

C.

PROGRESSIVE EXERCISES
IN
ANALYSIS AND PARSING

CONTAINING

SELECTIONS IN PROSE AND POETRY

WITH DIRECTIONS AND NOTES

ADAPTED TO

BULLIONS' ENGLISH GRAMMARS.



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PREFACE.

This little work has been prepared with a view to furnish, in a convenient form, and at small expense, selections, both in prose and poetry, from some of the most approved writers, and these in sufficient variety, as Exercises in Analysis and Parsing. Exercises of a simpler character are to be found interspersed in the Grammars themselves. In the order of study, this work is intended to follow the grammar, and to furnish the means of applying the knowledge acquired, to the Analysis, both logical and grammatical, of some of the best models of composition in the English language. It is by a process of this kind, advancing *pari passu* with exercises in composition, that the student acquires a thorough practical and critical knowledge of the English language, and facility in expressing his own ideas with correctness and elegance.

Directions for the analysis of sentences, and models of parsing, taken from the "Analytical and Practical Grammar," are prefixed, pp. 5—29, and such assistance as was thought necessary, only in more difficult or uncommon constructions, is given by references, at the foot of the page, to those parts of both Grammars in which the constructions are explained. The references to the "Principles of English Grammar" are to the revised edition, in which, for greater convenience, besides the former division, each paragraph is numbered, as in the "Analytical and Practical Grammar."

Troy, May 6, 1851.

ABBREVIATIONS IN THE NOTES.

- An.* Analytical and Practical Grammar.
Pr. Principles of English Grammar.
Ex. Exercises in Analysis, &c., at the beginning of the book, numbered from 1 to 76.

EXERCISES
IN
ANALYSIS AND PARSING.

ANALYSIS OF SENTENCES.

SIMPLE SENTENCES.

1. A SIMPLE sentence or proposition consists of two parts—the *subject* and the *predicate*.
2. The *subject* is that of which something is affirmed.
3. The *predicate* is that which is affirmed of the subject.
4. The word *affirm* here is to be understood as applying to all kinds of sentences—*declaratory*, whether affirmative or negative, *interrogatory*, *imperative*, or *exclamatory*.
5. The name of the person or thing addressed forms no part of the sentence; as, "*Lazarus, come forth.*"
6. The subject is commonly, but not always, a noun or pronoun (24). In imperative sentences, it is always *thou*, or *you*, or *ye*, and is often understood; as, "*Come [thou] forth.*"
7. The predicate properly consists of two parts—the *attribute* affirmed of the subject, and the *copula*, by which the affirmation is made. Thus, in the sentence, "*God is love.*" *God* is the subject, and *is love* is the predicate—in which *love* is the attribute, and *is*, the copula.
8. The attribute and copula are often expressed by one word, which in that case must always be a *verb*; as, "*The fire burns.*"—"The fire *is burning.*" Hence—
9. The predicate may be a *noun* or *pronoun*, an *adjective*, sometimes a *preposition with its case*; or an *adverb*—also an *infinitive*; or *clause of a sentence*, con-

nected with the subject by a copula (31). Or it may be a *verb*, which includes in itself both attribute and copula (8).

10. When a verb does not complete the predicate, but is used as a copula only, it is called a *copulative verb*; when it includes both attribute and copula, it is called an *attributive verb*.

11. The copulative verbs are such as *to be, to become, to seem, to appear*; and the passives of *deem, style, call, name, consider, &c.*

12. The verbs *to be, to appear*, are sometimes also used as attributives; as, "There are lions in Africa."—"The stars appear." When so used, and the subject is placed after the verb, the sentence is introduced by the word *there*, as in the first example.

EXERCISES.

1. In the following, point out which are *sentences*, and why—which are *phrases*, and why.

2. In the sentences, which is the *subject*, and why?—which is the *predicate*, and why? Also, which predicates are made by *copulative verbs*; and which by *attributives*? In both, what is the *attribute*?

Snow is white. Ice is cold. Birds fly. Roses blossom. The tree is tall. The fields are green. Grass grows. To say nothing. Man is mortal. God is immortal. Home is sweet. Sweet is home.

THE SUBJECT.

13. I. The subject of a proposition is either *grammatical* or *logical*.

14. The *grammatical* subject is the person or thing spoken of, *unlimited* by other words.

15. The *logical* subject is the person or thing *spoken of*, together with all the words or phrases by which it is limited or defined. Thus—

In the sentence, "Every man at his best state is vanity," the grammatical subject is *man*; the logical is, "Every man at his best state."

16. When the grammatical subject has no limiting words connected with it, then the grammatical and the logical subject are the same; as, "God is good."

EXERCISES.

1. In each of the following sentences, point out the grammatical and the logical subject.

2. Analyze the sentences by pointing out the subject and the predicate in each.

The fear of the Lord is the beginning of wisdom. Wisdom's ways are pleasantness: all her paths are peace. The love of money is the root of all evil. All things that are durable are slow in growth. Human knowledge is progressive.

17.—II. The subject of a proposition is either *simple* or *compound*.

18. A *simple* subject consists of one subject of thought, either unlimited, or modified as in the preceding exercises. It may be a noun or pronoun, an infinitive mood, a participial noun, or a clause of a sentence.

19. A *compound* subject consists of two or more simple subjects, to which belongs but one predicate; as, "James and John are brothers."—"You and I are friends."—"Two and three are five."—"Good men and bad men are found in all countries."*

EXERCISES.

1. In the following sentences, state what are the subjects—what are the predicates.

2. State whether the subjects are *simple* or *compound*; *limited* or *unlimited*. In each simple subject, point out the grammatical subject—the logical subject—and say what each means:—

Paul and Silas sang praises unto God. Peter and John went up into the temple. Gold and silver are pre-

* The subject is here considered as compound, whether the predicate can be affirmed of each simple predicate or not. Thus we can say, "Good men are found in all countries, and bad men are found in all countries;" but we can not say, "Two are five, and three are five." Still, the preceding examples—*good men and bad men*, and *two and three*—are equally considered as compound subjects, because they each consist of more than one object.

cious metals. His food was locusts and wild honey. Socrates and Plato were Grecian philosophers. In unity consist the welfare and security of society.

MODIFICATIONS OF THE SUBJECT.

20. A *grammatical* subject may be modified, limited, or described, in various ways; as—

1. By a noun in apposition—that is, a noun added in the same case, for the sake of explanation; as, "Milton the *poet* was blind."
2. By a noun in the possessive case; as, "Aaron's rod budded."
3. By an adjunct; as, "The works of *Nature* are beautiful."
4. By an adjective word (that is, an article, adjective, adjective pronoun, or participle); as, "A *good* name is better than riches"—"Your time is precious."—"Lost time can not be recovered."
5. By a relative pronoun and its clause; as, "He *who does no good*, does harm."
6. By an infinitive mood; as, "A desire *to learn* is praiseworthy."
7. By a clause of a sentence; as, "The fact *that he was a scholar* was manifest."
8. Each grammatical subject may have several modifications; as "Several stars of less magnitude, which we had not observed before, now appeared."
21. Though the article is not properly a limiting word, yet, as it shows that the word is limited or modified in some way, it is here ranked among the modifiers (20-4).

EXERCISES.

In the following propositions, point out the grammatical subject—the logical—and state how the grammatical subject is modified:—

All men are not wise. Tall oaks from little acorns grow. Milton's "Paradise Lost" is a work of great merit. Wisdom's ways are pleasantness. The love of money is the root of all evil. Evil communications corrupt good manners. The disposition to do good should be cherished.

MODIFICATION OF THE MODIFYING WORDS.

22. Modifying or limiting words may themselves be modified:—

1. A noun, modifying another, may itself be modified in all the ways in which a noun as a grammatical subject is modified (20).
2. An adjective, qualifying a noun, may itself be modified:—
 1. By an adjunct; as, "Be not weary *in well-doing*."
 2. By an adverb; as, "Truly virtuous men often endure reproach."
 3. By an infinitive; as, "Be swift *to hear*, and slow *to speak*."
3. Again, an adverb may be modified:—
 1. By an adjunct; as, "Agreeably *to Nature*."
 2. By another adverb; as, "Yours *very* sincerely."
23. A modified grammatical subject, regarded as a complex idea, may itself be modified; as, "The *old* black horse is dead."—"The *first* two lines are good, the *two* last are bad." Here, *old*, *first*, *two*, each modify already modified subjects, viz., *black horse*, *two lines*, *last (lines)*.

EXERCISES.

In the following sentences, by what words are the modifying nouns modified?—the adjectives?—the adverbs?

Solomon, the son of David, built the temple at Jerusalem. Josephus, the Jewish historian, relates the destruction of the temple. That picture is a tolerably good copy of the original. Pride, that never-failing vice of fools, is not easily defined. The author of Junius's letters is still unknown.

THE SUBJECT AN INFINITIVE, OR CLAUSE, ETC.

24. The infinitive mood, with or without a subject, a participial noun, or a clause of a sentence, may be the subject of a verb; as, "*To lie* is base."—"For us *to lie* is base."—"Lying is base."—"That man should lie is base."

25. When the infinitive, with a subject in the objective case is used as the subject of a proposition, it is introduced by the particle *for*, as in the second example.

26. When a clause of a sentence, consisting of a finite verb and its subject, is used as the subject of a proposition, it is introduced by the conjunctive *that*, as in the last example.

27. When the infinitive, or a clause of a sentence, as the subject, follows the verb, the pronoun *it* precedes it, referring to that subject, as,

"It is base that men should lie."—"It is base to lie."—"It is base for us to lie."

28. The infinitive mood, the participle used as a noun, the infinitive with its subject in the objective case, introduced by *for*, or the clause of a sentence introduced by *that*, without modifying terms, may be considered as the *grammatical* subject. The same, modified like the verb in the predicate (40), may be considered as the *logical* subject. When there are no modifications, the grammatical and the logical subject are the same.

EXERCISES.

In the following sentences, point out the subject and the predicate. In modified subjects, distinguish the *grammatical* and *logical* :—

To be good is to be happy. To create creatures liable to wants, is to render them susceptible of enjoyment. To hear patiently, and to answer precisely, are the great perfections of conversation. To speak the truth is but a small part of our duty. It is a difficult thing to be idle. It is a wise provision of Providence that inferior animals have not the gift of speech.

THE PREDICATE.

29.—I. The *predicate*, like the subject, is either *grammatical* or *logical*.

30. The *grammatical* predicate consists of the *attribute* and *copula* (7), not modified by other words.

31. The attribute, which, together with the copula, forms the predicate, may be expressed by a noun or pronoun, an adjective, a participle, a preposition with its regimen, and sometimes an adverb; as, "James is a scholar"—"James is he"—"James is diligent"—"James is learned"—"James is in health"—"John is not so."

32. The attribute is also expressed by an infinitive, or a dependent clause; as, "To obey is to enjoy."—"The day is to be celebrated."—"The order is, that we must go."

33. The *logical* predicate is the grammatical, with all the words or phrases that modify it. Thus—

"Nero was cruel to his subjects."—"Was cruel!" is the *grammatical*, and "was cruel to his subjects," the *logical* predicate. Again: "The

Greeks took Troy by stratagem."—"Took" is the *grammatical*, and "took Troy by stratagem" is the *logical* predicate.

34. When the grammatical predicate has no modifying terms connected with it, the grammatical and the logical predicate are the same; as, "Life is short."—"The fire burns."

EXERCISES.

In the following sentences, name the subject and predicate. In each, tell what is the grammatical predicate, and what is the logical predicate :—

Time flies. The summer is past. The fields are covered with grain. Great is truth. Columbus discovered America. America was discovered by Columbus. A free press is the beginning of a free government. All governments should be founded on law. It is religion that gives order and liberty to the world.

35.—II. The predicate, like the subject, is either *simple* or *compound*.

36. A *simple* predicate ascribes to its subject but one attribute: as, "Life is short."—"Time flies."

37. A *compound* predicate consists of two or more simple predicates, affirmed of one subject; as, "Cæsar came, and saw, and conquered."—"Truth is great and will prevail."

EXERCISES.

In the following sentences, name the subject and predicate. State whether the predicate is *simple* or *compound*. Distinguish the *grammatical* and *logical* :—

Man is mortal. Wisdom is the principal thing. God is good and merciful. Honesty is praised and neglected. The heart is the best and the worst part of man. The use of travel is to widen the sphere of observation, and to enable us to examine and judge of things for ourselves. Avarice is a mean and cowardly vice.

MODIFICATIONS OF THE PREDICATE.

38. A grammatical predicate may be modified or limited in different ways.

39. When the attribute in the grammatical predicate is a noun, it is modified:—

1. By a noun or pronoun, limiting or describing the attribute; as, "He is *John the Baptist*."—"He is *my friend*."—"He is *my father's friend*."
2. By an adjective or participle, limiting the attribute; as, "Solomon was a *wise king*."—"It is a bird *singing*."

40. When the grammatical predicate is an attributive verb, it is modified:—

1. By a noun or pronoun in the objective case, as the object of the attributive verb; as, "John reads *Homer*."—"I have heard *him*."
2. By an adverb; as, "John reads *well*."
3. By an adjunct; as, "They live *in London*."
4. By an infinitive; as, "Boys love *to play*."
5. By a dependent clause; as, "Plato taught *that the soul is immortal*."

41. An infinitive or participle may be modified in all respects as the verb in the predicate (40).

42. A modifying clause, if a dependent proposition, may be modified in both its subject and predicate as other propositions.

43. All other modifying words may themselves be modified, as similar words are when modifying the subject (20).

44. Several modifications are sometimes connected with the same predicate.

EXERCISES.

In the following sentences, name the subject and predicate—distinguish the grammatical and logical predicate—show in what way the grammatical subject is modified in the logical.

According to some ancient philosophers, the sun quenches his flames in the ocean. Sincerity and truth form the basis of every virtue. The atrocious crime of being a young man I shall attempt neither to palliate nor deny. Trusting in God implies a belief in him. Time flies rapidly. I confess that I am in fault. William has determined to go. I wish that he may succeed in his enterprise. They said, "Thou hast saved our lives."

In the above, show in which sentences, and by what words, the modifiers of the predicate are themselves modified—in which the predicate has more than one modifier.

COMPOUND SENTENCES.

45. A *COMPOUND* sentence consists of two or more simple sentences or propositions connected together; as, "If time is money, wasting it must be prodigality."

46. The propositions which make up a compound sentence are called *members*, or *clauses*. In the preceding compound sentence, the members are, "Time is money," and "wasting it must be prodigality."

INDEPENDENT AND DEPENDENT CLAUSES.

47. The clauses of a compound sentence are either *independent* or *dependent*; sometimes called *co-ordinate* and *subordinate*.

48. An *independent* clause is one that makes complete sense by itself.

49. A *dependent* clause is one that makes complete sense only in connexion with another clause.

Thus, "We left when the sun set;" "We left," is an independent clause; it makes sense by itself; "when the sun set," is a dependent clause; it does not make complete sense unless joined with the other clause.

50. The dependent clause may often stand first; as, "When the sun set, we left."

51. *All* the clauses of a sentence may be independent; *one* of them always *must* be independent.

52. The clause on which another depends is called the *leading* clause; its subject, the *leading* subject; and its predicate, the *leading* predicate. But this leading clause itself may be dependent on another, which is a leading clause to it.

EXERCISES.

In the following sentences, state which are *simple*, and which are *compound*. In the compound sentences point out the members or clauses:—

Ignorance moves our pity, and that modifies our aversion. If we have not always time to read, we have always time to reflect. The poor is hated even of his own neighbor, but the rich hath many friends. The eyes of the Lord are in every place, beholding the evil and the good. Pride goeth before destruction, and a haughty spirit before a fall.

In the preceding simple sentences and members, point out the subject and predicate, with their respective modifications—state what clauses are independent, what dependent.

CONNECTION OF CLAUSES.

53. Clauses of the *same* kind, that is, independent or dependent, are connected by such conjunctions as *and*, *or*, *nor*, *but*, *yet*, and the like; as, "The harvest is past, the summer is ended, and we are not saved."

54. In such sentences the connective is often omitted, and generally when the sentence consists of more than two members, it is omitted in all except the last, as in the above example.

55. The members of a compound sentence, containing one or more dependent clauses, are usually connected by relatives, conjunctions, or adverbs; thus,

Relative—"That *WHICH can not be cured*, must be endured."

Conjunction.—"The miser lives poor, *THAT he may die rich*."

Adverb.—"We shall go *WHEN the cars go*."

In the first sentence, the *relative* not only stands as the subject of "*can not be cured*," but also connects its clause with the leading clause; *that* connects the clauses in the second example; and *when*, in the third.

56. When a clause connected by *that* can be regarded either as the subject or the object of the verb in the leading clause, it is in construction equivalent to a substantive, and the whole may be regarded as a simple sentence, though in form really compound. Thus, in the sentence, "*That men should lie is base*," there are two clauses connected by *that*, constituting, of course, a compound sentence, and yet the de-

pendent clause, "*That men should lie*," is really the subject of *is*, and equivalent to a noun. Thus viewed, the whole may be regarded as a simple sentence. So also, when the dependent clause is the object of the leading verb; as, "*I said that ye are gods*;" and also when either subject or predicate is modified by a relative clause.

57. The connecting word is sometimes omitted; as, "This is the book I lost; I suppose you found it," for, "This is the book *which* I lost; I suppose *that* you found it."

EXERCISES.

In the following compound sentences, state which contain only independent clauses, and which contain dependent ones—point out the dependent clauses, and show on what leading clauses they depend—name the connecting words—state which may also be regarded as simple sentences (56).

The weather was fine and the roads were excellent, but we were unfortunate in our companions. It is said that the Atlantic is three thousand miles broad. While the bridegroom tarried they all slumbered. As a bird that wandereth from her nest, so is a man that wandereth from his place. Beauty attracts admiration, as honor [attracts] applause. Talent is environed with many perils, and beauty [is environed] with many weaknesses. I will come again and receive you to myself, that where I am there ye may be also.

In the following sentences, what connecting words are omitted?

Pay me that thou owest. It is said he can not pay his debts. There is no doubt he is a man of integrity. I am sure we can never accomplish this without assistance. That is all you know. All you can find is yours. Could we have foreseen this difficulty, we might have avoided it. I soon perceived I had still the power of motion. The author dreads the critic; the miser, the thief; the criminal, the judge.

ABRIDGED PROPOSITIONS.

58. A compound sentence may sometimes be converted into a simple one, by abridging its dependent clause.

59. A dependent clause is frequently abridged by omitting the connecting word, and changing the verb of the predicate into a participle or infinitive.

60. The participle in the abridged clause will then stand either with its substantive in the case absolute, or as a modifier of the leading subject. Thus, *Absolute*—"When the boys have finished their lessons, we will play;" abridged, "The boys having finished their lessons, we will play." *As a modifier*—"When we have finished our lessons we will play;" abridged, "Having finished our lessons we will play." *Passively and absolutely*—"When our work is finished we will play;" abridged, "Our work being finished, we will play."

61. When the attribute, in the dependent clause, consists of a noun or pronoun in the nominative case after a verb as a copula, it remains in the same case in the abridged form; thus, "That he is a *judge* is of no consequence;" abridged, "His being a *judge* is of no consequence."—"I was not aware that he was a *judge*;" abridged, "I was not aware of his being a *judge*."

62. The difference between these two modes of expression is this: In the full form, the idea contained in the dependent clause is *affirmed*; in the abridged form, it is *assumed*.

63. When the dependent clause is the object of the verb in the leading clause, it may often be changed for the infinitive with a subject; as, "I know that he is a scholar;" abridged, "I know *him to be* a scholar."

64. When, in such cases, the subject of the dependent clause is the same as the subject of the principal, it is omitted in the abridged form; as, "I wished that *I might go*;" abridged, "I wished *to go*."

65. When the subject of the dependent clause, connected by *what*, *which*, *whom*, *when*, *where*, *how*, and the like, and relating to something yet future, is the same as that of the independent one, it is sometimes abridged by retaining the connecting word, and omitting the subject before the infinitive; as, "I know not what *I shall do*;" abridged, "I know not what *to do*." In this way are to be analyzed and explained such phrases as, "*Where to go*," "*when to read*," "*how to do*," "*whom to send*," &c.

66. A dependent clause may often be abridged by substituting an equivalent qualifying word, or an adjunct; as, "The man *who is honest*

will be respected;" abridged, "The *honest* man will be respected."—"When the sun set we returned;" abridged, "*At sunset* we returned."

67. Several dependent clauses may be variously connected with the same leading clause, and abridged in the same manner as above; as, "When they arrived at the station, they were informed that the cars had passed, an hour before;" abridged, "Having arrived [or, on arriving] at the station, they were informed of the cars having passed an hour before."

EXERCISES.

1. Abridge such propositions in the preceding exercises as can be abridged.

2. Extend the following abridged simple sentences into compound sentences.

Having doubled Cape Horn, we sailed in a direct course for California. What to do I know not. No one can tell us where to go, or how to do. The war being at an end, the troops were disbanded. At the close of navigation, many will be at a loss where to go. The industrious and capable need fear no want. A good name is the richest possession we have while living, and the best legacy we leave behind us when dead. Of his having been successful, we have full assurance. Of his being successful now, there is reason to doubt. We hold these principles to be self-evident.

68. DIRECTIONS FOR ANALYSIS.

State whether the sentence is simple or compound.

If simple, name the logical subject and the logical predicate.

Name the grammatical subject.

Show by what words or phrases, if any, it is modified in the logical.

Show by what modifying words, if any, each modifying word is modified.*

Name the grammatical predicate.

Show by what words or phrases, if any, it is modified in the logical.

Show by what modifying words or phrases, if any, each modifying word is modified.

If compound, mention the members or clauses.

State whether they are independent or dependent.

Show how the members are connected.

Analyze each member as a simple sentence, by showing its subject, predicate, &c., as above.

In analyzing sentences, it will be necessary always to supply words left out by ellipsis, and to supply the antecedent to the relative *what*, and the compound relatives, *whoever*, *whosoever*, *whatever*, *whatsoever*; making also the change which is necessary in the relatives themselves, when the antecedent is supplied.

69. MODELS OF ANALYSIS.

1. "God is good."

This is a simple sentence, because it contains a subject and a predicate. *God* is the logical subject, because it is that of which the quality is affirmed.

Is good is the logical predicate, because it affirms a quality of its subject. *Is* is the verb or copula, and *good* is the attribute.

In this sentence, the grammatical subject and predicate are the same as the logical, because they are not modified by other words (16 and 34.)

Or more briefly thus:—

The logical subject is *God*. . . .

The logical predicate is *is good*, in which *is* is the verb or copula, and *good* the attribute.

The grammatical subject and predicate are the same as the logical.

2. "The sun and moon stood still."

This is a simple sentence, with a compound subject.

The logical subject is *The sun and moon*.

The logical predicate is *stood still*.

The grammatical subject is *sun and moon*, compound, and connected by *and*, both shewn to be definite by *the* (21).

The grammatical predicate is *stood*, modified by *still*, an adverb, expressing manner.

3. "The fear of the Lord is the beginning of wisdom."

This is a simple sentence.

The logical subject is *The fear of the Lord*

The logical predicate is *is the beginning of wisdom*.

The grammatical subject is *fear*. It is limited by the adjunct, *of the Lord*, and shown to be limited by the article *the* (21).

The grammatical predicate is *is beginning*, in which *is* is the verb or copula, and *beginning* the attribute. It is limited by the adjunct, *of wisdom*, and shown to be limited by *the*.

4. "A good man does what [= that which] is right, from principle."

This is a compound sentence, containing one leading, and one dependent clause, connected by *which*.

The independent clause is *A good man does that from principle*.

The dependent clause is *which is right*, and is restrictive of *that* in the leading clause, the antecedent to *which*, the connecting word.

In the first or leading clause—

The logical subject is *A good man*.

The logical predicate is *does that from principle*.

The grammatical predicate is *man*, qualified by *good*, and shown to be unlimited by *a*.

The grammatical predicate is *does*, modified by its object, *that*, and the adjunct *from principle*; *that* is modified by the relative clause.

In the second, or dependent clause—

The logical subject is *which*. It also connects its clause with the antecedent *that*, and restricts it.

The logical predicate is *is right*, in which *is* is the verb or copula, and *right* is the attribute.

The grammatical subject and predicate are the same as the logical.

5. "The minutest plant or animal, if attentively examined, affords a thousand wonders, and obliges us to admire and adore the Omnipotent hand by which it was created."

This is a compound sentence, consisting of one independent clause, and two dependent clauses.

The independent clause is *The minutest plant or animal affords a thousand wonders, and obliges us to admire and adore the Omnipotent hand*.

The first dependent clause is [*it is*] *attentively examined*, connected as a condition by *if* to the leading verbs *affords* and *obliges*.

The second dependent clause is *by which it was created*, connected also by *which* to *hand* in order to describe it.

In the independent clause—

The logical subject is *The minutest plant or animal*.

The logical predicate is *affords a thousand wonders, and obliges us to admire and adore the Omnipotent hand*.

The grammatical subject is *plant and animal*, compound; its parts are connected by *or* as alternates and both modified by *minutest*.

The grammatical predicate is *affords and obliges*, compound; its parts are connected by *and*. *Affords* is modified by its object, *wonders*, which is limited by *a thousand*. *Obliges* is modified by its object, *us*, the infinitives *to admire* and *to adore*, of which *us* is also the subject, and these infinitives are modified by their object, *hand*, which is qualified and described by *Omnipotent*, and the relative clause *by which it was created*. The verbs *affords* and *obliges* are modified also by the conditional clause *if [it is] attentively examined*.

In the first dependent clause—

The logical subject is *it*, referring to *plant or animal*.

The logical predicate is *is attentively examined*.

The grammatical subject is *it*.

The grammatical predicate is *is examined*. It is modified by the adverb of manner, *attentively*.

In the second dependent clause—

The logical subject is *it*, referring to *plant or animal*.

The logical predicate is *was created by which*.

The grammatical subject is the same as the logical.

The grammatical predicate is *was created*. It is modified by the adjunct, *by which*, referring to *hand*, its antecedent.

The preceding process of analysis, which takes up so much room on paper, may be accomplished *orally* with great rapidity. Let this be done in the following—

EXERCISES.

In the same way, analyze the following sentences:

Knowledge is power. Truth is the basis of honor—it is the beginning of virtue—it liveth and conquereth forever. Time is a gift bestowed on us by the bounty of Heaven. The heart and the tongue are the best and the worst parts of man.

Proficiency in language is a rare accomplishment.

Praise is more acceptable to the heart than profitable to the mind.

He who is first to condemn, will often be the last to forgive.

True religion gives order and beauty to the world, and, after life, a better existence.

A little philosophy carries us away from truth, while a greater brings us back to it again.

What we know is nothing, but what we are ignorant of is immense.

Cold water is a warm friend, and strong water is a powerful enemy to mankind.

Many men have been obscure in their origin and birth, but great and glorious in life and death.

To hear patiently, and to answer precisely, are the great perfections of conversation.

Books which save the trouble of thinking, and inventions which save the labor of working, are in universal demand.

Solon compared the people to the sea, and orators and counsellors to the winds; for (he said) that the sea would be calm and quiet, if the winds did not trouble it.

Some cultivate philosophy in theory, who are imperfect philosophers in practice—as others advocate religion, who are nevertheless indifferently religious.

PARSING.

70. PARSING is the resolving of a sentence into its elements or *parts of speech*.

71. Words may be parsed in two ways: *Etymologically*, and *Syntactically*.

1. *Etymological* parsing consists in stating the parts

of speech to which each word in a sentence belongs, its uses and accidents, its inflection, and changes, and derivation.

2. *Syntactical* parsing adds to the above a statement of the relation in which the words stand to each other, and the rules according to which they are combined in phrases and sentences.

ETYMOLOGICAL PARSING.

72 The following *general principles* should be remembered, and steadily kept in view in parsing every sentence, viz:—

1. Every adjective qualifies or limits a noun or pronoun, expressed or understood.

2. The subject of a verb, that is, the person or thing *spoken of*, is always in the nominative (except when the verb is in the infinitive), and is said to be the nominative to the verb.

3. Every verb in the indicative, potential, subjunctive, or imperative mood, has a nominative or subject, expressed or understood.

4. Every verb in the active voice used transitively, and every preposition, is followed by a noun or pronoun in the *objective* case, or by an infinitive mood or clause of a sentence equivalent to it; the objective case, with few exceptions, is governed by an active transitive verb, or preposition.

5. The infinitive mood, for the most part, depends on, or is governed by, a verb, a noun, or an adjective.

73. MODEL OF ETYMOLOGICAL PARSING.

. Though it is taken for granted that pupils have been exercised in Etymological parsing before taking up this book, the following example from the Analytical and practical Grammar, is inserted as a sort of model should it be deemed proper to resume this exercise here.

“The minutest plant or animal, if [it is] attentively examined, affords a thousand wonders, and obliges us

to admire and adore the Omnipotent Hand by which it was created.”*

Previous to parsing this sentence, the pupil may be led to understand it better and perceive its parts more distinctly, by attending to such questions as the following: What is spoken of in this sentence? How are *plant* and *animal* qualified? What is said of them thus qualified? How is *wonders* limited? What else is said of them? Whom do they oblige? What do they oblige *us* to do? How is *hand* qualified? What *hand*? &c.

74. These words may be parsed fully, thus:

The DEFINITE ARTICLE, showing that *plant* and *animal* are defined.

minutest AN ADJECTIVE, because it qualifies a noun, *plant*, &c. compared by *er* and *est*, or by prefixing *more* and *most*, superlative degree—expresses the greatest degree of minuteness compared with others.

plant A NOUN—the name of an object.
neuter—is without sex.

nominative, because the subject of *affords* and *obliges*.
singular—it denotes but *one*; plural, *plants*.

or A DISJUNCTIVE CONJUNCTION—connects *plant* and *animal* as alternates.

animal A NOUN—the name of an object.
neuter—considered without sex.

nominative singular, for reasons above.

* In parsing nouns, pronouns, and verbs, it is quite unnecessary to repeat the words *gender*, *number*, *case*, *tense*, *mood*, *voice*. Thus, “*Father* is a *noun*, masculine *gender*, in the *nominative case*, *singular number*.”—It is enough, and is both neater and briefer, to say, “A *noun* masculine, in the *nominative singular*.” So with the verb; instead of saying, “*Loves* is a *verb*,” &c., “in the *present tense*, *indicative mood*, *active voice*, *third person*, *singular number*,” it is sufficient and better to say, “In the *present indicative*, *active*, *third person singular*.” The conjugating of regular verbs also, without any detriment, may be omitted, the form of the principal parts being sufficiently ascertained when they are said to be regular. All this saves much time, and is just as explicit as the full form often used. Also the words *proper* and *common*, as applied to nouns, may be omitted; because, whether a noun is *proper* or *common*, makes no difference in the construction of a sentence; no use is made of it, nothing depends on it. In like manner, the designation of *person*, as applied to nouns, may be omitted, except when they are of the first or second, if it be understood that they are always of the third person when not otherwise mentioned. This plan is here adopted and recommended. Still, it is expected that every teacher will adopt that method which he thinks best. In parsing, economy of time, without loss of advantage, is an object of much importance.

- if* A CONJUNCTION—connects the sentence, “*[it is] attentively examined,*” as a condition, to the sentence, “*affords,*” &c.
- it* A PRONOUN—stands instead of a noun, *plant or animal*.
neuter—it denotes neither male nor female.
personal—its form indicates its person.
third person—it is spoken of.
singular—it denotes but one.
- is examined*.. A VERB—expresses an act.
transitive—expresses an act done to *plant, &c.*, represented by *it*.
regular—its past tense and past participle end in *ed*.
present—expresses a present act.
indicative—used subjunctively, and expresses a condition.
passive—represents the subject as acted upon.
third person—affirms of its subject spoken of.
singular—affirms of but one.
- attentively*... AN ADVERB—modifies *examined*; formed from the adjective *attentive* by adding *ly*; compared by prefixing *more* and *most*.
- affords* A VERB—it expresses an act of its subject, *plant or animal*.
transitive—expresses what the subject does to its object, *wonders*.
regular—its past tense and past participle end in *ed*.
present—expresses a present act.
indicative—declares simply.
active—represents its subject as acting.
third person—affirms of its subject spoken of.
singular—affirms of but one.
- a*..... INDEFINITE ARTICLE—showing that “*thousand wonders*” is put indefinitely as one whole, that is, *one thousand*
- thousand* AN ADJECTIVE—qualifies *wonders*.
numeral—denotes number.
cardinal—denotes how many; not compared.
- wonders*..... A NOUN—the name of an object.
neuter—without sex.
objective—the object of *affords*.
plural—denotes more than one.
- and* COPULATIVE CONJUNCTION—connects the succeeding sentence as an addition to the preceding.
- obliges*..... Same as *affords*.

- us*..... A PERSONAL PRONOUN—the substitute of the speaker and others, and consequently first person.
masculine or feminine—may denote males or females.
objective—the object of *obliges*.
plural—denotes more than one.
- to admire*... A VERB—expresses an act.
transitive—has an object, *hand*.
regular—its past tense and past participle end in *ed*.
present—expresses an act present at the time referred to in the preceding verb, *obliges*.
infinitive—without limitation of person or number.
active—represents the subject referred to as acting. It is the attribute of *us*, or has *us* for its subject.
- and* COPULATIVE CONJUNCTION—connects to *adore* as an addition to *to admire*.
- adore*..... Same as *admire*, by ellipsis without the sign [*to*].
- the* DEFINITE ARTICLE—showing that *hand* is limited.
- Omnipotent*.. AN ADJECTIVE—qualifies *hand*; not compared, because it does not admit of increase.
- hand* A NOUN—the name of an object.
neuter—without sex.
objective—is the object of *admire* and *adore*.
singular—denotes but one, plural, *hands*.
- by* A PREPOSITION—shows the relation between *was created* and *which*.
- which*..... RELATIVE PRONOUN—*neuter*, in the objective singular, and refers to *hand* as its antecedent, and is governed by *by*.
singular—means but one.
- it* A PERSONAL PRONOUN—stands for *plant or animal*, same as before.
- was created*.. A VERB—expresses an act done by *hand*, represented by *which*.
transitive—expresses an act done by one person or thing to another.
regular—its past tense and past participle end in *ed*.
past—expresses an act now past.
indicative—declares simply.
passive—represents its subject as acted upon.
third person—its subject is spoken of.
singular—affirms of one.

ABBREVIATED MODEL.

75. The length of time necessary to parse even a few words in this way, renders it impracticable to do it often, though occasionally it may be profitable. The following brief method will answer every purpose:—

- The* Definite article, belonging to *plant* and *animal*, and showing them to be limited.
- minutest* Adjective, superlative degree, qualifying *plant*, &c.
- plant* A noun, neuter, in the nominative singular, subject of *affords*.
- or* A disjunctive conjunction, connecting *plant* and *animal* as alternates.
- animal* A noun, neuter, in the nominative singular, subject of *affords*.
- if* A conjunction, connecting the sentences.
- it* Third personal pronoun, neuter, in the nominative singular, standing for *plant* or *animal*, and subject of *is examined*.
- is examined* A verb transitive, regular, in the present indicative, passive, expressing what is done to its subject, *it*, used for *plant* or *animal*.
- attentively* An adverb, modifying *examined*; compared by *more* and *most*.
- affords* A verb transitive, regular, in the present indicative, active, third person singular, and affirms of *plant* or *animal*.
- a* Indefinite article showing *thousand* to be indefinite.
- thousand* A numeral adjective, used to qualify *wonders*.
- wonders* A noun, neuter, in the objective plural, object of *affords*.
- and* A copulative conjunction; connects the predicates *affords*, &c, and *obliges*.
- obliges* A verb transitive, regular, in the present indicative, active, third person singular, and affirms of *plant* or *animal*.
- us* First personal pronoun, masculine or feminine, in the objective plural, object of *obliges*, and subject of *to admire*, &c.
- to admire* A verb transitive, regular, in the present infinitive, active, attribute of *us*, or object of *obliges*.
- and* A copulative conjunction; connects *to admire* and *to adore*.
- to adore* A verb transitive, regular, in the present infinitive, active, predicate of *us*, or object of *obliges*.

- the* Definite article, showing *hand* to be limited.
- Omnipotent* An adjective, qualifying *hand*; not compared.
- hand* A noun, neuter, in the objective singular, object of *adore*.
- by* A preposition, which shows the relation between *was created* and *which*.
- which* A relative pronoun, related to *hand* as its antecedent, objective, and governed by *by*.
- it* Third personal pronoun, same as before; subject of *was created*.
- was created* A verb transitive, regular, in the past indicative, passive, third person singular, and affirms of *it*.

SYNTACTICAL PARSING.

76. Syntactical parsing includes *etymological*, and adds to it a statement of the relation in which words stand to each other, and the rules according to which they are combined in phrases and sentences.

Before parsing a sentence syntactically, it should first be analyzed, as directed (68), and exemplified (69.)

MODEL OF SYNTACTICAL PARSING.

“The minutest plant or animal, if attentively examined, affords a thousand wonders, and obliges us to admire and adore the Omnipotent hand by which it was created.”

This sentence contains all the parts of speech except the *interjection*. It is parsed etymologically (74 and 75,) and analyzed, (69-5,) which see. It may now be parsed syntactically, as follows;

- The* is the DEFINITE ARTICLE; it belongs to *plant* or *animal*; and shows these words to be limited.—RULE. “The article *the* is put,” &c.
- minutest* is an ADJECTIVE, compared here by *er* and *est*, superlative, and qualifies *plant* or *animal*.—RULE. “An adjective or participle,” &c.
- plant* is a NOUN, neuter, in the nominative singular, the subject of *affords* and *obliges*.—RULE. “The subject of a finite verb,” &c.

- or*..... is a DISJUNCTIVE CONJUNCTION, connecting as alternates *plant* and *animal*.—RULE. "Conjunctions connect," &c.
- animal*..... is a NOUN, neuter, in the nominative singular—same as *plant*—and connected with it by *or*.—RULE as above.
- if*..... is a CONJUNCTION; it connects its clause with the preceding as a condition.—RULE. "Conjunctions connect," &c.
- it*..... (understood) is a third PERSONAL PRONOUN, neuter, in the nominative singular; it stands for *plant* or *animal*.—RULE. "When a pronoun refers," &c.; and is the subject of *is examined*.—RULE. "The subject of a finite verb." &c.
- is examined*.. is a VERB, transitive, regular,* in the present indicative, passive, expressing an act done to its subject *it*, with which it agrees.—RULE. "A verb agrees," &c.
- attentively*... is an ADVERB, derived from *attentive*, and compared by *more* and *most*; it modifies *is examined*.—RULE. "Adverbs modify," &c.
- affords*..... is a VERB, transitive, regular; in the present indicative, active, third person singular; agrees with, and affirms of *plant* or *animal*.—RULE 3 under RULE—"Two or more substantives singular," &c.
- a*..... is the INDEFINITE ARTICLE, and belongs to *thousand*. It shows that the number is regarded as *one aggregate*.—RULE. "The article *a* or *an*," &c.
- thousand*.... is a NUMERAL ADJECTIVE, cardinal, qualifying *wonders*.—RULE. "An adjective or participle," &c.
- wonders*..... is a NOUN, neuter, in the objective plural, the object of, and governed by, *affords*.—RULE. "A transitive verb," &c.
- and*..... is a COPULATIVE CONJUNCTION; it connects *affords* and *obliges*.—RULE. "Conjunctions connect," &c.
- obliges*..... is the same as *affords*. See above.
- us*..... is a PERSONAL PRONOUN, first person, masculine or feminine, in the objective plural, the object of, and governed by, *obliges*.—RULE. "A transitive verb," &c. It is at the same time the subject of *to admire* and *to adore*.—RULE. "The infinitive as the subject," &c.
- to admire*.... is a VERB, transitive, regular, in the present infinitive, active, governed by *obliges*.—RULE. "The infinitive mood is governed," &c.

* Conjugation is here omitted for brevity, it being unnecessary, because the verb is mentioned as *regular*.

- and*..... is a COPULATIVE CONJUNCTION; it connects *to admire* and *to adore*.—RULE. "Conjunctions connect," &c.
- to adore*..... is the same in parsing and construction as *to admire*.
- the*..... is the DEFINITE ARTICLE; it belongs to *hand*, and shows it to be limited.—RULE. "The article *the*," &c.
- Omnipotent*.. is an ADJECTIVE, not compared, because it does not admit of increase. It qualifies *hand*.—RULE. "An adjective or participle," &c.
- hand*..... is a NOUN, neuter, in the objective singular, governed by *to admire* and *to adore*.—RULE. "A transitive verb," &c.
- by*..... is a PREPOSITION; it shows the relation between *was created* and *which*.
- which*..... is a RELATIVE PRONOUN, neuter, in the objective singular; refers to, and agrees with, *hand* as its antecedent.—RULE. "The relative agrees," &c.; and is governed by *by*.—RULE. "A preposition governs," &c. It connects its clause with *hand*, and describes it.
- it*..... is a PRONOUN, same as before; is the subject of *was created*.—RULE. "The subject of a finite verb," &c.
- was created*.. is a VERB, transitive, regular, in the past indicative, passive, third person singular; affirms of, and agrees with *it*.—RULE VIII. "A verb agrees," &c.
- In the same manner, parse the other sentences analyzed (69.)

PART I.
SELECTIONS IN PROSE.

SECTION I.

Select Sentences.

* * * In the following analyze each sentence as directed (68), and parse according to model (75), if thought proper, and then syntactically as directed (76).

1. The great business of man is ¹to improve his mind and govern his manners.

The whole universe is his library; conversation, his living studies; and remarks upon them are his best tutors.

Learning is the temperance of youth, the comfort of old age, and the only sure guide to honor and preferment.

2. Aristotle says,² that to become an able man in any profession whatever, three things are necessary—which are, nature, study, and practice.

To endure present evils with patience, and wait for expected good with long suffering, is equally the part of the Christian and the hero.

3. Adversity overcome, is the highest glory; and willingly undergone, the greatest virtue: sufferings are but the trials of gallant spirits.

Never employ yourself to discern³ the faults of others; but be careful to amend and prevent your own.

1. An. 798, Pr. 265.
2. An. 802, Pr. 286.

3. An. 882, Pr. 385.

4. There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit, which the birds have been picking at.

5. When a man loses his integrity, he loses the foundation of his virtue.

A contented mind is a continual feast; and the pleasure of the banquet is greatly augmented, by knowing that each man may become his own entertainer.

6. Man is born for society, without which virtue would have no followers, the world would be ¹without allurements, and life without pleasures.

It ²is natural for us to contract the passions as well as the habits of those with whom we are familiar; to follow their vices, as well as to imitate their virtues.

7. Be sincere in all your words, prudent in all your actions, and obliging in all your manners.

He who begins an affair without judgment, ought not to be surprised if it end without success.

If justice direct you in the pursuit of gain, tranquility will attend you in the enjoyment of it.

8. We are more indebted to our parents than to all the world besides. To other persons we may owe much, but to them we owe ourselves. If ingratitude to others, therefore, is hateful, that which is shown to parents is most horrid and detestable.

Make a proper use of your time, and remember that when it is once gone it can never be recalled.

9. Attend diligently to thy business; it will keep thee from wickedness, from poverty, and from shame.

1. An. 621, Pr. 265.

2. An. 246-4, Ex. 27.

He who harbors malice in his heart will find, to his sorrow, that a viper has been nourished in his bosom.

Men make themselves ridiculous, not so much by the qualities [which²] they have, as by the affectation of those they have not.

10. To say little and perform much, is the characteristic of a great mind.

No preacher is so successful as time. It gives a turn to thought to the aged, which it was impossible to inspire while they were young.

The injuries ²we do, and those we suffer, are seldom weighed in the same balance.

SECTION II.

Select Paragraphs.

1. That³ every day has its pains and sorrows is universally experienced, and almost universally confessed. But let us not attend only to mournful truths: if we look impartially about us, we shall find, that every day has likewise its pleasures and its joys.

2. We should⁴ cherish sentiments of charity towards all men. The Author of all good, nourishes much piety and virtue in hearts that are unknown to us; and beholds repentance ready to spring up among many whom we consider as reprobates.

3. No one ought⁵ to consider himself as insignificant in the sight of his Creator. In our several stations we are all sent forth ⁶to be laborers in the vineyard of our heav-

1. An. 802, Pr. 286.

2. " 751, " 353.

3. Ex. 26.

4. An. 363, Pr. 172.

5. " 515, " 220.

6. " 882, " 385.

enly Father. Every man has his work allotted, his talent committed to him; by the due improvement of which he may, in one way or other, serve God, promote virtue, and be useful in the world.

4. The love of praise should be preserved under proper subordination to the principle of duty. In itself, it is a useful motive to action; but when allowed to extend its influence too far, it corrupts the whole character, and produces guilt, disgrace, and misery. ¹To be entirely destitute of it, is a defect. To be governed by it, is depravity. The proper adjustment of the several principles of action in human nature is a matter that deserves our highest attention. For when any one of them becomes either too weak or too strong, it endangers both our virtue and our happiness.

5. The desires and passions of a vicious man, having once obtained an unlimited sway, trample him under their feet. They make him feel that he is subject to various contradictory and imperious masters, who often pull him different ways. His soul is rendered² the receptacle of many repugnant and jarring dispositions; and resembles some barbarous country, cantoned out into different principalities, which are continually waging war on one³ another.

6. Diseases, poverty, disappointment, and shame, are far from being, in every instance, the unavoidable doom⁴ of man. They are much more frequently the offspring of his own misguided choice. Intemperance engenders disease, sloth produces poverty, pride creates disappointments, and dishonesty exposes⁵ to shame. The ungov-

1. An. 869, Pr. 383, Ex. 24. 4. An. 799, Pr. 362.

2. " 796 and 797, Pr. 361. 5. Pr. 292.

3. " 673, Pr. 358.

erned passions of men betray them into a thousand follies; their follies¹ into crimes; and their crimes into misfortunes.

7. When we reflect on the many distresses which abound in human life; on the scanty proportion of happiness which any man is here allowed to enjoy; on the small difference which the diversity of fortune makes on that scanty proportion; it² is surprising, that envy should ever have been a prevalent passion among men, much more that it should have prevailed among Christians. Where so much is suffered in common, little room is left for envy. There is more occasion for pity and sympathy, and an inclination to assist each³ other.

8. At our first setting out in life, when⁴ yet unacquainted with the world and its snares, when every pleasure enchants with its smile, and every object shines with the gloss of novelty, let us beware⁵ of the seducing appearances which surround us, and recollect what others have suffered from the power of headstrong desire. If we allow any passion, even though it be esteemed innocent, to acquire an absolute ascendant, our inward peace will be impaired. But if any which has the taint of guilt, take early possession of our mind, we may date, from that moment, the ruin of our tranquility.

9. Every man has some darling passion, which generally affords the first introduction to vice. The irregular gratifications into which it occasionally seduces him, appear under the form of venial weaknesses; and are indulged in the beginning, with scrupulousness and re-

1. An. 978-6. Pr. 450.

2. " 246-4, Ex. 27 and 26.

3. " 673, Pr. 358.

4. Supply "we are."

5. An. 468, Pr. 182-3.

serve. But, by longer practice, these restraints weaken; and the power of habit grows. One vice brings in another to its aid. By a sort of natural affinity, they connect and entwine themselves together; till their roots come to be spread wide¹ and deep over all the soul.

SECTION III.

Moral Reflections.

1. Whence arises the misery of this present world? It is not owing to our cloudy atmosphere, our changing seasons, and inclement skies. It is not owing to the debility of our bodies; or to the unequal distribution of the goods of fortune. Amidst all disadvantages of this kind, a pure, a steadfast, and enlightened mind, possessed of strong virtue, could enjoy itself in peace, and smile² at the impotent assaults of fortune and the elements. It is within ourselves that misery has fixed its seat. Our disordered hearts, our guilty passions, our violent prejudices, and misplaced desires, are the instruments of the trouble which we endure. These sharpen the darts which adversity would otherwise point in vain against us.

2. While the vain³ and the licentious are revelling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are passing, at that moment, throughout the world; multitudes⁴ struggling for a poor subsistence, to support the wife

1. An. 685, Pr. 363.

2. " 958, Pr. § 40, R. 18.

3. An. 201, Pr. 102.

4. The object of "think of," in the preceding clause; so also, "multitudes," "many," "families," in the following.

and children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure; multitudes groaning under sickness in desolate cottages, untended and unmourned; many, apparently in a better situation of life, pining away in secret with concealed griefs; families weeping over the beloved friends whom they have lost, or, in all the bitterness of anguish, bidding those who are just expiring the last adieu.

3. Never adventure on too near an approach to what is evil. Familiarize not yourselves with it, in the slightest instances, without fear. Listen with reverence to every reprehension of conscience; and preserve the most quick and accurate sensibility to right and wrong. If ever your moral impressions begin to decay, and your natural abhorrence of guilt ¹to lessen, you have ground to dread that the ruin of virtue is fast approaching.

4. By disappointments and trials, the violence of our passions is tamed, and our minds are formed to sobriety and reflection. In the varieties of life, occasioned by the vicissitudes of worldly fortune, we are inured to habits both of the active and of the suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity² were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal, then, must the consequences have been, ³had it yielded us more complete enjoyment! If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have seduced our

1. An. 978-6. Pr. 450. 3. An. 389. Pr. App. xviii.
2. " 439-2, " § 24, vii.

affections, if no troubles had been mingled with its pleasures?

5. In seasons of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or a worthy mind. Instead of sinking under trouble, and declaring "that his soul is weary of life," it¹ becomes a wise and a good man, in the evil day, with firmness to maintain his post—to bear up against the storm—to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue—and never to give up the hope that better days may yet arise.

6. How many young persons have at first set out in the world with excellent dispositions of heart; generous, charitable, and humane: kind to their friends, and amiable among all with whom they had intercourse!—and yet how often have we seen all those fine appearances unhappily blasted in the progress of life, merely through the influence of loose and corrupting pleasures, and those very persons who promised once to be blessings² to the world, sunk down, in the end, [so as] ³to be the burden and nuisance of society.

The most common propensity of mankind, is to store futurity with whatever is agreeable to them; especially in those periods of life when imagination is lively, and hope is ardent. Looking forward to the year now beginning, they are ready to promise themselves much from the foundations of prosperity which they have laid, from the friendships and connexions which they have secured, and from the plans of conduct which they have formed. Alas! how deceitful do⁴ all these dreams of happiness

1. An. 246-4, Ex. 27. 3. An. 884, Pr. 386.
2. " 799, Pr. 362. 4. " 502, " 210.

often prove! While many are saying in secret to their hearts, "To-morrow shall be as this day, and more abundant," we are obliged in turn to say to them, "Boast not yourselves of to-morrow, for you know not what a day may bring forth."

SECTION IV.

The Hill of Science.—[AIKIN.]

1. In that season of the year, when the serenity of the sky, the various fruits which cover the ground, the discolored foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness, and I sat down on the fragment of a rock, overgrown with moss, where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into a most¹ perfect tranquility, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

2. I immediately found myself in a vast, extended plain, in the middle of which arose a mountain, higher than [that which] I had before any conception of. It was covered with a multitude of people, chiefly youth, many of whom pressed forward with the liveliest expression of ardor in their countenance, though the way was in many places steep and difficult.

3. I observed those who had but just begun to climb

1. An. 224, Pr. 405, Obs.

the hill, thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view, and the summit of the highest they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds.

4. As I was gazing on these things with astonishment, a friendly instructor suddenly appeared: "The mountain before thee," said he, "is the Hill of Science. On the top is the temple of truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries; be silent and attentive."

5. After I had noticed a variety of objects, I turned my eyes towards the multitudes who were climbing the steep ascent, and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was Genius. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration; but his progress was unequal, and interrupted by a thousand caprices.

6. When Pleasure warbled in the valley, he mingled in her train; when Pride beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths, and made so many excursions from the road that his feebler companions often outstripped him. I observed that the Muses beheld him with partiality, but truth often frowned and turned aside her face.

7. While Genius was thus wasting his strength in eccentric flights, I saw a person of very different appear-

1. An. 1046-1, Pr. 552-1.

2. Something, adv.—in some degree—not elegant.

3. An. 823-3, Pr. 236-3. 4. An. 802, Pr. 286.

ance, named ¹Application. He crept along with a slow and unremitting pace, his ²eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him, who had at first derided his slow and toilsome progress.

8. Indeed, there were few who ascended the hill with equal and uninterrupted steadiness; for, besides the difficulties of the way, they were continually solicited to turn aside, by a numerous crowd of Appetites, Passions, and Pleasures, whose importunity, when once ³complied with, they became less and less able to resist; and though they often returned to the path, the asperities of the road were more severely felt; the hill appeared more steep and rugged; the fruits, which were wholesome and refreshing, seemed harsh and ill tasted; their sight grew dim, and their feet tripped at every little obstruction.

9. I saw, with some surprise, that the Muses, whose business was ⁴to cheer and encourage those who were toiling up the ascent, would often sing in the bowers of Pleasure, and accompany those who were enticed away at the call of the Passions. They accompanied them, however, but a little ⁵way, and always forsook them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away, without resistance, to the cells of Ignorance, or the mansions of Misery.

10. Amongst the innumerable seducers who were endeavoring to draw away the votaries of Truth from the path of Science, ⁶there was one, so little formidable in her appearance, and so gentle and languid in her at-

1. An. 796, Pr. 360. 4. An. 622, Ex. 32
2. " 769, " 442. 5. " 828, Pr. 307.
3. " 321-2, " 153-1. 6. " 529. " 230-8.

tempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with her chains.

11. Indolence (for so she was called), far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress; and the purpose ¹she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the torpedo, which withered the strength of those who came within its influence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to slide ²from beneath their feet, and they found themselves at the bottom, before they suspected they had changed their place.

12. The placid serenity which at first appeared in their countenance, changed by degrees into a melancholy languor, which was tinged with deeper and deeper gloom, as they glided down the stream of Insignificance—a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where startled passengers are awakened by the shock, and the next moment buried in the gulf of Oblivion.

13. Of all the unhappy deserters from the paths of Science, none seemed less able to return than the ³followers of Indolence. The captives of Appetite and Passion ⁴would often seize the moment when their tyrants were languid or asleep, ⁵to escape from their enchantment; but the dominion of Indolence was constant and unremitted, and seldom resisted, till resistance was in vain.

1. An. 751, Pr. 353. 4. An. 360, Pr. 162-3.
2. " 547. 5. " 882, " 335.
3. " 978-5.

14. After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path ¹shaded with laurels and evergreens, and the effulgence which beamed from the face of Science seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain! But while I was pronouncing this exclamation, with uncommon ardor, I saw standing beside me a form of diviner features, and a more benign radiance.

15. "Happier," said she, "are they whom virtue conducts to the Mansions of Content!" ²"What," said I, "does Virtue, then, reside in the vale?" "I am found," said she, "in the vale, and I illuminate the mountain; I cheer the cottager at his toil, and inspire the sage at his meditation; I mingle in the crowd of cities, and bless the hermit in his cell; I have a temple in every heart that owns my influence, and to him that wishes for me, I am already present. Science may raise thee to eminence, but I alone can guide thee to felicity!"

16. While Virtue was thus speaking, I stretched out my arms towards her, with a vehemence which broke my slumber. The chill dews were falling around me, and the shades of evening ³stretched over the landscape. I hastened homeward, and resigned the night to silence and meditation.

SECTION V.

The Importance of a Good Education.—ADDISON.

1. I consider a human soul, without education, like marble in the quarry; which shows none of its inherent

1. An. 958, Pr. § 40, R. 18. 3. An. 323, Pr. 155.
2. " 558, " 239-1.

beauties, until the skill of the polisher fetches out the colors, makes the surface ¹shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

2. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance ²to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it.

3. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero; the wise, the good, or the great man, very often lies hid and concealed in a plebeian, ³which a proper education might have disinterred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations; and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

4. Men's passions operate variously, and appear in different kinds of actions, ⁴according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the

1. An. 877, Pr. 387. 3. An. 747.
2. " 882, " 385. 4. " 524, Pr. 230-1.

next tree, as it sometimes happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner?

5. ¹It is therefore an unspeakable blessing, to be born in those parts of the world where wisdom and knowledge flourish; though, it must be confessed, there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education, rise above one another by several different degrees of perfection.

6. For, ²to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough hewn, and but just sketched into a human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a ³Phidias or a Praxiteles could not give several nice touches and finishings.

SECTION VI.

On the Importance of Order in the Distribution of our Time.—BLAIR.

1. Time we ought to consider as a sacred trust, committed to us by God; of which we are now the depositories, and are ⁴to render an account at the last. That portion of it which he has allotted to us, is intended partly for the concerns of this world, partly for those

1. An. 246-4, Ex. 27. 3. An. 105, Pr. 60-1.
2. " 886. Pr. 339. 4. " 433,

of the next. Let each of these occupy, in the distribution of our time, that space which properly belongs to it.

2. Let not the hours of hospitality and pleasure interfere with the discharge of our necessary affairs; and let not what we call necessary affairs, encroach upon the time which is due to devotion. To everything there is a season, and a time for every purpose under the heaven. If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it. We load the wheels of time, and prevent them from carrying us along smoothly.

3. He who every ¹morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time, is like a ray of light, which darts itself through all his affairs. But where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review.

4. The first requisite for introducing order into the management of time, is, to be impressed with a just sense of its value. ²Let us consider well how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and inconsistent, than in their appreciation of time. When they think of it, as the measure of their continuance on earth, they highly prize it, and with the greatest anxiety, seek to lengthen it out.

5. But when they view it in separate parcels, they appear to hold it in contempt, and squander it with in-

1. An. 823, Pr. 307. 2. An. 463, Pr. 182-3.

considerate profusion. While they complain that life is short, they are often wishing its different periods ¹at an end. Covetous of every other possession, of time only they are prodigal. They allow every idle man to be master of this property, and make every frivolous occupation welcome that can help them to consume it.

6. Among those who are so careless of time, it is not to be expected that order should be observed in its distribution. But by this fatal neglect, how many materials of severe and lasting regret are they laying up in store for themselves! The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recall. What was omitted to be done at its proper moment, arises to be the torment of some future season.

7. Manhood is disgraced by the consequences of neglected youth. Old age, oppressed by cares that belonged to a former period, labors under a burden not its own. At the close of life, the dying man beholds with anguish that his days are ²finishing, when his preparation for eternity is hardly commenced. Such are the effects of a disorderly waste of time, through not attending to its value. Everything in the life of such persons is misplaced. Nothing is performed aright, from ³not being performed in due season.

8. But he who is orderly in the distribution of his time, takes the proper method of escaping those manifold evils. He is justly said to redeem the time. By proper management he prolongs it. He lives much in little space; more in a few years, than others do in many. He can live to God and his own soul, and at the

1. An. 887.

2. " 457, Pr. 190.

3. An. 819, Pr. 301.

same time attend to all the lawful interests of the present world. He looks back on the past, and provides for the future.

9. He catches and arrests the hours as they fly. They are marked down for useful purposes, and their memory remains. Whereas those hours fleet by the man of confusion, like a shadow. His days and years are either blanks, of which he has no remembrance, or they are filled up with so confused and irregular a succession of unfinished transactions, that though he remembers he has been busy, yet he can give no account of the business which has employed him.

SECTION VII.

On the Pleasure of Acquiring Knowledge.

1. In every period of life, the acquisition of knowledge is one of the most pleasing employments of the human mind. But in youth, there are circumstances which make it productive of higher enjoyment. ¹It is then that everything has the charm of novelty; that curiosity and fancy are awake; and that the heart swells with the anticipations of future eminence and utility. Even in those lower branches of instruction which we call mere ²accomplishments, there is something always pleasing to the young in their acquisition.

2. They seem ³to become every well educated person; they adorn, if they do not dignify humanity; and what is far more, while they give an elegant employment to hours of leisure and relaxation, they afford a ⁴means of

1. An. 246-4, Ex. 27, & 26. 3. An. 621, Ex. 31.

2. " 810, Pr. 288. 4. " 159-2, Pr. 78-5. Note.

contributing to the purity and innocence of domestic life. But in the acquisition of knowledge of the higher kind,—in the hours when the young gradually begin the study of the laws of nature, and of the faculties of the human mind, or of the magnificent revelations of the Gospel,—¹there is a pleasure of a sublimer nature.

3. The cloud, which in their infant years seemed to cover nature from their view, begins gradually to resolve. The world in which they are placed, opens with all its wonders upon their eye; their powers of attention and observation seem to expand with the scene before them; and while they see, for the first time, the immensity of the universe of God, and mark the majestic simplicity of those laws by which its operations are conducted, they feel as if they were awakened to a higher species of being, and admitted into nearer intercourse with the Author of Nature.

4. It is this period, accordingly, more than all others, that determines our hopes or fears of the future fate of the young. To feel no joy in such pursuits,—to listen carelessly to the voice which brings such magnificent instruction,—to see the veil raised which conceals the counsels of the Deity, and to show no emotion at the discovery,—²are symptoms of a weak and torpid spirit—of a mind unworthy of the advantages it possesses, and fitted only for the humility of sensual and ignoble pleasure.

5. Of those, on the contrary, who distinguish themselves by the love of knowledge,—who follow with ardor the career that is open to them,—we are apt to form the most honorable presages. It is the character which is natural to youth, and which, therefore, promises well of

1. An. 529, Pr. 238-8. 2. An. 778, Pr. 308.

their maturity. We foresee for them, at least, a life of pure and virtuous enjoyment: and we are willing to anticipate no common share of future usefulness and splendor.

6. In the second place, the pursuits of knowledge lead not only to happiness, but to honor, “Length of days is in her right hand, and in her left are riches and honor.” ¹It is honorable to excel, even in the most trifling species of knowledge—in those which can amuse only the passing hour. It is more honorable to excel in those different branches of science, which are connected with the liberal professions of life, and which tend so much to the dignity and well-being of humanity.

7. It is the means of raising the most obscure to esteem and attention; it opens to the just ambition of youth, some of the most distinguished and respected situations in society; and it places them there, with the consoling reflection, that it is to their own industry and labor, in the providence of God, that they are alone indebted for them. But, to excel in the higher attainments of knowledge,—to be distinguished in those greater pursuits which have commanded the attention, and exhausted the abilities of the wise in every former age,—is, perhaps, of all the distinctions of human understanding, the most honorable and grateful.

8. When we look back upon the great men who have gone before us in every path of glory, we feel our eye turned from the career of war and of ambition, and involuntarily rest upon those who have displayed the great truths of religion,—who have investigated the laws of social welfare, or extended the sphere of human knowledge. These are honors, we feel, which have been

1. An. 246-4, Ex. 27.

gained without a crime, and which can be enjoyed without remorse. They are honors also which can never die,—which can shed lustre even upon the humblest head,—and to which the young of every succeeding age will look up, as their brightest incentive to the pursuit of virtuous fame.

SECTION VIII.

On the uses of knowledge.

1. The first end to which all wisdom or knowledge ought to be employed, is, to illustrate the wisdom or goodness of the Father of Nature. Every science that is cultivated by men leads naturally to religious thought—from the study of the plant that grows beneath our feet, to that of the Host of Heaven above us, which perform their stated revolutions in majestic silence, amid the expanse of infinity. When in the youth of Moses, “The Lord appeared to him in Horeb,” a voice was heard, saying, “draw nigh hither, and put off thy shoes from thy feet; for the place where thou standest is holy ground.”

2. It is with such reverential awe that every great or elevated mind will approach the study of nature; and with such feelings of adoration and gratitude, that he will receive the illumination that gradually opens upon his soul. It is not the lifeless mass of matter, he will then feel, that he is examining; it is the mighty machine of Eternal Wisdom,—the workmanship of Him “in whom every thing lives, and moves, and has its being.”

3. Under an aspect of this kind, it is impossible to

pursue knowledge without mingling with it the most elevated sentiments of devotion; it is impossible to perceive the laws of nature, without perceiving, at the same time, the presence and the Providence of the Lawgiver; and thus it is, that in every age, the evidences of religion have advanced with the progress of true philosophy; and that science, in erecting a monument to herself, has at the same time, erected an altar to the Deity.

4. The knowledge of nature is not exhausted. There are many great discoveries yet awaiting the labors of science; and with them there are also awaiting to humanity, many additional proofs of the wisdom and benevolence “of Him that made us.” To the hope of these great discoveries, few indeed can pretend; yet let it be ever remembered, that he who can trace any one new fact, or can exemplify any one new instance of divine wisdom or benevolence in the system of nature, has not lived in vain,—that he has added to the sum of human knowledge,—and, what is far more, that he has added to the evidence of those greater truths, upon which the happiness of time and eternity depends.

5. The second great end to which all knowledge ought to be employed, is, the welfare of humanity. Every science is the foundation of some art, beneficial to men; and while the study of it leads us to see the beneficence of the laws of nature, it calls upon us also to follow the great end of the Father of Nature, in their employment and application. I need not say what a field is thus opened to the benevolence of knowledge: I need not tell you that in every department of learning there is good to

1. An. 819, Pr. 301.

2. “ 529, “ 230-8.

3. An. 865, Pr. 382.

be done to mankind; I need not remind you, that the age in which we live has given us the noblest examples of this kind, and that science now finds its highest glory in improving the condition, or in allaying the miseries of humanity.

6. But there is one thing of which it is proper ever to remind you—because the modesty of knowledge often leads us to forget it—and that is, the power of scientific benevolence is far greater than that of all others to the welfare of society. The benevolence of the opulent, however eminent it may be, perishes with themselves. The benevolence even of sovereigns, is limited to the narrow boundary of human life; and not unfrequently is succeeded by different and discordant counsels. But the benevolence of knowledge is of a kind as extensive as the race of man, and as permanent as the existence of society.

7. He, in whatever situation he may be, who in the study of science has discovered a new means of alleviating pain, or of remedying disease,—who has described a wiser method of preventing poverty, or of shielding misfortune,—who has suggested additional means of increasing or improving the beneficent productions of nature,—has left a memorial of himself which can never be forgotten,—which will communicate happiness to ages yet unborn,—and which, in the emphatic language of scripture, renders him a “fellow-worker” with God himself, in the improvement of his Creation.

8. The third great end of all knowledge is the improvement and exaltation of our own minds. It was the voice of the apostle,—“What manner of men ought ye to be,

1. An. 823-2, Pr. 306. 3. An. 819, Pr. 301.
2. “ 872, “ 388.

to whom the truths of the Gospel have come?”—¹It is the voice of nature also,—“What manner of men ought ye to be, to whom the treasures of wisdom are opened?” Of all the spectacles, indeed, which life can offer us, there is none more painful, or unnatural, than that of the union of vice with knowledge. It counteracts the great designs of God in the distribution of wisdom; and it assimilates men, not to the usual character of human frailty, but to those dark and malignant spirits who fell from heaven, and who excel in knowledge, only that they may employ it in malevolence.

9. To the wise and virtuous man, on the contrary,—to him whose moral attainments have kept pace with his intellectual, and who has employed the great talent with which he is intrusted, to the glory of God, and to the good of humanity,—is presented the sublimest prospect that mortality can know. “In my father’s house,” says our Saviour, “are many mansions,”—mansions, we may dare ²interpret, fitted to the different powers that life has acquired, and to the uses to which they have been applied.

SECTION IX.

The Creator’s works attest his Greatness.—BLAIR.

1. We find ourselves in an immense universe, where it is impossible for us; without astonishment and awe, to contemplate the glory and the power of Him who created it. From the greatest to the least object that we behold;—from the star that glitters in the heavens, to the insect that creeps upon the ground;—from the

1. An. 246-2, Pr. 114-5. 2. An. 877, Pr. 387.

thunder that rolls in the skies, to the flower that blossoms in the fields;—all things testify a profound and mysterious Wisdom,—a mighty and all powerful Hand, before which we must tremble and adore.

2. Neither the causes nor the issues of the events which we behold, is it in our power to trace; neither how we came into this world, nor whither we go when we retire from it, are we able of ourselves to tell; but, in the meantime, we find ourselves surrounded with astonishing magnificence on every hand. We walk through the earth as through the apartments of a vast palace, which fill every attentive spectator with wonder. All the works which our power can erect,—all the ornaments which our art can contrive,—are feeble and trifling in comparison with those glories, which nature everywhere presents to our view.

3. The immense arch of the heavens, the splendor of the sun in his meridian brightness, or the beauty of his rising and setting hours,—the rich landscape of the fields, and the boundless expanse of the ocean,—are scenes which mock every rival attempt of human skill or labor. Nor is it only in the splendid appearances of nature, but amid its rudest forms that we trace the hand of the Divinity. In the solitary desert and the high mountain,—in the hanging precipice, the roaring torrent, and the aged forest,—though there be nothing to cheer, there is much to strike the mind with awe, to give rise to those solemn and sublime sensations, which elevate the heart to an Almighty, All-creating Power.

1. An. 645, Ex. 55.

2. An. 859, Pr. 391.

SECTION X.

Character of Washington.—AMES.

1. The best evidence of reputation is a man's whole life. We have now, alas! all WASHINGTON'S before us. There has scarcely appeared a really great man, whose character has been more admired in his life time, or less correctly understood by his admirers. When it is comprehended, it is no easy task to delineate its excellencies in such a manner, as to give to the portrait both interest and resemblance; for it requires thought and study to understand the true ground of the superiority of his character, over many others whom he resembled in the principles of action, and even in the manner of acting.

2. But perhaps he excels all the great men that ever lived, in the steadiness of his adherence to his maxims of life, and in the conformity of all his conduct to the same maxims. These maxims, though wise, were yet not so remarkable for their wisdom, as for their authority over his life; for if there were any errors in his judgment, we know of no blemishes in his virtue. He was the patriot without reproach; he loved his country well enough to hold his success in serving it as an ample recompense.

3. Thus far, self-love and love of country coincided; but when his country needed sacrifices that no other man could, or perhaps would be willing to make, he did not even hesitate. This was virtue in its most exalted character. More than once he put his fame at hazard, when he had reason to think it would be sacrificed, at least in this age.

1. An. 246-4, Ex. 27.

2. An. 647, Ex. 57.

4. It is no less difficult to speak of his talents. They were adapted to lead, without dazzling mankind; and to draw forth and employ the talents of others, without being misled by them. In this he was certainly superior, that he neither mistook nor misapplied his own. His great modesty and reserve would have concealed them, if great occasions had not called them forth; and then, as he never spoke from the affectation to shine, nor acted from any sinister motives, it is from their effects only that we are to judge of their greatness and extent.

5. His prudence was consummate, and seemed to take the direction of his powers and passions; for, as a soldier he was more solicitous to avoid mistakes that would be fatal, than to perform exploits that were brilliant; and, as a statesman, to adhere to just principles, however old, than to pursue novelties; and therefore in both characters his qualities were singularly adapted to the interest, and were tried in the greatest perils of the country. His habits of inquiry were so far remarkable, that he was never satisfied with investigating, nor desisted from it, so long as he had less [light] than all the light he could obtain upon a subject; and then he made his decision without bias.

6. If he loved fame he never made improper compliances for what is called popularity. The fame he enjoyed is of the kind that will last forever; yet it was rather the effect, than the motive of his conduct. Some future Plutarch will search for a parallel to his character. Epaminondas is, perhaps, the brightest name of all antiquity. Our WASHINGTON resembles him in the purity and ardor of his patriotism; and, like him, he first exalted the glory of his country.

1. An. 865, Pr. 332.

2. An. 823-3, Pr. 306.

SECTION XI.

The Grave of Jefferson.

1. I ascended the winding road which leads from Charlottesville to Monticello, up the miniature mountain to the farm and the grave of Jefferson. On entering the gate which opens into the enclosure, numerous paths diverge in various directions, winding through beautiful groves to the summit of the hill. From the peak on which the house stands, a grand and nearly unlimited view opens to the thickly wooded hills and fertile valleys which stretch out on either side. The University; with its dome, porticos, and colonnade, looks like a fair city in the plain: Charlottesville seems to be directly beneath.

2. No spot can be imagined as combining greater advantages of grandeur, healthfulness, and seclusion. The house is noble in its appearance; two large columns support a portico, which extends from the wings, and into it the front door opens. The apartments are neatly furnished, and embellished with statues, busts, portraits, and natural curiosities. The grounds and out-houses have been neglected; Mr. Jefferson's attention having been absorbed from such personal concerns, by the cares attendant on the superintendence of the University.

3. At a short distance behind the mansion, in a quiet, shaded spot, the visitor sees a square enclosure, surrounded by a low, unmortared stone wall, which he enters by a neat wooden gate. This is the family burial ground, containing ten or fifteen graves, none of them

1. An. 299.

2. An. 769, Pr. 442.

marked by epitaphs, and only a few distinguished by any memorial. On one side of this simple cemetery, is the resting place of the patriot and philosopher. When I saw it, the vault had just been arched and in readiness for the plain stone which was ¹to cover it.

4. May it ever continue, like Washington's⁴, without any adventitious attractions or conspicuousness; for when we or our posterity need any other memento of our debt of honor to those names, than their simple inscription on paper, gorgeous tombs would be a mockery to their memories. When gratitude shall cease to concentrate their remembrance in the hearts of our citizens, no cenotaph will inspire the reverence we owe to them.

SECTION XII.

Passage of the Potomac and Shenandoah Rivers through the Blue Ridge.—JEFFERSON.

1. The passage of the Potomac through the Blue Ridge, is, perhaps, one of the most stupendous scenes in nature. You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain a hundred ²miles to seek a vent. On your left approaches the Potomac, in quest of a passage also. In the moment of their junction they rush together against the mountain, rend it asunder, and pass off to the sea.

2. The first glance of this scene hurries the senses into the opinion, ³that this earth has been created in time; that the mountains were formed first; that the rivers began to flow afterwards; that, in this place particularly, they have been dammed up by the Blue Ridge of

1. An. 448. 2. An. 828, Pr. 307. 3. An. 670.

mountains, and have formed an ocean which filled the whole valley; that continuing to rise, they have at length broken over at this spot, and have torn the mountain ¹down from its summit to its base. The piles of rock on each hand, particularly the Shenandoah,—the evident marks of their disrapture and avulsion from their beds, by the most powerful agents of nature, corroborate this impression.

3. But the distant finishing which nature has given to the picture, is of a very different character. It is a true contrast to the foreground. ²That is as placid and delightful, as this is wild and tremendous. The mountain being cloven asunder, presents to your eye, through the cleft, a small catch of smooth, blue horizon, at an infinite distance in the plain country, inviting you, as it were, from the riot and tumult roaring round, to pass through the breach, and participate of the calm below.

4. Here the eye ultimately composes itself; and [in] that way, too, the road happens actually to lead. You cross the Potomac above the junction, pass along its side through the base of the mountain for three miles,—its terrible precipices hanging in fragments over you. This scene is worth a ³voyage across the Atlantic; yet here, as in the neighborhood of the Natural Bridge, are people who have passed their lives within half a dozen miles, and have never been ⁴to survey these monuments of a war between rivers and mountains, which must have shaken the earth itself to its centre.

1. An. 550, Pr. 236-1. 3. An. 828, Pr. 307.
2. " 692, " 334. 4. " 882, " 385.

SECTION XIII.

The Blind Preacher.—WIRT.

1. It was one Sunday, as I traveled through the county of Orange, in Virginia, that my eye was caught by a cluster of horses, tied near a ruinous, old, wooden house, in the forest, not far from the road side. Having frequently seen such objects before, in traveling through these states, I had no difficulty in understanding that this was a place of religious worship.

2. Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, that curiosity to hear the preacher of such a wilderness, was not the least of my motives. On entering the house, I was struck with his preternatural appearance. He was a tall and very spare old man,—his head, which was covered with a white linen cap, his shriveled hands, and his voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind.

3. The first emotions which touched my breast, were those of mingled pity and veneration. But how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the sacrament; and his subject, of course, was the passion of our Savior. I had heard the subject handled a thousand times: I had thought it exhausted long ago. Little did I suppose, that in the wild woods of America, I was ²to meet with a man, whose

1. An. 887, Pr. 450. 2. An. 448.

eloquence would give to this topic, a new and more sublime pathos than [any that] I had ever before witnessed.

4. As he descended from the pulpit, to distribute the mystic symbols, there was a peculiar—a [solemnity] more than human solemnity in his air and manner, which made my blood run ¹cold, and my whole frame shiver. He then drew a picture of the sufferings of our Savior,—his trial before Pilate,—his ascent up Calvary,—his crucifixion, and his death. I knew the whole history; but never, until then, had I heard the circumstances so selected, so arranged, so colored! It was all new; and I seemed to have heard it for the first time in my life.

5. His enunciation was so deliberate that his voice trembled on every syllable; and every heart in the assembly trembled in unison. His peculiar phrases had such a force of description, that the original scene appeared to be, at that moment acting before our eyes. We saw the very faces of the Jews—the staring, frightful distortions of malice and rage. We saw the buffet: my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clinched.

6. But when he came to touch on the patience, the forgiving meekness of our Savior; when he drew, to the life,—his blessed eyes streaming in tears to heaven,—his voice breathing to God a soft and gentle prayer for pardon on his enemies,—“Father, forgive them, for they know not what they do;”—the voice of the preacher which had all along faltered, grew fainter and fainter, until, his ²utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The

1. An. 685, Pr. 363. 2. An. 769, Pr. 442.

effect was inconceivable. The whole house resounded with the mingled groans, and sobs, and shrieks of the congregation.

7. It was some time before the tumult had subsided, so far as ¹to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience ²down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But—no: the descent was as beautiful and sublime, as the elevation had been rapid and enthusiastic.

8. The first sentence with which he broke the awful silence, was a quotation from Rousseau,—“Socrates died like a philosopher, but Jesus Christ like a God!” I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant, by laying such stress on *delivery*

9. You are ³to bring before you the venerable figure of the preacher,—his blindness constantly recalling to your recollection old Homer, Ossian, and Milton, and ³associate with his performance the melancholy grandeur of their geniuses,—you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody—you are to remember the pitch of passion and enthusiasm to which the congregation

1. An. 884, Pr. 386.

2. “ 550, “ 236-1.

3. An. 876-3.

were raised,—and then, the few minutes of portentous, death-like silence which reigned throughout the house,—to see the ¹preacher, removing his white handkerchief from his aged face, even yet wet from the recent torrent of his tears, and slowly stretching forth the palsied hand which holds it, ¹begin the sentence—“Socrates died like a philosopher”—then pausing, raising his other hand, pressing them both, clasped together, with warmth and energy to his breast, lifting his sightless balls to Heaven, and pouring his whole soul into his tremulous voice—“but Jesus Christ, like a God!” If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine.

10. Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen far short of the power which I felt, from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart, with a sensation which I cannot describe—a kind of shuddering, delicious horror! The paroxysm of blended pity and indignation to which I had been transported, subsided into the deepest self-abasement, humility, and adoration. I had just been lacerated and dissolved by sympathy for our Savior, as a fellow ²creature; but now, with fear and trembling, I adore him as—“a ²God!”

11. If this description gives you the impression, that this incomparable minister had any thing of shallow, theatrical trick in his manner, it does him great injustice. I have never seen in any other orator, such a union of simplicity and majesty. He has not a gesture,

1. An. 872, Pr. 388.

2. An. 674

an attitude, or an accent, to which he does not seem forced by the sentiment which he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear, from the train, the style and substance of his thoughts, that he is not only a very polite scholar but a man of very extensive and profound erudition.

12. This man has been before my imagination almost ever since. A thousand times as I rode along, I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul which nature could give, but which no human being could justly copy.

SECTION XIV.

The Sultan and Mr. Howard, the Philanthropist.—
MRS. INCHBALD.

Sultan. Englishman, you were invited hither to receive public thanks, for our troops restored to health by your prescription. Ask a reward adequate to your services.

Howard. Sultan, the reward I ask, is leave to preserve more of your people still.

Sultan. How [are you to preserve] more? my subjects are in health; no contagion visits them.

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| 1. An. 887, Pr. 450. | 3. An. 773, Pr. 443. |
| 2. " 884, " 386. | 4. " 882, " 385. |

Howard. The prisoner is your subject. There, misery, more contagious than disease, preys on the lives of hundreds; sentenced but to confinement, their doom is death. Immured in damp and dreary vaults, they daily perish; and who can tell but that, among the many hapless sufferers, there may be hearts bent down with penitence, to heaven and you, for every slight offence,—there may be some, among the wretched multitude, even innocent victims. Let me seek them out; let me save them and you.

Sultan. Amazement! retract your application; curb this weak pity, and accept our thanks.

Howard. Restrain my pity!—and what can I receive in recompense for that soft bond which links me to the wretched? and, while it soothes their sorrow, repays me more than all the gifts an empire can bestow! But if it be a virtue repugnant to your plan of government, I apply not in the name of *Pity*, but of *Justice*.

Sultan. Justice!

Howard. The justice that forbids all, but the worst of criminals, to be denied that wholesome air the very brute creation freely takes.

Sultan. Consider for whom you plead—for men (if not base culprits) so misled, so depraved, [that] they are dangerous to our state, and deserve none of its blessings.

Howard. If not upon the undeserving,—if not upon the wretched wanderer from the paths of rectitude,—where shall the sun diffuse his light, or the clouds distil their dews? Where shall spring breathe fragrance, or autumn pour its plenty?

Sultan. Sir, your sentiments, still more your char-

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| 1. An. 978-5, Pr. 450. | 3. An. 813, Pr. 299. |
| 2. " 553, " 239-1 | 4. " 958, " 450. |

acter, excite my curiosity. They tell me that in our camps you visited each sick man's bed,—administered yourself the healing draught,—encouraged our savages with the hope of life, or pointed out their better hope in death. The widow speaks your charities, the orphan lisps your bounties, and the rough Indian melts in tears to bless you. I wish to ask why you have done all this?—what is it that prompts you thus to befriend the miserable and forlorn?

Howard. It is in vain to explain; the time it would take to reveal to you—

Sultan. Satisfy my curiosity in writing then.

Howard. Nay, if you will read, I'll send a book in which is already written why I act thus.

Sultan. What book [is it]? what is it called?

Howard. "*The Christian Doctrine.*" There you will find all I have done was but my duty.

Sultan. Your words recall reflections that distract me; nor can I bear the pressure on my own mind, without confessing—*I am a Christian!*

SECTION XV.

The Perfect Orator.—SHERIDAN

1. Imagine to yourselves a Demosthenes, addressing the most illustrious assembly in the world, upon a point whercon the fate of the most illustrious of nations depended. How awful such a meeting!—how vast the subject! By the power of his eloquence—the augustness of the assembly is lost in the dignity of the orator;

1. An. 872, Pr. 338.

2. Pr. 359.

and the importance of the subject, for a while, superseded by the admiration of his talents.

2. With what strength of argument, with what powers of fancy, with what emotions of the heart, does he assault and subjugate the whole man; and at once captivate his reason, his imagination, and his passions! To effect this, must be the utmost effort of the most improved state of human nature. [There is] Not a faculty that he possesses, but [it] is here exerted to its highest pitch. All his internal powers are at work; all his external testify their energies.

3. Within—the memory, the fancy, the judgment, the passions, are all busy; without—every muscle, every nerve is exerted,—not a feature, not a limb, but speaks. The organs of the body, attuned to the exertions of the mind, through the kindred organs of the hearers, instantaneously vibrate those energies from soul to soul. Notwithstanding the diversity of minds in such a multitude, by the lightning of eloquence they are melted into one mass;—the whole assembly, actuated in one and the same way, become, as it were, but one man, and have but one voice. The universal cry is—*Let us march against Philip, let us fight for our liberties—let us conquer or die!*

SECTION XVI.

Panegyric on the eloquence of Mr. Sheridan.—BURKE.

1. Mr. Sheridan has this day surprised the thousands who hung with rapture on his accents, by such an array of talents, such an exhibition of capacity, such a display

1. An. 284, Pr. 122-4.

2. An. 806, Pr. 153-3.

of powers, as are unparalleled in the annals of oratory; a display that reflected the highest honor on himself—lustre upon letters—renown upon parliament—glory upon the country.

2. Of all species of rhetoric, of every kind of eloquence, that has been witnessed or recorded, either in ancient or modern times; whatever the acuteness of the bar, the dignity of the senate, the solidity of the judgment-seat, and the sacred morality of the pulpits have hitherto furnished; nothing has equaled what we have this day heard in Westminster Hall.

3. No holy seer of religion, no statesman, no orator, no man of any literary description whatever; ²has come up, in the one instance, to the pure sentiments of morality, or in the other, to that variety of knowledge, force of imagination, ³propriety and vivacity of allusion, beauty and elegance of diction, strength and copiousness of style, pathos and sublimity of conception, to which we this day listened with ardor and admiration. From poetry up to eloquence there is not a species of composition, of which a complete and perfect specimen might not, from that single speech, be culled and collected.

SECTION XVII.

Description of a Thunder Storm on the Highlands of the Hudson.—IRVING.

1. It was the latter part of a calm, sultry day, that we floated gently with the tide, between those stern mountains, the highlands of the Hudson. There was

1. An. 157, Pr. 78-4. 3. An. 978-11, Pr. 450.

2. " 782.

that perfect quiet which prevails over nature in the languor of summer heat; the turning of a plank, or the accidental falling of an oar on deck, was echoed from the mountain side, and reverberated along the shores; and if by chance the captain gave a shout of command, there were airy tongues that mocked it from every cliff.

2. I gazed about me in mute delight and wonder, at these scenes of nature's magnificence. To the left, the Dunderberg reared its woody precipices, height over height, forest over forest, away into the deep summer sky. To the right, strutted forth the bold promontory of Anthony's Nose, with a solitary eagle wheeling about it; while beyond, mountain succeeded to mountain, until they seemed to lock their arms together, and confine this mighty river in their embraces. There was a feeling of quiet luxury in gazing at the broad, green bosoms, here and there scooped out among the precipices; or at woodlands high in air, nodding over the edge of some beetling bluff, and [with] their foliage all transparent in the yellow sunshine.

3. In the midst of my admiration, I remarked a pile of bright snowy clouds peering above the western heights. It was succeeded by another, and another, each seemingly pushing onward its predecessor, and towering, with dazzling brilliancy, in the deep blue atmosphere; and now, muttering peals of thunder were faintly heard, rolling behind the mountains. The river, hitherto still and glassy, reflecting pictures of the sky and land, now showed a dark ripple at a distance, as the breeze came creeping up it. The fish-hawks wheeled and screamed, and sought their nests on the high dry trees; the crows flew clamorously to the crevices of the rocks, and all nature seemed conscious of the approaching thundergust.

4. The clouds now rolled in volumes over the mountain tops; their summit still bright and snowy, but the lower parts of an inky blackness. The rain began to patter down in broad and scattered drops; the wind freshened and curled on the waves; at length it seemed as if the bellying clouds were torn open by the mountain tops, and complete torrents of rain came rattling down. The lightning leaped from cloud to cloud, and streamed quivering against the rocks, splitting and rending the stoutest forest trees. The thunder burst in tremendous explosions; the peals were echoed from mountain to mountain; they crashed upon Dunderberg, and rolled up the long defile of the highlands, each headland making a new echo, until old Bull Hill seemed to bellow back the storm.

5. For a time the scudding rack and mist, and the sheeted rain, almost hid the landscape from the sight. There was a fearful gloom, illumined still more fearfully by the streams of lightning which glittered among the rain drops. Never had I beheld such an absolute warring of the elements; it seemed as if the storm was tearing and rending its way through this mountain defile, and had brought all the artillery of heaven into action.

1. An. 771, Pr. 450.

PART II.

SELECTIONS IN POETRY.

TRANSPOSITION.

As the style is usually much more inverted in Poetry than in Prose, it will sometimes be proper, before analysing or parsing a sentence, to reduce it to the prose order, and to supply ellipses, that the grammatical dependence and construction of the several parts, as well as the meaning of the author, may be more clearly perceived.

EXAMPLES.

1. Love, and his sister fair, the soul,
Twin-born, from heaven together came.

TRANSPOSED THUS,

Love and his fair sister, the soul, twin-born, came from heaven.

2. Here rests his head upon the lap of earth,
A youth to fortune, and to fame unknown.

TRANSPOSED THUS,

A youth unknown to fortune and to fame, here rests his head upon the lap of earth.

3. Who lives to nature rarely can be poor,
Who lives to fancy never can be rich.

TRANSPOSED THUS,

[He] who lives [according] to nature, can rarely

poor; [He] who lives [according] to fancy, can never be rich.

It will also be a profitable exercise to point out the different kinds of verse, to scan the lines by dividing each into its appropriate feet, and mention such figures of speech as may occur.

SECTION I.

SELECT SENTENCES.

Charity.

1. Soft peace she brings wherever she arrives,
She builds our quiet as she forms our lives;
Lays the rough path of peevish nature ¹even,
And opens in each breast a little heaven.

Love of Praise.

2. The love of praise, howe'er conceal'd by art,
Reigns more or less, and glows in every heart;
The proud to gain it, toils on toils endure,
The modest shun it—but ²to make it sure.

Beauty of Expression.

3. Thy words had such a melting flow,
And spoke of truth so sweetly well,
They dropped like heaven's serenest snow,
And all was brightness where they fell.

Man and Woman.

4. Man is ³the rugged lofty pine,
That frowns o'er many a wave-beat shore;

1. An. 547, Pr. 236-1. 3. An. 1046-3, Pr. 552-3.
2. " 882, " 385.

Woman's the slender, graceful vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er.

Virtuous Activity.

5. Seize, mortals! seize the transient hour;
Improve each moment as it flies:
Life's a short summer—man a flower;
He dies—Alas!—how soon he dies!

The Source of Happiness.

6. Reason's whole pleasure, all the joys of sense,
Lie in three words; health, peace, and competence.
But health consists with temperance alone;
And peace, O, virtue! peace is all thy own.

Bliss of Celestial Origin.

7. Restless mortals toil for naught;
Bliss in vain from earth is sought;
Bliss, a native of the sky,
Never wanders. Mortals, try;
There you cannot seek in vain;
For ¹to seek her, is to gain.

The Passions.

8. The passions are a num'rous crowd,
Imperious, positive, and loud,
Curb these licentious sons of strife;
Hence chiefly rise the storms of life;
If they grow mutinous, and rave,
They are thy masters, thou their slave.

Epitaph.

9. How lov'd, how valu'd once, avails thee not:
To whom ²related, or by whom begot;

1. An. 869, Pr. 383. 2. Supply "thou art."