, them, be. Let me, it, him, her, them, be.

This mode has no other tense. The action of the verb, is necessarily future in reference to the command.

### SUBJUNCTIVE MODE.

#### *Present Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1	If I am	If we are
2	If thou art, if you are	If ye or you are
3	If he is	If they are

#### *Past Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1	If I was or were	If we were
2	If thou wast or wert, if you was or were	If ye or you were
3	If he was or were	If they were

How is a Second future in reference to a past action expressed? Conjugate Would have been. Should have been. Could have been. Might have been. Must have been. Imperative mode? When is let employed? In what mode are the verbs following? Subjunctive mode, Present tense? Past tense?

*Future Tense.*

<i>Singular.</i>	<i>Plural.</i>
If I be	If we be
If thou be, if you be	If ye or you be
If he be	If they be

This tense and the present are frequently confounded by good writers. It is the same after *if*, although, unless, except. *If*, though, although, unless, were formerly verbs in the imperative mode. They have now lost the character of verbs and are employed to precede and connect a supposition, with something else. They are hence called *suppositive* conjunctions. [See conjunctions.]

The remaining tenses of this mode are the same as those of the indicative, preceded by a suppositive conjunction.

*Participles.*

*Present.*

Being.

*Past.*

Been, having been.

Have (Latin *Habeo*) to possess.

INFINITIVE MODE.

*Present and Future Tenses.*

To have.

*Past Tense.*

To have had.

INDICATIVE MODE.

*Present Tense.*

*Singular.*

*Plural.*

1 I have	We have
2 Thou hast, you have	Ye or you have
3 He has or hath	They have

*Past Tense.*

*Singular.*

*Plural.*

1 I had	We had
2 Thou hadst, you had	Ye or you had
3 He had	They had

---

Future? With what tense is this frequently confounded? What are the participles? What is the infinitive mode of have? Present? Past? What is the indicative present? What is the Past Tense?

*Future Tense.*

<i>Singular.</i>		<i>Plural.</i>
1 I will have		We will have
2 Thou wilt have,	You will have	Ye or you will have
3 He will have		They will have
Shall have	} In like manner conjugate.	
May have		
Can have		
Must have		

Also a future tense in reference to a past action.

Would have  
Should have  
Might have  
Could have  
Must have

*Perfect Past Tense.*

<i>Singular.</i>		<i>Plural.</i>
1 I have had		We have had
2 Thou hast had,	You have had	Ye or you have had
3 He has had or hath had		They have had

*Compound Past Tense.*

<i>Singular.</i>		<i>Plural.</i>
1 I had had		We had had
2 Thou hadst had,	You had had	Ye or you had had
3 He had had		They had had

*Second Future Tense.*

<i>Singular.</i>		<i>Plural.</i>
1 I will have had		We will have had
2 Thou wilt have had,	You will have had	Ye or you will have had
3 He will have had		They will have had

In like manner conjugate,

Shall have had  
May have had  
Can have had  
Must have had

Future Tense? With Shall? May? Can? Must? With Would? Should? Might? Could? Must? What is the Perfect Past Tense? Compound Past? Second Future? Conjugate Shall have had. May have had. Can have had. Must have had.

Also a future tense in reference to a past action.

Would have had.  
Should have had.  
Might have had.  
Could have had.  
Must have had.

SUBJUNCTIVE MODE.

*Present Tense.*

*Singular.*

*Plural.*

- |                             |                   |
|-----------------------------|-------------------|
| 1 If I have                 | If we have        |
| 2 If thou have, If you have | If ye or you have |
| 3 If he has or hath         | If they have      |

*Future Tense.*

*Singular.*

*Plural.*

- |                             |                   |
|-----------------------------|-------------------|
| 1 If I have                 | If we have        |
| 2 If thou have, if you have | If ye or you have |
| 3 If he have                | If they have      |

Shall, Will, May, Can, or Must, is supposed to be understood.

The remaining tenses are the same with those of the indicative, preceded by If, Though, Unless, &c.

*Participles.*

*Present*  
*Past*

Having  
Had  
Having had.

The following verbs are used only in the indicative and subjunctive modes, present and past tenses.

*Will*, (Latin *Volo*) decision of mind.

*Present Tense* I will, Thou wilt, &c.

*Past Tense* I would, Thou wouldst

*Infinitive* To will

*Participles Present*, Willing. *Past*, Willed

*Shall*, implies a determination or necessity in reference to a future event.

*Present*, I shall, Thou shalt, &c.

Would have had. Should have had. Might have had. Could have had. Must have had. Subjunctive Present? Future? Participles? Conjugate Will Present and Past. What does Will imply? What is the Infinitive? What are its participles? What does shall imply? Conjugate Shall.

*Past*, I should, Thou shouldst.

*Can*, (power or ability.)

*Present*, I can, Thou canst,

*Past*, I could, Thou couldst.

*May*, expresses possibility.

*Present*, I may, Thou mayest,

*Past*, I might, Thou mightest.

*Must*, expresses necessity.

*Present*, I must, Thou must,

*Past*, I must, Thou must.

*Conjugation of the regular verb live.*

INFINITIVE MODE.

*Present Tense, Future*, in reference to governing verbs.  
To live.

*Past Tense.*

To have lived:

INDICATIVE MODE.

*Present Tense.*

*Singular.*

*Plural.*

1 I live

We live

2 Thou livest, you live

Ye or you live

3 He lives

They live

*Past Tense.*

*Singular.*

*Plural.*

1 I lived

We lived

2 Thou livedst, you lived

Ye or you lived

3 He lived

They lived

*Future.*

*Singular:*

*Plural.*

1 I will live

We will live

2 Thou wilt live, you will live

Ye or you will live

3 He will live

They will live

Present and Past. What does Can imply? Conjugate Can. What does May imply? Conjugate May. What does Must imply? Conjugate Must. What is the infinitive present of Live? Past? Indicative Present? Past? Future?

In like manner

Shall live

May live

Can live

Must live

Also a future in reference to a past action.

Should live

Would live

Could live

Might live

Must live

*Perfect Past.*

*Singular.*

*Plural.*

1 I have lived

We have lived

2 Thou hast lived, you have lived

Ye or you have lived

3 He has or hath lived

They have lived

*Compound Past.*

*Singular.*

*Plural.*

1 I had lived

We had lived

2 Thou hadst lived, you had lived

Ye or you had lived

3 He had lived

They had lived

*Second Future.*

*Singular.*

*Plural.*

1 I will have lived

We will have lived

2 Thou wilt have lived, you will have lived

Ye or you will have lived

3 He will have lived

They will have lived

In like manner

Shall have lived

May have lived

Can have lived

Must have lived.

Also the Future Past.

Would have lived

Should have lived

Could have lived

Might have lived

Must have lived

---

With Shall? May? Can? Must? With Should? Would?  
 Could? Might? Must? Perfect Past? Compound Past? Sec-  
 ond Future? With Shall? May? Can? Must? With Would?  
 Should? Could? Might? Must?]

## IMPERATIVE MODE.

*Future Tense.*

- |                             |  |
|-----------------------------|--|
| <i>Singular.</i>            | <i>Plural.</i>                         |
| 2 Live thou or do thou live | Live ye or you or do ye or<br>you live |
| 2 Let me, him or them live  | Let me, him or them live               |

## SUBJUNCTIVE MODE.

*Present Tense.*

- |                               |                   |
|-------------------------------|-------------------|
| <i>Singular.</i>              | <i>Plural.</i>    |
| 1 If I live                   | If we live        |
| 2 If thou livest, if you live | If ye or you live |
| 3 If he lives                 | If they live      |

*Past Tense.*

- |                                 |                    |
|---------------------------------|--------------------|
| <i>Singular.</i>                | <i>Plural.</i>     |
| 1 If I lived                    | If we lived        |
| 2 If thou livedst, if you lived | If ye or you lived |
| 3 If he lived                   | If they lived      |

*Future Tense.*

- |                       |                   |
|-----------------------|-------------------|
| <i>Singular.</i>      | <i>Plural.</i>    |
| 1 If I live           | If we live        |
| 2 If thou or you live | If ye or you live |
| 3 If he live          | If they live      |

The auxiliary verb is supposed to be understood. The remaining tenses are the same with those of the indicative, preceded by a suppositive conjunction.

*Participles.*

<i>Present</i>	Living
<i>Past</i>	Lived
	Having lived

Do is employed as an auxiliary to verbs in the present and past tense, to convey the idea of earnestness or entreaty, as it respects the reality or performance expressed by the principal verb.

Imperative mode, Future tense? Subjunctive present? Past? Future? What are the participles, Present and Past? For what purpose is Do employed as an auxiliary?

INDICATIVE MODE.

*Present Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I do live	We do live
2 Thou dost live, you do live	Ye or you do live
3 He does live	They do live

*Past Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I did live	We did live
2 Thou didst live, you did live	Ye or you did live
3 He did live	They did live

*Do*, and *Let*, are extensively employed as principal verbs.

*Participial Verbs.*

INFINITIVE MODE.

*Present and Future Tense.*

To be living

*Past Tense.*

To have been living

INDICATIVE MODE.

*Present Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I am living	We are living
2 Thou art living, you are living	Ye or you are living
3 He is living	They are living

*Past Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I was living	We were living
2 Thou wast living, you were living	Ye or you were living
3 He was living	They were living

*Future Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 I will be living	We will be living
2 Thou wilt be living, you will be living	Ye or you will be living
3 He will be living	They will be living

Indicative Present? Past? Conjugate live in its participial form, infinitive present? Past? Indicative present? Past? Future?

In like manner

Shall be living

Can be living

May be living

Must be living

Also a future in reference to a past action.

Would be living

Should be living

Could be living

Might be living

Must be living

*Perfect Past Tense.*

*Singular.*

*Plural.*

1 I have been living

We have been living

2 Thou hast been living, you  
have been living

Ye or you have been liv-  
ing

3 He has been living

They have been living

*Compound Past Tense.*

*Singular.*

*Plural.*

1 I had been living

We had been living

2 Thou hadst been living, you  
had been living

Ye or you had been liv-  
ing

3 He had been living

They had been living

*Second Future Tense.*

*Singular.*

*Plural.*

1 I will have been living

We will have been living

2 Thou wilt, or you will have  
been living

Ye or you will have been  
living

3 He will have been living

They will have been living

Also

Shall have been living

Can have been living

May have been living

Must have been living

Also

Would have been living

Should have been living

Could have been living

Might have been living

Must have been living

Conjugate Shall be living. Can be living. May be living. Must be living. Would be living. Should be living. Could be living. Might be living. Must be living. Perfect Past? Compound Past? Second Future? Conjugate Shall have been living. Can have been living. May have been living. Must have been living. Would have been living. Should have been living. Could have been living. Might have been living. Must have been living.

The subjunctive mode is varied like the principal verb.

*Passive Forms,*

Showing the effect received by their nominative cases. It applies to verbs only in the transitive state. We cannot say, I am lived, Thou art lived, am slept, am died.

Reform.

INFINITIVE MODE.

*Present and Future Tense.*

To be reformed.

*Past Tense.*

To have been reformed.

INDICATIVE MODE.

*Present Tense.*

*Singular.*

1 I am reformed

2 Thou art, or you are reformed

3 He is reformed

*Plural.*

We are reformed

Ye or you are reformed

They are reformed

*Past Tense.*

*Singular.*

1 I was reformed

2 Thou wast, or you was reformed

3 He was reformed

*Plural.*

We were reformed

Ye or you were reformed

They were reformed

*Future Tense.*

*Singular.*

1 I will be reformed

2 Thou wilt, or you will be reformed

3 He will be reformed

*Plural.*

We will be reformed

Ye or you will be reformed

They will be reformed

In like manner

Shall be reformed

Can be reformed

May be reformed

Must be reformed

Also

Would be reformed

Should be reformed

To what verbs does the passive form apply? What is the infinitive present of reform? Past? Indicative present? Past? Future? With Shall be reformed? Can be reformed? May be reformed? Must be reformed? Would be reformed? Should be reformed?

Could be reformed

Might be reformed

Must be reformed

*Perfect Past.*

*Singular.*

*Plural.*

- |   |                                      |                                   |
|---|--------------------------------------|-----------------------------------|
| 1 | I have been reformed                 | We have been reformed             |
| 2 | Thou hast, or you have re-<br>formed | Ye or you have been re-<br>formed |
| 3 | He has been reformed                 | They have been reformed           |

*Compound Past.*

*Singular.*

*Plural.*

- |   |  |                                  |
|---|--|----------------------------------|
| 1 | I had been reformed                        | We had been reformed             |
| 2 | Thou hadst or you had been re-<br>reformed | Ye or you had been re-<br>formed |
| 3 | He had been reformed                       | They had been reformed           |

*Second Future Tense.*

*Singular.*

*Plural.*

- |   |  |  |
|---|--|--|
| 1 | I will have been reformed                    | We will have been reformed             |
| 2 | Thou wilt, or you will<br>have been reformed | Ye or you will have been re-<br>formed |
| 3 | He will have been re-<br>formed              | They will have been reformed           |

Also Shall have been reformed  
Can have been reformed  
May have been reformed  
Must have been reformed

Also Would have been reformed  
Should have been reformed  
Could have been reformed  
Might have been reformed  
Must have been reformed

IMPERATIVE MODE.

*Future tense.*

*Singular.*

*Plural.*

- |                                       |  |
|---------------------------------------|--|
| Be thou or do thou or you be reformed | Be ye or you or do ye or you be reformed |
| Let him, &c. be reformed              | Let them, &c. be reformed                |

Could be reformed? Might be? Must be? Perfect Past? Compound Perfect? Second Future? With Shall? Can? May? Must? Would? Should? Could? Might? Must? Imperative mode, Future?

SUBJUNCTIVE MODE.

*Present Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 If I am reformed	If we are reformed
2 If thou art or you are reformed	If ye or you are reformed
3 If he is reformed	If they are reformed

*Past Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 If I was or were reformed	If we were reformed
2 If thou wast or wert or you was or were reformed	If ye or you were reformed
3 If he was or were reformed	If they were reformed

*Future Tense.*

<i>Singular.</i>	<i>Plural.</i>
1 If I be reformed	If we be reformed
2 If thou or you be reformed	If ye or you be reformed
3 If he be reformed	If they be reformed

*Participle.*

<i>Present,</i>	Being reformed
<i>Past,</i>	Having been reformed

The present tense of the passive form of verbs is often improperly used for a past tense. Thus, the book is printed, when the operation was performed some time past. This and like expressions are gross errors and should be corrected by using the past of the verb be—*was printed.*

*Synopsis of an impersonal verb.*

<i>Infinitive.</i>	<i>Indicative.</i>	<i>Imperative.</i>	<i>Subjunctive.</i>
<i>Pres.</i> To Rain	It Rains		If it Rains
<i>Past,</i> To have rained	It Rained		If it Rained
<i>Fut.</i> To Rain	It will Rain	Let it Rain	If it Rain—Shall
	Shall, can, may must Rain		Will, may, can must Rain
<i>Perfect Past,</i>	It has Rained		If it has Rained
<i>Compound Past,</i>	It had Rained		If it had Rained
<i>Second Future,</i>	It will have Rained, &c.		If it have Rained, will, &c.

Subjunctive Mode, Present Tense? Past Tense? Future Tense? Participles? How is the present tense of the passive form of verbs often improperly used? Give an example? Go through with the synopsis of the impersonal verb rain?

Let the pupil conjugate other verbs in a similar manner.

### *Irregular Verbs.*

Verbs are called irregular which do not form their past tense and past participle by the addition of *d* or *ed*. These verbs form their past tense and past participle variously.

Some have no variation. Some contract *ed* into *t*.

Others change their termination in *ght*.

The following is a list of the most difficult.

<i>Present.</i>	<i>Past.</i>	<i>Present and Past Participles.</i>	
Am	Was	Being	Been
Abide	Abode	Abiding	Abode
Arise	Arose	Arising	Arisen
Awake	Awoke, Awaked	Awaking	Awoke
Bear	Bore, Bore, <i>obs.</i>	Bearing	Born, Borne
Beat	Beat	Beating	Beat, Beaten
Begin	Began	Beginning	Begun
Bend	Bent	Bending	Bent
Beseech	Besought	Beseeching	Besought
Bid	Bid, or Bade	Bidding	Bid, Bidden
Bind	Bound	Binding	Bound
Bite	Bit	Biting	Bitten
Bleed	Bled	Bleeding	Bled
Blow	Blew	Blowing	Blown
Break	Broke	Breaking	Broken
Breed	Bred	Breeding	Bred
Bring	Brought	Bringing	Brought
Build	Built	Building	Built
Burst	Burst	Bursting	Burst
Buy	Bought	Buying	Bought
Catch	Caught, Caught	Catching	Caught
Chide	Chid	Chiding	Chidden
Choose	Chose	Choosing	Chosen
Cleave, <i>to split</i>	Clove, Cleft	Cleaving	Cloven
Cleave, <i>to stick</i>	Cleaved	Cleaving	Cleaved
Cling	Clung	Clinging	Clung
Clothe	Clothed, Clad	Clothing	Clothed
Come	Came, Come	Coming	Come
Creep	Crept	Creeping	Crept
Dare, <i>to venture</i>	Durst, Dared	Daring	Dared

What verbs are irregular? How do they form their past tense and participle?

Deal	Dealt	Dealing	Dealt
Dig	Dug, Digged	Digging	Digged
Do	Did	Doing	Done
Draw	Drew	Drawing	Drawn
Drive	Drove	Driving	Driven
Drink	Drank	Drinking	Drunk
Dwell	Dwelt, Dwelled	Dwelling	Dwelt, Dwelled
Eat	Ate	Eating	Eaten
Fall	Fell	Falling	Fallen
Feed	Fed	Feeding	Fed
Feel	Felt	Feeling	Felt
Fight	Fought	Fighting	Fought
Find	Found	Finding	Found
Flee	Fled	Fleeing	Fled
Fling	Flung	Flinging	Flung
Fly	Flew	Flying	Flown
Forget	Forgot	Forgetting	Forgotten
Forsake	Forsook	Forsaking	Forsaken
Freeze	Froze	Freezing	Frozen
Get	Got	Getting	Gotten
Gild	Gilt, Gilded	Gilding	Gilded
Give	Gave	Giving	Given
Go, <i>Wend, obs.</i>	Went	Going	Gone
Grind	Ground	Grinding	Ground
Grow	Grew	Growing	Grown
Hang	Hung	Hanging	Hung
Hear	Heard	Hearing	Heard
Hide	Hid	Hiding	Hidden
Hold	Held	Holding	Holden
Keep	Kept	Keeping	Kept
Know	Knew	Knowing	Known
Lay, Lie	Laid, Lay	Laying	Laid, Lain
Lead	Led	Leading	Led
Leave	Left	Leaving	Left
Lend	Lent	Lending	Lent
Lose	Lost	Losing	Lost
Make	Made	Making	Made
Meet	Met	Meeting	Met
Pay	Paid	Paying	Paid
Put	Put	Putting	Put
Read	Read	Reading	Read
Rend	Rent	Rending	Rent
Rid	Rid	Ridding	Rid
Ride	Rode	Riding	Ridden
Ring	Rung	Ringing	Rung
Rise	Rose	Rising	Risen

Run	Ran	Running	Run
Say	Said	Saying	Said
See	Saw	Seeing	Seen
Seek	Sought	Seeking	Sought
Sell	Sold	Selling	Sold
Send	Sent	Sending	Sent
Set	Set	Setting	Set
Shake	Shook	Shaking	Shaken
Shine	Shone, Shined	Shining	Shone
Shoe	Shod	Shoeing	Shod
Shoot	Shot	Shooting	Shot
Shrink	Shrunk	Shrinking	Shrunk
Shut	Shut	Shutting	Shut
Sing	Sung, Sang, <i>obs.</i>	Singing	Sung
Sink	Sunk, Sank	Sinking	Sunk
Sit	Sat, Sate	Sitting	Sitten
Slay	Slew	Slaying	Slain
Sleep	Slept	Sleeping	Slept
Slide	Slid	Sliding	Slidden
Sling	Slung	Slinging	Slung
Slink	Slunk	Slinking	Slunk
Slit	Slitted	Slitting	Slit, Slitted
Smite	Smote	Smiting	Smitten
Speak	Spoke, Spake, <i>sel.</i>	Speaking	Spoken
Speed	Sped	Speeding	Sped
Spend	Spent	Spending	Spent
Spill	Spilt, Spilled	Spilling	Spilt
Spin	Spun	Spinning	Spun
Spit	Spit, Spat	Spitting	Spit
Spread	Spread	Spreading	Spread
Spring	Sprung	Springing	Sprung
Stand	Stood	Standing	Stood
Steal	Stole	Stealing	Stolen
Stick	Stuck	Sticking	Stuck
String	Strung	Stringing	Strung
Strive	Strove	Striving	Striven
Sweat	Sweated	Sweating	Sweated
Swim	Swum, Swam	Swimming	Swum
Swing	Swung	Swinging	Swung
Take	Took	Taking	Taken
Teach	Taught	Teaching	Taught
Tear	Tore	Tearing	Torn
Tell	Told	Telling	Told
Think	Thought	Thinking	Thought
Thrive	Throve	Thriving	Thriven
Throw	Threw	Throwing	Thrown

Thrust	Thrust	Thrusting	Thrust
Tread	Trod	Treading	Trodden
Wear	Wore	Wearing	Worn
Weave	Wove	Weaving	Woven
Weep	Wept	Weeping	Wept
Win	Won	Winning	Won
Wind	Wound	Winding	Wound
Work	Wrought, worked	Working	Wrought
Wring	Wrung	Wringing	Wrung
Write	Wrote	Writing	Written

The foregoing table of irregular verbs is nearly the same with that found in other grammars. Verbs, which are constantly regular, have not been inserted.

Dare, to challenge, is a regular verb. A contraction of ed into *t* is, seldom to be recommended. A few instances, such as dwelt, for dwelled, crept, for creeped, slept, for slepted, lost, for losed, felt for feeled, gilt for gilded, spilt, for spilled, &c. are used by good authors. Must and quoth are subject to no variation. Ought becomes oughtest in connection with the second person.

*Save, except, suppose* (in taking a position) are verbs in the imperative mode. *Except*, is sometimes a participle contracted for excepted.

The following participles, are frequently yet erroneously classed with prepositions and conjunctions.

*Excepting, Concerning, Notwithstanding, Supposing, Abating* contracted, *Bating, Comparing, Granting, Seeing, Speaking, Considering, Admitting, Allowing, Exceeding, Begging, Provided, During, Saving, But* (made from the obsolete *Buton*) when in the sense of *except*. *Ago*, (Latin *ago*) formerly *Agone*.

## CHAPTER IX.

### *Adverbs.*

Adverbs, are fragments, not of one language but of many. In our language, they are sometimes contractions of other parts of speech, having lost their original character.

What are adverbs? How are they made? What general char-

Some adverbs are formed by prefixing *A* to other words.

Others, by affixing *like* (contracted into *ly*.)

Many are formed by compounding other parts of speech.

*Adverbs*, have a general character, so far as to express some quality of verbs, adjectives, or other adverbs. In a few instances, they express quality of nouns and confirm the relations of prepositions.

Some adverbs are compared like adjectives, as soon, sooner, soonest, often, oftener, oftenest. Those ending in *ly* are compared by *more* and *most*, as wisely, more wisely, most wisely.

Some words, in connection with adverbs, become adverbs, and in connection with nouns, adjectives, as *no*-where, *no* one, *any* where, *any* one.

The following is a list of words classed among adverbs. Many of them become adjectives by preceding nouns. The great class in *ly* being sufficiently characteristic is omitted.

Abed	Aground	Ashore	Athirst
Abroad	Along	Almost	Aside
Aboard	Afloat	Already	Any where
Afoot	Also	Always	About
Again	Aside	Away	Awry
Ahead	Asleep	Alike	By and by
Because, for	Backward	Downward	Doubtless
By-cause	Ever	Every-where	Every-way
Ever so much	Even	Forever	Forsooth
Forward	Further	Hereto	Hence
Hence forward	Hereupon	Hereby	How
Here	Herein	Hither	However
Hereafter	Herewith	Indeed	Just now
Like	Likewise	Meanwhile	More
Most	Never	No where	Now
Nay	Nevertheless	No	Not
Near	Oftentimes	Once	Only
Often	Peradventure	Perhaps	Perchance
Seldom	Sometimes	Soon	So
There	Thereof	Therein	Twice
Therefore	Thereby	Thus	Upward

acter have they? Are some adverbs compared? How are some words affected by others?

Very	Verily	When	Where
Wherefore	Wherever	Whither	While
Whence	Whilome	Whithersoever	Why
Yea	Yet	Yes	The more
At once	At last	A whit	The faster
At first	At length	Else	The less

*But*, in the sense of only, and *as*, when connected with an adverb, are adverbs.

*The*, is placed before adverbs to mark their meaning more strongly.

*Remarks on Adverbs.* We have used the term adverb as a general term for the foregoing class of words, not with an idea, that it is exactly appropriate, but with the idea that no other term can be substituted, without being in a similar manner objectionable. Fragments, are here thrown together like rubbish in a corner. It is not the spirit of the age to remodel old affairs. It seems doubtful, whether this common sink can be cleaned and its materials, brushed up and placed in better apartments, can be received as saleable and current articles. Most of them have acquired an indelible character, which will be little injured or improved, by claiming for them a base or illustrious pedigree. We have made it our business to improve language as we find it, without being very solicitous to show what it has been. For the latter purpose the student can consult Dr. Webster's grammar and dictionary, Balch's lectures and grammar.

## CHAPTER X.

### *Prepositions.*

Those words are called *prepositions* which show a relation between nouns and answer the purpose of inflection in other languages. Their relation is not unfrequently extended to parts of sentences, as, I am *in* health—live *in* town. *After* men became christians, they were less ferocious.

---

What words are prepositions? What do they show the relation between? Does their relation ever extend to sentences? Give an

The following is a list of the principal prepositions.

Of	Within	Below	Up	On	Against
To	Without	At	Down	Upon	Aslant
For	Into	Between	Beside	Among	Unto
			Besides		
By	Over	Beneath	Before	After	Across
With	Under	From	Behind	About	Athwart
	Underneath				
Above	Through	Beyond	Off	Since	Out

*To*, before a verb or in connection with a noun, loses the character of a preposition.

Prepositions, are frequently compounded with verbs and are placed sometimes before, and sometimes after them, as under-sell, over-reach, out-strip, up-hold, in-vest, for-sake, cast up, fall on, bear out, went off, gone up, thrown down, &c.

One part of the relation of prepositions is often understood, as was left behind, went before, ran after, nothing besides, gone through, went below, rode on, go round about, &c.

This connection can be easily ascertained by the discourse, was left behind, behind what? went before, before what? ran after, after what?

It seems to be a subterfuge of ignorance or indifference to call a preposition an *adverb* in any case.

Most of the prepositions are explained by their relations. *Of*, is frequently employed, apparently without any relation, as *Of* nouns, *Of* verbs, description being understood.

*To*, or *Unto*, is used to convey the idea of one thing being in advance of another.

*From*, precedes what is passed by, as from Boston to New York.

*For*, implies the cause or nature of action.

*By*, precedes the instrument of an act, or implies nearness to, as killed *by* an earth-quake, went *by* the town.

*With*, implies accompaniment, or instrument, as, *with* me, cut *with* a knife.

---

example of prepositions being compounded with verbs. How does it appear that prepositions are not ever adverbs?

## CHAPTER XI.

*Conjunctions.*

The most prominent use of conjunctions is to connect words and sentences, by addition and construction.

1. Conjunctions, which connect and imply additions, are called "copulative conjunctions". *And*, is the only conjunction deserving this title. In its origin, it was a verb, equivalent to add. Nouns, thus connected, require verbs and pronouns to be in the plural number.

2. *Conjunctions*, which merely connect by construction and do not imply addition, are called *constructive conjunctions*. *Or*, *Nor*, *Neither*, *Either*, and *But*, when employed to introduce a clause or sentence, by way of contrast to one already advanced, are of this class.

Conjunction, means joined to. "Disjunctive" a term applied by some grammarians to this class of words, means separated from. A "disjunctive conjunction" must, therefore, be an absurdity in terms. This class of words, is called conjunctions, simply because they keep up a similar construction. They require, that words thus connected, have a separate consideration. Verbs, adjectives and pronouns refering to nouns thus connected, are, therefore, put in the singular number.

The controversy among grammarians, respecting *But*, is, to call it always a conjunction, or a conjunction when it serves to connect a sentence or clause, an adverb, in the sense of *only*, a preposition or participle, in the sense of *except*.

3. *If*, *Though*, *Although*, *Unless*, *Lest*, are employed to precede and connect a supposition, to the main subject of discourse. They are hence called *suppositive conjunctions*.

---

What is the most prominent use of conjunctions? What conjunctions are called copulative? What are of this class? What was it in its origin? What are constructive conjunctions? Which are they? How does it appear that a disjunctive conjunction is an absurdity? What do constructive conjunctions require? What is the controversy respecting but? Which are called suppositive conjunctions? For what reason?

Dr. Webster places these words among verbs and gives as a reason, their derivation, viz. *If*, from *Gif*, to grant. *Though*, from *Theath*, to permit, *Unless*, from *Onlesan*, to lose, *Lest*, from *Lesan*, to loose. If derivation is to be urged in one case, it must be in another under similar circumstances and with as good evidence. *And*, will then have a claim to be ranked among verbs. This is not urged.

4. *Than*, and *As*, when employed to make a comparison, are ranked among conjunctions, and hence called comparative conjunctions, as thou art wiser *than* I. I am as tall *as* he.

*That*, is sometimes called a conjunction, in examples like the following, "Thou knowest *that* I love thee," John. It seems more grammatical, to call it a pronoun, in apposition with the following sentence and with *that*, the object of the transitive verb knowest.

Many other words possess some of the characteristics of conjunctions. The relative pronouns do so, in a considerable degree. Some other words in some positions closely resemble conjunctions, while in others, they hold a nearer relation to adverbs. Will grammar and its study be improved, for a majority of scholars, by minutely observing such niceties. Most students, especially in their early stages, are confounded by minute distinctions. They hence fail to acquire an understanding of grammar and often throw it aside in perplexity, disgust and discouragement. It is for such reasons minute distinctions are avoided.

## CHAPTER XII.

### *Exclamations.*

Words and ejaculations expressive of grief, joy, or emotions of any kind, which do not fall under any of the general rules of grammar, are called *exclamations*. Such

---

What does Dr. Webster call these words? What reason does he assign? What would *And* become on the same principle? When are *than* and *as* conjunctions? What are they called? Is *that* ever a conjunction. What are exclamations?

are O! Oh! Ah! Alas! Pish! Tush! Hush! Lo! Behold! Welcome! O Dear! Bless me! Strange! Wonderful! Surprising! Amazing! Zooks!

Persons and things spoken of, under an impulse of exclamation, are called objectives of exclamation, as O me! "Me miserable!" "O the times! O the customs!"

Persons and things spoken to, under an impulse of exclamation, without any verb expressed, are nominatives of exclamation, as "O thou Persecutor!" "O woman!" "O my God!" "Father of all!"

*What*, is sometimes used as an interrogative of exclamation, as "What! is thy servant a dog?" In such instances, it is in the nominative case to a verb understood, as what is this you say?

## CHAPTER XIII.

### *Derivation.*

Nouns become adjectives,

1. By adding the termination *ful*, as joy, joyful, man, manful.
2. By adding *like*, *ly*, or *y*, as man, manlike, earth, earthly, health, healthy.
3. By affixing *some*, as trouble, troublesome.
4. By *less*, as worth, worthless, use, useless.
5. By *ish*, child, childish.
6. By *able*, or *ible*, as answer, answerable.
7. By *en*, as oak, oaken, wood, wooden.
8. By *ous*, as grace, gracious, fame, famous.
9. By *ic*, as sulphur, sulphuric.
10. By *al*, as spirit, spiritual.

Nouns become verbs,

1. By the termination *en*, as length, lengthen.
2. By changing the termination into *fy*, as beauty, beautify.
3. By placing *to* before them, as love, to love.
4. By adding *ate*, as compassion, compassionate.
5. By *ize*, as system, systemize, moral, moralize.

---

What are objectives of exclamations? What nominatives?

Adjectives become nouns,

1. When used without the nouns to which they belong, as the virtuous, the good.
2. By adding *ness*, as good, goodness.
3. By *dom*, as wise, wisdom.
4. By *ship*, as hard, hardship.
5. By *hood*, as false, falsehood.
6. By *th*, as strong, strength.
7. By *ard*, as drunk, drunkard.
8. By *cy*, as legitimate, legitimacy.

Verbs become nouns,

1. By adding *r*, *er*, *or*, as to love, lover, come, comer.
2. By *ment*, as debase, debasement.

*Nouns*, are derived from other nouns, by the addition of the syllabic terminations, *hood*, *head*, *ship*, *ery*, *dom*, *an*, *ment*, *age*, *ret*, *rick*, *ate*, *cy*, as livelihood, Godhead, hardship, Slavery, Kingdom, America, Commandment, Parentage, Sulphuret, Bishoprick, Carbonate, Discrepancy.

A few diminutives are formed by the syllabic termination, *kin*, *ling*, *ock*, as man, manakin, goose, gosling, hill, hillock.

Single nouns are frequently compounded and then become compound ones, as bed-room, ink-stand, church-yard, wheel-barrow.

---



---

## PART SECOND.

---



---

### CHAPTER I.

#### *Syntax.*

*Syntax*, treats of the agreement and construction of words as they relate to the formation of sentences,

A *sentence*, is a collection of words, expressing thought begun and finished, as I live, I think.

*Sentences*, are divided into simple and compound.

A *simple sentence*, contains only one principal idea with such accessories as to make it obvious and complete, as God said. "Let there be light."

*Compound sentences*, consist of two or more principal ideas, so far connected as to admit of a similar construction, as "Idleness, produces vice, and misery."

*Sentences*, also admit of simple and compound clauses. Whole sentences, whether simple or compound, are often made parts of other sentences, by entering into some new connection, or unfolding some new relation, as "The ox knoweth his owner, and the ass, his master's crib, but Israel doth not know, my people doth not consider."

Every sentence must necessarily have two parts, viz. a nominative case and a verb, as the sun shines.

When the verb is transitive, it necessarily has a third part, either expressed or implied; as, I strike--what? *the fence*.

This is called the object or objective case.

The term phrase, is applied to several words so intimately connected as to be parsed in connection. It has the qualities of a noun.

---

What does syntax treat of? What is a sentence? How are sentences divided? What is a simple sentence? What a compound sentence? Do sentences admit of simple and compound clauses? What must every sentence have? When the verb is transitive what further?

Parsing is the resolving of sentences into their parts, agreeable to the principles and rules of grammar.

Its objects are,

1. To investigate the meaning of sentences, by unfolding their connections and relations, and those existing in their parts.

2. To acquire ability to understand the speech and writings of others, and to speak and write with propriety.

*Parsing*, is regulated by the following rules.

#### RULE I.

*A verb agrees with its nominative case in number, also in person, when its nominative is personal, as I write, you rode, he arrived, they left.*

Remarks with regard to nominative cases.

1. *The infinitive sometimes performs the office of a nominative case, as "To enjoy is to obey."—Pope.*

"To be or not to be, is the question."—*Shakespeare.*

"To know one profession, is enough for one man to know."—*Goldsmith.*

2. *Several specific names and epithets, employed to characterize persons and things, may be parsed as compound nominative cases to verbs.*

John Rogers, Sir Isaac Newton, John Quincy Adams, Supreme Being, Almighty Ruler, Omnipotent Creator, United States, &c., are compound nominative cases to verbs.

3. *A clause, preceded by that, expressed or understood, is sometimes employed as a nominative case to verbs.*

"That any thing can exist without existing in space, is to my mind incomprehensible."—*Darwin.*

Sometimes without that.

"I cannot do it, never accomplished any thing, I will try, has wrought wonders."—*Hawes.*

"One eye on death, and one full fixed on heaven, becomes a mortal and immortal man."—*Young.*

4. *An address to a person or thing personified, without a verb, is put in the nominative case independent by*

What is parsing? What are its objects? What is the first rule? What is the first remark? What 2d? What 3d? What 4th?

way of exclamation, as “Thou Great First Cause.” “Father of all,” &c.

When a verb is expressed, such addresses are in apposition with the second person and in the nominative case to the verb.

5. A nominative case in connection with a participle, and dependent on no other word, is called the nominative case absolute.

“Shame being lost, all virtue is lost.”—*Murray*.

“The city of Sidon having surrendered,” &c.

“Notwithstanding all that has been said of this enlightened age, men are still liable to be influenced by custom.”—*Friend of Youth*.

I have, notwithstanding discouragements, continued to study.

6. The nominative case succeeds the verb or its auxiliary. (1.) When a question is asked, as “Am I my brother’s keeper.”—*Gen*.

(2.) When the verb is preceded by the adverbs *here*, *there*, as “There is something pleasing,” &c.—*Addison*. Here am I.

(3.) Intransitive verbs, are frequently used with their nominative cases succeeding them, as “On a sudden appeared the king.”—*Murray*.

7. The pronoun *none* (no one) is by common usage connected with plural verbs, as

“None but the temperate, the regular and the virtuous, know how to enjoy prosperity.”—*English Reader*.

*Methinks*, is the only verb in the English language, which does not admit of a nominative, when not in the infinitive mode, and not a participle. It is a compound personal verb, containing within itself, the first person and the act which its meaning conveys. It is equivalent to I think.

*Save* and *except*, verbs in the imperative mode, do not have their nominatives expressed.

## RULE II.

*Two or more nouns connected by And expressed or im-*

What is the 5th? What the 6th? 7th? How is *methinks* parsed? What is the 2d rule?

*plied, have verbs and pronouns, referring to them in the plural number, as John and James are studious. Day and night complete (not completes) the rotation of the earth.*

Exceptions. Nouns qualified by *either* and *every*, and connected by *And*, agree with their verbs separately, and hence their verbs must be in the singular number.

“When every muse and every blooming nature waits without.”—*Thompson*. “Every leaf, every twig, every drop of water teems (not teem) with life.”

“Either party and either measure *was* at the time disastrous.”

2. Different names employed to characterize the same person or thing connected by *And*, agree with verbs in the singular. Thus the statesman and general (applied to one person) was banished.

*Sentences and clauses connected by And, agree with their verbs like separate nouns.*

“To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, *are* three things so very different as rarely to coincide.”—*E. Reader*.

“To know him, to serve him, to enjoy him, *was* with them the great end of existence.”—*E. Review*. It should be *were*.

Some authors occasionally use plural verbs in reference to nouns related by the preposition *with*, as “pride with vanities are sore evils.” This form of expression is not recommended.

*Observations with regard to the use of And.*

1. *And*, at the beginning of a sentence, seems improperly used. It thus occurs very common in scripture language. Thus employed it is not much more than an expletive, employed for an introduction and for the sake of sound.

2. Three or more nouns, used in succession, have the

---

What exceptions? 2d? Do sentences and clauses agree with their verbs like separate nouns? Is it proper to use *And* at the beginning of a sentence? How is it used with three or more nouns?

conjunction before the last and understood to the rest, as Temperance, order and integrity are usually connected.

3. *And*, is repeated between several nouns when strongly emphatical, as "Such a man might fall a victim to power, but truth *and* reason *and* liberty would fall with him."—*Bolingbroke*.

#### RULE III.

*Several nouns, connected, by Neither, Nor, Or, But, agree with their verbs and are referred to by pronouns in the singular number, as you or I am to blame. Neither the boy, nor the girl goes (not go) to school.*

When different persons and numbers are employed verbs agree with those placed the nearest, as You or I or they are in the wrong. I or thou art to blame.

#### RULE IV.

*Nouns of multitude, promiscuously used in the singular and plural, have verbs and pronouns in the same. They are plural when they convey the idea of a separation into parts, and verbs, and pronouns agree with them accordingly.*

We say the council was or were unanimous, the multitude was or were turbulent.

Whichever number is employed, the same should be kept up through the discourse.

#### RULE V.

*Relative pronouns are preceded by the nouns for which they stand, and agree with them in number, and in qualities personal and impersonal, as the man he, that, or who, the people, they, that, or who, sometimes it, the trees which, that, or they. In like manner their variations.*

"Who is fatal to others, is so to himself." *Who*, is here improperly used without its noun. Person should be expressed.

"What is earthly happiness? *that* phantom of *which* we hear so much and see so little? *whose* promises are constantly given and constantly broken, but so constantly believed? *that* cheats us with the sound, instead of the substance, and with the blossom instead of the fruit.

---

When is *And* repeated between several nouns? What is the 3d rule? What the 4th? What is the 5th?

Like Juno *she* is a goddess in pursuit, but a cloud in possession; deified by those *who* cannot enjoy *her*, and despised by those *who* can. Anticipation is *her* herald, but disappointment is *her* companion: the first addresses itself to *our* imagination, *that* would believe, but the latter to *our* experience *that* must.”—*Lacon*.

#### Remarks on Relative Pronouns.

1. *Pronouns* which are always *personal*, require no antecedent, the person speaking, and the person spoken to, being always present, or supposed to be so.

2. *Which* is employed in reference to the names of persons, when they are spoken of, merely as names, and also to make a distinction between two or more, as

Bonepart, *which* was but another name for terror and tyrant.

*Which*, of those persons do you mean?

3. *That*, when standing for a sentence or clause, has the peculiarity of being followed by the sentence which it represents and with which it is in apposition, as

I know that—what? I have erred.

“He was so fatigued that he could scarcely move.”

“Thou knowest that I love thee.”—*John*.

4. The pronoun *it* is the most universal of all the pronouns. It is substituted for pronouns, nouns and sentences.

When *it* refers immediately to pronouns, it is not distinguished by number or person. We say, *It* is I. *It* is they.

When substituted for sentences, it becomes plural when representing two or more sentences, connected by *And*.

“It is ever to be kept in mind, that a good name is, in all cases, the fruit of personal exertion.”—*Haves*. *It*, here refers to the sentence which follows *that*, and *that* is in apposition with both. Such a use of the pronoun *it*, is very common.

---

What is the 1st remark? What 2d? What 3d? What 4th? Is *it* distinguished by number or person, when referring immediately to person? What does it refer to, in the sentence, ‘It is ever’ &c.? What in the next sentence?

“It is an old proverb, that he who aims at the sun, to be sure, will not reach it, but his arrow will fly higher, than if he aimed at an object on a level with himself.”—*Hawes*. *It*, here refers to the proverb, and both are explained in the sentence which follows.

“It is well: thou shalt see him no more.”—*Fenelon*. The question may be asked, what is well? To frame an answer, we must know the circumstances under which the expression was made. Then it appears, that it refers to a sentence or sentiment immediately preceding. Confusion and obscurity are occasioned by using it in reference to something not immediately conceived or near at hand.

It rains. Not rivers, but clouds rain. It thunders. Not cannon, but electricity discharging itself in the air.

*It*, unexplained, is attended with more obscurity than any word in the English language. When seemingly used without any reference, the question should be asked, what does *it* refer to? Information, will in every case, show, or make it appear, when it is improperly used.

5. The relative pronouns are not employed in the same part of the sentence as the nouns which they represent.

We do not say, The man *he* is benevolent, the woman she is virtuous.

6. The relative pronoun, succeeding its noun, is either in the nominative case to the nearest verb, or in the objective case and governed by the same verb, or a preposition in the same part of the sentence.

“The first thing *that* drew his attention, was a heap of coals.”

“Female infants, *who had* been preserved by his philanthropic exertions, were presented to him.”—*F. of Youth*.

7. *As*, occurs as a pronoun without any limitation, as *As* appears, *As* follows.

“We suffered, *as* was to be expected, all sorts of hardships.”

What does the pronoun *It* refer to in the sentence, *It is well*?  
 What in the sentences, *it rains?* *it thunders?* What is the 5th remark? What 6th? What 7th?

“Strike, but so *as* most alarms the living by the dead.”  
—*Young*.

*As* is a pronoun after *many*, *such*, and *same*.

8. *Than* is either a pronoun, or stands for one or several pronouns, when property of any kind or time are spoken of, as it respects a sufficiency or under a comparison, as,

I want no more *than* is for my good. If not a pronoun, the sentence becomes, I want no more than what is for my good, to be parsed—I want no more than the thing is which is for my good.

9. When a personal pronoun and noun, being in apposition, precede a verb, the verb may agree with either; as I am the man, who give or gives lessons.

#### RULE VI.

*What, when not used in asking questions is a compound relative, equivalent to that which. These have a separate government either as pronouns or pronominal adjectives.*

“*What* men could do, is done already.”

“*What* seemed its head, the likeness of a kingly crown had on.”

#### RULE VII.

*Two or more nouns or pronouns, applied to persons or things, are in apposition and in the same case; as Cicero the orator, He himself, John Adams, President.*

#### RULE VIII.

*The genitive case, whether of noun or pronoun, belongs to the following noun; as his book, their lands, man’s happiness, virtue’s reward.*

“Goodness brings its own reward.”

Exceptions. *The genitives Mine, Thine, Ours, Yours, His, Hers, Theirs, when standing alone, perform the office of pronouns, without any limitation of case; as that book is mine. This is hers. That is theirs.*

“Prove that you have human feelings  
Ere you proudly question *ours*.”—*Cowper*.

---

What is the 8th remark? What 9th? What is the 6th rule? What 7th? What 8th? What exceptions? What is the 1st remark?

Remarks with regard to the genitive case.

1. The genitive case frequently has its governing word understood; as I called at the bookseller's. Bookseller's is here dependent on house or shop understood.

The stage stopped at Johnson's, Tavern, Inn or Hotel is understood.

2. When several words are employed to express the genitive of a person or thing, the form of the genitive is applied to the first and understood to the rest, as "I left the parcel at Smith's, the bookseller."—*Murray*.

More than two words in apposition, for the sake of sound, have the sign of the genitive upon the last or near the last.

It is so with two words, when the governing word is expressed, as "For David my servant's sake."—*Bible*. "Paul, the apostle's advice."

A pause between the words, throws the form of the genitive upon the first word, as This house is my father's, the builder of it.

3. The genitive case and the preposition *of*, may be both used, when individual persons or things are spoken of, and it is understood, that there are many, as This house is one of Girard's.

4. Genitive cases often precede phrases and are governed thereby, as *His* being in debt, was a trouble to him.

5. The genitive case, should be carefully distinguished from a contraction of the verb *is*, as what's the matter? what question's this? Who's there?

6. The answer to a question, must be in the same case with the interrogative, as *whose* book is this? *John's*. Whose house is that? ours. Of whom did you purchase? Of the auctioneer.

7. The genitive case, in a few instances, expresses only quality or adaptation, as Boy's shoes, Men's gloves, Children's play-things, Horse's food.

---

What is the 2d remark? 3d? 4th? 5th? 6th? 7th?

## RULE IX.

The *definitive A or An*, agrees with nouns, in the singular number, as *A garden, A book, An apple.*

The *definitive The*, agrees with nouns in the singular or plural, as *The garden, The houses, The stars.*

Exception. *A* agrees with plural nouns when they are qualified by *great many*, and *few*, as *A great many people are foolish, A great many of the human race die in infancy.*

“The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands.”

*A* also, agrees with nouns of multitude qualified by the numerical adjectives *dozen, hundred, thousand, &c.*

“The army was *a* hundred thousand strong.”

*A* dozen men were present.

## RULE X.

*Adjectives agree with nouns, when they express their quality and make sense therewith.*

*Adjective pronouns and Participles do the same.*

*A sweet apple, a pleasant prospect, a hard substance, this book, that lemon, the view was pleasing.*

“A character so exalted, so strenuous, so various, so authoritative, astonished a corrupt age.”—*N. Preceptor.*

*My, Thy, His*, (when not a pronoun) *Our, Your*, genitive pronominal adjectives, agree with nouns by this rule, as *my book, thy time, his lemon, our reason, your life.*

*Remarks.*

1. In a few instances, adjectives agree with sentences expressed or understood, as *singular* to relate, wonderful to tell, sorry to believe.

2. A few plural forms such as *means, amends, news, odds, riches, wages, &c.* have by common usage, adjective pronouns agreeing with them, either in the singular or plural. We say, by *this means*, in reference to one, and by *these means*, in reference to several. So of the rest.

---

What is the 9th Rule? What exception? What is the 10th Rule?  
What is the first remark? 2d?

3. *Each, Every, Either*, agree with nouns, in the singular, as each day, every hour, either hand.

*Every* admits of a collective noun, as every six months, every hundred years.

4. The comparison of adjectives should be strictly attended to. One thing cannot be more square, more perfect, more infinite, more boundless, than another.

Double comparisons are also improper, such as *more wiser, lesser, most wisest*, most best, &c.

5. *Adjectives*, come after their nouns.

(1.) When *emphatical*, as a man *generous* to his friend.

“Feed me with food *convenient* for me.”—*Proverbs*.

“A body of troops fifty thousand *strong*.”

(2.) When *preceded by adverbs*, as a scholar constantly engaged, a man uniformly *upright*.

(3.) When the adjective expresses some circumstance of the noun, when it follows a transitive verb, as “Vanity renders its possessor *despicable*,” Vice makes one miserable.

(4.) The adjective with the definitive *the* before it, often becomes a part of a name and is placed after the noun, as, Alexander the Great. Louis the Bold.

### RULE XI.

*Verbal Adjectives* modify the sense of verbs, of participles and sometimes of other adjectives, as “Open thy hand *wide*,” Look him *full* in the face.

These adjectives are known by not agreeing with nouns and not admitting of being converted into an adverb by adding *ly*, without injuring the sense or expression. We do not say, open thy wide hand, nor open thy hand widely.

“*White* break the clouds away.”

“*Blue* through the dusk, the smoking currents shine.”

“And *thick* around the woodland hymns arise.”—*Cowper*.

“He knew not that the chieftain lay *unconscious* of his son.”—*Mrs. Hemans*.

---

What—3d? 4th? 5th? What is the 11th Rule? How are verbal adjectives known?

“His hammock hung *loose* at the sport of the wind.”—*Dymond*.

He turned *pale* and looked *frightful*.

“Plough *deep* while sluggards sleep.”—*Poor Richard*.

“And he that saw it, bear record and his record is true: he knoweth that he saith *true*, that ye might believe.”—*John* 19: 35.

Vinegar tastes *sour*. Roses smell *sweet*.

The mill grinds *fine*. The horse ran *fast*.

The animal looked *wild*. Drink *deep*. Write *slow* and *exact*.

“*Stern* looked the fiend as frustrate of his will.”

“Not *half* sufficed and greedy yet to kill.”—*Quoted by Scott*.

To be *good* is to be *happy*.

To see the sun is *pleasant*.

“It is a scripture doctrine to be *just* and forgiving towards an enemy.”

“Thou has left this matter *short*.”—*Sterne*.

The buildings are mostly painted *white*.

“Moderate gains are most likely to be durable.”

So in Latin,

“Aut jacuto incedet *melior* levibusve sagillis.”

“Ipsa Paphum *sublimis* abit.”

“Namque ut conspectu in medio turbatus *inermis* constitit.”

“Dum stabit regno inesturnis.”—*Virgil*.

Remarks with regard to the use of verbal adjectives.

1. The adjective is of a superior nature to the adverb and inferior to the verb or participle. If the sense mainly depends on the modifying word the adjective furnishes the strongest expressions, as seen in the foregoing examples.

If the sense is mainly dependent on the verb or participle, the adverb is most proper.

The scholar reads very *properly*, writes very *neatly*, and composes very *accurately*.

Locke reasoned very *forcibly*, Newton thought *profoundly* and *systematically*. Shakspeare imitated nature *perfectly*.

In examples like the preceding the principal idea comes from the verb.

2. When several modifying words are employed, the ideas are rarely so equally divided, as to justify the use of several adjectives in succession. The lesser modification is expressed by the adverb, as *Indifferently* honest. *Exceedingly* brave. Miserably poor. Extremely prodigal. Very excellent. Nearly exhausted. Fully acquainted.

3. A few expressions admit of the adjective or the adverb, as the officer acted *conformable* or *conformably* to his orders.

He came *agreeable* or *agreeably* to his promise.

4. For reasons similar to the foregoing, two adverbs are rarely employed in connection, as He behaved *exceedingly indiscreetly*. It should be indiscreet.

#### RULE XII.

*Intransitive and Passive forms of verbs, have the same case after them as before them, when the words preceding and following refer to the same person or thing.* "I am the man that hath seen affliction by the rod of his wrath."  
—*Lamentations*. "I understood it to be *him*." The child has grown up to be a *man*. He is called John. John has become an artist.

"Who do men say that I am."

"This part of Norwich is called the town." *His. Collection*.

"I was a semi-colonite."—*Adams*.

"One to destroy is murder by the law."

"Arithmetic is justly considered a *must have* in education."

#### RULE XIII.

*Transitive verbs govern an objective case, as*  
Virtue adorns men, Vice degrades its possessor. "Does

---

What is the 2d remark? 3d? 4th? What is the 12th Rule? 13th?

life displease thee." "Whom ye ignorantly worship, him declare I unto you."—*Paul*.

"Alexander conquered the Persians."

"Cæsar prostrated the liberties of Rome."

*Remarks :*

1. The object of a transitive verb may be a whole sentence, or even a whole discourse.

"To whom our general ancestor replied."—*Milton*.

The discourse following is the object.

"Except ye repent," "He said *I am he*."—*Bible*.

"When natural religion has viewed both, ask her which is the prophet of God."—*Sherlock*.

"Methinks, nobody should be sad but I."—*Shakspeare*.

2. An adverb with an infinitive is sometimes the object of a transitive verb, as the agent knew *how to act*, and *when to begin*.

"Full of this new resolution, he shut himself up in his chamber, to deliberate *how he should grow sick*."—*Johnson*.

3. *That*, followed by a sentence with which it is in apposition is frequently the object, as

"Let them feel, *that* their arms are strong."

The pentionary De Witt, being asked how he could transact such a variety of business, without confusion, answered, *that* he never did but one thing at a time."—*N. Preceptor*.

4. Some intransitive verbs become transitive by being taken in connection with a preposition and then govern an objective case, as

"She smiled on him." "He cast up his accounts."

The horse ran up the hill. "The south wind blew up a storm."

5. Objectives of exclamation, usually have their government in a verb understood. This verb may be ascertained by carrying out the sense, as O, the times! O, the customs! O, I deplore the times, &c.

## RULE XIV.

*Intransitive verbs govern an objective case when the object after them has a meaning similar to their own, as to live a life, run a race, sleep a sleep, die the death, swim the pond, walk the house, play the fool.*

Intransitive verbs also govern an objective case when their nominative is repeated in the form of an objective, as the child slept itself to death, The horse ran itself against the post.

## RULE XV.

*Transitive verbs of asking, teaching, granting, allowing, refusing, denying, are followed by two objective cases one of which is governed by a preposition understood, as The master taught me grammar, to me. Ask him his opinion, of him.*

“Do not refuse me this consolation in my last hour,” to me.

The passive forms of such verbs govern an objective case. I was taught grammar, I was refused admittance.

## RULE XVI.

*The infinitive mode is governed by verbs, nouns, pronouns, adjectives; and sometimes by adverbs.*

1. By verbs, as “Cease to do evil, Learn to do well.”

2. By nouns, as “When young he had a *mind* to become a great man and then manifested a great *desire* to improve.”

3. By pronouns, as I took *it* to be him.

4. Sometimes by adverbs, such as *how, when, where, as, and than*, when adverbs, as *how* to act, *when* to begin, *where* to go, so high *as* to be invisible, he did nothing more *than* to live like a fool.

“No station is so high, no power so great, no character so unblemished, *as* to exempt men from the attacks of rashness, malice and envy.”—*English Reader*.

5. In a few instances by a preposition, as What went

---

What is the 14th rule? What is the 15th? What does the passive form of such verbs govern? What is rule 16th? Is the infinitive mode ever governed by a preposition?

ye out *for* to see," "Then departed Barnabas to Tarsus *for* to seek Saul."—*Acts* 11 : 25.

6. The infinitive mode is sometimes used without a governing word and is then said to be *independent*, as to wit, to confess the truth, to begin, to conclude.

When thus used it is in apposition with the sentence following, as to confess the truth, I was in fault.

7. Let, Bid, Dare, Make, See, Hear, govern an infinitive without the sign, to.

The infinitive mode for the most part expresses future time in reference to the governing word, as I desire to go, he aims to excel.

### RULE XVII.

*Participles have the same government as the verbs have from which they are derived, as*

Learning a lesson, Renewing his pace.

#### *Remarks.*

1. Participles, with words so closely connected as not to admit of a separation, constitute a phrase which is governed as a noun would be in its place, as

Rising early, Walking hasty.

"His father had not heard of his son's *being alive*."

"In consequence of its *being neglected*."

"The deep damnation of his taking off."—*Shakspeare*.

"Much depends on their *observing the rule*."—*Murray*.

Many such phrases occur which preclude the idea of analysis, without difficulty and confusion. Are not all the purposes of parsing answered, by treating examples like the preceding as compound expressions, without entering into the minutiae of their disjointed parts? The principle, however, of proceeding in this manner, should be limited.

2. The participle by itself with and without the definitive *a* and *the* before it frequently assumes the nature of a noun, as In the beginning, By conferring, By consulting.

---

Is it ever used without a governing word? What time is expressed by the infinitive? What is the 17th rule? What 1st remark? 2d?

“This was a betraying of the trust.”

I go a fishing.—*Peter*, for a fishing.

“In little communities the members have always the privilege of *being thoroughly versed* and even of *meddling* in all the affairs of each other.”—*Irving*.

“The *wicked* cease from troubling.”—*Bible*.

“From *going to and fro* and walking up and down in it.”—*Job*.

3. Transitive participles while performing the office of a noun, are sometimes followed by objective cases, as

“The *attributing* to faculties *that* which belongeth not to them.”—*Locke*.

“Suppose we are deliberating respecting an action before *examining it*.”—*Wayland*.

4. Participles when used, invariably refer to nouns, pronouns or sentences, as

“I have accepted thee concerning this also.”—*Bible*.

Considerable irregularity occurs *respecting* a certain class of words which are strictly participles.

“Now, as touching things offered unto idols, *we* know that we have all knowledge.”—*Bible*. Touching, here, refers to *we*.

*During* my stay, I received much attention. *During* refers to *I*.

*Bating* this difficulty, he stood high as a candidate.

“The valley below, continued *my guide*, *bending* down the telescope.”—*A. Orator*.

“*Betrayed* by honor, *compelled* by shame,

*They* hazard being to preserve a name.”—*Ibid*.

“Generally *speaking*, *nature is abundant in her productions*.” *Speaking* refers to the sentence following.

All except one were present, one being excepted.

“None *but* the temperate, the regular, and the virtuous, know how to enjoy prosperity.”—*E. Reader*.

“When nought *but* the torrent is heard on the hill, And nought *but* the nightingale’s song in the grove.”—*Id*.

*But*, here, refers to nought, and governs the following sentence as a participle.

5. Caution is required not to use the past tense for the participle, and the reverse, as began for begun, ran for run.

### RULE XVIII.

*Adverbs qualify verbs, participles, adjectives, and other adverbs.*

*They should be placed as near their qualifying word as circumstances will admit, as, to live agreeably, study attentively, act manfully. There is a person at the door.*

*“To look once more into each other’s face.”—Byron.*

#### *Remarks.*

1. *Adverbs* are usually placed before the adjective, as *intensely cold, always mild, infinitely great*; and after the verb, as *acted nobly, lived uprightly*.

*“A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and live upon contentedly.”—N. Preceptor.*

*“He that is good will infallibly become better, and he that is bad will as certainly become worse.”—Ibid.*

2. The adverbs *never, always, here, there, hence, thence, whence, when, then, while*, usually precede the verb, except when used in reply to a question.

In the following sentence, *never* qualifies a verb understood:

*“Charm he never so wisely”—as he does now.*

*“If I make my hands never so clean.”—Murray. As I never did before. Such expressions are not recommended.*

*There* is often useless and should be avoided, as in the following examples:—*There is a person at the door. There is a snake in the grass. They are improved by saying, A person is at the door; a snake is in the grass.*

3. *Hence, thence, whence*, imply a preposition, and hence seem improperly used with one expressed.

*“Thou knowest not whence I came and whither I go.”*

The preposition is sometimes used to avoid a harsh-

What is the 5th remark? What is the 18th rule? What is the 1st remark? 2d? 3d?

ness of sound, as “From whence do all these consolations flow?” “From hence they endeavor to please all.”—*Goldsmith*.

4. The adverb, in a few instances, is used to confirm the relation of propositions.

“So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even at* the door.”

*Mark.*

“*Even* in large cities, the houses were roofed with thatch.”—*Tyler*.

5. The adverb never comes between a preposition and its noun, unless used to qualify an intervening adjective.

6. Definitives, placed before nouns, are sometimes qualified by adverbs; as, Homer, *plainly a* poet; Cicero, *truly an* orator. Some nouns and pronouns are modified by the adverb: as, “I, *even I*, am he that comforteth you.”—*Isaiah*.

#### RULE XIX.

*Two negative adverbs counteract each other, and then serve to confirm an affirmative, as*

“Nor did they not”—that is, they did. It is not inelegant—that is, it is elegant.

A few improper examples will make it appear that attention is requisite in the use of the negative.

“Be honest, *nor* take *no* advantage in trade”—any.

“There *cannot* be *nothing* more insignificant than vanity”—anything.

“Do not interrupt me yourselves, nor let *no one* disturb my retirement”—any one.

I *cannot* by *no* means submit—any means.

A single negative employed in asking questions, gives confirmation to the truth of a proposition, as in the following: “Am I *not* an apostle? Am I *not* free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?”—1 *Cor.* 9.

---

What is the 4th remark? 5th? 6th? What is rule 19th?

## RULE XX.

*Prepositions govern an objective case; and show a relation between nouns or pronouns,—as*

He went *from* Boston to New York.

“I talk to stone. I’ll talk to it no more.”—*Shak.*

*Remarks.*

1. The preposition is sometimes absorbed in the verb. In most instances its relation can be made to appear, although one part may be understood. In the examples, went *about*, run *round*, went *in*, talked *of*, laughed *at*, deal *with*, train *up*, gone *by*, live *down*, &c., the relation can be ascertained from the subject of discourse. Thus, went about: one cannot go about without going about somewhere. On inquiry, it turns out that *about* shows a relation between the nominative case to the verb and street, field, or some other place which appears from the subject of discourse. So of the rest.

2. The preposition admits of a separation from the noun or pronoun which it governs.

“Associate not with those *whom* none can speak well of.”—*Murray.*

“The *woe* to come, the *woe* that’s gone,  
Philosophy thinks calmly *on*.”—*Friend of Youth.*

Such a separation is rarely advisable.

“It was a peace *which* all men were glad of, and no man could be proud of.”—*Sheridan.*

3. Prepositions, as governing words, are frequently understood, and in some instances cannot be supplied without other words.

A horse is worth forty dollars,—*to* the amount of.

“No delights are worth thy stay.”—*Reader.*

Daniel Lambert weighed seven hundred pounds,—*to* the amount of.

“Their course south-west the ships pursue.”—*Gillard.* To the south-west.

Thence the line extended due east forty rods,—directly to the east, to the space of forty rods.

“An army ten thousand strong”—to the amount of ten thousand.

A fence six feet high,—in elevation of.

“Socrates, being one day offended”—on one day.

“*Home* to thy soul, let these reflections rise”—at home.

Go directly home when school is done,—to thy home.

The preposition is frequently understood after intransitive verbs.

“To all enlightened minds tis 'clear

Our race advances every year”—in the space of.

A minor is a young person not twenty-one years old,—in the age of.

Words governed as in the above examples are said to be governed by the ellipsis of the preposition.

4. Prepositions frequently govern sentences and clauses.

“After men became Christians.”—*Quoted by Webster.*

“For you know, Americans, that government is divided into three kinds.”

“For, if the trump shall give an uncertain sound, who shall prepare himself to battle?”—*1st Cor.*

“*Before* we came down to the ferry there was an awful solemnity.”

5. Different relations and different senses require different prepositions. We say,

“To converse *with* a person *upon* a subject *in* a house.”—*M.*

We are disappointed *of* a thing when we do not receive it according to expectation, and we are disappointed *in* a thing when we have it *in* our power.

We say, Go *to*, Fling *at*, In company *with*, Expert *at* or *in*, Live *in*, Arrived *at*, Resolved *on*, Reconciled *to*, Dissent *from*.

“The British ministers speaking of the Earl of Peterborough said, that he traveled with such speed, that they wrote *at*, rather than *to*, him.”—*Cabinet of Biography.*

“Thus a light straw whirled round by every blast, Is carried off by some dog's tail at last.”—*Do.*

What is the 4th remark? 5th?

“He was much made *of* at Argos,” not on.—*Murray*.

A change *for* the better, not to.

There is no need *of* it, not for it.

*In* 1754, Washington was stationed *at* Alexandria *with* a regiment *of* which he was colonel.”—*F. of Youth*.

6. Prepositions are understood after the adverbs *like*, *near*, *long*, *along*.

“Homer is like the Nile,” like unto or to.

Death is near us, near to us.

The fleet lay long or along the shore, on or by the shore.

“A cast unlike the trumpet of the proud.”—*Reader*.

“Safe glides his little bark *along* the shore.”

7. Examples occur in English similar to those; called Helenism by the Latins. As to being understood.

“My manner of life” as to my &c.

#### RULE XXI.

The *conjunctions And, Or, Nor*, unite nouns in the same case—adjectives, belonging to the same nouns—verbs, agreeing with the same nominative, and clauses and sentences, under a similar construction, or having some relation, as he *and* his brother reside in town. Thou *or* I am in fault. A man healthy *and* strong. Virtue adorns *and* dignifies its possessor.

“Neither life *nor* death, *nor* angels *nor* principalities *nor* powers, shall be,” &c.

“Before him went the flame,

*And* thunder rolled behind.”—*Montgomery*.

#### Remarks.

1. The nominative is usually repeated when unlike modes and tenses, are connected. The nominative is neglected when it gives the appearance of stiffness.

A bird can sing—has sung and will sing.

In such an instance, a repetition of the nominative appears unnecessary, When the verbs are further separated, confusion arises, if the nominatives are not repeated.

---

What 6th? 7th? What is 21st rule? What is the 1st remark?

“Anger glances into the breast of a wise man, but will rest only in the bosoms of fools.”—*M. it will rest.*

“He is rich but he is not respectable.”—*Murray.*

*But*, with a negative, requires a repetition of the nominative.

He can do it but he will not.

*But*, gives confirmation to the clause which it connects.

“Socrates died like a philosopher, but Jesus Christ like a God.”—*Rosseau.*

2. A repetition of conjunctions in the same sentence should be avoided.

### RULE XXII.

The *comparative conjunctions than and as usually have nouns and pronouns after them, governed by an ellipsis of the verb or preposition.* The manner of government is to be learnt from that part of the comparison which is expressed, as He is wiser than I, than I am. John is as good a scholar as James, as James is. Whom would you recommend sooner than him? than recommend him. “Dost thou love him better than thyself,” than thou dost love thyself.

#### *Remarks.*

1. *Than* and *As* should be attended with like cases and a similar construction. It would be improper to say, He is as good as me. It should be as I.

He suffered more than me, than I.

“*As* an earring of gold and an ornament of gold so is a wise reprovcr to an obedient ear.”—*Proverbs.*

“Better is the poor that walketh in his integrity *than* he that is perverse in his lips and is a fool.”—*Do.*

“Nothing is more evident, *than that* the doings of nature must terminate in death.”—*F. of Youth.*

2. *Than*, admits of an apparent exception to the general rule. It sometimes has a pronoun after it in the objective case, when its antecedent is in the nominative. This is not governed by *than* but by an ellipsis of the

verb or preposition, Alfred, *than whom*, compared with whom. "Belsebub, *than whom*, Satan excepted, none higher sat."—*Milton*.

"A stone is heavy and the sand weighty, but a fool's wrath is heavier than them both,"—*Proverbs*; than the weight of them both.

"His conduct showed, at once, conscious strength and a spirit of clemency, *than which*, no attributes can contribute more to the popularity of a new government."—*Scott*.

"It was not the work of so eminent an author *as him*, to whom it was imputed," as of him.

Such phraseology should be avoided.

### Observations.

1. Perspicuity and precision are primary qualities, in speaking and composing. Elliptical expressions are admissible or rather advisable, when not in violation of these properties. With propriety, we say "A learned, wise and good man," instead of, A learned man, and a wise man and a good man.

"Young folks tell what they do—old ones, what they have done—and fools what they will do."—*N. Preceptor*. This is much better than to repeat the *and* and *tell*.

"He thought, by slandering to woo her; by shunning to win her."—*Lacon*. *And* and *he thought*, are properly omitted, in the last clause.

I know not whom to trust.

2. An ellipsis of words becomes improper, when attended with obscurity.

"And they *look on* as men who count a loss."—*Shak*. Look on what? Their flocks and herds spoken of in the preceding line.

3. *A* and *The*, are properly omitted, before several words, connected, as, A house and garden. The sun and moon.

They are often repeated.

"A conjurer and a tailor once happened to converse together."—*Goldsmith*.

“Not only *the* year, but *the* day and *the* hour.”—*Murray*.

A house, *an* orchard and *a* garden:

4. An adverb qualifying several verbs duly connected, need not be repeated.

“He spoke and acted *wisely*.”

It is repeated when strongly emphatical.

“A character *so* exalted, *so* strenuous, *so* various, *so* authoritative,” &c.—*Character of Pitt*.

5. *It*, before *is*, *was*, *were*, is frequently contracted. The vowel is dropped off and *t* united with the verb, as *'Tis*, for it is, *'Twas*, for it was, *'Twere*, for it were.

6. When several tenses are to be used in connection, no rule can be given further than to observe what the sense requires.

I intended to write before I did, not to have written.

“There were two circumstances, which made it necessary for them to lose no time.”—*Murray*. Not to have lost.

“Little did I expect, that in the wild woods of America, I *was* to meet with a man,” &c.—*Wirt*. Not to have met.

The reason of this arrangement of the tenses is, the preceding tense being in the past, represents what follows as then present.

When the first is present, that which follows is in the past, when an act is to be represented as performed.

He appears to have studied attentively.

Or He has appeared to study attentively.

7. The pronoun *I*, the exclamation *O*, the first letter in every sentence, the first letter in every line of poetry and the first letter of proper nouns, should always be written in capitals.

8. Caution should be observed, not to use singular verbs when plural ones are required. This is a common error in conversation. *Was*, is often used for its plural *were*, as there *was* two present. *Is*, is used for *are*, *has* for *have*, as “Sand and salt and a mass of iron *is* easier to bear than a man without understanding.”—*Murray*.

---

What is the 4th observation? 5th? 6th? 7th? 8th?

Ignorance and negligence have (not has) caused this mistake.

9. In common conversation the word *lief* is very often improperly pronounced and is rarely understood.

I had as *lief* (not lives) go as not.

10. Some people are in the habit of using *Hisen* for *His*, *Hern* for *Hers*, *Theirn* for *Theirs*, *Ourn* for *Ours*, *Yourn* for *Yours*, *What* for *that*, as Who knows but what (that) I am to be benefitted?

11. *Has'nt* for has not, *Hav'nt*, *Haint* for have not, *Is'nt* for is not, *Was'nt* for was not, *Aint* for am not, *Wont* for will not, *Shant* for shall not, *May'nt* for may not, *Cant* for can not, *Did'nt* for did not, *Need'nt* for need not, *Be*, for are, as How many be there?—are expressions to be avoided.

12. Errors frequently occur in the use of pronouns.

“They said it,” Who said it? They is here improperly used without an antecedent.

The inceptive pronoun *it*, being the most universal of all the pronouns, is the only pronoun which can be used in the beginning of a discourse, without an antecedent.

The pronoun *Them* is improperly used before nouns as Give me *them* books, It should be these or those books.

13. It is me, It is her, him or them, Who did this? me.

The above are incorrect expressions, and are corrected by putting the nominative for the objective case.

14. *Got*, the perfect participle of *get*, is frequently used superfluously. James has *got* his dinner, has *got* his lesson, has *got* weary, went home and has *got* to bed. Such expressions are inelegant.

15. *Going*, is often used superfluously in a similar manner, as I am *going* to do it, Charles was *going* to school, S— is going senator.

Such expressions are corrected by saying, I am about to do it, Charles was on his way to school, S— is appointed senator.

---

What is the 9th observation? 10th? 11th? 12th? 13th?  
14th? 15th?

16. As it were, It seems as if (contracted *sif*;) are common expressions, but have little of elegance.

They should be avoided.

17. In common conversation, many people are in the habit of contracting the pronoun *them* into 'um, 'em, as, I want 'um, bought 'um, made 'um. Contractions of this kind are improper in conversation and inadmissible in writing.

18. The monosyllable *to* preceding captions and addresses, seems to be needlessly and inelegantly used; as *To my Friends, To Mary, To John, &c.*

The use is still worse after the verbs, bid, let, dare, hear; as, *Bid him to do it, Let him to go, I dare to say.*

Nothing can be said in favor of *of* before captions; as, *Of nouns, Of verbs, &c.*

19. The expressions, *grow corn, grow stock*, are erroneous, philosophically and grammatically. The nourishment of food produces growth; man cannot do it. *Grow*, with man for an agent, would be a transitive verb. *Men plant, hoe, weed, raise corn—raise, feed, keep cattle.*

*Bring me a horse.* Who will undertake to bring a horse, when nothing more is required than to lead or drive him?

*Harness a horse.* Few well bred people *tackle* a horse.

—

*Table of Vulgarisms and their Corrections.*

<i>Along with</i> for with	<i>Airn</i> for earn
<i>Arter</i> for after	<i>Airth</i> for earth
<i>Ax</i> for ask	<i>Arternoon</i> for afternoon
<i>Bimeby</i> for by and by	<i>Afore</i> for before
<i>Begrutch</i> for grudge	<i>Bunnet</i> for bonnet
<i>Becase</i> for because	<i>Biling</i> for boiling
<i>Bellowses</i> for bellows	<i>Bin</i> for been
<i>Bran new</i> for new	<i>Afire</i> for on fire
<i>Cheer</i> for chair	<i>Arliest</i> for earliest
<i>Chimbly</i> for chimney	<i>Beginnen</i> for beginning

---

What is the 16th observation? 17th? 18th? 19th?

<i>Beaten</i> for beating	How <i>many</i> be there for how
<i>Bellerin</i> for bellowing	many are there
<i>Braggin</i> for bragging	<i>Husban</i> for husband
<i>Betten</i> for betting	<i>Genuine</i> for genuine
<i>Clargy</i> for clergy	<i>Instid</i> for instead
<i>Critter</i> for creature	<i>Ile</i> for oil
<i>Chist</i> for chest	<i>Keer</i> for care
<i>Cowcumber</i> for cucumber	<i>Kiver</i> for cover
<i>Clark</i> for clerk	<i>Ketch</i> for catch
<i>Caren</i> for caring	<i>Ingin</i> for indian
<i>Dreen</i> for drain	<i>Larnin</i> for learning
<i>Disgest</i> for digest	<i>Les do</i> for let us do
<i>Drap</i> for drop	<i>Luff</i> for love
<i>Darsent</i> for dare not	<i>Larn</i> for learn
<i>Disvorsed</i> for divorced	<i>Madint</i> for may not
<i>Eend</i> for end	<i>Meller</i> for mellow
<i>Fore</i> for before	<i>Meddle</i> for medal
<i>Furder</i> for further	<i>Meader</i> for meadow
<i>Furrer</i> for furrow	<i>Lasses</i> for molasses
<i>Frind</i> for friend	<i>Mild</i> for mile
<i>Futer</i> for future	<i>Novil</i> for novel
<i>Feater</i> for feature	<i>Nater</i> for nature
<i>Feller</i> for fellow	<i>Niggers</i> for negroes
<i>Gin</i> for given	<i>Ourn</i> for ours
<i>Agin</i> for again	<i>Prutty</i> for pretty
<i>Harth</i> for hearth	<i>Pillars</i> for pillows
<i>Hisen</i> for his	<i>Raly</i> for really
<i>Housen</i> for houses	<i>Pint</i> for point
<i>Hearn</i> for heard	<i>Rumatiz</i> } for rheumatism
<i>Haven</i> for having	<i>Rumaticks</i> }
<i>Haint</i> for have not	<i>Sexon</i> for sexton
<i>Holler</i> for hollow	<i>Seed</i> for saw
<i>Hinder</i> for hindmost	<i>Sot</i> for sat
<i>Hacken.</i> for hacking	<i>Shet</i> for shut
<i>Hurryen</i> for hurrying	<i>Non-plush</i> for non-plus
<i>Idee</i> for idea	<i>Shaller</i> for shallow
<i>Gineral</i> for general	<i>Spiler</i> for spoiler
<i>Histry</i> for history	<i>Supprise</i> for surprise
<i>Havy</i> for heavy	<i>Sile</i> for soil
<i>Jist</i> for just	<i>Nor-west</i> for north-west

<i>Squinch</i> for quench	<i>Ses I</i> for said I
<i>Shay</i> for chaise	<i>Shot</i> for shut
<i>Speak</i> for spike	<i>Seldom</i> for seldom
<i>Sence</i> for since	<i>Mofful</i> for mouthful
<i>Sass</i> for sauce	<i>Sarpent</i> for serpent
<i>Taters</i> for potatoes	<i>Shillen</i> for shilling
<i>To-morrer</i> for to-morrow	<i>Shich</i> for such
<i>Tached</i> for attached	<i>Sow-west</i> for south-west
<i>Tother</i> for the other	<i>Stiddy</i> for steady
<i>Rine</i> for rind	<i>Sut</i> for soot
<i>Theirn</i> for theirs	<i>Stun</i> for stone
<i>Unrip</i> for rip	<i>Spunful</i> for spoonful
<i>Varment</i> for verment	<i>Skace</i> for scarce
<i>Yeller</i> for yellow	<i>Sarmon</i> for sermon
<i>Hoss</i> for horse	<i>Sartin</i> for certain
<i>Vally</i> for value	<i>Sorrers</i> for sorrows
<i>Liven</i> for living	<i>Torter</i> for torture
<i>Bates</i> for beets	<i>Tossles</i> for tassels
<i>Neast</i> for nest	<i>Taint</i> for it is not
<i>Nighst</i> for near	<i>That are</i> for that
<i>Narrer</i> for narrow	<i>This here</i> for this
<i>Nuther</i> for neither	<i>Take holt</i> for take hold
<i>Fardner</i> for partner	<i>Underlin</i> for underling
<i>Perid</i> for period	<i>Widder</i> for widow
<i>Popelar</i> for popular	<i>Gall</i> for girl
<i>Ruff</i> for roof	<i>Well ont</i> for well off
<i>Riz</i> for risen	<i>Wimmin</i> for women
<i>Ruther</i> for rather	<i>Week</i> for wick

## CHAPTER II.

### *Examples in Parsing.*

*The greatest friend of truth is time—her greatest enemy is prejudice—and her constant companion is humility.*—N. Preceptor.

*The* is a definitive and belongs to friend by Rule 9th. (Let the student repeat the rules.) *Greatest* is an adjective of the superlative degree, and belongs to friend, by Rule 10th. *Friend* is a noun, here impersonal, in the

singular number, and in the nominative case to the verb *is*. *Of* is a preposition, showing a relation between friend and truth. *Truth* is a noun, in the singular number and objective case, governed by *of*, by Rule 20th. *Is* is an intransitive verb, in the indicative mode, present tense, and agrees with its nominative, friend, by Rule 1st.—*Time* is a noun, in the singular number, and in the nominative case after the verb *is*, by Rule 12th. *Her* is a pronoun, referring to truth personified, in the feminine gender, in the genitive case, and governed by enemy by Rule 8th. *Greatest* is an adjective in the superlative degree, and agrees with enemy by Rule 10th. *Enemy* is a noun, in the singular number, and in the nominative case to the verb *is*. *Is* is an intransitive verb, in the indicative mode, present tense, and agrees with its nominative, enemy, by Rule 1st. *Prejudice* is a noun, in the singular number, and nominative case after the verb *is* by Rule 12th. *Her*, a pronoun referring to truth, in the genitive case, and governed by companion by Rule 8th. *Constant*, an adjective, belonging to companion by Rule 10th. *Companion*, a noun, and in the nominative case to *is*.—*Is*, parsed as before. *Humility*, a noun, and in the nominative case after *is*, by Rule 12th.

“*Nothing deceives itself so willingly as the love of gain.*”—Scott.

*Nothing* is a noun, in the singular number, and in the nominative case to the verb *deceives*. *Deceives* is a regular transitive verb, in the indicative mode, present tense, and agrees with its nominative, nothing, by Rule 1st. *Itself* is a compound pronoun referring to nothing, in the objective case, and governed by *deceives* by Rule 13th. *So willingly* are adverbs, qualifying *deceives* by Rule 18th. *As*, a comparative conjunction. *The*, a definite, belonging to love by Rule 9th. *Love*, a noun, in the singular number, and in the nominative case to *deceives* understood, by Rule 22d. *Of*, a preposition. *Gain*, a noun, in the singular number, and governed by *of* by Rule 20th.

“*How custom steals the human breast*

*To deeds which nature's thoughts detest.*”—F. of Youth.  
*How* is an adverb, qualifying the verb *steals* by Rule

18th. *Custom* is a noun, in the singular number, and in the nominative case to the verb *steals*. *Steals* is an irregular transitive verb, in the indicative mode, present tense, and agrees with *custom* by Rule 1st. *The*, a definitive, belonging to *breast* by Rule 9th. *Human*, an adjective, belonging to *breast* by Rule 10th. *Breast* is a noun, in the singular number and objective case, and governed by the transitive verb *steals* by Rule 13th. *To*, a preposition, showing a relation between *breast* and *deeds*. *Deeds*, a noun, in the plural number, objective case, and governed by *to* by Rule 20th. *Which*, a relative pronoun, in the plural number, referring to *deeds*, and in the objective case and governed by the transitive verb *detest*. *Nature*, a noun, in the singular number, genitive case, and governed by *thoughts* by Rule 8th. *Thoughts*, a noun, in the plural number, and in the nominative case to the verb *detest*. *Detest*, a regular transitive verb, in the indicative mode, present tense, and agrees with its nominative, *thoughts*, by Rule 1st.

*Locke, with Aristotle, makes all knowledge begin with experience.*

*Locke* is a proper noun, and in the nominative case to the verb *makes*. *With*, a preposition, showing a relation between *Locke* and *Aristotle*. *Aristotle* is a proper noun, in the objective case, and governed by *with* by Rule 20th. *Makes* is an irregular transitive verb, in the indicative mode, present tense, and agrees with its nominative, *Locke*, by Rule 1st. *All* is a pronominal adjective, agreeing with *knowledge* by Rule 10th. *Knowledge* is a noun in the singular number and objective case, governed by the transitive verb *makes* by Rule 13th. *Begin*, an irregular transitive or intransitive verb, here intransitive, in the infinitive mode without the sign *to*, and governed by *knowledge* by Rule 16th. *With*, a preposition, showing a relation between *knowledge* and *experience*. *Experience* is a noun, in the singular number and objective case, governed by *with* by Rule 20th.

*"To be what you appear to be," said Socrates, "is the best way to gain a high reputation."*

*To be*, is an intransitive verb in the infinitive mode, serving with the antecedent part of *what*, as nominative

case to the verb is, by observation 1st under Rule 1st. *What*, a compound relative equivalent to that which by Rule 6th, the relative part is in the nominative case after the verb appear by Rule 12th. *You*, a personal pronoun, second person plural and in the nominative to appear. *Appear*, a regular intransitive verb, in the indicative mode, present tense and agrees with you by Rule 1st. *To be*, an intransitive verb, in the infinitive mode, present tense and governed by appear by Rule 16th. *Said*, an active transitive verb, in the indicative mode, simple past tense, made from the verb say, having for its object the sentence preceding, and agreeing with Socrates by Rule 1st. *Socrates*, a proper noun and in the nominative case to said. *Is*, an intransitive verb, in the indicative present, and agrees with its nominative to be &c. by Rule 1st. *The*, a definitive belonging to way by Rule 9th. *Best*, an adjective in the superlative degree, belonging to way by Rule 10th. *Way*, a noun in the singular number and in the nominative case after the verb is by Rule 12th. *To gain*, a regular transitive verb, in the infinitive mode present tense, governed by way by Rule 16th. *A*, a definitive singular belonging to reputation by Rule 9th. *High*, an adjective belonging to the same by Rule 10th. *Reputation*, a noun in the singular number, objective case and governed by to gain by Rule 13th.

“*Open thy hand wide.*”

*Open*, is a regular transitive verb, in the imperative mode and agrees with thou or you understood by Rule 1st. *Thy*, a genitive pronominal adjective, belonging to hand by Rule 10th. *Hand*, a noun, in the singular number, objective case and governed by *open*, by Rule 13th. *Wide*, a verbal adjective, modifying the sense of the verb *open* by Rule 11th.

“*I was not aware of his being my friend.*”

*I*, is a pronoun in the first person and in the nominative case to the verb was. *Was*, an intransitive verb, in the indicative mode, past tense and agrees with its nominative *I* by Rule 1st. *Not*, an adverb, qualifying was by

Rule 18th. *Aware*, an adjective belonging to *I* by Rule 10th. *Of*, a preposition showing a relation between *I* and that part of the sentence following it. *His being my friend*, is a phrase by Rule 17th. 2d. in the objective case and governed by *of* by Rule 20th.

“*Notwithstanding all that has been said.*”

*Notwithstanding*, a present active participle absolute with *all* by Ob. 5th, under Rule 1st. *All*, a pronominal, in the nominative case absolute with *notwithstanding*. *That*, a relative pronoun referring to *all*, in the singular number and in the nominative case to *has been said*. *Has been said*, is an irregular verb, passive form in the indicative mode, perfect tense and agrees with *that* by Rule 1st.

“*Now as touching things offered unto idols we know that we have all-knowledge.*”

*Now as*, are adverbs qualifying *touching* by Rule 18th. *Touching*, is a present active participle referring to *we* by 4th Ob. under Rule 17th. *Things*, a noun in the plural number, objective case and governed by *touching* by Rule 17th. *Offered*, a past participle, referring to things by 4th Ob.—Rule 17th. *Unto*, a preposition, showing a relation between things and idols. *Idols*, a noun in the plural number, objective case and governed by *unto*, Rule 20th. *We*, a personal pronoun, in the first person plural and in the nominative case to the verb *know*. *Know*, an irregular transitive verb, in the indicative mode, present tense, and agrees with its nominative *we* by Rule 1st. *That*, a relative, in apposition with the following clause and with it in the objective case and governed by *know* by Rule 13th. *We*, a personal pronoun, first person plural and in the nominative case to *have*. *Have*, an irregular transitive verb, in the indicative mode present tense and agrees with its nominative *we* by Rule 1st. *All*, a pronominal adjective, belonging to *knowledge* by Rule 10th. *Knowledge*, a noun, in the singular number, objective case and governed by *have* by Rule 13th.

“*Congress meet once a year.*”

*Congress*, is a noun in the plural number and in the nominative to the verb *meet*. *Meet*, is an irregular tran-

sitive verb, in the indicative mode present tense and agrees with its nominative by Rule 1st. *Once*, an adverb, qualifying meet by Rule 18th. *A*, a definitive belonging to year by Rule 9th. *Year*, a noun singular and in the objective case, governed by an ellipsis of the preposition, (in the space of) by Rule 20th, Ob. 3d.

"*Principles, not men, was the motto.*"

*Principles* and *men*, are nouns in the plural number and objective case governed by a transitive verb understood (the motto was to support principles not men) *Not*, an adverb qualifying the verb understood by Rule 18th. *Was*, an intransitive verb, in the indicative mode, past tense and agrees with motto by Rule 1st. *Motto*, is a noun in the singular number and in the nominative case to was.

"*To be useful is more honorable than to be showy.*"

*To be*, is an intransitive verb in the infinitive mode and employed as a nominative case to the verb *is* by Ob. 1st, Rule 1st. *Useful*, is a verbal adjective modifying the sense of *to be* by Rule 11th. *Is*, an intransitive verb in the indicative mode, present tense and agrees with its nominative *to be* by Rule 1st. *More honorable*, is a comparative adjective, modifying the sense of the phrase *to be useful*, by Rule 11th. *Than*, a comparative conjunction. *To be*, an intransitive verb and serving as a nominative case to the verb *is* understood by Rule 22d. *Showy*, a verbal adjective modifying the sense of *to be* by Rule 11th.

"*The army was twenty thousand strong.*"

*The*, is a definitive belonging to army by Rule 9th. *Army*, is a noun in the singular number and in the nominative case to *was*. *Was*, an intransitive verb, in the indicative mode, past tense and agrees with army by Rule 1st. *Twenty thousand*, are numeral adjectives, supplying the place of a noun and governed by an ellipsis of the preposition, (the army was strong to the number of twenty thousand.) *Strong*, an adjective, belonging to army by Rule 10th.

"*It traveled thirty miles a day.*"

*It*, is a pronoun referring to army spoken of as one

whole, and in the nominative case to traveled. *Traveled*, is an intransitive regular verb, in the indicative mode, past tense singular number and agrees with *it* by Rule 1st. *Thirty*, is a numeral adjective belonging to miles by Rule 10th. *Miles*, is a noun in the plural number, objective case and governed by an ellipsis of the preposition by Rule 20th, Ob. 3d. *A*, a definitive singular belonging to day. *Day*, a noun in the singular number objective case and governed also by an ellipsis of the preposition, (to the distance of thirty miles in the time of one day.)

### CHAPTER III.

#### *Lessons in Parsing.—Selection from Proverbs.*

“A wise man will hear and will increase learning; and a man of understanding will attain unto wise counsels.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, if sinners entice thee consent thou not.

Wisdom crieth out: she uttereth her voice in the streets;

She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and fools hate knowledge?

Turn you at my reproof.—

Because I have called and ye refused: I have stretched out my hand and no man regarded:

I also will laugh at your calamity; I will mock when your fear cometh.

When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul:

Discretion shall preserve thee, understanding shall keep thee.

To deliver thee from the way of the evil man, from the man that speaketh froward things;

Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thy heart;

Be not wise in thine own eyes.

Happy is the man that findeth wisdom and the man that getteth understanding,

She (wisdom) is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand and in her left hand riches and honor.

Her ways are ways of pleasantness and all her paths are peace.

She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

Withhold not good from them to whom it is due: when it is in the power of thy hand to do it.

Strive not with a man without cause, if he have done thee no harm.

Envy not the oppressor, and choose none of his ways.

Keep thy heart with all dilligence, for out of it are the issues of life.

Let thine eyes look right on, and let thy eyelids look straight before thee.

Ponder the paths of thy feet, and let thy ways be established.

Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer or ruler, provideth her meat in summer and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth and thy wants as an armed man.

Can a man take fire in his bosom and his clothes not be burnt?

Unto you O men I call, and my voice is to the sons of men.

I Wisdom dwell with prudence and find out knowledge of witty inventions.

I love them that love me : those that seek me early shall find me.

I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance and I will find their treasures.

If thou be wise, thou shalt be wise for thyself: but if thou scornest thou alone must bear it.

Treasures of wickedness profit nothing—(their possessor as to nothing.)

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

He that walketh uprightly walketh surely.

Hatred stirreth up strifes; but love covereth all sins.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.

A righteous man regardeth the life of his beast.

He that tilleth his land shall be satisfied with bread.

The way of a fool is right in his own eyes.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

The simple believeth every word; but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil; but the fool rageth and is confident.

The poor man is hated even of his neighbor; but the rich hath many friends.

He that oppresseth the poor, reproacheth his Maker.

Righteousness exalteth a nation: but sin is a reproach to any people.

A soft answer turneth away wrath: but grievous words stir up strife.

The eyes of the Lord are in every place, beholding the evil and the good.

A scorner loveth not one that reproveth him : neither will he go unto the wise.

A merry heart maketh a cheerful countenance.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wise son maketh a glad father ; but a foolish man despiseth his mother.

The fear of the Lord is the beginning of wisdom ; and before honor is humility.

Pride goeth before destruction, and a haughty spirit before a fall.

He that is slow to anger is better than the mighty ; and he that ruleth his spirit, than he that taketh a city.

A man void of understanding striketh hands, and cometh surety in the presence of his friends.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

The words of the tale-bearer are as wounds, and they go down into the innermost parts of the belly.

The spirit of a man will sustain his infirmity, but a wounded spirit who can bear.

A brother offended is harder to be won than a strong city.

The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

Hear council, and receive instruction, that thou mayest be wise in the latter end.

Judgments are prepared for scorners and stripes for the backs of fools.

Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.

The just man walketh in his integrity ; his children are blessed after him.

Who can say, I have made my heart clean, I am pure from all sin.

Love not sleep lest thou come to poverty.

It is nought, it is nought, saith the buyer ; but when he has gone his way he boasteth.

An inheritance may be gotten hastily at the beginning ; but the end thereof shall not be blessed.

The glory of young men is their strength ; the beauty of old men is the grey head.

The thoughts of the diligent tend only to plenteousness ; but of every one that is hasty, only to want.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard.

A good name is rather to be chosen than great riches.

A prudent man foreseeth the evil and hideth himself ; but the simple pass on and are punished.

Train up a child in the way he should go, and when he is old he will not depart from it.

The slothful man saith, There is a lion without, I shall be slain in the streets.

Seest thou a man diligent in his business ? he shall stand before kings.

Wilt thou set thine eyes upon that which is not ; for riches certainly make themselves wings ; they fly away as an eagle towards heaven.

Speak not in the ears of a fool ; for he will despise the wisdom of thy words.

Buy the truth and sell it not ; also, wisdom, and instruction, and understanding.

For surely there is an end ; and thine expectation shall not be cut off.

Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

They that tarry long at the wine ; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

If thou faint in the day of adversity, thy strength is small.

For a just man falleth seven times, and riseth up again.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Lest the Lord see it and it displease him, and he turn away his wrath from him.

A word fitly spoken is like apples of gold in pictures of silver.

If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink.

For thou shalt heap coals of fire upon his head.

He that hath no rule over his own spirit is like a city that is broken down and without walls.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Answer a fool according to his folly, lest he be wise in his own conceit.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

The sluggard is wiser in his own conceit than seven men that can render a reason.

As a man that casteth firebrands, arrows, and death—  
So is the man that deceiveth his neighbor, and saith, Am not I in sport.

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

Let another man praise thee and not thine own mouth.

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

A prudent man forseeth the evil and hideth himself; but the simple pass on and are punished.

Be thou diligent to know the state of thy flocks, and look well to thy herds.

The wicked flee when no man pursueth; but the righteous are bold as a lion.

A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy.

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

A man that flattereth his neighbor, spreadeth a net for his feet.

An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me;

Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

Open thy mouth for the dumb, in the cause of all such as are appointed to destruction.

She layeth her hands to the spindle, and her hands hold the distaff.

Strength and honor are her clothing; and she shall rejoice in time to come.

---

## CHAPTER IV.

### *Selections from the Book of Job.*

Now a thing was secretly brought to me, and mine ear received a little thereof.

In thoughts from the visions of the night, when deep sleep falleth upon men.

Fear came upon me, and trembling, which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying.

Shall mortal man be more just than God? shall man be more pure than his Maker?

Behold, he puts no trust in his servants; and his angels he charged with folly:

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

Although affliction cometh not forth from the dust, neither doth trouble spring out of the ground;

Yet man is born unto trouble, as the sparks fly upward.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

For he maketh sore, and bindeth up: he woundeth and his hands make whole.

He shall deliver thee in six troubles: yea, in seven, there shall no evil touch thee.

What is my strength, that I should hope? and what is mine end that I should prolong my life.

To him that is afflicted pity should be shewed from his friend;

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling;

The eye of him that hath seen me, shall see me no more:

What is man that thou shouldst magnify him? that thou shouldst set thine heart upon him?

And that thou shouldst visit him every morning and try him every moment?

I have sinned: what shall I do unto thee O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

And why dost thou not pardon my transgressions, and take away mine iniquity? for now should I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Behold, God will not cast away a perfect man, neither will he help the evil doers.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do? deeper than hell: what canst thou know?

The measure thereof is longer than the earth, and broader than the sea.

For vain man would be wise, though man be born like a wild ass's colt.

No doubt but ye are the people, and wisdom shall die with you.

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

With the ancient is wisdom: and in length of days understanding.

Man that is born of a woman is of few days and full of trouble.

He cometh forth like a flower and is cut down; he fleeth as a shadow and continueth not.

Who can bring a clean thing out of an unclean? not onn,

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

But man dieth and wasteth away: yea, man giveth up the ghost and where is he?

If a man die will he live again? all the days of my appointed time will I wait, till my change come.

Behold, he putteth no trust in his saints: yea, the heavens are not clean in his sight.

How much more abominable and filthy is man, who drinketh in iniquity like water.

The righteous man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

I have said to corruption, thou art my father: to the worm, Thou art my mother and sister.

Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;

And though after my skin worms destroy this body, yet in my flesh shall I see God;

Knowest thou not this of old, since man was placed upon earth.

That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment;

Though his excellence mount up to the heavens, and his head reach unto the clouds :

Yet he shall perish forever like his own dung ; they which have seen him shall say, Where is he?

One dieth in his full strength, being wholly at ease and quiet.

His breasts are full of milk and his bones are moistened with marrow.

Another dieth in the bitterness of his soul and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them.

There is a path which no fowl knoweth, and which the vulture's eye hath not seen.

The lion's whelps have not trodden it, nor the fierce lion passed it.

Whence then cometh wisdom ? and where is the place of understanding ?

When the ear heard me then it blessed me ; and when the eye saw me, it gave witness to me :

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me ; and I caused the widow's heart to sing for joy.

I was eyes to the blind, and feet was I to the lame.

I was a father to the poor ; and the cause which I knew not I searched out.

And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

I said, Days should speak, and multitude of years should teach wisdom.

Great men are not always wise ; neither do the aged understand judgment.

I also will show mine opinion.

For I am full of matter, the spirit within me constraineth me.

Let me not I pray you, accept any man's person, neither let me give flattering titles unto man.

For God speaketh once, yea twice, yet man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

Touching the Almighty, we cannot find him out; he is excellent in power and in judgment, and in plenty of justice: he will not afflict.

Men do therefore fear him; he respecteth not any that are wise of heart.

What time she lifteth up herself on high, she scorneth the horse and his rider.

He (the horse) paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted:

He saith among the trumpets, Ha, Ha: and he smelleth the battle afar off, the thunder of the captains and the shouting.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear: but now mine eyes seeth thee.

Wherefore I abhor myself and repent in dust and ashes.

---

## CHAPTER V.

### *Selections from Isaiah.*

Come now let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope.

Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.

Woe unto them that are wise in their own eyes, and prudent in their own sight.

Behold God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

And Babylon the glory of kingdoms, the beauty of the

Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures, owls shall dwell there, and satyrs shall dance there.

And it shall come to pass in the day the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

That thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased.

Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down which didst weaken the nations!

For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north.

I will ascend above the heights of the clouds; I will be like the most high.

Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

The highways lie waste, the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field.

The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely, the people is grass.

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Behold, all that were incensed against thee shall be ashamed and confounded; they shall be nothing; and they that strive with thee shall perish.

A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beasts of the field shall honor me, the dragons and the owls: because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things: that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself:

That frustrateth the token of liars, and maketh diviners mad: that turneth wise men backward, and maketh their knowledge foolish:

That saith to the deep, Be dry, and I will dry up thy rivers:

That saith to Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built: and to the temple thy foundation shall be laid.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall

the clay say to him that fashioned it, What makest thou ? or thy work, He hath no hands ?

There is no peace saith the Lord unto the wicked.

Awake, Awake, put on thy strength O Zion : put on thy beautiful garments O Jerusalem, the holy city.

How beautiful upon the mountains, are the feet of him that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion thy God reigneth.

Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men.

Who hath believed our report ? and to whom is the arm of the Lord revealed ?

For he grew up before him as a tender plant, and as a root out of dry ground, he hath no form or comeliness : and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men ; a man of sorrows and acquainted with grief ; and we hid as it were our faces from him, he was despised and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows ; yet he did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him : and with his stripes we are healed.

He was oppressed ; and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

He was taken from prison and from judgment and who shall declare his generation ? for he was cut off from the land of the living : for the transgression of my people was he stricken.

And he made his grave with the wicked and with the rich in his death : because he had done no violence, neither was there any deceit in his mouth,

Yet it pleased the Lord to bruise him ; he hath put

him to grief: when thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.

Ho! every one that thirsteth; come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money and without price.

Seek ye the Lord while he may be found; call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him: and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

For thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones.

For I will not contend forever, neither will I be always wroth:

For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart.

I create the fruit of the lips: Peace, Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

But the wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rear-ward.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in apparel, traveling in the greatness of his strength?

For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

For all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

## CHAPTER VI.

### *Miscellaneous Selections.*

“The French revolution was a machine invented and constructed for the purpose of manufacturing liberty: but it had neither lever-clogs nor adjusting powers, and the consequences were, that it worked so rapidly that it destroyed its own inventors and set-itself on fire.”—*Lacon*.

“There can be no religion where there is no charity; but the censorious cultivate the forms of religion that they may more freely indulge in the only pleasure of their lives, that of calumniating those who, to their other failings, add not the sin of hypocrisy.”—*Lacon*.

“Would morality suffer more from a philosopher who.

like Aurelius, decried it by his words, but supported it by his deeds; or from him who, like Aristippus, gave sobriety his praise, but sensuality his practice?"—*Ib.*

Said Phocion, If my children resemble me, they will, like me, have enough; and if they are profligate, I will not leave them wherewithal to maintain their luxury and debauchery.

Arnot, speaking of the covering of animals in the polar regions, observes, That any covering of a metallic or woody nature would have been far from sufficing: out of a wondrous chemical union of carbon with the soft ingredients of the atmosphere, those beautiful textures are produced, called fur and feathers, so greatly adorning, while they completely protect the wearer.

The Maguaia plant of Mexico, called also Agave Americana, great American Aloe or centnary, comes to maturity in six or seven years, grows ten or twelve feet high, about the size of a barrel in circumference, and has the appearance of a large bunch of rushes. In the top there is a cavity containing several quarts of liquid, from which the natives obtain an intoxicating liquor which they call Muscat.

"The vanity and ignorance of the men of this world are so great, that if every man might be what he desired, few would be what they ought."—*Fables.*

"Whoever, therefore, think fit to spend the prime of their life in useless diversions and unprofitable amusements, must not be surprised, if, in the hoary winter of age, they find themselves in a starving, unquitted condition."—*Ib.*

"I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself now and then, finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—*Newton.*

"Francis La Vega disappeared in the sea at Bilboa, in the month of June, 1674. About five years afterwards, some fishermen detected something in the water in the form of a man. After being caught, it was identified as

the said Francis. He had entirely lost his speech, except the name of the town in which he formerly lived and a few other names. His senses were gone. When he was taken from the water, it is reported that his body was entirely covered with scales.

In Virginia there is a species of frogs with horns having eyes in their extremities.

Roman persecutors, at first, dressed the Christian converts in the skins of wild beasts and then set dogs upon them.

Linneus, who first ventured to include man in his classification of animals, was violently assailed for degrading the human race. Succeeding philosophers, however, have followed the example.

“Michael Servetus was burnt alive because he had attacked the mystery of the Trinity, in a book which was neither written nor printed at Geneva.”—*Life of Calvin*.

The camel is possessed of a fifth pouch or appendage to the stomach, destined to receive water whenever it can be procured, and capable of retaining it a long time unchanged. It can throw a portion of water from this receptacle into its stomach whenever it pleases.

The level of the Caspian is three hundred and seventy five feet higher than the ocean. The natives assert that there is a great whirlpool in the lake Thulia Daria, connected with the sea. Observation has proved that the current is in that direction.—*A. Encyclopedia*.

Cancer root grows on the exposed root of the beach tree. It has a brown color, and a nauseous, bitter taste.

The wild man of Oronoco said to a priest, Thou keep-est thy God in a church, as though he were sick and needed thy care: our God is on the mountain top, directing the storm, and guiding us in the still watches of the night.

Beans were the favorite food among the Romans, and such words as benefactor, benevolent, &c., sprung from *bene*, an indeclinable word, in its origin signifying beans.

“The sapient Sancho Panza declares that there is a remedy for every thing but death.”—*A. En*.

By taking for our guide the noble disinterestedness,

simplicity, and independence of external circumstances, of the Cynic, we pave the way for the same principles and practices, in worse hands, to degenerate into carelessness, neglect of decency, and modes of luxury, on a level with savages or even brutes.

“Zisca, at his death, ordered his skin to be converted into the head of a drum, that he might still aid in battle.”

Dogs exhibit as much antipathy for the Esquimaux species as they do for wolves.

The world is full of traps, made and baited by knaves with all sorts of commodities, to catch fools with. The best part of education is to learn how to distinguish good from evil, truth from falsehood, pretence from reality. Men thus acquire powers capable of resisting the efforts of trap.

La Place supposed that the sun was once hotter than at present, and that the parts now constituting planets existed in a gaseous state, and by a reduction of temperature became solid.

In British courts of justice, the water of the Ganges is used for swearing Hindoos, as the bible is used for swearing Christians.

Lucullus erected several dining halls, and gave them the name of particular deities.

Conscience.—“That judgment which the rational soul passes on her own actions.” “A ray of the divine light.” “God’s umpire.”—*Milton*. “A God in man.”—*Young*.

Metaphysics is a term invented by the school-men out of the *ta meta ta physica* of Aristotle. (after the treatises on nature.)

Maize or Indian corn is a native of Paraguay, S. America.

There are about thirty orbs belonging to our solar system. Our earth constitutes only one twenty-five thousandth part of this system.

Printer’s ink is made of oil varnish and fine lampblack. The varnish is prepared by heating a vessel partly filled with linseed oil till it will take fire from a piece of burning paper. It is then allowed to burn till it is of the proper density.

In 1837 a meteoric stone fell in some part of Connecticut, weighing more than one hundred pounds. The outside of the stone consisted of a shell of the finest sand, cemented together and baked. The inside was made up of loose sand which crumbled to pieces on falling.

Mr. Gordon of S. C. explains the fascinating power of serpents by showing that serpents have the power of emitting a peculiar vapor which they create at pleasure, and that this has a stupifying and sickening effect on animals exposed to it. He alludes to a negro, who from a peculiar acuteness of smell, could discover a rattle-snake at the distance of two hundred feet, when in the exercise of this power, and invariably found some animal drawn within its vortex.

Locke placed the knowledge of our existence upon intuition, that of a God, upon the authority of a demonstration, and that of the external world, upon the authority of our senses.

Socrates before he took the fatal cup said,—“It would indeed be inexcusable in me to despise death, if I were not persuaded, that it would conduct me into the presence of the Gods, the righteous governors of the universe, and into the society of just and good men: but I draw confidence from the hope that something of man remains after death and that the state of the good will be much better than the state of the bad.” Cicero never could read this saying without shedding tears.

The Geese passing over mount Taurus, fearing the eagle, take a great stone in their mouth that they may pass in silence.

David praised God by saying “Do I not hate them that hate thee? I hate them with a perfect hatred.”

It was a wise saying among the ancients that the way of vice lies down hill.

“It is some degree of improvement to be afraid to be positive.”—*Watt*.

Jesus Christ was crucified on Friday, April 3d, at 3 o'clock P. M. in the thirty third year of his age.

One million four hundred and sixty thousand perished and were taken at the siege of Jerusalem.

“In the time of the reformation when creeds were formed, a good old lady asked Melancthon what she must believe in such a confusion of creeds.”

“Many and great are the injuries of which some are guilty towards others, for the sake of gratifying some liquorish appetite.”—*Fables*.

The all wise disposer of events orders or permits for wise purposes, that oftentimes folly and knavery may have the power of riding in coaches, while good sense and honesty are obliged to walk in the dirt.

Zeno imagined his wise man not only free from all sense of pleasure, but void of all passions and emotions, without fear and hope and capable of being happy in the midst of torture.

“The intelligent author of nature has given us a moral faculty by which we distinguish between actions and approve of some as virtues and of good desert and disapprove others as vicious and of ill desert, which moral discernment then implies a rule of action.”—*Bishop Butler*.

It was the boast of the almost inspired sage of antiquity that he had turned the attention of the learned from the vain study of natural causes to the moral pursuits of man.

“The vine bears three grapes: the first is that of pleasure, the second is that of drunkenness and the third is that of sorrow.”—*Anarcharsis*.

“Chiron asked Æsop what Jupiter employed himself about every day in the heavens. He replied, In humbling those who are exalted and exalting those who are humble.”

Flavio Giora, citizen of Alemfi, is said to have been the inventor of the mariner’s compass.

Pythagorus and Anaxagorus were driven from their native country on account of their novel opinions: Democritus was accused of insanity for his attempts to find out the cause of madness by dissection: Socrates, for having demonstrated the unity of God, was forced to drink the fatal hemlock: Gallieo, at the age of seventy, was cast into prison for having proved the motion of the earth.

“Reason does not know any useless or dangerous truth.”

“A little natural philosophy inclines the mind to atheism but a farther proceeding brings it back to religion.”  
*L. Bacon.*

Mons Vallier a traveler speaking of the Hottentot says, There none need offer themselves as objects of compassion, for all are compassionate.

The great subject of human calamity says Seneca is money.

“Epicurus for experiment sake confined himself to a narrower diet than that of the severest prisons to the most capital offenders: and found himself at ease too with a stricter allowance than a man in the worst condition need to fear.”—*Seneca.*

“Nay so powerful is virtue, and so gracious is Providence, that every man has a light set up within him for a guide: which we do all of us both see and acknowledge though we do not pursue.”—*Seneca.*

Democritus upon the taking of Megara-asked Stilpo the philosopher what he had lost. Nothing, says he, for I had all that I could call my own about me. And yet the enemy had made himself master of his patrimony, his children and his country.”—*Do.*

“There is no honor in the victory, where there is no danger in the way to it. Fortune tries Mucius by fire: Rutilius by exile: Socrates by poison: Cato by death.”  
*Do.*

“Prudence and religion are above accidents and draw good out of every thing.”—*Do.*

“Those are the best instructors who teach in their lives and prove their words by their actions.”—*Do.*

Some of the Afghan tribes are so barbarous as to account reading an unmanly accomplishment. Some of their men found a Molah, a Dr. of the Mahomedan faith, copying the Koran, and not well understanding the case, they struck off his head, saying, You tell us this book came from God and here you are making them yourself.

“Pray Mr. Albernethy what is the cure for the gout, was the question of an indolent and luxurious citizen. Live upon sixpence a day and earn it, was the pithy reply.”

“A country where the mass of the people are idle and poor is a hot bed in which vices and crimes grow rank as wretchedness—in which the general indolence inclines the mind of all to low and brutalizing indulgences, and ignorance and suffering combine to prompt to acts of outrage and wretchedness—in which literature cannot flourish nor any of the arts exist which tend to embellish life, or to soften, refine and ennoble the human character.”—*A. Smith.*

Socrates said, He knew only enough to know he knew nothing compared with the illimitable region which is beyond our faculties.

Father Inbo a Portuguese missionary furnishes the following anecdote of the Abyssinians. It was necessary to consult their Inbo or king. I found him in a straw hut, something larger than those of his subjects, surrounded by his courtiers, who had each a stick in his hand, longer or shorter, according to the quality of the person admitted to his presence. As soon as a stranger enters, all the courtiers strike him with their cudgels till he goes back to the door. The reason of this ceremony they affirmed, was to show those whom they treated with, they were the bravest people in the world, and that other nations ought to bow down before them.

“When the Lacedemonian teacher, says Plutarch, was asked, what he did in his profession, I make boys, said he, like that which is good.”

Speaking of philosophers who wrote laws for imaginary commonwealths. Bacon says, Their discourses are as the stars which give little light because they are too high.

“Be of good courage, said Latimer to Ridley on the burning pile. Our persecutors will be disappointed: for our sufferings will lead men to inquire into the merits of that cause for which we suffer: and this fire will light such a candle in England as I trust in God’s grace, will never be extinguished.”

“Is it reasonable, says Montague, that the life of a wise man should depend upon the judgment of fools? I care not so much what I am in the opinion of others, as what I

am in my own. I would be rich of myself, and not by borrowing."

Carbonic acid gas condenses under a pressure of one thousand pounds, and in that state exerts a prodigious power.

Says a French physician, "I look upon mental tranquillity and patience to contribute as much as any thing whatever to the curing of diseases. On this principle I account for the circumstance of animals not laboring under illness so long as human beings. Brutes do not think as much as we do, nor vex themselves about futurity: but endure their maladies without reflecting on them and recover from them by the sole means of temperance."

"It is computed that at the distance of two miles below the surface of the earth water would boil, and at the distance of two hundred, rocks would melt. The surface of the earth therefore is nothing but a crust of frozen lava. The earth was probably a red hot ball. The sun is now a red hot ball and the dark spots on its surface may be the commencement of congelation."—*Silliman*.

In Arkansas, two miles from White river, are found brick foundations of houses. Six miles from this, six hundred and forty acres are inclosed by a wall and in the centre there is a circular building. North of this are the ruins of a city: parallel streets may be traced by their brick foundations nearly for a mile and intersecting each other at right angles.

"Happiness consists in sensitiveness upon its corresponding objects and qualities,—the gratification of what we desire, the enjoyment of what we love."—*Wayland*.

During the middle ages an European showed his rank by having a hawk on his fist. A Chinese Mandarin, in our times, shows that he is a man of learning by letting his finger nails grow to an enormous length.

With individuals and nations, the very success which occasioned triumph, has in most instances, been a hasty prelude to their destruction.

"The gentleness of courtship or rather the first proof of affection, among the savages of New South Wales, consists in watching the beloved fair one of another tribe

to her retirement and knocking her down with repeated blows of a club or wooden sword. After which impressive and elegant embrace, the matrimonial victim is dragged, streaming in her blood, to the lover's party, and obliged to acknowledge herself his wife."—*Good*.

Midas, permitted to ask a favor of Bacchus, requested that every thing he touched, might become gold. His request being granted, he soon found himself in a state of starvation.

True merit, according to Goldsmith, consists not in a man's never falling, but in rising as often as he falls.

"Revenge, says Bacon, is a species of wild justice."

"Let not a drop of blood be shed on my account, said Louis 16th. I would not consent to it for the safety of my crown: I never purchase mere life at such a rate."

A News-paper report says, "A gardener in London won a wager of a cook for producing salad from the seed sooner than the cook could roast a leg of mutton. The process was to immerse the seed for a time in chlorine, then sow in a light soil, letting it be covered with a metallic cover and bringing into contact with the whole an electric machine. In a similar way hen's eggs may be hatched in a few hours, and water apparently destitute of animalculæ filled with living insects."

"In the rudest ages of society man avails himself of the right of the strongest in the fullest extent. The victor of the Sandwich islands devours his enemy—the North American Indian tortures him to death—almost all savages render their prisoners slaves and sell them as such. As society advances, these inhumanities fall out of practice."—*Scott*.

Some mineral springs in Ireland highly charged with carbonic acid, have the power of inebriating.

"Lodbrog a northern chief thus exults in the hour of his death. What indescribable and hitherto unfelt emotions of joy arise in my soul! I die. I hear Odin's voice that calls me. I see the gates of his palace open, the lovely wantons, having their most bewitching charms half-revealed to view, trip lightly forth and beckon me to the banquet, their azure zones heighten the dazzling

whiteness of their bosoms : they approach and offer me the most delicious nectar in shells still moist with the blood of my enemies,"—*Zimmerman*.

"The inhabitants of a certain republic cut off the head of one of their citizens because it was the only head among them."—*Do*.

That kindness should ever be returned with cruelty or affection be treated with neglect, is humanity's shame and man's disgrace.

"It cannot be supposed, says Bishop Sherlock, that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his spirit to men merely to enable them to give forth predictions for the amusement and entertainment of the world : there must be some end worthy of the author."

"To hang a man for murder, who committed the crime in a state of frenzy caused by strong drink, and yet permit the sale of that drink, is worse than inconsistent and absurd—is absolutely unjust."

"It is some degree of improvement to be afraid to be positive."

Socrates observes that if we should bring into one common stock all our mishaps, and from thence each should receive his portion of them, gladly the most would take up their own, and go their way.

Rose water is not the less sweet because wormwood is written on the glass.

Idleness causes the human mind to resemble a blank on which the devil can write what he will.

Afflictions supported by patience and surmounted by fortitude, give the last finishing to the heroic and gracious character.

"Moral grandeur like the sun is brighter in the day of the storm : and never is so truly sublime as when struggling through the darkness of an eclipse."—*Buck*.

"It is not the bee's touching of the flowers that gathers honey, but her abiding for a time upon them and extracting the sweet."

"Diffidence, says Dr. Johnson, may check resolution and obstruct performances, but compensates its embar-

rassment by more important advantages; it conciliates the proud and softens the severe; averts envy from excellence and censure from miscarriage."

Buck says of the christian, "To him every pebble becomes a preacher and every atom a step by which he ascends to his Creator."

"Coveteousness is idolatry of the heart; where as in a temple the miserable wretch excludes God, sets up gold instead of him and places that confidence in it which belongs to the great Supreme alone."

A painter, unable to express the foam from the mouth of the horse, threw his brush at it in despair and produced by accident what he could not do by design.

It is fabled that Coeneus daughter of Elatheus, was changed to a man by the gods for some signal service. Soon after he became so much elated with pride, that he despised the gods themselves, and compelled them to return him to his former sex.

"The instinct of calumny is inventive of details, precisely because details make their way most easily to the credit of the hearer; and it has long been remarked by the keen observers of human actions that he who accustoms himself to make a truant of his memory is oftentimes the first to credit his own lie."—*J. Q. Adams.*

In the eighth century an ignorant pope persecuted a deacon for contending the earth was round. In the seventeenth century another pope delivered Gallileo into the hands of the inquisition accused of having proved the diurnal and annual motion of the earth. The old man, to obtain his release, was obliged to ask pardon of God, for having thus invaded the superstition and ignorance of the pope, and for having taught men better to understand the works of Deity and to admire him in the simplicity of the eternal laws by which he governs the universe.

"The effect of great interests is to render man superstitious."

Anaxagorus was persecuted for having dared to assert that the Sun was larger than Peloponnesus.

"Celibacy, it has been said, is a pleasant breakfast, a tolerable dinner, but a very bad supper. No wonder

then, that in old age it sometimes becomes the predisposing cause to madness.”—*Rush*.

Great wit and madness are said by Dryden to be nearly allied.

“I rise, says Mr. Cowper, like an infernal frog out of Acheron covered with the ooze and mud of melancholy.”

“How do you know there is a God, said a traveler to a poor Arab of the desert. In the same manner, he replied that I trace the footsteps of an animal by the prints which it leaves upon the sand.”

“Disputations leave truth in the middle and party at both ends.”

“Envy shoots at others and wounds herself.”

“He that shows his passion, tells his enemy where he may hit him.”

“Nature may be modified but not subdued. It will always show itself, like Esop’s damsel turned from a cat into a woman, who sat demurely at table till a mouse happened to cross the room.”—*Fielding’s Proverbs*.

In writing, says Cowper, “Perspicuity is half the battle; for if the sense is not so plain as to stare in the face but few people will take the pains to poke after it.”

“O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil.”—*Shakspeare*.

“When truth and justice an offence endures

The offence is mine, my friend, and should be yours.”

“Providence which disappoints presumptuous hopes by the event, is often mercifully pleased to give aid when human aid seems hopeless.”—*Scott*.

“Nothing is more generally true than that it is much happier for us to share the envy than the pity of mankind.”—*Fables*.

“It is the constant practice of ordinary minds to consider matters of mere routine as equally important as those which are essential.”

“At any rate, said Madam Roland, they shall not prevent my living to my last moment, more happy in conscious innocence than my persecutors with the rage that animates them. If they come I will go to meet them and go to death as a man would go to repose.”

“Never, said Mr. Wilberforce, was there a more com-

plete system of injustice and cruelty exhibited to the world. To whatever portion of this odious traffic you turn your eyes, you find neither consolation or relief. The horrors attendant on tearing the African from his native country, are only to be compared to the horrors of the voyage: the latter are only to be equalled by the horrors of the colonial slavery itself. By a merciful dispensation of Providence, in the moral, as well as the physical order of things, some degree of good generally accompanies evil; hurricanes purify the air, persecution excites enthusiasm for truth; pride, vanity and profusion frequently contribute indirectly to the happiness of mankind. There is nothing however odious, that has not its palliative; the savage is hospitable; the brigand is intrepid; violence is in general exempt from perfidy; and daring iniquity from meanness. But here there is no benign concomitant; it belongs to this hateful traffick to deteriorate alike the good and the bad and even to pollute crime itself; it is a state of warfare undignified by courage; it is a state of peace in which there is no security against devastation and massacre. There you find the vices of polluted society without the decency of manners by which they are tempered; the primitive savageness of man stripped of its innocence; perverseness, pure and complete, full and finished, destitute of every honorable sentiment, of every advantage that can be contemplated without indignation or acknowledged without the deepest shame."

"Whenever I have been ill, I have experienced a peculiar kind of serenity proceeding unquestionably from my mode of thinking and from the law I have laid down for myself, or because I have always submitted quietly to necessity, instead of revolting against it. The moment I take my bed, every duty and every solicitude seems at an end: I am bound only to remain there with resignation and a good grace. I find that imprisonment produces on one nearly the same effect. I am bound only to be in prison, and what great hardship is that: I am not such very bad company to myself."—*Madame Roland.*

"A true friend is one of the greatest blessings in life:

therefore to be mistaken or disappointed of such an enjoyment, when we hope to be in the full possession of it, must be a great mortification."—*Fables*.

"A man may be guilty of murder, who has never handled a sword, or pulled a trigger, or lifted up his arm with any mischievous weapon."—*Ib.*

"Men of fine parts are apt to despise the drudgery of business: but by affecting to show the superiority of their genius, upon many occasions, they run into too great an extreme the other way."—*Ib.*

"He that won't come up to the character of an honest, good kind of a man, when stripped of his sheep's clothing, is but the more detestable for his intended imposture." *Ibid.*

"While we are in this life, our best and surest condition is exposed to a world of sad and uncomfortable accidents, which we have neither wisdom to foresee, nor the power to prevent: and where shall we find relief if there be no God."

"How little is there upon earth to feed the pride of thoughtful men?"

"Men must be tried by their practices and not trusted for their professions. The wolf is most formidable in sheep's clothing."

"A firm faith is the best divinity; a good life is the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic."

"Industry is fortune's right hand, frugality her left."

"Never did a soul do good but it came readier to do the same again, with more enjoyment."—*Shaftsbury*.

"The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former."

"There's religion in every thing. It comes as a secret influence stealing upon the heart without terror, or gloom; or excitement of passion. It is then fresh from the Great Spirit which pervades and quickens it. It is written on the arched sky. It looks out from every star. It is among the hills and vallies of the earth: where the shrubless mountain pierces the thin atmosphere of eter-

nal winter, or where the mighty forest fluctuates before the strong wind with its dark waves of green foilage. It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this that uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality; and which opens to imagination a world of spiritual beauty and holiness."—*Sir H. Davy*.

"A ray of light rebelled. I am but a ray—my service is not needed in illuminating the world. Every other ray caught the same spirit. Each refused his office, and at mid-day there was darkness."

## CHAPTER VII.

*Selections for the benefit of Examining Committees,  
School Teachers, &c.*

Grecian Motto: "The gods sell all things to industry."—*Fables*.

Spanish Maxim: "Perfect equality exists only among the dead." "So ho; what? sit there and be killed? Pr'y thee, (contraction for pray thee) up and away."—*Ib.*

"As he was going on with his cruel raillery, down came a hawk and snapt him up; and, notwithstanding his vain cries, fell a devouring him in an instant."—*Ib.*

"*Point blanc*, in gunnery, denotes the shot of a gun levelled horizontally."—*A. Encyclopaedia*.

"The being officiously good natured and civil are things so uncommon in the world, that one cannot hear a man make professions of them without being surprised, or at least, suspecting the disinterestedness of his intentions."—*Fables*.

"I did not think it, is an expression unworthy a wise man's mouth, and was only intended for the use of the fool."—*Ib.*

The dog, let loose, ran forty miles an hour.

"The blowing up of the *Fulton*, at New York, was a terrible disaster."

"Be not wroth very sore, O Lord."—*Isaiah*.

“God be merciful to us, and bless us; and cause his face to shine upon us. Selah.”—*Psalms*. (Selah means stop or pause.)

“When ‘true to party’ means false to God, it is time for me to quit it.”—*Pierpont*.

“Son of man, prophesy and say, Thus saith the Lord God: Howl ye; Woe worth the day!”—*Ezekiel* 30.

“Early to bed and early to rise, makes a man healthy, wealthy, and wise.”—*Franklin*.

“That every day has its pains and sorrows is universally experienced and almost universally confessed.”

*Reader.*

“What! could ye not watch with me one hour.”

*Matthew* 26.

“Arbitrary principles like those against which we now contend, cost one king of England his life, another his crown, and may yet cost a third his most flourishing colonies.”—*Otis*.

“The atrocious crime of being a young man, which the honorable gentleman has with much spirit and decency, charged upon me, I shall neither attempt to palliate or deny.”—*Pitt*.

“Straight speed thee home.”

“Walk in, sir. Your servant, sir.”

“Don’t take on so—don’t you, now pray listen to reason.”

“If bad company had nothing else to make us shun and avoid it, this, methinks, might be sufficient, that it infects and taints a man’s reputation to as great a degree as if he were thoroughly versed in the wickedness of the whole gang.”—*Fables*.

“This extraordinary man, at whose name the world grew pale, was born August 5th, 1769, at Ajairo, in Corsica.”—*Biography*.

“All mine are thine and thine are mine.”—*John* 17.

“And learn, though late, the genuine cause of all.”

*Cowper*.

“The active youth, who in the morning rises with health and vivacity, may at noon lie pale and motionless.”—*N. Preceptor*.

“When fancy her magical pinions spread wide.”

*Dymond.*

“His hammock hung loose at the sport of the wind.”

*Ibid.*

Nothing worth mentioning has been done.

“That which is one man’s meat is another man’s poison, is a proposition that ought to be allowed in all particulars where the opinion is concerned, as well as in eating and drinking.”—*Fables.*

“We breathe freer and deeper.”—*Daniel Webster.*

“Be it ever so humble, there’s no place like home.”

“One to-day is worth two to-morrows,” as Poor Richard says.

“There is no enmity so bitter, so unrelenting, as that of one who has injured a fellow being, and unrepenting, carries about the consciousness of it in his bosom.”

“Rail road crossing.”

Some mineral springs in Ireland, highly charged with carbonic acid, have the power of inebriating.

“Many have been ruined by buying good penny-worths.”—*Poor Richard.*

“A ploughman on his legs, is higher than a gentleman on his knees.”—*Ib.*

“If you would know the value of money, go and try to borrow some : for he that goes a borrowing goes a sorrowing.”—*Ib.*

“It is hard for an empty bag to stand upright.”—*Ib.*

*When? where? was* echoed by the crowd.

“Remember that six pounds a year are but a groat a day.”—*Ib.*

“Bear and forbear, give and forgive, are the four chariot wheels which draw men on to happiness. The carriage is good nature ; prudence, firmness, industry, and discretion, are the horses ; reason, the reins ; and humanity the whip.”

“Go to the team or plough ; Go, hedge or ditch :

Some honest calling choose, No matter which.”

*Poor Richard.*

“A Persian philosopher being asked by what method he had acquired so much knowledge, answered, By not

being prevented by shame from asking questions when I was ignorant."

"A well-regulated mind does not regard the abusive language of a low fellow in the light of an insult, and deems it beneath revenge. All the abomination to which the latter may give utterance, will not raise him one jot above his proper level, or depress the former in the slightest degree, below his sphere."

"You will see to the repair of the fences, that they be built high and strong; and you will take special care of the old black bull."—*Con. Hist. Coll.*

"Every man has just as much vanity as he wants understanding."—*Pope.*

Maximus, the Roman emperor, was eight feet high, and in the time of Augustus, several others are said to have been of the same height.

"The idea that labor degrades the mind, is one of the most mischievous errors of which poor human nature is guilty. It enables the idle and vicious to rob the honest and laborious of a large portion of their earnings; it is a most serious obstacle in the way of all improvement, and ought to be discountenanced by every sensible man."

—"Where insolence meets with a due chastisement; than which nothing is more equitable in itself, or agreeable to the discreet part of mankind."—*Fables.*

"Horace, than whom no one ever had a more delicate and refined judgment, advises us to consult ourselves in our undertakings, and never to do or say anything which does not run smoothly, and with the grain."—*Ib.*

"Can a man of thought and spirit be harnessed thus, and trudge along, like a pack-horse, in a deep, stinking, muddy road, when he may frisk *it* over the beauteous lawns, or lose himself, agreeably, in the shady, verdant mazes of unrestrained contemplation?"—*Ib.*

Concerning the performance of duty, I am not indifferent.

"Now to say, respecting women, that any action of theirs was disgraceful, was more than merely contesting their legal rights so to act."—*J. Q. Adams.*

"A hyphen is a little mark between syllables and words, thus, book-case, co-operate."

Precipitous signifies steep. Plurality denotes two or more. Inflame signifies to heat or to excite.

But what if he, our Conqueror, (whom I now  
Of force believe almighty, since no less  
Than such could have overpowered such force as ours,)  
Have left us this our spirit and strength entire.—*Milton*.  
Fall'n Cherub! to be weak is miserable,  
Doing or suffering: but of this be sure,  
To do aught good, never will be our task,  
But ever to do ill our sole delight,  
As being contrary to his high will  
Whom we resist.—*Ib*.

Thus Satan, talking to his nearest mate,  
With head uplift above the wave, and eyes  
That sparkling blaz'd, his other parts besides  
Prone on the flood, extending long and large,  
Lay floating many a rood.—*Ib*.

“What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun  
That more than heav'n pursue,  
What blessings thy free bounty gives.  
Let me not cast away:  
For God is paid when man receives:  
To enjoy is to obey.”—*Pope*.

“How often, from the steep,  
Of echoing hill or thicket have we heard,  
Celestial voices to the midnight air,  
Sole, or responsive each to other's note,  
Singing their great Creator.”

“Thus talking hand in hand alone they pass'd  
On to their blissful bower.”

“Lest, by some fair appearing good surpris'd  
She dictate false, and misinform the will  
To do what God expressly hath forbid.”—*Milton*.

“Firm we subsist, yet possible to swerve.”  
“Seek not temptation then, which to avoid  
Were better, and most likely if from me  
Thou sever not.”

“ But if thou think, trial unsought may find  
Us both securer than thus warn'd thou seem'st,  
Go : for thy stay, not free, absents thee more.”—*Do.*

“ The sixth, and of creation last, arose  
With evening harps and matin, when God said,  
Let the earth bring forth soul living in her kind,  
Cattle and creeping things, and beasts of the earth,  
Each in their kind. The earth obey'd and straight,  
Opening her fertile womb, teem'd at a birth  
Innumerable living creatures, perfect forms,  
Limb'd and full grown : out of the ground uprose,  
As from his lair the wild beast where he wons  
In forest wild, in thicket, break or den ;  
Among the trees in pairs they rose, they walk'd :  
The cattle in the fields and meadows green :  
Those rare and solitary, these in flocks  
Pasturing at once, and in broad herds upspring.  
The grassy clods now calv'd ; now half appear'd  
The tawny lion, pawing to get free  
His hinder parts, then springs as broke from bonds,  
And rampant shakes his brindled mane ; the ounce,  
The libbard, and the tiger, as the mole  
Rising, the crumbled earth above them threw  
In hillocks : the swift stag from under ground  
Bore up his branching head ; scarce from his mould  
Behemoth, biggest born of earth, upheav'd  
His vastness ; fleec'd the flocks and bleating rose  
As plants ; ambiguous between sea and land  
The river horse and scaly crocodile,  
At once came forth whatever creeps the ground,  
Insect or worm : those wav'd their limber fans  
For wings, and smallest lineaments exact,  
In all the liveries deck'd of summer's pride,  
With spots of gold and purple, azure and green :  
These as a line their long dimensions drew.  
Streaking the ground with sinnous trace ; not all  
Minims of nature ; some of serpent kind,  
Wondrous in length and corpulency, involv'd  
Their snaky folds and added wings. First crept  
The parsimonious emmet, provident

Of future, in small room large heart enclos'd,  
 Pattern of just equality perhaps  
 Hereafter, join'd in her popular tribes  
 Of commonality; swarming next appear'd  
 The female bee, that feeds her husband drone  
 Deliciously and builds her waxen cells  
 With honey stor'd: the rest are numberless.  
 And thou their natures know'st and gav'st them names,  
 Needless to thee repeated; nor unknown  
 The serpent, subtlest beast of all the field,  
 Of large extent sometimes, with brazen eyes  
 And hairy mane terrific, though to thee  
 Not noxious, but obedient at thy call."—*Milton*.  
 "These are thy glorious works, Parent of good.  
 Almighty! thine this universal frame,  
 Thus wondrous fair; thyself how wondrous then!  
 Unspeakable, who sits above these heavens,  
 To us invisible, or dimly seen  
 In these thy lower works: yet these declare  
 Thy goodness beyond thought, and power divine."—*Do*.

## CHAPTER VIII.

### *Poetical Selections.*

"Domestic happiness, thou only bliss  
 Of Paradise that has escap'd the fall!  
 Thou art not known where pleasure is ador'd,  
 That recking goddess with a zoneless waist,  
 Forsaking thee what shipwreck have we made  
 Of honor, dignity, and fair renown."  
 "Nothing is lasting on the world's wide stage,  
 As sung, and sung, the Grecian sage;  
 And man who through the globe extends his sway,  
 Reigns but the sovereign creature of a day:  
 One generation comes, another goes,  
 Time blends the happy with the man of woes;  
 A different face of things each age appears,  
 And all things alter in a course of years."—*Cooke*.

What is conscience?

"The mildest balsam, or the sharpest steel,

That wounds can wish, or the unwounded feel ;  
 The softest pillow, or the sharpest rod,  
 The balm of blessing or the scourge of God."

"O friendly to the best pursuits of men,  
 Friendly to thought, to virtue, and to peace,  
 Domestic life."

"Pure friendship proves greatness—proves each sincere  
 friend,

Pure love like a circle exists without end.

Is friendship when faithless, deserving the name ?

Shall perfidy vie with integrity's fame ?

So Sampson from strength fell to weakness forlorn,

Was lull'd by false love—by Delilah was shorn."

"How Talkative at first lifts up his plumes,

How bravely doth he speak ; How he presumes

To drive down all before him : But so soon

As Faithful talks of heart-work, like the moon

That's past the full into the wane he goes :"

"O, world of wonders (I can say no less)

That I should be preserved in that distress

That I have met with here ! O blessed be

That hand that from it delivered me.

Dangers in darkness, devils, hell and sin,

Did compass me, while I this vale was in."—*Bunyan*.

"Though short thy span, God's unimpeach'd decrees

Which made that span, one long disease,

Yet merciful in chastening, gave thee scope

For mild redeeming virtues, faith and hope,

Meek resignation ; pious charity,

And since this world is not a world for thee

Far from thy path, removed with partial care

Strife, glory, gain, and pleasure's flowery snare ;

Bade earth's temptations pass thee harmless by

And fix on heaven thine unreverted eye ;

O marked from birth and nurtured for the skies !

In youth, with more than learning's wisdom wise ;

As sainted martyrs patient to endure :

Simple as unwean'd infancy and pure,

Pure from all stain (save that of human clay

Which Christ's atoning blood hath washed away :)

By mortal sufferings no more oppress'd  
 Mount, sinless spirit, to thy destined rest,  
 While I, reversed our nature's kindlier doom,  
 Pour forth a father's sorrow on thy tomb."—*Canning.*  
 "Twixt Folly and Love the debate was unkind  
 Till a battle ensued, and poor Love was struck blind.  
 Quickly Venus took wing to the council above,  
 And on her white bosom, she bore bleeding Love.  
 Behold; in a transport the Goddess exclaim'd,  
 My poor luckless offspring all sightless and maim'd,  
 His aim once unerring, now blinded and dark,  
 What use Cupid's arrow when aimed at a mark?  
 His torch too is useless, tho' bright be its blaze,  
 For how can his pinions the young urchin raise?  
 In a trice, the resolve of the gods was prepar'd,  
 And at the court of Olympus this sentence declar'd,  
 'Tis decree'd this same Folly shall ne'er quit Love's side,  
 But prove his companion and be his sole guide.  
 Since when, like twin brothers, they ne'er keep apart,  
 And the head yields to Folly while Love rules the heart."

*Author not known.*

"Deep sank the germ of vice its fibrous roots  
 On new created earth, wild branching high,  
 Poison its blossoms, and its fruit was death.  
 But lo! a check to folly wisely given  
 In due employment. This—a holy law—  
 And made our duty by the voice of God.  
 The seeds of vice may spring, and bursting forth  
 Exhale a deadly vapor; check'd by this  
 Its misery withers whilst the law prevails,  
 Which prompts to active life in all we do.  
 Hast thou a foe, and would'st thou wish him ill?  
 Ask but for a slow consuming indolence,  
 Then other ills will follow in their train."—*Herder.*  
 "Decision fulcrum of the mental powers."—*Pollock.*

"Sad it is to see

The tall gigantic mind, with madness struck—  
 One moment calm, the next a mental storm.  
 But sadder still, and more to be deplor'd,  
 Would be the sight of some ill fated wretch

Struck with the wand of drunkenness, and made,  
 In haste, a sot. How would his children weep!  
 How would his wife, with sadder faintings seized,  
 Turn pale and die!

Decision; anchor of the temperate:  
 The lost have lived without thee, till thy aid,  
 Rejected oft, was asked, but asked too late;  
 We clasp thee, and resolve to drink no more  
 The draught of fools. Come ye who sip betimes,  
 And follow late, the hydra-mingled cup;  
 Resolve, with us; desist, desist, 'tis death—  
 Break off entirely.

O dally not with sin,  
 Decide in heaven's strength, and all is gain'd;  
 But vacillate awhile, and all is lost."

"War its thousands slays  
 Peace its ten thousands. On the embattled plain,  
 Though death exults and clasps its raven wings,  
 Yet he reigns not even there so absolute,  
 So merciless, as in yon frantic scenes,  
 Of midnight revel and tumultuous mirth,  
 Where in the intoxicating draught conceal'd  
 Or couch'd beneath the glance of lawless love  
 He snares the simple youth."

"Absence of mind is not rest,  
 A mind quite vacant is a mind distressed."—*Cowper*.  
 "He who through vast immensity can pierce  
 See worlds on worlds compose one universe!  
 Observe how systems into systems run  
 What other planets circle other suns!  
 What varied beings people every star,  
 May tell why God has made us as we are."—*Pope*.

*The Voice of Winter.*

"I come—my breath is on the blast  
 A wreath of clouds is o'er me:  
 And the loveliest flowers as I pass,  
 Have withered and shrunk before me.  
 I have found the earth in its richest bloom,  
 I come to gather its pride to the tomb;  
 I have found it all with joy elate

I come to make it desolate.

At the sound of my ominous rushing by

I will bow to the dust the gayest flowers,

And strip of their pride the fairest bowers :

I will clothe the earth in white as I come—

The winding sheet of her wintry tomb.”

“ A thunder storm !—the eloquence of Heaven,

When every cloud is from its slumber driven,

Who hath not paused beneath its hollow groan,

And felt Omnipotence around him thrown ?

With what a gloom the ushering scene appears !

The leaves all fluttering with instinctive tears,

The waters curling with a fellow dread

A breezeless fervor round creation spread.

And last, the heavy rain's reluctant shower,

With big drops pattering on the tree and bower,

While wizard shapes the towering sky deform,—

All mark the coming of a thunder storm.

Oh ! now to be alone on some dark height,

Where Heaven's black curtains shadow all the sight,

And watch the swollen clouds with bosom clash,

While fleet and far the living lightnings flash,—

To mark the caverns of the sky disclose

The furnace flames that in their vaults repose,

And see the fiery arrows fall and rise

In the dizzy chase along the rattling skies ;

How stirs the spirits when the echoes roll,

And God in thunder moves from pole to pole.”

*Montgomery.*

“ There's beauty in the deep ;—

The wave is bluer than the sky,

And though the light shine bright on high,

More softly do the sea gems glow

That sparkle in the deep below ;

The rainbow's tints are only made

When on the waters they are laid,

And Sun and Moon most sweetly shine

Upon the ocean's level brine.

There's music in the deep :—

It is not in the surf's rough roar,

Nor in the whispering, shelly shore—  
 They are but earthly sounds, that tell  
 How little of the sea nymph's shell,  
 That sends its loud clear note abroad  
 Or winds its softness through the flood,  
 Echoes through groves with coral gay  
 And dies on spongy banks away.  
 There's quiet in the deep :—  
 Above, let tides and tempests rave,  
 And earth-born whirlwinds wake the wave ;  
 Above, let care and fear contend,  
 With sin and sorrow to the end ;  
 Here far beneath the tainted foam,  
 That frets above our peaceful home,  
 We dream in joy and wake in love,  
 Nor know the rage that yells above.”—*Brainerd.*

*Address to the Sun.*

“O thou that rollest above, round as the shield of my fathers! Whence are thy beams, O Sun! thine everlasting light? Thou comest forth in thy awful beauty: the stars hide themselves in the sky; the moon, cold, and pale, sinks in the western wave. But thou thyself movest alone; who can be a companion of thy course? The oaks of the mountains fall, the mountains themselves decay with years; the ocean shrinks and grows again; the moon herself is lost in the heaven; but thou art forever the same, rejoicing in the brightness of thy course. When the world is dark with tempest; when thunder rolls and lightning flies; thou laughest at the storm. But to Ossian thou lookest in vain; for he beholdest thy beams no more; whether thy yellow hairs flow on the eastern clouds, or thou tremblest at the gates of the west. But thou art perhaps like me; for a season! thy years will have an end. Thou shalt sleep in the clouds, careless of the voice of the morning. Exult then, O Sun, in the strength of thy youth! Age is dark and unlovely; it is like the glimmering light of the moon, when it shines through broken clouds, and the mist is on the hills; the blast of the north is on the plain, and the traveler shrinks in the midst of his journey.”

*Who is my neighbor ?*

" Who is my neighbor !—see him stand,  
 With sunken cheek and eye,  
 Where hunger shows the empty hand  
 Thy bounty can supply !  
 Look where the widowed mother pines  
 For what thou well canst spare ;  
 Where palsied age in want reclines,  
 And see thy neighbor there !  
 Behold him in the stranger, thrown  
 Upon a foreign shore,  
 Who, homeless, friendless, and alone,  
 Is shivering at thy door !  
 Go meet him in thine enemy,  
 And good for evil pay,  
 And bear in mind, for such as he,  
 Thy Savior bids thee pray.  
 Go seek him in the dungeon's night,  
 And comfort there impart ;  
 Implore the smile of heaven to light  
 That desolated heart.  
 Look where the son of Afric sighs  
 For rights enjoyed by thee ;  
 He is thy neighbor ;—loose his ties  
 And set the captive free."—*Miss Gould.*

" So saying, her rash hand in evil hour  
 Forth reaching to the fruit, she plucked, she ate ;  
 Earth felt the wound, and nature from her seat,  
 Sighing through all her works, gave signs of woe,  
 That all was lost."—*Milton.*

" Me miserable ! Which way shall I fly.  
 O to me miserable.

Infinite wrath, and infinite despair ?  
 Which way I fly is hell ; myself am hell ;  
 And in the lowest depth, a lower deep,  
 Still threatening to devour me, opens wide,  
 To which the hell I suffer seems a heaven."—*Ib.*

" This said, he form'd thee, Adam, thee, O man,  
 Dust of the ground, and in thy nostrils breath'd  
 The breath of life ; in his own image, he

Created thee, in the image of God  
Express, and thou becam'st a living soul."—*Ib.*

"No more of talk, where God, or angel guest  
With man, as with his friend, familiar us'd  
To sit indulgent, and with him partake  
Rural repast, permitting him the while  
Venial discourse unblam'd."—*Ib.*

"Whether his first design be to withdraw  
Our fealty from God, or to disturb  
Conjugal love, than which, perhaps no bliss  
Enjoy'd by us, excites his envy more :  
Or this, or worse, leave not the faithful side  
That gave thee being, still shades thee, and protects."—*Ib.*

"To whom the wily adder, blithe and glad,  
Empress, the way is ready and not long ;  
Beyond a row of myrtles, on a flat,  
Fast by a fountain, one small thicket past,  
Of blowing myrrh and balm ; if thou accept  
My conduct, I can bring thee thither soon."—*Ib.*

"The Lord saith," has been appealed to by the false  
as well as the true prophet.—*M. Philosophy.*

"Elopement is a running away or private departure."

"Solvent, an adjective, signifies able to pay all debts."

"The maxim of wise men was, 'Old men for counsel ;  
young men for war.'"

"There is nothing on earth so stable as to assure us of  
undisturbed rest ; nor so powerful as to afford us constant  
protection."—*E. Reader.*

"But what ! is thy servant a dog, that he should do  
this great thing ?"

"What sculpture is to a block of marble, education is  
to a human soul."

"For ye suffer fools gladly, seeing ye yourselves are  
wise."—*2 Cor. 11 : 19.*

Clay burns white and hard, but wood burns black and  
brittle, or is converted into ashes. Clay containing an  
oxide of iron, turns red.

"Supposing the arguments properly chosen, we must  
avoid blending those together that are of a separate na-  
ture."—*Blair.*

“A speaker should cautiously avoid giving his hearers warning that he intends to excite their passions.”—*Ib.*

Concerning the conclusion, few words will suffice.

“Of all the causes which conspire to blind  
Man’s erring judgment, and misguide the mind;  
What the weak head with strongest bias rules,  
Is pride, the never failing vice of fools.  
Whatever nature has in worth deni’d,  
She gives in large recruits of needful pride;  
For as in bodies, thus in souls we find,  
What wants in blood and spirit, swell’d with wind.”

*Pope.*

“Meanwhile, ere thus was sinn’d and judg’d on Earth,  
Within the gates of Hell, sat Sin and Death,  
In counterview within the gates, that now  
Stood open wide, belching outrageous flame  
Far into Chaos, since the fiend passed through,  
Sin opening, who thus now to Death began.”—*Milton.*

“On a sudden, open fly,  
With impetuous recoil and jarring sound,  
The infernal doors; and on their hinges grate  
Harsh thunder.”—*Ib.*

“On her white breast, a sparkling cross she wore,  
Which Jews might kiss, and infidels adore:  
Her lively looks, a sprightly mind disclose,  
Quick as her eyes, and as unfix’d as those:  
Favors to none, to all she smiles extends;  
Oft she rejects, but never once offends.”—*Pope.*

“No good of worth sublime, will heaven permit  
To light on man as from the passing air;  
The lamp of genius, though by nature lit,  
If not protected, pruned, and fed with care,  
Soon dies or runs to waste with fitful glare.”—*Wilcox.*  
Oh! lives there, Heaven! beneath thy dread expanse,  
One hopeless, dark Idolater of Chance;—  
Content to feed, with pleasure unrefin’d,  
The lukewarm passions of a lowly mind?  
Who mouldering earthward, ’rest of every trust,  
In joyless union wedded to the dust,  
Could all his parting energy dismiss,

And call this barren world sufficient bliss?—  
 There live, alas! of Heav'n directed wiser,  
 Of cultured soul and sapient eye serene,  
 Who, hail thee, Man! the pilgrim of a day,  
 Spouse of the worm, and brother of the clay!  
 Frail as the leaf in autumn's yellow bower,  
 Dust in the wind, and dew upon the flower!  
 A friendless slave, a child without a sire,  
 Whose mortal life and momentary fire  
 Lights to the grave his chance-created form,  
 As ocean wrecks illuminate the storm:  
 And, when the gun's tremendous flash is o'er,  
 To Night and Silence sink forevermore."—*Campbell.*  
 "Then came the smallest tribe I yet had seen:  
 Plain was their dress, and modest was their mien.  
 Great Idol of Mankind! we never claim  
 The praise of merit, nor aspire to fame;  
 But safe in deserts from th' applause of men,  
 Would die unheard of, as we liv'd unseen:  
 'Tis all we beg thee,—to conceal from sight  
 Those acts of goodness which themselves requite.  
 O let us still the secret joy partake,  
 To follow virtue even for virtue's sake.

And live there men who slight immortal fame?  
 Who then with incense shall adore our name?  
 But mortals know, 'tis still our greatest pride  
 To blaze those virtues which the good will hide.  
 Rise, muses, rise! add all your tuneful breath,  
 These must not sleep in darkness and in death.  
 She said; in air the trembling music floats,  
 And in the winds triumphant swell the notes;  
 So soft, though high, so loud and yet so clear,  
 Ev'n listening angels lean from Heaven to hear;  
 To fartherest shores the ambrosial spirit flies,  
 Sweet to the world, and grateful to the skies."—*Pope.*  
 "Force made conquest, and that conquest law:  
 Till superstition taught the tyrant awe,  
 Then shared the tyranny, then lent its aid,  
 And gods of conquerors, slaves of subjects made.  
 She, midst the lightning's blaze, and thunder sound,  
 When rock'd the mountains, and when groan'd the ground,

She taught the weak to bend, the proud to pray,  
 To power unseen, and mightier far than they ;  
 She from the rending earth, and bursting skies,  
 Saw gods descend, and fiends infernal rise ;  
 There fix'd the dreadful, there the blest abodes ;  
 Fear made her devils, and weak hope her gods :  
 Gods partial, changeful, passionate, unjust,  
 Whose attributes were rage, revenge, or lust :  
 Such as the souls of cowards might conceive,  
 And, form'd like tyrants, tyrants would believe.  
 Zeal then, not charity, became the guide,  
 And hell was built on spite, and heaven on pride.  
 Then sacred seem'd the ethereal vault no more.  
 Altars grew marble then, and reek'd with gore ;  
 Then first the flamen tasted living food :  
 Next his grim idol smear'd with human blood.  
 With heaven's own thunder shook the world below,  
 And play'd the god an engine on his foe."—*Pope.*

*False Construction adapted to the Several Rules.*

RULE I.

Twenty men *was* lost and their names *was* not known.  
 The waves of the sea *beats* upon the beach.  
 Teachers *teaches* their pupils and pupils *learns*.  
 Histories *is* the accounts of past events, and *is made up*  
 in the main of a relation of crimes and wickedness.  
 The people *was* disappointed in their expectations.  
 I *loves*, said Johny, the school Marm, that *show* me  
 how to read.  
 The beams of the house *is* held up by posts and joice.  
 Boys *cracks* nuts with a hammer.  
 Merchants often *deposites* money in banks for safe keep-  
 ing.  
 The wicked *knows* not the enjoyment of a good con-  
 science.  
 The drunkard's face *publish* his vice and disgrace.  
 The *phenomenon* were surprising to the beholders.  
 The data *is* sufficient to prove the proposition.  
 Men *inflates* balloons with gas which *are* lighter than  
 common air.

Plants *grows* in the ground from seed.

If I *meets* him in the street I *greet*s him with a kind look and *shows* him my new book.

None *was* present at the time of the transaction.

O thou persecutor! thou *aims* at my destruction, thou *lives* on blood and *delights* in slaughter. I *hates* and *despises* you.

Some of the streets and shops in New York *is* illuminated by gas lights.

The Senate of the United States *are called* the upper house of congress.

To disengage individuals from promises *are* to free from previous engagements.

Our farmers, mechanics and merchants *composes* the strength of our nation.

The wages of sin *are* death. Ethics *are* the science of morals. Politics, *are* that of government.

Appearances *constitutes* the main *spring* of the world.

Realities when *it militates* against human pride *is* seldom looked into.

The transmission of a fluid through a solid substance *show* the existence of pores.

*Is* my dividers there, said a schoolboy to his master.

The fruit which *succeed* the blossoms *is* eight or nine inches long.

Riches *is* generally founded on the general estimation of things and not on their intrinsic value.

Pneumatics *are* that branch of natural philosophy which treats of the mechanical properties of elastic fluids.

Po, the largest river of Italy, *rise* in Mount Viso, at an elevation of 6000 feet above the sea.

Blushes often *manifests* modesty, sometimes shame.

What *does* you do with money? "I *takes* care of it," was the reply.

I live in London and *has* a fine house and pleasant garden.

I *knowest* that thou *can* perform what I desire.

"How *does thee* do" the friendly man says to his neighbor.

The potatoe is a native of South America. *They are*

not mentioned by European writers till 1588. *Their* introduction every where met with great opposition, especially in France. A time of scarcity finally removed the prejudice and warfare against *them*.

The only naval station is at Lisbon, where there is an arsenal, dock, and marine school.

He *dare* not break the vow which he hath made.

Black Hawk with his son *leave* on the morrow for the West.

We, *are* the first person. Thou, *art* the second, they, *are* the third person plural.

Gender is a distinction of sex, and *have* no reference to inanimate objects further than spoken of under a figure of personification.

The most celebrated of these dogs *were* called *Barry*.

Behold the wreath which *deck* the warrior's brow. *Breathe* it a balmy fragrance sweet?

The children of different sects of christians *imbibes* a regard for the peculiarities of their respective parents.

The sensitive plant *possess* the power of motion in an eminent degree.

Many leaves as those of the mallows, *follows* the course of the sun:

If there be any thing which *make* human nature appear ridiculous to beings of superior faculties it must be pride.

To sell a man, and a man with a mitre, *differs* no more in our estimation as wrongs than never and the day after it.

Every exertion of the mind, as every exertion of the limbs, *make* more and greater exertions easy.

The masses of scoriae and pieces of rock, thrown out of this volcano *covers* a surface of several square leagues.

Great God the heaven's well ordered frame

*Declare* the glories of thy name,

There thy rich works with wonder *shines*.

The New River Works at Islington *discharges* 217,000 hogsheads every 24 hours.

#### RULE II.

Day and night *yields* us contrary blessings.

Every leaf, every twig, and every drop of water *teem* with life.

Religion and virtue *adorns* the paths of life and brighten the prospect in the ways of death.

To be diligent and to be wise *is* required of us as rational beings.

Change and alteration *forms* the essence of the world.

Pleasure and its appearances *is* often deceitful. *Its* allurements *is* but for a moment.

Washington, the general and statesman, *were loved* by his countrymen.

In case of his family, no pope ever surpassed Alexander whose policy and whose private life *was* equally strangers to morality and religion.

The finer kinds of porcelain *derives its* value not so much from the quality of *its* materials, as from the labor bestowed on *its* external decorations.

Riches, honors and pleasures *constitutes* the temple in which most men worship. Selfishness is the idol.

See truth *and* love and mercy in triumph descending.

“*And* it came to pass after these things that God did tempt Abraham.”

“*And* when they looked they saw that the stone was rolled away.”

He and his brother *resides* at the mansion house.

That they should become enemies and that they should destroy each other, *was an event* not to be expected.

Cleantha and her beau *has* arrived. *Her* marriage is expected.

Smith and Pratt *carries* on the shoe-making business over the way.

Men, women and children *was* congregated together in the same house.

Reputation and eminence thus acquired, *is* acquired lawfully.

Bread, butter and potatoes *furnishes* a good living.

Men and women *constitutes* the genus mankind.

Excessive love and intolerable hate *lies at* the extremes of human sympathy and depravity.

Human life *have* its entrance and its exit in the cradle and the grave.

There the porpoise and the shark *continues* their depredations.

“Punishing men and even burning them to death, for supposed errors in religious opinions, *was long a popular custom* in Christendom. Millions of professed christians *has* thus perished by the hands of each other.

Every appearance, every description of innocent happiness, *are* enjoyed by him.

Every day and every hour *demand* our homage to the great Creator.

Either party and either measure, *were* at the same time disastrous.

A man *and* his wife and his dog *was* seen going up the hill.

Truth with justice *are* powerful in self defence.

Sound morality with sound religion and science *are the* most important *things* to be expected from a good education.

Health with contentment *furnish* the best treasure.

Every hundred years *are* called a century.

### RULE III.

You or I *are* to blame. He or she *are* in the wrong.

Neither truth nor justice *were* regarded. Corruption prevailed.

Neither he nor she *were* present at the transaction.

Vice or virtue *rule* according as the one or the other *are* prevalent.

Lewis or his minister *were* greatly to blame in suffering so much villany and misrule to pass unnoticed.

The President, *or* senate or house of representatives *rule* according as the talents or influence of the one or the other *predominate*.

To be or not to be, *these are* the question.

An Englishman or an Irishman *live* in the house. *They have* much business with the police.

Sometimes the bird or squirrel, in attempting to drive away the snake, *approach* too near the enemy and *are* bitten or immediately devoured.

Neither wisdom nor justice *were* to be found in any of their transactions.

They or the parson *were* in the wrong, and finally *were* punished.

Neither the love of life nor the fear of death, *influence* the just beyond measure.

John or James *answer* the description given. *They* will perform the duty with fidelity.

Life or death *are* the portion of every created being.

*They follow* in quick succession.

You or I or they *am* in the wrong.

He or I *is* to be punished for our transgressions.

You or I or they *owns* the property in dispute.

Folly or vice *were* always conspicuous in his countenance.

The divinity of Christ or his incarnation *were the points* on which the contending parties disagreed.

Which *were* the greater *generals*, Scipio or Hannibal?

Which *gets* the most substantial happiness in this life, the virtuous or the vicious?

The dog or the wolf *have* been devouring the sheep.

Wisdom or virtue, not riches, *form* the most permanent distinction among men.

It needs but little discernment to tell which *were* the greater statesman, Adams or his competitor.

"In all my labors they shall find none iniquity in me that *were* sin."

#### RULE IV.

The council was unanimous! *They* behaved with great magnanimity and manifested a great deal of good feeling.

My people do not consider; *it* has not known me.

The multitude follows those who flatter *their* vanities and gratify their passions. When excited, *they are* like a troubled sea.

The heathen are *a people* who worship idols or who know not the true God.

The greatest increase of population which is known, on a large scale, is in the U. States, where *they have doubled* every twenty-five years.

A family, which has no other occupation than the cultivation of the land, is able with a capital and industry, to

A multitude of meteoric stones *was* seen to fall at the same time.

The number of the stones *were* reckoned to exceed three thousand.

News *were* soon carried to the regiment that their commander was murdered by the mob.

“A greater number of mines, *have*, however, been ruined by inundations than by fire.”

The Ganges in Hindoostan, *are* one of the noblest rivers of Asia.

The husbandmen *collects* and *makes* use of this kind of salt instead of the common kind, which it far exceeds in taste.

The senate of the U. States *contain* fifty-two members.

The Areopagus at Athens *were* composed of five hundred members.

The family of my friend *were* very extensive.

His kindred *was* very numerous, and embraced some of the first families in the country.

Mankind *are* only a genus of the animal creation. Selfishness and ignorance of the impartial and benevolent designs of an overruling power, *makes them* overrate themselves.

Grass *constitute* the principal nourishment of domestic animals.

The grasses are numerous.

Live stock *command* a high price this season.

Meat<sup>s</sup> of all kinds *bear* an extravagant price. Poor people *suffers* in consequence.

Machinery *have* been multiplied a hundred fold within the present century. Manufactures of all kinds *is* accomplished by *its* appropriate machinery.

The shipping lay off N. York. *They* consisted of a hundred sail.

The enemy *was* very numerous. *It* threatened to destroy the city.

The living rarely *bestows* thoughts upon those who are dead.

Quick-silver, at the ordinary temperature of the atmosphere *consist* of fine particles, of a shining fluid substance.

The alkalis *is* a class of substances which *neutralizes* acids and *changes* vegetable blues to green.

Salts *is* a compound of an acid with a base.

Ethics *are* that science which treats of morals.

Polyglot *are* applied to books written in several languages.

Some people apparently *lives* for the sole purpose of eating and drinking.

Number *mean* an unit, a collection of units or parts of an unit.

A hundred *are* double of fifty, and is five times twenty.

It was estimated that ten thousand *were* present.

#### RULE V.

*He* is a man of much learning and good sense, Who is? Fundanus.

*He* lost his life in a foolish and obstinate effort of exerting his strength, Who? Millo. (The above sentences are corrected by placing the noun in the place of the pronoun.)

Noah and his family outlived all the people *which* lived before the flood.

Common report says *they* grew out of the earth. Men.

"Plutarch says *they* had become as hard as iron by war." The Romans.

"*He* became the arbiter of the differences among the neighboring nations." Romulus.

"*They* coolly descend from their exalted station and meditate on revenge and death." Nations living under the light of the gospel.

*She* stands as one of the fairest characters on the page of history. Isabella.

*It* is a base thing and should be avoided. Alcohol.

*He* began his career by being sceptical and ended it by being vicious. The Youth.

Although poverty, neglect and disaster prevented *him* from reaping the benefit of the application of steam to the propelling of boats, posterity will do him justice according to his merit. John Fitch.

*It* was a mark of bad policy in husbandry.

"There *he* found his faithful Cornelia with whom and

some friends he coasted along the shores of Asia." Pompey.

To secure their independence *they* united in a league of amity and friendship. The U. States.

"*His* uncommon spirit of inquiry was aided by unwearyed industry." Pliny.

"Achilles loved *her* and an advantage was taken of his passion to effect his death." Polyxena.

*This* school was established by a decree of the national convention. The Polytecnic.

"Nature had given *him* all the qualities which indicate a person destined to rule." Pombal.

*He* was highly respected by the people for his talents and virtues. Petion.

"*His* diligence, talents, learning and eloquence soon procured him distinction." Petrarch's.

"It sometimes includes rhetoric, poetry, history and antiquities." Philology.

"*They* called every language but their own barbarous and did not think any other worthy of their attention." The ancients.

"*This* is done by covering the surface with some vitrifiable substance, and exposing it a second time to heat, until this substance is converted into a coating of glass." The Glazing.

Each of the particulars in *their* turn *were* brought before the council.

Every man has *their* station allotted to *them*.

Nature is regulated by invariable laws. *She* delights in order.

The man *which* was killed had a family.

The dog *who* bit me belonged to my neighbor.

#### RULE VI.

*That* seemed its head, the likeness of a kingly crown had on.

In order to discover where man's true honor lies, we must look to the whole of *that* forms a man—*that* entitles him as such to rank high among that class of beings to which he belongs.

*That* men could do, has been done already, and if that fail there is no remedy,

Some may be so fortunate as to attain *that* they pursue; but none are rendered completely happy by *that* they have attained.

Examine the condition of those who appear *most prosperously*, and you will find that they are never *that* they desire to be.

I would do *that* is proper.

Demand not *that* I cannot give.

#### RULE VII.

Cicero, the orator, *were* famous in *their* day.

Wisdom, the blessing of God, *come* not without seeking after *them*.

Johnson, the bookseller, *have* failed in business.

Webster, the orator and statesman, were in town yesterday.

Politics, the tool of parties, are becoming abusive.

Physics, the science of natural objects, *are* interesting and useful.

#### RULE VIII.

I called at the *apothecaries'* shop and found him not at home.

The bookseller's—*contain* a great variety of books.

The stage stopped at Johnson's, the *innkeeper's*.

I called on the *bookseller's*, and found nothing that I inquired after.

He went to the *shoe-maker's*, and inquired his price for work.

The creditor was not aware of the *debtor* being in debt to such an amount.

*He* being vicious, led to suspicion of his having done the crime.

*They* being unfortunate, was a good excuse for the disaster.

*Him* accepting, was not to be expected under existing circumstances.

To whom does that engine belong? The rail road company's.

To whom shall I apply for admission? Mr. Adams'.

Who lives in that house? *It is Mr. Johnson's house.*

Whose right was invaded? *John was much injured.*

The extraordinary success of Mrs. *Fry's*, in governing and reforming by the law of kindness, may lead to many important results.

The soul that's fill'd with *virtue* light,  
Shines brightest in *affliction* night.

Lady *Washington* drawing room is next visited.

RULE IX.

A multitude are divided in their sentiments.

A nation are powerful when abounding in territory and resources.

There are but *a* few vices more injurious in their tendency than that of speaking evil one of another.

— good name is rather to be chosen than great riches.

— Winter evening in an intelligent family presents a scene in the highest degree interesting and pleasing.

— Considerable part of the inhabitants of Egypt *subsist* almost entirely on fruits.

Have mercy on my people, O Lord, for they are *the* wicked people.

The fairest productions of human wit, after — few pearls, like gathered flowers, wither in our hands.

He behaved so improperly that he meets with *a* little encouragement.

A student so industrious should receive little favor.

At — worst, he can but lose his life.

At best malefactors get only a poor compensation for their vices and abuses.

— More I see of him — more I am disposed to favor his pretensions.

It is at — rising of the sun that this vegetable fountain is most abundant.

How much *the* less in them that dwell in houses of clay, whose foundation is in the dust.

“Reason was given to *a* man to control his passions.”

*The* fire, *the* air, *the* earth, and *the* water, were four elements among the philosophers.

He is a much better talker than *a* writer.

A man has power over all other animals.

RULE X.

He lived a life *uprightly* in all its relations.

Feed me with food *conveniently* for me.

A *seldom* occurrence happened during my stay at the place.

“Take a little wine for thy stomach’s sake, and thine *often* infirmities.”

The righteous man shall hold on his way, and he that hath clean hands shall be *more strongly* and *more strongly*.

*These* kind of apples are the best in the orchard.

I have known the man *this* twenty years. We have been *neighbor* to each other *this* ten years.

The tiger will jump seventy *foot* at a leap. It is the *most spriest* of four *feeted* animals, and the most ferocious.

His son was extravagant, and by *these* means ruined his father.

The general was rash and violent, and by *this* means lost the battle.

He used a rash *mean* to accomplish his end.

The elephant was fifteen *foot* high, and weighed ten thousand *pound*.

The officer conducted himself *agreeable* to the order.

He behaved himself *submissive*, and appeared penitent.

Every hundred years *are* called a century. Every twenty years *make* a score.

A *worser* conduct was not to be expected.

To err on the side of humanity is the *lesser* evil.

A *more* perfect character springs up under the lessons of adversity.

A sphere is *rounder* than a spheroid. A spheroid is a little flatted on two opposite sides.

The Jews all know, if they would testify, “that after the *most straitest* sect of our religion, I lived a Pharisee.”

“My Pa buys the *most superbest* things he can find.”

The shape of the building was an *exact* square.

The rail road is *straiter* than a common road.

Snow is *whiter* than salt. Salt is a dull white.

Grass is *greener* in the spring than in the fall. In the fall its green color becomes pale and sallow.

Eternity is *most* endless in duration.

His conduct is *more right* than that of his brother.

#### RULE XI.

The Messiah appeared among men as a Prince of peace, *meekly* and *lowly* of heart.

And learn, though *lately*, the genuine cause of all.

Open your hand *widely*, that it may be filled.

When external circumstances show *most fairly* to the world, the envied man groans in private under his own burden.

“He lived in a manner *agreeably* to the dictates of reason and religion.”

The study of grammar should be *previously* to the writing of composition.

He conducted himself very *indiscreetly* on the occasion.

He is *likely* to become a useful member of society.

The horse ran so *furiously* it threw off its rider.

The blind hung *loosely*, and was shattered by the wind.

At the appearance of the officer, the thief looked *palely*, and ran *straightly* for the woods.

The ministers made several exhortations *suitably* to the occasion.

Give your attention *closely* to study if you would learn.

Look *seasonably* to your affairs, and you will prevent their falling into disorder.

Never be *hastily* in doing any thing, nor passionately under the provocation of an injury.

Be *moderately* in your expectations, and *temperately* in eating and drinking.

*Sternly* looked the fiend as frustrate of his will.

The matter was cut *shortly* by an acceptance of the motion.

The sun never shone *more fairly* and *more brightly*.

The insect glided *safely* in its native element.

Jesus Christ saith *truly* when he said he was the Son of God.

Moderate gains are most likely to remain *durably*.

Locusts often fly so *thickly* as to obscure the light of day.

The chieftain lay *unconsciously* of his fate.

Locke reasoned very *forcibly* and lived very *uprightly*.

Newton studied *intense* and thought very *profound*.

She writes *very neat*, composes very *accurate*, and conducts herself very *proper*.

The Lion is *exceeding* strong, and *excessive* fond of horse flesh.

I was *wonderful* pleased with the performance, and *amazing* gratified with the entertainment.

The student looked *palely* and appeared *very sickly*.

The sleigh runs very *smoothly* and *easily* when the sleighing is good.

Time flies O how *swiftly*.

The wound was *intolerable* painful, and *speedy* ended life.

#### RULE XII.

I understood it to be *he* who was accused of the deed.

She denied that it was *her*, and thus escaped censure.

The stranger did not turn out the person *whom* he appeared to be.

The horse walked *it* during the whole distance.

It was *her* that did the mischief, not *me*.

It was *them* who sell rum at the grog-shop, from *which* the liquor was bought.

It was *him*, indeed, that finished the transaction.

If I had been *him* I would have done it in a better manner.

"Search the scriptures, for in them ye think ye have eternal life : and they are *them* which testify of me."

Who is at the door? - *Me*. What do you want? *Let me in*.

*Whom* do the people say that I am?

I took it to be *he* who had been absent from home a long time.

Though I was blamed, it could not have been *me*.

It is *me*. I have been here *this* two hours.

"It might have been *him*, but there is no proof of it."

It is possible to be *him* after all his professions to the contrary.

#### RULE XIII.

The man *who* I addressed, had left by the cars.

*Who* have I in heaven but *thou*? *Who* on earth can I ask to protect me?

The child knows *who* it loves, and *who* it hates.

"Ye, who are dead, hath he quickened."

"Ye only, of all the families of the earth, have I known."

They invited my brother and *I* to the party.

*They who* the parties most injured they had the greatest reason to trust and respect.

*Who* do you betray when you desert your country?

He smiled her in the face, and then replied.

The people laughed *him* so much he finally forsook his follies.

“To ingratiate with some by traducing others, marks a base and despicable mind.”

“The popular lords did not fail to enlarge *themselves* on the subject.”

He went away very sorrowful, repenting *him* that he had ever thought of such an undertaking.

The cars leave — precisely at one o'clock.

The wind blew — a storm and swept many buildings from their foundation.

The horse ran — the hill with great speed, and fell *himself* headlong over the precipice.

Virtue adorns —. Wisdom makes — better. Vice degrades.

The vain show; the timid withdraw; the arrogant and confident thrust — forward.

Beavers build —. Wolves unite — in a body for plunder.

Wild dogs united in a body conquer —. No animal can resist them.

#### RULE XV.

The student was taught *in* grammar, *in* geography, &c.

I was refused *in* admittance, and was obliged to return.

The orator was asked *for* his sentiments.

She was forbidden *in* the enjoyment of his presence.

The patient was refused *in* his request at his dying hour.

#### RULE XVI.

Master, will you hear him *to* deliver his piece.

Dare you *to* do such a deed, when you know that you are accountable.

Make him *to* mind his study, and *to* stop whispering.

See the balloon *to* rise in the air and *to* sail majestically.

I can *to* go if you will accompany me.

Let the culprit *to* suffer for the abuses he has committed.

Bid him *to* attend to his business and to cease from disturbing others.

Let him alone and *to* have his reward.

In the division of labor, make each one to perform his task.

Command him — obey immediately, and be in readiness.

Young people ought not — be excessive in their expectations.

Sufferers need not to ask the benevolent for charity.

“I have seen some young persons *to* conduct themselves very indiscreetly.”

The consequences of good and bad actions make us *to* approve the one and *to* regret the other.

He durst not to proceed too hastily for fear of giving offence.

#### RULE XVII.

He, while suspecting —, looked out for deception.

The surveyor, after measuring —, was sure there *was* only forty-five acres of land.

“Nothing could have made her so unhappy as *the* marrying a man of such principles.”

The acknowledging an evil is a partial remedy for the doing it.

Supposing he did wrong, can he not be reformed?

“Believing themselves wise, they become fools.”

James, having learned, became a skillful grammarian.

The schoolmaster gets his living by teaching.

Bating this difficulty he stood high as a candidate.

He went following — all the way, and did not overtake him until he arrived at his destination.

All but *he* have performed their task.

All, except *they* of the tavern, supported the temperance reformation.

*Him* having deserted, the rest of the company submitted.

The changing times and seasons, the removing and setting up — kings, belong to Providence alone.

*Him* excepted, the company behaved civilly.

Supposing he to be mine enemy, if I trust in Providence what have I to fear ?

Believing *he* to be the man the officer was in pursuit of, the inhabitants stopped him.

The meeting had *began* before the procession arrived.

Pompey, after his defeat, was *forsook* by all his friends.

James had *chose* the pursuits of learning for a profession.

The foreigner was *took* to the guard house for his misconduct.

No contention has *arose* for several years.

The intemperate man *drunk* with avidity, and soon was intoxicated.

He has *broke* down his health by his vices.

I would have *wrote* if I had *knew* all the circumstances.

The pilot had *went* away before the arrival of the boat.

“The bread that has been *eat* is soon *forgot*.”

The English language is *spoke* in England and America.

#### RULE XVIII.

By living *sober* and managing *prudent*, we may be more certain of a longer continuance of the enjoyments of this life.

The patriot *nobly* acted, and freed *thus* his country.

He that *happily* lives is less exposed to the diseases incident to human life, than those who are constantly on the rack of disaster and perplexity.

“We *always* should prefer our duty to our pleasure.”

The judge gave his decision in *rather* a hasty manner.

“Never sovereign was so much beloved by the people.”

“So well educated a boy gives great hopes to all his friends.”

“He that is good *infallibly* will become better, and he that is bad as certainly will become worse.”

He appears *slowly* to have obeyed the call, and *partially* to have produced his plan.

More I see of the study — better I like it.

“The heavenly bodies are in motion *perpetually*.”

The stars *brightly* glisten in a clear cold night.

*From* whence arises the misery of this present world ?  
Disappointments and distress *often* are blessings in disguise.

A petition was drawn up *where* the merits of the case were explained.

The Son of man while on earth had not *where* to lay his head.

*There* are a great many people in the world who never heard of the improvements made by civilization.

*There* is a great deal of controversy in the world about religion.

*There* are no people so independent as not to fear calamity.

*From* thence the philosopher drew his conclusion.

*From* whence can the unfortunate expect relief when they are deserted by their friends.

The tide twice rises during each day.

The student, after having passed through a regular demonstration, *from* hence concluded he must have been wrong.

#### RULE XIX.

The student with whom I studied, *never* could do *nothing* because he was always unfortunate.

There cannot be *nothing* more insignificant than vanity.

A fool does not know *nothing*.

I cannot by *no* means submit.

The children were inattentive to their studies and never learnt *nothing*.

A person so punctual, would not by *no* means forget his duty.

So good a person will not do *nothing* that is censurable.

"Never no imitator grew up to his author."

No person will not *never* repent of doing a good act.

Should misfortunes occur I will not *never* forsake thee.

No, not *never* have I made such a promise.

"Neither riches, nor honors, nor *no* such perishing goods, can satisfy the desires of an immortal spirit."

"Precept nor discipline is not so forcible as example."

## RULE XX.

A man of talent will not be confined by rules for he is able and disposed to act for *himself*.

Am I the person *who* he is displeased with?

With *who* are they acting in concert?

From *who* have you heard such melancholy tidings?

From *who* can I expect so much favor?

“To poor *we* there is not much hope remaining.”

*Who* do you speak to when you ask that question?

The person *who* I was indebted to, for the kindness, seemed a gentleman.

*Who* has he engaged with to accomplish the transaction?

“To have no one we can wish well *to*” is an undesirable condition.

I wish to hold a conversation *to* that person.

To whom shall I apply *to*, for such a desirable favor?

During the present century, many new inventions have come *in* use.

Vice, sooner or later, falls *in* trouble and receives its reward.

Animal existence corresponds *to* the state in which it is placed.

“The boy was known *under* the name of idler.”

The reapers went *into* the field to reap the grain.

I have written *at* him several times but have received no answer.

The house stands *to* the north side of the road.

I was accompanied *with* my friend on the journey.

The cars this morning left the depot *with* haste.

Glaneus first discovered the art *for* casting iron.

The United Provinces are bounded *with* the north *on* Bolivia.

Polytheism, worship *for* several or many gods.

The young Pompey had received *by* nature a pleasing person, a graceful dignity and talents, which promised him equal success in the field and the forum.

Kings were once called sons *to* the pope.

Portland vase, one of the most beautiful relics *in* antiquity *for* the kind.

The American aspen is one *among* the species of popular which is remarkable for the perpetual agitation of its leaves.

Portia daughter *to* Cato *in* Utica and wife *to* Brutus.

“When we have a true taste *for* the pleasures of virtue we can have no relish *for* those of vice.”

Pindar, one *among* the most sublime and energetic poets in Greece.

“We should entertain no prejudice *to* simple and rustic persons.”

“More than a thousand *of* men were destroyed.”

Pyrometer, an instrument *to* the measurement of temperatures.

Ptolemy the common name *to* thirteen Greeco-Egyptian kings.

Prussia, the smallest *among* the great powers of Europe.

Pens were first made *with* reeds split and shaped like quills.

The boat arrived *to* the place at sun-set and will leave *by* sunrise.

When men suffer their imagination to amuse them *by* the prospect *to* distant and uncertain gain, they frequently sustain real losses.

Topography is the description *to* a particular place.

Philanthropy is the love *to* mankind. Misanthropy signifies hatred *to* mankind.

The jaundice is a disease characterized *with* a yellow skin.

A love of trifling amusements is derogatory of the christian character.

Epistolary correspondence is carried on *with* letters.

Consistency *to* character is a trait that commands esteem.

The government *in* our thoughts is an imperative duty.

“We went leisurely above stairs, and come hastily below. We shall write up stairs this forenoon and down stairs in the afternoon,”

The foreigner wished *for going* directly to York, where he expected to find employment.

Travelling *with* steam has become a very common mode.

If a young man cannot live *by* a moderate income he would be likely to waste a large one if he had it.

Time and chance happen *for* all.

Life and death succeed each other *by* a rapid stride.

Haste is the precursor *for* waste, and vice to misery and destruction.

#### RULE XXI.

The pilot did go to the spot and *come* without bringing any intelligence.

If a young man be diligent and *attends* to his business he will rise above the perplexities of poverty.

"You and *us* enjoy many privileges."

*He* and them I know, but who are ye?

"She and *him* are very unhappily connected."

"His wealth and *him* bid adieu to each other."

"Professing regard and to *act* differently discovers a base mind."

It is the misrule of passion which poisons the enjoyment of individuals, *overturn* the order of society and strew the path of life with so many miseries as to render it the vale of tears.

I, my sister, and *her*, were on good terms.

He and *them* were together when the accident happened.

My sister came with me but will not return.

The lad came to the conclusion to work, and—will not suffer.

Rank confers influence but seldom *will* promote virtue.

"He might have been happy and is now fully convinced of it."

"If he prefer a virtuous life and *is* sincere in his profession, he will succeed."

The transmission of a fluid through a solid substance shows the existence of pores: *and* the resistance in ordinary cases, to such a passage, is sufficient to prove the contrary.

"Anger glances into the breast of a wise man, but *will rest* only in the bosom of a fool."

He can do it but—will not when he is asked.

The cars have left but—will return in the course of an hour.

If the business is deferred and there *be* obstacles presented, it will be likely to turn out a sinking affair.

Although he repent and *does* works meet for repentance, there is a possibility of returning to vice.

“Our seasons of improvement are short and whether improved or not, *will* soon pass away.”

“You and *us* enjoy many privileges.”

#### RULE XXII.

James is as good as *me*, and better than *her*.

Solomon was wiser than *him*.

“Better is the poor that walketh in his integrity than *him* that is perverse in his lips and is a fool.”

“A stone is heavy and the sand weighty, but a fool’s wrath is heavier than *them* both.”

“His conduct showed, at once, conscious strength and a spirit of clemency, than which no attributes can contribute more to the popularity of a new government.”

Alfred *than whom* no king of England higher sat.

Reynold expires a nobler chief than *them*.

“The undertaking was much better executed by his brother than *he*.”

“They are much greater gainers than *me* by this unexpected event.”

“Though she is not so learned as *him* she is as much beloved and respected.”

She thought herself as good as him, and therefore despised his pretensions to superiority.

#### *Promiscuous examples to be corrected also in construction.*

You havnt seen a stray horse this morning, have you?

These people look on as though they were interested.

The orator spoke *wisely* and acted *wisely*.

She told me she had as *lives* do it as not, and I believed her.

A certain young man told me that that book was *hisen*.

Emma soon after said it was *hern*.

*Hav’nt* you *got* your lesson, James?

“The master is *comen* and he’ll be angry if we *dont* make the fire burn.

Prosperity with humility are pleasing.

"If thou *would* improve in knowledge be diligent."

Be not hasty in forming intimate acquaintance, lest thou *may* have reason to repent of the connection.

"O blest of Heaven *who* not the languid songs

Of luxury the syren! nor the bribes

Of sordid wealth, nor all the gaudy spoils

Of pageant honor can seduce"——

"What title *has* thou to find fault with the order of the universe, *whose* lot is so much beyond what thy virtue or merit gave thee ground to claim?"

The precepts of Epicurus which *teaches* to endure what the laws of the universe make necessary, may silence but not content us.

"When every thing does not go exactly right, in a cold morning, it frets them (schoolmasters) exceedingly."

"Is the moral standard *ever* high as it ought to be?"

A period on the failure of men who *strives* beyond their capacity might be well closed, by the Arabian saying which Burchard mentions, "If God proposes the destruction of an ant he gives her wings."

Twixt cup and lip *there are* many a slip.

"The wolf was asked for what *are* thou following those poor little sheep? he replied, The dust *which* they tread is good for my poor little eyes."

"One spoonful of honey *attract* more flies than a hundred barrels of vinegar."

It requires skill *elegantly* and *judiciously* to apply proverbs in common life.

There is courage of a very different nature from this, the courage of principle, which in the city as well as in the camp, *dare* say and do what conscience dictate, and dare nothing more."

A troop came next *which* crowns and armor wore

And proud defiance in their looks they bore.

Adam was all in tears, and to his guide

Lamenting turn'd *sadly*.

"Whether his first design be to withdraw

Our fealty from God, or to disturb

---

Conjugal love, than which perhaps no bliss  
Enjoyed by us, excites his envy more."

"For I that day was absent, as befell  
Bound on a voyage uncouth and obscure,  
Far on excursion tow'rd the gates of Hell."

"A pomp of winning graces waited still  
And from about her shot darts of desire,  
Into all eyes to *with* her still in sight."—*Milton.*

---



---

## PART THIRD.

---

### PROSODY.

PROSODY treats of *Accent*, *Emphasis*, and *Quantity* of syllables, as properly employed in pronunciation; and of *Pauses* and the *Laws of Versification*.

*Accent* is a peculiar stress of voice on some letter or syllable, to distinguish it from others, either for the sake of sound or sense.

*Emphasis* is nearly the same thing with *Accent*, but is generally employed in a more extended sense, to give a particular stress to some word or clause on account of its superior importance in the confirmation of sense.

*Quantity* of a syllable is the time taken up in pronouncing it, and is considered as either *long* or *short*.

A vowel or syllable is long when the accent is on the vowel. It is then slowly joined with whatever letters may follow, as, *All*, *Parent*, *Fall*.

A syllable is short when the accent is on the consonant. The vowel is then quickly joined to the succeeding letter or letters.

*Pauses* are characters employed in writing, to give cessation to the voice, as the sense and necessity may require.

The *Comma* (,) represents the shortest pause.

It is employed merely to separate parts of sentences by a slight pause.

Short sentences, which have their parts intimately connected, do not admit of it; as, "The fear of the Lord is the beginning of wisdom."

When the parts of a sentence admit of a slight separation, the comma should be employed; as, "God said, Let there be light." "He said, I am he."

Clauses, introduced by way of explanation, usually have the comma preceding and following; as, "Poetry is sublime when it awakens in the mind any great and good

affection, as piety, or patriotism." Two or more nouns, situated as in the latter part of the above example, when of importance, are separated by the comma; when the separation is unimportant, the comma is omitted.

The comma usually precedes the verb when separated from its nominative by means of adjuncts; as, "Such of the doctrines of the Gospel as are level to human capacity, appear to be agreeable to the purest truth, and the soundest morality."

Two or more adjectives, belonging to the same substantive, should be separated by a comma; as, "How many young persons have at first set out in the world with excellent dispositions of heart; generous, charitable, and humane."

Two verbs belonging to the same nominative should be separated by a comma; as, "The desire of improvement discovers a liberal mind, and is connected with many accomplishments, and many virtues."

Both adjectives and verbs, when immediately connected by conjunctions, are used without the comma.

The participle and adverb fall under the same rule.

The participle, followed by an objective case, forms a clause, and should have the comma preceding and succeeding; as, "The officer, understanding the plan, took measures to prevent its accomplishment."

Direct addresses to persons, or things personified, should be separated by a comma; as, "My son, give me thine heart."

A noun and a participle, forming the case absolute, and the infinitive mode with its adjuncts, when used independently, or as a nominative case, are separated from the body of the sentence by commas; as, "Notwithstanding the vanity of the world, a considerable degree of comfort is attainable in the present state." "To confess the truth, I was in fault."

The comma should be placed before the pronoun, unless closely connected with its antecedent; as, "He preaches sublimely, who lives a sober, righteous, and pious life."

Adverbs, such as wherefore, therefore, nay, hence,

again, first, secondly, formerly, laterly, once more, in short, &c., are usually separated by commas.

The *Semicolon* (;) is employed for dividing compound sentences into two or more parts, when not so closely connected as to be separated by a comma, and yet so far connected as not to admit of an entire separation.

The *Colon* (:) is employed for a similar purpose, but as denoting a greater separation than marked by the semicolon, and not so great as marked by the period.

The use of these stops will best be learnt by a careful inspection of the usage of good authors.

The *Period* (.) is employed to show that a sentence is complete. It should be placed after all sentences which are independent of each other; as, "Fear God. Honor the king." "Have charity towards all men." &c.

The period is also employed after all abbreviations; as, Mr. Dr. P. P. M. S. &c.

The dash (—) may be properly used after a sentence which breaks off abruptly, and also where there is an unexpected turn in the sentiment; as, "Art thou poor?—Show thyself active and industrious, peaceable and contented. Art thou wealthy?—Show thyself beneficent and charitable, condescending and humane." "If thou art he so much respected once—but, Oh! how fallen!

An interrogation (?) is placed at the end of a question and generally denotes an elevation of voice on the last word or syllable; as, "What? Is thy servant a dog that he should do this great thing?"

An exclamation (!) is a mark of wonder or surprise. It is placed after sudden emotions, surprise, joy, grief, and also after addresses; as, "My friends! do they now and then send a wish or a thought after me?"

A parenthesis [( )] is employed to enclose a part of a sentence not necessary to make sense; as, "Know this truth, (enough for man to know.)"

An apostrophe (') is used to abbreviate words, as, 'tis for it is; and also to denote the genitive case, as, man's happiness, virtue's reward.

A hyphen (-) serves to connect compound words, as

A paragraph (¶) is placed at the beginning of a new subject.

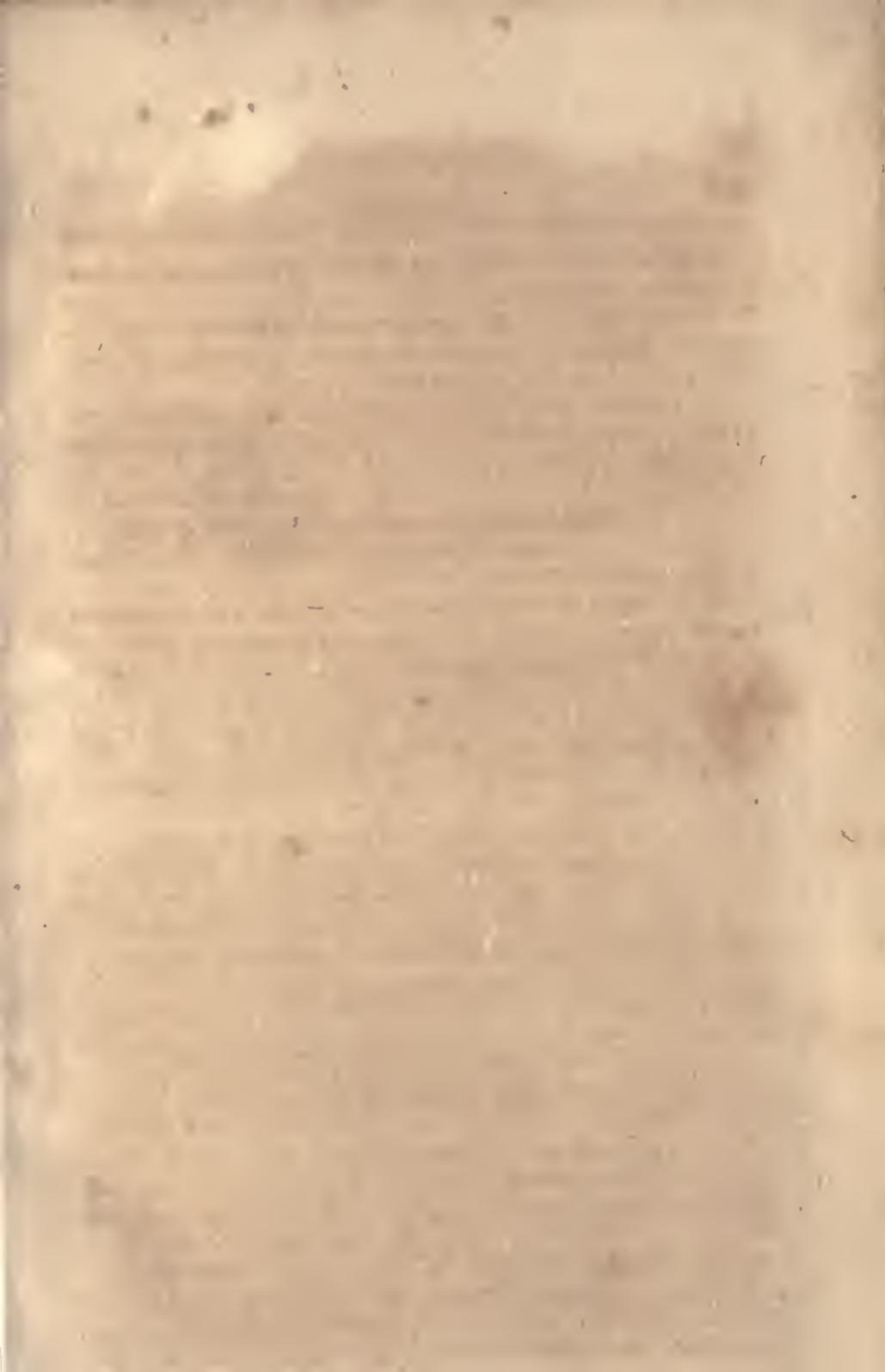
A quotation (" ") or double comma is placed at the beginning and end of passages taken from authors in their own words; as, "This temper of mind."

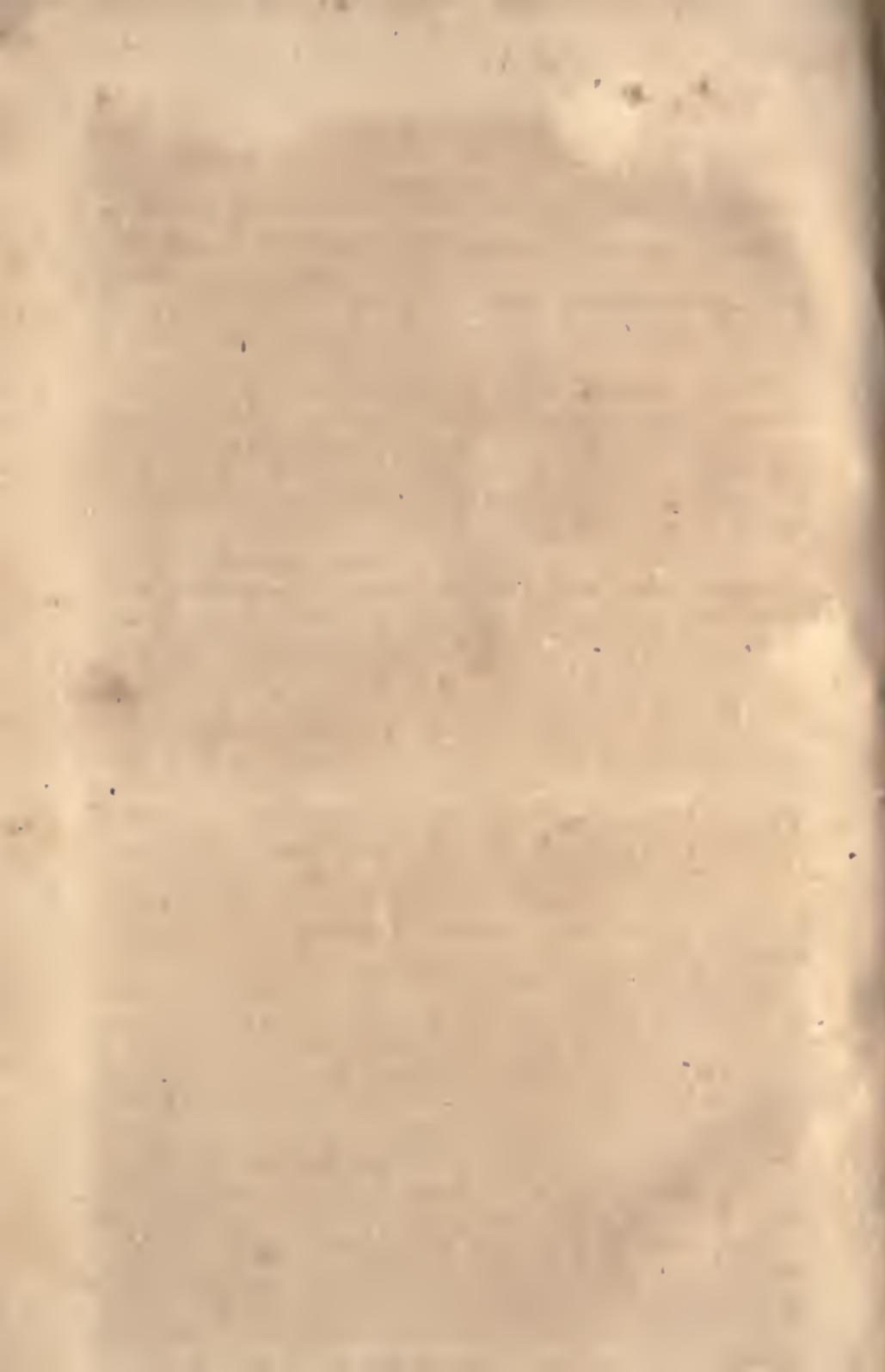
An Index or hand (☞), an asterisk (\*), an obelisk (†), parallel lines (||), are employed to denote references in the margin or bottom of the page.

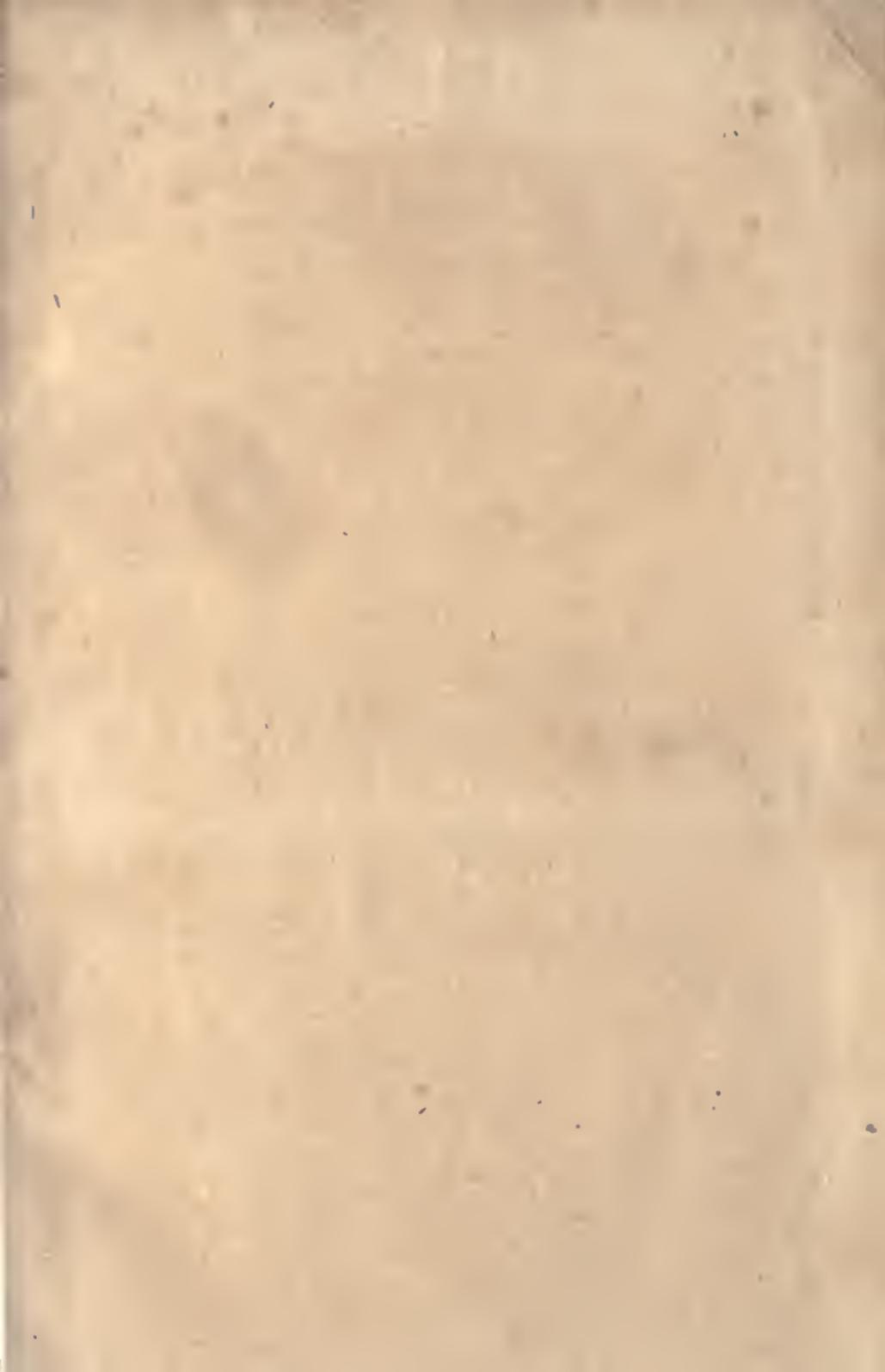
A Brace { is used in Poetry at the end of a triplet or three lines, which have the same rhyme.

Some authors use the Section (§) to mark the division of a discourse.

A Diaeresis (¨) is placed over two vowels which would otherwise make a diphthong, to show they make two syllables; as, Äerial, Crëator.







5.00

---

BZT.

5

FL 29-8-68

PE            Cutler, Andrew  
1109           English grammar and parser  
C8

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

---

**CUTLER'S GRAMMAR.**

---