Murray's Exercises—Improved Stereotype Edition.

MURRAY'S

ENGLISH EXERCISES,

CONSISTING OF

EXERCISES IN PARSING; INSTANCES OF FALSE ORTHOGRAPHY; VIOLATIONS OF THE RULES IN SYNTAX; DEFECTS IN PUNCTUATION; AND VIOLATIONS OF THE RULES RESPECTING PERSPICUOUS AND ACCURATE WRITING.

With which the corresponding Notes, Rules, and Observations in Murray's Grammar are incorporated; also References in promiscuous Exercises to the Rules by which the Errours are to be corrected.

REVISED, PREPARED, AND PARTICULARLY ADAPTED TO THE

USE OF SCHOOLS:

BEING A COUNTERPART TO THE

ENGLISH TEACHER.

Lindley Murray

BY ISRAEL ALGER, JUN., A. M.

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ALGER'S MURRAY'S GRAMMAR.

Murray's English Grammar, with an Appendix containing exercises in Orthography, in Parsing, in Syntax, and in Punctuation; designed for the younger classes of learners. By Lindley Murray. To which Questions are added, Punctuation, and the notes under Rules in Syntax copiously supplied from the author's large Grammar, being his own abridgement entire. Revised, prepared, and adapted to the use of the "English Exercises," by Israel Alger, Jr., A. M. Improved stereotype edition.

☞ The School Committee of Boston passed a vote, authorizing the use of this work in all the public Reading and Grammar Schools of the City, which is considered a sufficient Recommendation of the work. The Grammar and Exercises have also been adopted in many of the best Schools, in various sections of the United States.

Entered according to act of Congress in the year 1838,

By Robert S. Davis,

in the Clerk's office of the District Court of the District of Massachusetts.

INTRODUCTION.

THE principles of knowledge become most intelligible to young persons, when they are explained and inculcated by practical illustration and direction. This mode of teaching is attended with so many advantages, that it can scarcely be too much recommended, or pursued. Instruction which is enlivened by pertinent examples, and in which the pupil is exercised in reducing the rules prescribed to practice, has a more striking effect on the mind, and is better adapted to fix the attention, and sharpen the understanding, than that which is divested of these aids, and confined to bare positions and precepts; in which it too frequently happens, that the learner has no further concern, than to read and repeat them. The time and care employed in practical application, give occasion to survey the subject minutely and in different points of view; by which it becomes more known and familiar, and produces stronger and more durable impressions.

THESE observations are peculiarly applicable to the study of grammar, and the method of teaching it. The rules require frequent explanation; and, besides direct elucidation, they admit of examples erroneously constructed, for exercising the student's sagacity and judgment. To rectify these, attention and reflection are requisite; and the knowledge of the rule necessarily results from the study and correction of the sentence. But these are not all the advantages which arise from Grammatical Exercises. By discovering their own abilities to detect and amend errours, and their consequent improvement, the scholars become pleased with their studies, and are animated to proceed, and surmount the obstacles which occur in their progress. The instructer too is relieved and encouraged in his labours. By discerning exactly the powers and improvement of his pupils, he perceives the proper season for advancing them: and by observing the points in which they are deficient, he knows precisely where to apply his directions and explanations.

THESE considerations have induced the Compiler to collect and arrange a variety of erroneous examples, adapted to the different rules and instructions of English Grammar, and to the principles of perspicuous and accurate writing. It has not indeed

been usual, to make Grammatical Exercises, in our language, very numerous and extensive: but if the importance and usefulness of them be as great as they are conceived to be, no apology will be necessary for the large field of employment, which the following work presents to the student of English Grammar. If he be detained longer than is common in this part of his studies, the probable result of it, an accurate and intimate knowledge of the subject, will constitute an ample recompense.

THE reader will perceive that some of the rules and observations, under the part of Syntax, contain a much greater number of examples than others. This has arisen from the superiour importance of those rules, and from the variety requisite to illustrate them properly. When a few instances afford sufficient practice on the rule, the student is not fatigued with a repetition of examples which would cast no new light on the subject.

In selecting the instances of false construction, the Compiler has studied to avoid those that are glaringly erroneous, and to fix upon such only as frequently occur in writing or speaking. If there be any of a different complexion, it is presumed that they are but few, and that they will be found under those rules only, which from the nature of them, could not have been otherwise clearly exemplified to young persons. The examples applicable to the principal notes and observations, are carefully arranged under the respective rules of Syntax; and regularly numbered to make them correspond to the subordinate rules in the Grammar.

As many of the examples contain several errours in the same sentence, and some of them admit of various constructions in amending them, it has been thought proper to publish a KEY for ascertaining all the corrections: and this has been the more expedient from the work's being designed for the benefit of private learners, as well as for the use of schools. The Key to the part of Orthography might have been omitted, had not some of the sentences contained so many words erroneously spelled, as to render it probable that several of them would, in that case, have been inadvertently passed over: especially by persons who may not have the advantage of a tutor. In forming the Key, it appeared to be more eligible to repeat the sentences at large, with their corrections, than simply to exhibit the amendments by themselves. In the mode adopted, the work has a more regular and uniform appearance; the correspondent parts may be more readily compared; and the propriety of the corrections will be more apparent and striking.

In a work which consists entirely of examples, and with which the learners will, consequently, be much occupied and impressed, the Compiler would have deemed himself culpable, had he exhibited such sentences as contained ideas inapplicable to young minds, or which were of a trivial or injurious nature He has, therefore, been solicitous to avoid all exceptionable matter; and

to improve his work, by blending moral and useful observations with Grammatical studies. Even sentiments of a pious and religious nature, have not been thought improper to be occasionally inserted in these Exercises. The understanding and sensibility of young persons, are much underrated by those who think them incapable of comprehending and relishing this kind of instruction. The sense and love of goodness are early and deeply implanted in the human mind; and often, by their infant energies, surprise the intelligent observer:—why, then, should not these emotions find their proper support and incentives, among the elements of learning? Congenial sentiments, thus disposed, besides making permanent impressions, may serve to cherish and expand those generous principles; or, at least, to prepare them for regular operation, at a future period. The importance of exhibiting to the youthful mind, the deformities of vice; and of giving it just and animating views of piety and virtue, makes it not only warrantable, but our duty also, to embrace every proper occasion to promote, in any degree these valuable ends.

In presenting the learner with so great a number of examples, it was difficult to preserve them from too much uniformity. The Compiler has, however, been studious to give them an arrangement and diversity, as agreeable as the nature of the subject would admit; and to render them interesting, as well as intelligible and instructive, to young persons.

Holdgate, near York, 1797.

ADVERTISEMENT.

It is believed that both Teachers and Pupils have laboured under numerous and serious inconveniences, in relation to certain parts of these Exercises, for the want of those facilities which this volume is designed to supply. Indeed, some parts of this useful work, have too frequently been either entirely omitted, or very imperfectly attended to, in consequence of the absence of those rules and principles by which the errours were intended to be corrected. Those rules, in Mr. Murray's Grammar, which relate to the correction of each part of the Exercises in Orthography, Syntax, Punctuation, and Rhetorical construction, have been introduced into this manual immediately preceding the Exercises to which they relate. The pupil being thus furnished with the principles by which he is to be governed in his corrections, may pursue his task with profit and pleasure.

In the promiscuous Exercises, notes are introduced, referring the pupil to those rules and principles, in the respective parts of this Book, by which the corrections should be made, and which he should be able to repeat in his recitations to his Teacher.

The Editor does not pledge himself, that he has, in every instance, made the same reference which Mr. Murray would have made, were he to have performed this service himself. He has been satisfied, when two rules would apply to the same correction, with giving that which, in his opinion, applies with the greater force.

In this edition, more than forty 18mo. pages of matter have been added from Mr. Murray's Grammar. In this enlargement, great care has been taken to preserve the sentiments and language of the Author, and to render the work, in every respect, correct. It is hoped, that the improvements will meet with a favourable reception from the Publick, and result in the extensive benefit of the rising generation.

EDITOR.

Harvard-Place, Boston, August, 1824.

GENERAL DIRECTIONS

FOR USING THE EXERCISES.

1. As soon as the learner has committed to memory, the definitions of the article and substantive, as expressed in the Grammar, he should be employed in parsing those parts of speech, as they are arranged in this volume of the Exercises.

2. The learner should proceed, in this manner, through all the definitions of the parts of speech contained in Etymology, regularly parsing the exercises of one definition, before he applies to another.

3. As the pupil will then be able to understand all the rules in Orthography, he should be directed to correct, in regular order, the orthographical exercises attached to the particular rules.

4. In this stage of his progress, he may vary his employment, by occasionally parsing the promiscuous exercises, contained in the ninth section of the chapter of Etymological Parsing, and by writing the plurals of nouns, &c. in the eighth section of the same chapter.

5. When the first rule of Syntax is committed to memory, the correspondent exercise in parsing, should be performed. Then the sentences of false syntax, under the rule, should be corrected, in writing. In this manner, both as to parsing and correcting, all the rules of Syntax should be treated, proceeding regularly according to their order. The pupil may now be occasionally employed in correcting the promiscuous exercises in Orthography.

6. The preceding directions (except those upon Orthography) respect only the *leading* rules of the Grammar, which are printed in a larger type. When the exercises on those general rules are completed, and not before, the learner is to apply to the first *subordinate* rule, contained in the smaller type. He is to read it very attentively, assisted by the teacher's explanations; and afterwards correct, in writing, the false construction of the exercises belonging to it. Thus, he is to proceed, rule by rule, till the whole is finished.* The learner should now be, occasionally, employed in parsing the promiscuous exercises, contained in the eighth section of the chapter on Syntactical parsing.

* The pupil ought to review every *leading* rule, and again rectify a few of the sentences under it, before he enters on its *subordinate* rules and their correspondent exercises.

7. When the student has corrected all the exercises appropriated to the particular rules, he should regularly proceed to rectify the promiscuous Exercises, in Syntax and Punctuation. In this employ, he should write over each correction, the number of the rule, principal or subordinate, by which he conceives the correction ought to be made.

8. After this progress, the learner will be qualified to enter on the Exercises respecting perspicuous and accurate writing. In this part, he is to proceed in a manner as similar to the preceding directions, as the subject will admit.

9. When all the Exercises have been regularly corrected, *in writing*, it would tend to perfect the pupil's knowledge of the rules, and to give him an habitual dexterity in applying them, if he were occasionally desired to correct, *verbally*, erroneous sentences purposely selected from different parts of the book; to recite the rules by which they are governed; and, in his own language, to detail the reasons on which the corrections are founded. The following examples will give the student an idea of the manner in which he is to make the verbal corrections.

"The man is prudent which speaks little."

This sentence is incorrect; because *which* is a pronoun of the neuter gender, and does not agree in gender with its antecedent *man*, which is masculine. But a pronoun should agree with its antecedent, in gender, &c. according to the fifth rule of Syntax. *Which* should therefore be *who*, a relative pronoun agreeing with its antecedent *man*; and the sentence should stand thus: "The man is prudent *who* speaks little."

"After I visited Europe, I returned to America."

This sentence is not correct; because the verb *visited* is in the imperfect tense, and yet used here to express an action, not only past, but prior to the time referred to by the verb *returned*, to which it relates. By the thirteenth rule of syntax, when verbs are used that, in point of time, relate to each other, the order of time should be observed. The imperfect tense *visited* should, therefore, have been *had visited*, in the pluperfect tense, representing the action of *visiting*, not only as past, but also as prior to the time of *returning*. The sentence corrected would stand thus: "After I had visited Europe, I returned to America."

"This was the cause, which first gave rise to such a barbarous practice."

This sentence is inaccurate. The words *first* and *rise* have here the same meaning; and the word *such* is not properly applied

This word signifies *of that kind*; but the author does not refer to a kind or species of barbarity. He means *a degree* of it: and therefore the word *so*, instead of *such*, ought to have been used. The words *cause* and *gave rise*, are also tautological: one of them should, consequently, be omitted. The sentence corrected would stand thus: "This was the original cause of so barbarous a practice:" or, "of a practice so barbarous."

10. As parsing is an exercise of great importance to the pupil, it should be continued, regularly, through the whole course of his grammatical instruction.

11. To the learner who has not the aid of a teacher, the *Key* is indispensable. But it should, on no occasion, be consulted, till the sentence which is to be rectified, has been well considered, and has received the learner's best correction.

ADVERTISEMENT.

As there are some teachers who doubt the propriety of presenting exercises of bad English to youth of the junior classes, it seems proper in this place, to make a few observations on the subject.

The author is persuaded, that exercises of this nature, cannot be too soon engaged in, by the student of grammar. Simple rules, and examples of rectitude, make light impression, compared with the effect of contrast, in which errours and corrections are opposed to each other. A child generally sees and hears so many instances of erroneous construction, that, unless he is early taught to distinguish and correct them, his imitative powers will be more influenced by errour than by rectitude. Besides, children in detecting and amending errours, feel their own powers; and however small the exercise may be, it is a most pleasing and animating incentive to application and study. What they learn in this way will not only gratify them: it will also improve their judgment and sagacity, and be long and accurately remembered.

On these grounds, it is evident, that the practice of correcting errours, should be introduced into the early stages of grammatical studies. Instead of exposing children to "the danger of evil communication," as some ingenious persons have supposed, it seems to be the best means of teaching them, first, to discover the irregularities, and then, to avoid the contagion, of bad examples.

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EXERCISES.

PART I.

EXERCISES IN PARSING.

CHAP. I.

Exercises in PARSING, *as it respects* ETYMOLOGY *alone.*

SECT. I.

Etymological Parsing Table.

WHAT part of speech?

1. *An article.* What kind? Why?
2. *A substantive.* Common or proper? What gender? Number? Case? Why?
3. *An adjective.* What degree of comparison? To what does it belong? Why an adjective?
4. *A pronoun.* What kind? Person? Gender? Number? Case? Why?
5. *A verb.* What kind? Mood? Tense? Number? Person? Why? If a participle, Why? Active or passive?
6. *An adverb.* Why is it an adverb?
7. *A preposition.* Why a preposition?
8. *A conjunction.* Why?
9. *An interjection.* Why?

SECT. II.

Specimen of Etymological Parsing.

"Hope animates us."

Hope is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. [*Decline the substantive.*] *Animates* is a regular verb active, indicative mood, present tense, third person singular. [*Repeat the present tense, the imperfect tense, and the perfect participle; and sometimes conjugate the verb entirely.*] *Us* is a personal pronoun, first person plural, and in the objective case. [*Decline the pronoun.*]

"A peaceful mind is virtue's reward."

A is the indefinite article. *Peaceful* is an adjective. [*Repeat the degrees of comparison.*] *Mind* is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. [*Decline the substantive.*] *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular. [*Repeat the present tense, the imperfect tense, and the participle; and occasionally conjugate the verb entirely.*] *Virtue's* is a common substantive, of the neuter gender, the third person, in the singular number, and the possessive case. [*Decline the substantive.*] *Reward* is a common substantive, of the neuter gender, the third person, the singular number, and the nominative case.

SECT. III.

Article and Substantive.

A bush	A hunter
A tree	An hour
A flower	An honour
An apple	An hostler
An orange	The garden
An almond	The fields
A hood	The rainbow
A house	The clouds

The scholars' duty	The girls' school
The horizon	Depravity
Virtue	The constitution
The vices	The laws
Temperance	Beauty
A variety	A consumption
George	Africa
The Rhine	The continent
A grammar	Roundness
Mathematicks	A declivity
The elements	Blackness
An earthquake	An inclination
The King's prerogative	The undertaking
A prince	Penelope
A rivulet	Constancy
The Humber	An entertainment
Gregory	A fever
The pope	The stars
An abbess	A comet
An owl	A miracle
A building	A prophecy
The Grocers' Company	An elevation
Europe	The conqueror
The sciences	An Alexander
Yorkshire	Wisdom
The planets	America
The sun	The Cæsars
A volume	The Thames
Parchment	A river
The pens	The shadows
A disposition	A vacancy
Benevolence	The hollow
An oversight	An idea
A design	A whim
The governess	Something
An ornament	Nothing.

SECT. IV.

Article, Adjective, and Substantive.

A good heart.
A wise head.
A strong body.
Shady trees.
A fragrant flower.
The verdant fields.
A peaceful mind.
Composed thoughts.
A serene aspect.
An affable deportment.
The whistling winds.
A boisterous sea.
The howling tempest.
An obedient son.
A diligent scholar.
A happy parent.
The candid reasoner.
Fair proposals.
A mutual agreement.
A plain narrative.
An historical fiction.
Relentless war.
An obdurate heart.
Tempestuous passions.
A temper unhappy.
A sensual mind.
A gloomy cavern.
Rapid streams.
Unwholesome dews.
A severe winter.
A useless drone.
The industrious bees.
Harmless doves.
The careless ostrich.
The dutiful stork.
The spacious firmament
Cooling breezes.
A woman amiable.
A dignified character.
A pleasing address.
An open countenance.
A convenient mansion.
Warm clothing.
A temperate climate.
Wholesome aliment.
An affectionate parent.
A free government.
The diligent farmer.
A fruitful field.
The crowning harvest.
A virtuous conflict.
A final reward.
Peaceful abodes.
The noblest prospect.
A profligate life.
A miserable end.
Gloomy regions.
The babbling brook.
A limpid stream.
The devious walk.
A winding canal.
The serpentine river.
A melancholy fact.
An interesting history.

A happier life.
The woodbine's fragrance.
A cheering prospect.
An harmonious sound.
Fruit delicious.
The sweetest incense.
An odorous garden.
The sensitive plant.
A garden enclosed.
The ivy-mantled tower.
Virtue's fair form.
A mahogany table.
Sweet-scented myrtle.
A resolution wise, noble, disinterested,
Consolation's lenient hand.
A better world.
A cheerful, good old man.
A silver tea-urn.
Tender-looking charity.
An incomprehensible subject.
A controverted point.
The cool sequestered vale.
My brother's wife's mother.
A book of my friend's.
An animating, well-founded hope.

SECT. V.

Pronoun and Verb, &c.

I am sincere.
Thou art industrious
He is disinterested.
Thou dost improve.
He assisted me.
We completed our journey.
Our hopes did flatter us.
They have deceived me.
Your expectation has failed.
The accident had happened.
He had resigned himself.
Their fears will detect them.
You shall submit.
They will obey us.
Good humour shall prevail.
We honour them.
You encourage us.
They commend her.

Let him consider.
Let us improve ourselves.
Know yourselves.
Let them advance.
They may offend.
I can forgive.
He might surpass them.
We could overtake him.
I would be happy.
Ye should repent.
He may have deceived me.
They may have forgotten.
Thou mightst have improved.
We should have considered.
To see the sun is pleasant.
He will have determined.
We shall have agreed.
Let me depart.
Do you instruct him.
Prepare your lessons.
Promoting others' welfare, they advanced their own interest.
He lives respected.
Having resigned his office, he retired.
They are discouraged.
He was condemned.
We have been rewarded.
She had been admired.
Virtue will be rewarded.
The person will have been executed, when the pardon arrives.
Let him be animated.
Be you entreated.
Let them be prepared.
It can be enlarged.
You may be discovered.
He might be convinced.
It would be caressed.
I may have been deceived.
To live well is honourable.
To have conquered himself was his highest praise.
They might have been honoured.
To be trusted, we must be virtuous.
To have been admired, availed him little.
Ridiculed, persecuted, despised, he maintained his principles.
Being reviled, we bless
Having been deserted, he became discouraged.
The sight being new, he startled.
This uncouth figure startled him.

I have searched, I have found it.
They searched those rooms; he was gone.
The book is his; it was mine.
These are yours, those are ours.
Our hearts are deceitful.
Your conduct met their approbation.
None met who could avoid it.
His esteem is my honour.
Her work does her credit.
Each must answer the question.
Every heart knows its own sorrows.
Which was his choice?
It was neither.
Hers is finished, thine is to do.
This is what I feared.
That is the thing which I desired.
Who can preserve himself?
Whose books are these?
Whom have we served?
Some are negligent, others industrious.
One may deceive one's self.
All have a talent to improve.
Can any dispute it?
Such is our condition.

SECT. VI.

Adverb, Preposition, Conjunction, and Interjection.

I have seen him once, perhaps twice.
Thirdly, and lastly, I shall conclude.
The task is already performed.
We could not serve him then, but we will hereafter.
This plant is found here and elsewhere.
Only to-day is properly ours.
They travelled through France, in haste, towards Italy.
From virtue to vice, the progress is gradual.

We often resolve, but seldom perform.
He is much more promising now than formerly.
We are wisely and happily directed.
He has certainly been diligent, and he will probably succeed.
How sweetly the birds sing!
Why art thou so heedless?
He is little attentive, nay, absolutely stupid.
When will they arrive?
Where shall we stop?
Mentally and bodily, we are curiously and wonderfully formed.
We in vain look for a path between virtue and vice.
He lives within his income.
The house was sold at a great price, and above its value.
She came down stairs slowly, but went briskly up again.
By diligence and frugality, we arrive at competency.
We are often below our wishes, and above our desert.
Some things make for him, others against him.
By this imprudence, he was plunged into new difficulties.
Without the aid of charity, he supported himself with credit.
Of his talents much might be said: concerning his integrity, nothing.
On all occasions, she behaved with propriety.
We ought to be thankful, for we have received much.
Though he is often advised, yet he does not reform.
Reproof either softens or hardens its object.
His father and mother and uncle reside at Rome.
We must be temperate, if we would be healthy.
He is as old as his classmate, but not so learned.
Charles is estemeed, because he is both discreet and benevolent.
We will stay till he arrives

He retires to rest soon, that he may rise early.
She will transgress, unless she be admonished.
If he were encouraged, he would amend.
Though he condemn me, I will respect him.
Their talents are more brilliant than useful.
Notwithstanding his poverty, he is a wise and worthy person.
If our desires are moderate, our wants will be few.
Neither prosperity, nor adversity, has improved him.
He can acquire no virtue, unless he make some sacrifices.
Let him that standeth, take heed lest he fall.
If thou wert his superiour, thou shouldst not have boasted.
He will be detected, though he deny the fact.
If he has promised, he should act accordingly.
O, peace! how desirable thou art!
I have been often occupied, alas! with trifles.
Strange! that we should be so infatuated.
O! the humiliations to which vice reduces us.
Hark! how sweetly the woodlark sings!
Ah! the delusions of hope.
Hope often amuses, but seldoms satisfies us.
Though he is lively, yet he is not volatile.
Hail, simplicity! source of genuine joy.
Behold! how pleasant it is for brethren to dwell together in unity!
Welcome again! my long lost friend.

SECT. VII.

A few instances of the same words constituting several of the parts of speech.

Calm was the day, and the scene delightful.
We may expect a calm after a storm.

To prevent passion, is easier than to calm it.
Better is a little with content, than a great deal with anxiety.
The gay and dissolute think little of the miseries, which are stealing softly after them.
A little attention will rectify some errours.
Though he is out of danger, he is still afraid.
He laboured to still the tumult.
Still waters are commonly deepest.
Damp air is unwholesome.
Guilt often casts a damp over our sprightliest hours.
Soft bodies damp the sound much more than hard ones.
Though she is rich and fair, yet she is not amiable.
They are yet young, and must suspend their judgment yet a while.
Many persons are better than we suppose them to be.
The few and the many have their prepossessions.
Few days pass without some clouds.
Much money is corrupting.
Think much, and speak little.
He has seen much of the world, and been much caressed.
His years are more than hers; but he has not more knowledge.
The more we are blessed, the more grateful we should be.
The desire of getting more is rarely satisfied
He has equal knowledge, but inferiour judgment.
She is his inferiour in sense, but his equal in prudence.
We must make a like space between the lines.
Every being loves its like.
Behave yourselves like men.
We are too apt to like pernicious company.
He may go or stay as he likes.

They strive to learn.
He goes to and fro.
To his wisdom we owe our privilege.
The proportion is ten to one.
He served them with his utmost ability.
When we do our utmost, no more is required.
I will submit, for submission brings peace.
It is for our health to be temperate.
O! for better times.
I have a regard for him.
He is esteemed, both on his own account, and on that of his parents.
Both of them deserve praise.

SECT. VIII.

Nouns, Adjectives, and Verbs, to be declined, compared, and conjugated.

WRITE, in the nominative case plural, the following nouns: apple, plumb, orange, bush, tree, plant, convenience, disorder, novice, beginning, defeat, protuberance.

Write the following substantives, in the nominative case plural: cry, fly, cherry, fancy, glory, duty, boy, folly, play, lily, toy, conveniency.

Write the following nouns in the possessive case singular: boy, girl, man, woman, lake, sea, church, lass, beauty, sister, bee, branch.

Write the following in the nominative case plural: loaf, sheaf, self, muff, knife, stuff, wife, staff, wolf, half, calf, shelf, life.

Write the following in the possessive case plural: brother, child, man, woman, foot, tooth, ox, mouse, goose, penny.

Write the following nouns in the nominative and possessive cases plural: wife, chief, die, staff, city. river, proof, archer, master, crutch, mouth, baker, distaff.

Write the possessive singular and plural of the pronouns, I, thou, he, she, it, who, and other.

Write the objective cases, singular and plural, of the pronouns, I, thou, he, she, it, and who.

Compare the following adjectives: fair, grave, bright, long, short, tall, white, deep, strong, poor, rich, great.

Compare the following adjectives: amiable, moderate, disinterested, favourable, grateful, studious, attentive, negligent, industrious, perplexing.

Write the following adjectives, in the comparative degree: near, far, little, low, good, indifferent, bad, worthy, convenient.

Write the following adjectives in the superlative degree: feeble, bold, good, ardent, cold, bad, base, little, strong, late, near, content.

Conjugate the following verbs in the indicative mood, present tense: beat, gain, read, eat, walk, desire, interpose.

Conjugate the following verbs in the potential mood, imperfect tense: fear, hope, dream, fly, consent, improve, controvert.

Conjugate the following verbs in the subjunctive mood, perfect tense: drive, prepare, starve, omit, indulge, demonstrate.

Conjugate the following verbs in the imperative mood: believe, depart, invent, give, abolish, contrive. Write the following verbs in the infinitive mood, present and perfect tenses: grow, decrease, live, prosper, separate, incommode.

Write the present, perfect, and compound participles, of the following verbs: confess, disturb, please, know, begin, sit, set, eat, lie, lay.

Conjugate the following verbs in the indicative mood, present and perfect tenses of the passive voice: honour, abase, amuse, slight, enlighten, displease, envelop, bereave.

Conjugate the following verbs in the indicative mood, pluperfect and first future tenses: fly, contrive, know, devise, choose, come, see, go, eat, grow, bring, forsake.

Write the following verbs in the present and imperfect tenses of the potential and subjunctive moods: know, shake, heat, keep, give, blow, bestow, beseech.

Write the following verbs in the indicative mood, imperfect and second future tenses, of the passive voice: slay, draw, crown, throw, defeat, grind, hear, divert.

Write the following verbs in the second and third person singular of all the tenses in the indicative and subjunctive moods: approve, condemn, mourn, freeze, know, arise, drive, blow, investigate.

Form the following verbs in the infinitive and imperative moods, with their participles, all in the passive voice: embrace, draw, defeat, smite.

SECT. IX.

Promiscuous Exercises in Etymological Parsing.

In your whole behaviour, be humble and obliging.

Virtue is the universal charm.

True politeness has its seat in the heart.

We should endeavour to please, rather than to shine and dazzle.

Opportunities occur daily for strengthening in ourselves the habits of virtue.

Compassion prompts us to relieve the wants of others.

A good mind is unwilling to give pain to either man or beast.

Peevishness and passion often produce, from trifles, the most serious mischiefs.

Discontent often nourishes passions, equally malignant in the cottage and in the palace.

A great proportion of human evils is created by ourselves.

A passion for revenge, has always been considered as the mark of a little and mean mind.

If greatness flatters our vanity, it multiplies our dangers.

To our own failings we are commonly blind.

The friendships of young persons, are often founded on capricious likings.

In your youthful amusements, let no unfairness be found.

Engrave on your minds this sacred rule; "Do unto others, as you wish that they should do unto you."

Truth and candour possess a powerful charm: they bespeak universal favour.

After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads on to another.

Temper the vivacity of youth, with a proper mixture of serious thought.

The spirit of true religion is social, kind, and cheerful.

Let no compliance with the intemperate mirth of others, ever betray you into profane sallies.

In preparing for another world, we must not neglect the duties of this life.

The manner in which we employ our present time, may decide our future happiness or misery.

Happiness does not grow up of its own accord:

it is the fruit of long cultivation, and the acquisition of labour and care.

A plain understanding is often joined with great worth.

The brightest parts are sometimes found without virtue or honour.

How feeble are the attractions of the fairert torm, when nothing within corresponds to them!

Piety and virtue are particularly graceful and becoming in youth.

Can we, untouched by gratitude, view that profusion of good, which the Divine hand pours around us?

There is nothing in human life more amiable and respectable, than the character of a truly humble and benevolent man.

What feelings are more uneasy and distressful, than the workings of sour and angry passions?

No man can be active in disquieting others, who does not, at the same time, disquiet himself.

A life of pleasure and dissipation, is an enemy to health, fortune, and character.

To correct the spirit of discontent, let us consider how little we deserve, and how much we enjoy.

As far as happiness is to be found on earth, we must look for it, not in the world, or the things of the world; but within ourselves, in our temper, and in our heart.

Though bad men attempt to turn virtue into ridicule, they honour it at the bottom of their hearts.

Of what small moment to our real happiness, are many of those injuries which draw forth our resentment!

In the moments of eager contention, every thing is magnified and distorted in its appearance.

Multitudes in the most obscure stations, are not less eager in their petty broils, nor less tormented by their passions, than if princely honours were the prize for which they contend.

The smooth stream, the serene atmosphere, the mild zephyr, are the proper emblems of a gentle temper, and a peaceful life. Among the sons of strife, all is loud and tempestuous.

CHAP. II.

EXERCISES IN PARSING, AS IT RESPECTS BOTH ETYMOLOGY AND SYNTAX.

SECT. I.

Syntactical Parsing Table.

Article.	Why is it the definite article ?
	Why the indefinite ?
	Why omitted ? Why repeated ?
Substantive.	Why is it in the possessive case ?
	Why in the objective case ?
	Why in apposition ?
	Why is the apostrophick *s* omitted ?
Adjective.	What is its substantive ?
	Why in the singular, why in the plural number ?
	Why in the comparative degree, &c. ?
	Why placed after its substantive ?
	Why omitted ? Why repeated ?
Pronoun.	What is its antecedent ?
	Why is it in the singular, why in the plural number ?
	Why of the masculine, why of the feminine, why of the neuter gender ?
	Why of the first, of the second, or of the third person ?
	Why is it the nominative case ?
	Why the possessive ? Why the objective ?
	Why omitted ? Why repeated ?
Verb.	What is its nominative case ?

	What case does it govern ?
	Why is it in the singular ? Why in the plural number ?
	Why in the first person, &c.
	Why is it in the infinitive mood ?
	Why in the subjunctive, &c. ?
	Why in this particular tense ?
	What relation has it to another verb, in point of time ?
	Why do participles sometimes govern the objective case ?
	Why is the verb omitted ? Why repeated ?
Adverb.	What is its proper situation ?
	Why is the double negative used ?
	Why rejected ?
Preposition.	What case does it govern ?
	Which is the word governed ?
	Why this preposition ?
	Why omitted ? Why repeated ?
Conjunction.	What modes, tenses, or cases, does it connect ? And why ? What mood does it require ? Why omitted ? Why repeated ?
Interjection.	Why does the nominative case follow it ? Why the objective ? Why omitted ? Why repeated ?

SECT. II.

Specimen of Syntactical Parsing.

"Vice degrades us."

Vice is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Degrades* is a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative "vice," according to RULE I. which says; (here repeat the rule.) *Us* is a personal pronoun, first person plural, in the objective case, and governed by the active verb "degrades," agreeably to RULE XI. which says, &c.

"He who lives virtuously, prepares for all events."

He is a personal pronoun, of the third person, singular number, and masculine gender. *Who* is a relative pronoun, which has for its antecedent "he," with which it agrees in gender and number, according to RULE V. which says, &c. *Lives* a regular verb neuter, indicative mood, present tense, third person singular, agree-

ing with its nominative. "who," according to RULE VI. which says, &c. *Virtuously* is an adverb of quality. *Prepares* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative. "he." *For* is a preposition. *All* is an adjective pronoun, of the indefinite kind, the plural number, and belongs to its substantive, "events," with which it agrees, according to RULE VIII. which says, &c. *Events* is a common substantive, of the neuter gender, the third person, in the plural number, and the objective case, governed by the preposition, "for," according to RULE XVII. which says, &c.

"If folly entice thee, reject its allurements."

If is a copulative conjunction. *Folly* is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Entice* is a regular verb active, subjunctive mood, present tense, third person singular, and is governed by the conjunction, "if," according to RULE XIX. which says, &c. *Thee* is a personal pronoun, of the second person singular, in the objective case, governed by the active verb "entice," agreeably to RULE XI. which says, &c. *Reject* is a regular active verb, imperative mood, second person singular, and agrees with its nominative case "thou," implied. *Its* is a personal pronoun, third person, singular number, and of the neuter gender, to agree with its substantive "folly," according to RULE V. which says, &c. It is in the possessive case, governed by the noun "allurements," agreeably to RULE X. which says, &c. *Allurements* is a common substantive, of the neuter gender, the third person, in the plural number, and the objective case, governed by the active verb, "reject," according to RULE XI. which says, &c.

SECT. III.

*Exercises on the first, second, third, and fourth Rules of Syntax.**

1. The contented mind spreads ease and cheerfulness around it.

The school of experience teaches many useful lessons.

In the path of life are many thorns, as well as flowers.

* In parsing these exercises, the pupil should repeat the respective rule of Syntax, and show that it applies to the sentence which he is parsing.

Thou shouldst do justice to all men, even to enemies.

2. Vanity and presumption ruin many a promising youth.

Food, clothing, and credit, are the rewards of industry.

He and William live together in great harmony.

3. No age, nor condition, is exempt from trouble.

Wealth, or virtue, or any valuable acquisition, is not attainable by idle wishes.

4. The British nation is great and generous.

The company is assembled. It is composed of persons possessing very different sentiments.

A herd of cattle, peacefully grazing, affords a pleasing sight.

SECT. IV.

Exercises on the fifth, sixth, seventh, and eighth Rules of Syntax.

5. The man, who is faithfully attached to religion, may be relied on with confidence.

The vices which we should especially avoid, are those which most easily beset us.

6. They who are born in high stations, are not always happy.

Our parents and teachers are the persons whom we ought, in a particular manner, to respect.

If our friend is in trouble, we, whom he knows and loves, may console him.

7. Thou art the man who has improved his privileges, and who will reap the reward.

I am the person, who owns a fault committed and who disdains to conceal it by falsehood.

8. That sort of pleasure weakens and debases the mind.

Even in these times, there are many persons, who, from disinterested motives, are solicitous to promote the happiness of others.

SECT. V.

Exercises on the ninth, tenth, eleventh, and twelfth Rules of Syntax.

9. The restless, discontented person, is not a good friend, a good neighbour, or a good subject.

The young, the healthy, and the prosperous, should not presume on their advantages.

10. The scholar's diligence will secure the tutor's approbation.

The good parent's greatest joy, is, to see his children wise and virtuous.

11. Wisdom and virtue ennoble us. Vice and folly debase us.

Whom can we so justly love, as them who have endeavoured to make us wise and happy?

12. When a person has nothing to do, he is almost always tempted to do wrong.

We need not urge Charles to do good: he loves to do it.

We dare not leave our studies without permission.

SECT. VI.

Exercises on the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth Rules of Syntax.

13. The business is, at last, completed; but long ago I intended to do it.

I expected to see the king, before he left Windsor.

The misfortune did happen; but we early hoped and endeavoured to prevent it.

To have been censured by so judicious a friend, would have greatly discouraged me.

14. Having early disgraced himself, he became mean and dispirited.

Knowing him to be my superiour, I cheerfully submitted.

15. We should always prepare for the worst, and hope for the best.

A young man, so learned and virtuous, promises to be a very useful member of society.

When our virtuous friends die, they are not lost for ever; they are only gone before us to a happier world.

16. Neither threatenings, nor any promises, could make him violate the truth.

Charles is not insincere; and therefore we may trust him.

17. From whom was that information received?

To whom do that house, and those fine gardens, belong?

SECT. VII.

Exercises on the eighteenth, nineteenth, twentieth, twenty-first, and twenty-second Rules of Syntax.

18. He and I commenced our studies at the same time.

If we contend about trifles, and violently maintain our opinion, we shall gain but few friends.

19. Though James and myself are rivals, we do not cease to be friends.

If Charles acquire knowledge, good manners, and virtue, he will secure esteem.

William is respected, because he is upright and obliging.

20. These persons are abundantly more oppressed than we are.

Though I am not so good a scholar as he is, I am, perhaps, not less attentive than he, to study.

21. Charles was a man of knowledge, learning, politeness, and religion.

In our travels, we saw much to approve, and much to condemn.

22. The book is improved by many useful corrections, alterations, and additions.

She is more talkative and lively than her brother, but not so well informed, nor so uniformly cheerful.

SECT. VIII.

Promiscuous Exercises in Syntactical Parsing.

PROSE.

Dissimulation in youth, is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

If we possess not the power of self-government, we shall be the prey of every loose inclination that chances to arise. Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Absurdly we spend our time in contending about the trifles of a day, while we ought to be preparing for a higher existence.

How little do they know of the true happiness of life, who are strangers to that intercourse of

good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates rational enjoyment from heart to heart!

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

Wherever views of interest and prospects of return, mingle with the feelings of affection, sensibility acts an imperfect part, and entitles us to small share of commendation.

Let not your expectations from the years that are to come, rise too high; and your disappointments will be fewer, and more easily supported.

To live long, ought not to be our favourite wish, so much as to live well. By continuing too long on earth, we might only live to witness a greater number of melancholy scenes, and to expose ourselves to a wider compass of human wo.

How many pass away some of the most valuable years of their lives, tost in a whirlpool of what cannot be called pleasure, so much as mere giddiness and folly!

Look round you with attentive eye, and weigh characters well, before you connect yourselves too closely with any who court your society.

The true honour of man consists not in the multitude of riches, or the elevation of rank; for experience shows, that these may be possessed by the worthless, as well as by the deserving.

Beauty of form has often betrayed its possessor.

The flower is easily blasted. It is short-lived at the best; and trifling, at any rate, in comparison with the higher, and more lasting beauties of the mind.

A contented temper opens a clear sky, and brightens every object around us. It is in the sullen and dark shade of discontent, that noxious passions, like venomous animals, breed and prey upon the heart.

Thousands whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honour, if idleness had not frustrated the effects of all their powers.

Sloth is like the slowly-flowing, putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants; and infects with pestilential vapours the whole country round it.

Disappointments derange, and overcome, vulgar minds. The patient and the wise, by a proper improvement, frequently make them contribute to their high advantage.

Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience, and the cheering prospect of a happy conclusion to all the trials of life, in a better world.

Be not overcome with the injuries you meet with, so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world, so as to follow them into sin. Overcome injuries, by forgiveness; disasters, by fortitude; evil examples, by firmness of principle.

Sobriety of mind is one of those virtues, which the present condition of human life strongly inculcates. The uncertainty of its enjoyments, checks presumption; the multiplicity of its dangers, demands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all; but especially on such as are beginning the journey of life.

The charms and comforts of virtue are inexpressible; and can only be justly conceived by those who possess her. The consciousness of Divine approbation and support, and the steady hope of future happiness, communicate a peace and joy, to which all the delights of the world bear no resemblance.

If we knew how much the pleasures of this life deceive and betray their unhappy votaries: and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment, or the uncertainty of possession, which every where attend them; we should cease to be enamoured with these brittle and transient joys; and should wisely fix our hearts on those virtuous attainments, which the world can neither give nor take away.

POETRY.

Order is Heav'n's first law; and this confest,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence,
That such are happier, shocks all common sense.

Needful austerities our wills restrain;
As thorns fence in the tender plant from harm.

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, Oh virtue! peace is all thy own.

On earth, nought precious is obtain'd,
  But what is painful too;
By travel and *to* travel* born,
  Our sabbaths are but few.

* *The same as* travail.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

Our hearts are fasten'd to this world,
By strong and endless ties;
But every sorrow cuts a string,
And urges us to rise.

Oft pining cares in rich brocades are drest,
And diamonds glitter on an anxious breast.

Teach me to feel another's wo,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

This day be bread, and peace, my lot:
All else beneath the sun,
Thou know'st if best bestow'd or not,
And let thy will be done.

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen:
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

If nothing more than purpose in thy power,
Thy purpose firm, is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.

In faith and hope the world will disagree;
But all mankind's concern is charity.

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours given:
Most surely this is Wisdom's part,
This is that incense of the heart,
Whose fragrance smells to Heav'n.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart:
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exil'd feels,
Than Cæsar with a senate at his heels.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;

Along the cool sequester'd vale of life,
They kept the noiseless tenour of their way.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to thy door
Whose days are dwindled to the shortest span:
Oh! give relief, and Heav'n will bless thy store.

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

When young, life's journey I began,
The glitt'ring prospect charm'd my eyes;
I saw, along th' extended plain,
Joy after joy successive rise.
But soon I found 'twas all a dream;
And learn'd the fond pursuit to shun,
Where few can reach the purpos'd aim,
And thousands daily are undone.

'Tis greatly wise to talk with our past hours;
And ask them, what report they bore to Heav'n.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.

Heav'n's choice is safer than our own;
Of ages past inquire,
What the most formidable fate?
"To have our own desire."

If ceaseless, thus, the fowls of Heav'n he feeds,
If o'er the fields such lucid robes he spreads;
Will he not care for you, ye faithless, say?
Is he unwise? or, are ye less than they?

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim:
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to ev'ry land,
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,

And, nightly, to the list'ning earth,
Repeats the story of her birth:
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What tho', in solemn silence, all
Move round the dark terrestrial ball!
What tho' nor real voice nor sound,
Amid their radiant orbs be found!
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
"The hand that made us is Divine."

PART II.

EXERCISES IN ORTHOGRAPHY.

CHAP. I.

Containing instances of false Orthography, arranged under the respective Rules—for the correction of which, private learners may also have reference to Dr. Johnson's Dictionary.

RULE I.

Monosyllables ending with *f*, *l*, or *s*, preceded by a single vowel, double the final consonant; as, *staff*, *mill*, *pass*, *&c.* The only exceptions are, *of*, *if*, *as*, *is*, *has*, *was*, *yes*, *his*, *this*, *us*, and *thus*.

It is no great merit to spel properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his staf.

We may place too little, as well as too much stres upon dreams.

Our manners should be neither gros, nor excessively refined.

RULE II.

Monosyllables ending with any consonant but *f*, *l*, or *s*, and preceded by a single vowel, never double the final consonant; excepting only, *add*, *ebb*, *butt*, *egg*, *odd*, *err*, *inn*, *bunn*, *burr*, *purr*, and *buzz*.

A carr signifies a chariot of war, or a small carriage of burden.

In the name of druggs and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless humm
To him who muses through the woods at noon.

The finn of a fish is the limb, by which he balances his body, and moves in the water.

Many a trapp is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making matts.

RULE III.

Words ending with *y*, preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives, and superlatives, by changing *y* into *i*; as, *spy*, *spies*, *I carry*, *thou carriest*; *he carrieth or carries*; *carrier*, *carried*; *happy*, *happier*, *happiest*.

The present participle in *ing*, retains the *y*, that *i* may not be doubled; as, *carry*, *carrying*; *bury*, *burying*, *&c.*

But *y*, preceded by a vowel, in such instances as the above, is not changed; as, *boy*, *boys*; *I cloy*, *he cloys*, *cloyed*, *&c.*; except in *lay*, *pay*, and *say*; from which are formed, *laid*, *paid*, and *said*; and their compounds, *unlaid*, *unpaid*, *unsaid*, *&c.*

We should subject our fancys to the government of reason.

If thou art seeking for the living amongst the dead, thou wearyest thyself in vain.

If we have denyed ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the happyer for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not dismaied by poverty, afflictions, or death.

RULE IV.

Words ending with *y*, preceded by a consonant, upon assuming an additional syllable beginning with a consonant, commonly change *y* into *i*; as, *happy, happily, happiness.* But when *y* is preceded by a vowel, it is very rarely changed in the additional syllable; as, *coy, coyly; boy, boyish, boyhood; annoy, annoyed, annoyance; joy, joyless, joyful, &c.*

It is a great blessing to have a sound mind, uninfluenced by fancyful humours.

Common calamities, and common blessings fall heavyly upon the envious.

The comelyness of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the destroiers of our own peace.

We may be plaiful, and yet innocent; grave, and yet corrupt. It is only from general conduct that our true character can be portraied.

RULE V.

Monosyllables, and words accented on the last syllable, ending with a single consonant preceded by a single vowel, double that consonant, when they take another syllable beginning with a vowel; as, *wit, witty; thin, thinnish;* to *abet*, an *abettor;* to *begin*, a *beginner.*

But if a diphthong precedes, or the accent is on the preceding syllable, the consonant remains single; as, to *toil, toiling;* to *offer*, an *offering; maid, maiden, &c.*

When we bring the lawmaker into contempt, we have in effect annuled his laws.

By defering our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, permited to ask any questions.

We all have many faillings and lapses to lament and recover.

There is no affliction with which we are visitted, that may not be improved to our advantage.

The Christian Lawgiver has prohibitted many things, which the heathen philosophers allowed.

RULE VI.

Words ending with any double letter but *l*, and taking *ness, less, ly*, or *ful*, after them, preserve the letter double; as, *harmlessness, carelessness, carelesly, stiffly, successful, distressful, &c.* But those words which end with double *l*, and take *ness, less, ly*, or *ful*, after them, generally omit one *l;* as, *fulness, skilless, fully, skilful, &c.*

Restlesness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall harmlesly at the feet of virtue.

The road to the blisful regions, is as open to the peasant as to the king.

A chillness or shivering of the body generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not dullly.

The silent stranger stood amaz'd to see
Contempt of wealth, and willful poverty.

RULE VII.

Ness, *less*, *ly*, and *ful*, added to words ending with silent *e*, do not cut it off; as, *paleness*, *guileless*, *closely*, *peaceful*: except in a few words; as, *duly*, *truly*, *awful*.

The warmth of disputation, destroys that sedatness of mind which is necessary to discover truth.

All these with ceasless praise his works behold,
Both day and night.

In all our reasonings, our minds should be sincerly employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly disgracful to youth of education.

The true worship of God is an important and aweful service.

Wisdom alone is truely fair: folly only appears so.

RULE VIII.

Ment, added to words ending with silent *e*, generally preserves the *e* from elision; as, *abatement*, *chastisement*, *incitement*, *&c.* The words *judgment*, *abridgment*, *acknowledgment*, are deviations from the rule.

Like other terminations it changes *y* into *i*, when preceded by a consonant; as, *accompany*, *accompaniment*; *merry*, *merriment*.

The study of the English language is making daily advancment.

A judicious arrangment of studies facilitates improvment.

To shun allurments is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Able and *ible*, when incorporated into words ending with silent *e*, almost always cut it off; as, *blame*, *blamable*; *cure*, *curable*; *sense*, *sensible*, *&c.* but if *c* or *g* soft comes before *e* in the original word, the *e* is then preserved in words compounded with *able*; as, *change*, *changeable*; *peace*, *peaceable*, *&c.*

Every person and thing connected with self, is apt to appear good and desireable in our eyes.

Errours and misconduct are more excuseable in ignorant, than in well-instructed persons.

The divine laws are not reverseible by those of men.

Gratitude is a forceible and active principle in good and generous minds.

Our natural and involuntary defects of body, are not chargable upon us.

We are made to be servicable to others, as well as to ourselves.

RULE X.

When *ing* or *ish* is added to words ending with silent *e*, the *e* is almost universally omitted; as, *place*, *placing*; *lodge*, *lodging*; *slave*, *slavish*; *prude*, *prudish*.

An obligeing and humble disposition, is totally unconnected with a servile and cringeing humour.

By solaceing the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a droneish spirit.

The inadvertencies of youth may be excused, but knaveish tricks should meet with severe reproof.

RULE XI.

Compounded words are generally spelled in the same manner, as the simple words of which they are formed; as, *glasshouse*, *skylight*, *thereby*, *hereafter*. Many words ending with double *l*, are exceptions to this rule; as, *already*, *welfare*, *wilful*, *fulfil:* and also the words, *wherever*, *Christmas*, *lammas*, *&c.* i. e. *Christ's mass*, *latter mass.*

The pasover was a celebrated feast among the Jews.

A virtuous woman looketh well to the ways of her houshold.

These people salute one another, by touching the top of their forheads.

That which is sometimes expedient, is not allways so.

We may be hurtfull to others, by our example, as well as by personal injuries.

In candid minds, truth finds an entrance, and a wellcome too.

Our passtimes should be innocent; and they should not occur too frequently.

CHAP. II.

Containing instances of false ORTHOGRAPHY, *promiscuously disposed.*

As the learners must be supposed to be tolerably versed in the spelling of words in very familar use, the Compiler has generally selected, for the following exercises, such words as are less obviously erroneous, and in the use of which young persons are more likely to commit mistakes. Though the instances which he gives of these deviations are not very numerous, yet, it is presumed, they

are exhibited with sufficient variety, to show the necessity of care and attention in combining letters and syllables; and to excite the ingenious student to investigate the principles and rules of our Orthography as well as to distinguish the exceptions and variations which every where attend them.

In rectifying these exercises, the Compiler has been governed by Doctor Johnson's Dictionary, as the standard of propriety. This work is, indisputably, the best authority for the Orthography of the English language; though the author, in some instances, has made decisions, which are not generally approved, and for which it is not easy to account.

SECT. I.

The figures which are incorporated with these Promiscuous Exercises, and which follow certain errours, denote the numbers of the Rules in Orthography, or exceptions to the Rules, by which those errours should be corrected:—thus, (5) *denotes Rule fifth, and* (5 *ex.*) *the exception to Rule fifth.*

Neglect no oppurtunity of doing good.

No man can stedily build upon accidents.

How shall we keep, what, sleeping or awake,
A weaker may surprize, a stronger take?

Neither time nor misfortunes should eraze the rememberance of a friend.

Moderation should preside, both in the kitchin and the parlor.

Shall we recieve good at the Divine hand, and shall we not recieve evil?

In many designs, we may succede and be miserable.

We should have sence and virtue enough to receed from our demands, when they appear to be unresonable.

All our comforts procede from the Father of Goodness.

The ruin of a state is generally preceeded by a universal degenaracy of manners, and a contempt of religion.

His father omited (5) nothing in his education,

that might render him virtuous and usefull. (11 *ex.*)

The daw in the fable was dressed in pilferred (5 *ex.*) ornaments.

A favor confered (5) with delicacy, doubles the obligation.

They tempted their Creator, and limitted (5 *ex.*) the Holy One of Izrael.

The precepts of a good education have often recured (5) in the time of need.

We are frequently benefitted (5 *ex.*) by what we have dreaded.

It is no great virtue to live loveingly (10) with good natured and meek persons.

The Christian religion gives a more lovly (7) character of God, than any religion ever did.

Without sinisterous views, they are dextrous managers of their own interest.

Any thing commited (5) to the trust and care of another, is a deposit.

Here finnish'd he, and all that he had made
Vieu'd and beheld ! All was intirely good.

It deserves our best skil (1) to enquire into those rules by which we may guide our judgement. (8 *ex.*)

Food, clotheing, (10) and habitations, are the rewards of industry.

If we lie no restraint upon our lusts, no controul upon our apetites and passions, they will hurry us into guilt and misery.

An Independant is one who, in religious affairs, holds that every congregation is a compleat Church.

Receive his council, and securly (7) move :
Entrust thy fortune to the Power above.

Following life, in cretures we disect,
We lose it in the moment we detect.

The acknowledgement (8 *ex.*) of our transgressions must precede the forgivness (7) of them.

Judicious abridgements (8 *ex.*) often aid the studys (3) of youth.

Examine how thy humor is enclin'd,
And which the ruleing (10) passion of thy mind

———He faulters at the question :
His fears, his words, his looks, declare him guilty.

Calicoe is a thin cloth made of cotton ; sometimes stained with lively colors.

To promote iniquity in others, is nearly the same as being the acters of it ourselvs.

The glasier's business was unknown to the antients.

The antecedant, in grammer, is the noun or pronoun to which the relative refers.

SECT. II.

Be not affraid of the wicked : they are under the controul of Providence. Consciousness of guilt may justly afright us.

Convey to others no inteligence which you would be ashamed to avow.

Many are weighed in the ballance, and found wanting.

How many disapointments have, in their consequences, saved a man from ruin !

A well-poised mind makes a cheerful countenance.

A certain housholder (11) planted a vinyard, (11) but the men imployed in it made ungratefull (11 *ex.*) returns.

Let us show dilligence in every laudible undertaking.

Cinamon is the fragrant bark of a low tree in the iland of Ceylon.

A ram will but (2 *ex.*) with his head, though he be brought up tame, and never saw the action.

We percieve a piece of silver in a bason, when water is poured on it, though we could not discover it before.

Virtue imbalms the memory of the good.

The King of Great Brittain is a limitted (5 *ex.*) monarch; and the Brittish nation a free people.

The phisician may dispence the medicin, but Providence alone can bless it.

In many persuits we imbark with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of indispensible use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition, when their is the least noize or buz (2 *ex.*) in it.

The roughnessess found on our enterance into the paths of virtue and learning, grow smoother as we advance.

That which was once the most beautifull (11 *ex.*) spot of Italy, coverred (5 *ex.*) with pallaces, imbellished by princes, and cellebrated by poets, has now nothing to show but ruins.

Batterring (5 *ex.*) rams were antiently used to beat down the walls of a city.

Jocky signifies a man who rides horses in a race or who deals in horses.

The harmlesness (6) of many animals, and the injoyment which they have of life, should plead for them against cruel useage. (11 *ex.*)

We may be very buzy, to no usefull (11 *ex.*) purpose.

We cannot plead in abatment (8) of our guilt, that we are ignorent of our duty.

Genuine charaty, how liberal soever it may be,

will never empoverish ourselves. If we sew spareingly, (10) we shall reap acordingly.

However disagreable, we must resolutly (7) perform our duty.

A fit of sickness is often a kind chastisment (8) and disciplin, to moderate our affection for the things of this life.

It is a happyness (4) to young persons, when they are preserved from the snares of the world, as in a garden inclosed.

Health and peace, the most valueable (9) possessions, are obtained at small expence.

Incence signifies perfumes exhailed by fire, and made use of in religious ceremonies.

True happyness (4) is an ennemy to pomp and noize.

Few reflexions are more distresing, than those which we make on our own ingratitude.

There is an inseperable connection between piety and virtue.

Many actions have a fair complection, which have not sprung from virtue.

Which way soever we turn ourselvs, we are incountered with sensable demonstrations of a Deity.

If we forsake the ways of virtue, we cannot alledge any color of ignorance, or want of instruction.

SECT. III.

There are more cultivaters of the earth, than of their own hearts.

Man is incompassed with dangers innumerable.

War is attended with distresful and dessolating effects. It is confesedly the scorge of our angry passions.

The earth is the Lord's and the fullness (6 *ex.*) thereof.

The harvest truely (7 *ex.*) is plenteous, but the laborers are few.

The greater our incitments (8) to evil, the greater will be our victory and reward.

We should not incourage persons to do what they beleive to be wrong.

Virtue is placed between two extreams, which are both equally blameable. (9)

We should continually have the gaol in our view, which would direct us in the race.

The goals were forced open, and the prisoners set free.

It cannot be said that we are charitible doners, when our gifts proceed from selfish motives.

Straight is the gate, and narrow the way, that lead to life eternal.

Integrity leads us strait forward, disdaining all doubleings, (10) and crooked paths.

Licenciousnes and crimes pave the way to ruin.

Words are the countres of wise men, but the money of fools.

Recompence to no man evil for evil.

He was an excellent person ; a mirrour of antient faith in early youth.

Meekness controuls our angry passions ; candor, our severe judgements. (8 *ex.*)

He is not only a descendent from pious ancesters, but an inheriter too of their virtues.

A dispensatory is the place where medicines are dispensed : a dispensary is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly requisit in testamentory executors.

To be faithfull (11 *ex.*) among the faithles, argues great strength of principal.

Mountains appear to be like so many wens or unatural protuberancies on the face of the earth.

In some places the sea incroaches upon the land ; in others, the land upon the sea.

Philosopners agreed in despizing riches, as the incumbrances of life.

Wars are regulated robberries and pyracies.

Fishes encrease more than beasts or birds, as appears from their numrous spaun.

The piramids of Egypt have stood more than three thousand years.

Precepts have small influence, when not inforced by example.

> How has kind Heav'n adorn'd the happy land,
> And scatter'd blessings with a wastful (7) hand !

A friend exaggarates a man's virtues, an enemy enflames his crimes.

A witty and humourous vein has often produced ennemies.

Neither pleasure nor buziness should ingross our time and affections ; proper seasons should be aloted for retirment. (8)

It is laudable to enquire before we determin.

Many have been visitted (5 *ex.*) with affictions, who have not profitted (5 *ex.*) by them.

We may be succesful, (6) and yet disappointed.

SECT. IV.

The experience of want inhances the value of plenty.

To maintain opinions stifly, (6) is no evidence of their truth, or of our moderation.

Horehound (11) has been famous for its medecinal qualities : but it is now little used.

The wicked are often ensnared in the trap which they lie for others.

It is hard to say what diseases are cureble:(9) they are all under the guidence of Heaven.

Instructors should not only be skillfull (6) (11 *ex.*) in those sciences which they teach; but have skil (1) in the method of teaching, and patience in the practise.

Science strengthens and inlarges the minds of men.

A steady mind may receive council: but there is no hold on a changable (9 *ex.*) humour.

We may enure ourselvs by custom, to bear the extremities of whether without injury.

Excessive merryment (8 *ex.*) is the parent of greif.

Air is sensable (9) to the touch by its motion, and by its resistence to bodies moved in it.

A polite address is sometimes the cloke of malice.

To practice virtue is the sure way to love it.

Many things are plausable in theory, which fail in practise.

Learning and knowlege must be attained by slow degrees; and are the reward only of dilligence and patience.

We should study to live peacably (9) with all men.

A soul that can securly (7) death defy,
And count it nature's priviledge to die.

Whatever promotes the interest of the soul, is also condusive to our present felicity.

Let not the sterness of virtue afright us; she will soon become aimable.

The spatious firmament on high,
With all the blue etheriel sky,
And spangled heav'ns, a shineing (10) frame,
Their great Originel proclame.

Passion is the drunkeness of the mind: it supercedes the workings of reason.

If we are sincere, we may be assured of an advocate to intersede for us.

We ought not to consider the encrease of another's reputation, as a dimunition of our own.

The reumatism is a painful distemper, supposed to procede from acrid humors.

The beautiful and accomplished, are too apt to study behaivour rather than virtue.

The peazant's cabbin contains as much content as the soverein's pallace.

True valor protects the feeble, and humbles the oppresser.

David, the son of Jesse, was a wise and valient man.

Prophecies and miracles proclamed Jesus Christ to be the Savior of the world.

Esau sold his birthright for a savory mess of potage. (5)

A regular and virteous education, is an inesteemable blessing.

Honor and shame from no condition rise:
Act well your part; there, all the honor lies.

The rigor of monkish disciplin often conceals great depravity of heart.

We should recollect, that however favorable we may be to ourselves, we are rigourously examined by others.

SECT. V.

Virtue can render youth, as well as old age, honorable.

Rumor often tells false tales.

Weak minds are rufled by triffling things.

The cabage-tree is very common in the Caribbee ilands, where it grows to a prodigious heighth.

Visit the sick, feed the hungry, cloath the naked.

His smiles and tears are too artifitial to be relied on.

The most essensial virtues of a Christian, are love to God and benevolence to man.

We should be chearful without levity.

A calender signifies a register of the year; and a calendar, a press in which clothiers smooth their cloth.

Integrity and hope are the sure paliatives of sorrow.

Camomile is an odouriferous plant, and possesses considerable medicinel virtues.

The gayty of youth should be tempered by the precepts of age.

Certainty, even on distresful (6) occasions, is somtimes more elligible than suspence.

> Still green with bays each antient alter stands,
> Above the reach of sacriligious hands.

The most acceptable sacrifise, is that of a contrite and humble heart.

We are accountable for whatever we patronize in others.

It marks a savage disposition, to tortur animals, to make them smart and agonise, for our diversion.

The edge of cloath, where it is closed by complicating the threads, is called the selvidge.

Soushong tea and Turky coffee were his favorite beveridge; chocolade he seldom drank.

The guilty mind cannot avoid many melancholly apprehensions.

If we injure others, we must expect retalliation.

Let every man be fully perswaded in his own mind.

Peace and honour are the sheeves of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call mold.

The Roman pontif claims to be the supream head of the church on earth.

High seasoned food viciates the pallate, and occasions a disrelish for plain fare.

The conscious receivor is as bad as the thief.

Alexander, the conquerer of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the Creater, but the Ruler and Preserver of the world.

Honest endeavours, if persevered in, will finally be succesful. (6)

He who dies for religion, is a martyr: he who suffers for it, is a confessour.

In the paroxism of passion, we sometimes give occasion for a life of repentence.

The mist which invelopes many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a hoarsness, (7) or by a viscuous phlegm.

The desart shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the desert.

We traversed the flowry fields, till the falling dews admonished us to return.

SECT. VI.

There is frequently a worm at the root of our most florishing condition.

The stalk of ivey is tough, and not fragil.

The roof is vaulted, and distills fresh water from every part of it.

Our imperfections are discernable by others, when we think they are concealed.

They think they shall be heared for there much speaking.

True criticizm is not a captious, but a liberal art.

Integrity is our best defense against the evils of life.

No circumstance can licence evil, or dispence with the rules of virtue.

We may be cyphers in the world's estimation, whilst we are advancing our own and others' value.

The path of vertue is the path of peace.

A dipthong is the coilition of two vowels to form one sound.

However forceable (9) our temptations, they may be resisted.

I acknowlege my transgression; and my sin is ever before me.

The colledge of cardinals are the electers of the pope.

He had no colorable excuse to palliate his conduct.

> Thy humourous vein, thy pleasing folly,
> Lie all neglected, all forgot.

If we are so conceited as obstinatly (7) to reject all advice, we must expect a direlection of friends.

Cronology is the science of computeing (10) and ajusting the periods of time.

> In groves we live, and lay on mossy beds,
> By chrystal streams, that murmer thro' the meads.

It is a secret cowardise which induces us to complement the vices of our superiours, to applaud the libertin, and laugh with the prophane.

The lark each morning awaked me with her spritely lay.

There are no fewer than thirty-two species of the lilly.

We owe it to our visitors as well as to ourselves, to entertain them with useful and sensable (9) conversation.

Sponsers are those who become sureties for the children's education in the Christian faith.

The warrier's fame is often purchased by the blood of thousands.

Hope exhilerates the mind, and is the grand elixer, under all the evils of life.

The incence of gratitude, whilst it expresses our duty, and honors our benefacter, perfumes and regails ourselves.

PART III.

EXERCISES IN SYNTAX.

CHAP. I.

Containing instances of false SYNTAX, *disposed under the particular Rules.*

RULE I.

A verb must agree with its nominative case, in number and person; as, "I learn;" "Thou art improved;" "The birds sing."

Appendage. The phrases *as follows*, *as appears*, form what

are called impersonal verbs, and should, therefore, be confined to the singular number: the construction being, "as it follows," "as it appears;" and *such as follow*, *such as appear*, to the plural number; as, "The arguments were as follow," "The positions were such as appear."

Disappointments sinks the heart of man; but the renewal of hope give consolation.

The smiles that encourage severity of judgment, hides malice and insincerity.

He dare not act contrary to his instructions.

Fifty pounds of wheat contains forty pounds of flour.

The mechanism of clocks and watches, were totally unknown a few centuries ago.

The number of the inhabitants of Great Britain and Ireland, do not exceed sixteen millions.

Nothing but vain and foolish pursuits delight some persons.

A variety of pleasing objects charm the eye.

So much both of ability and merit are seldom found.

In the conduct of Parmenio, a mixture of wisdom and folly were very conspicuous.

He is an author of more credit than Plutarch, or any other, that write lives too hastily.

The inquisitive and curious is generally talkative.

Great pains has been taken to reconcile the parties.

I am sorry to say it, but there was more equivocators than one.

The sincere is always esteemed.

Has the goods been sold to advantage? and did thou embrace the proper season?

There is many occasions in life, in which silence and simplicity is true wisdom.

The generous never recounts minutely the actions they have done; nor the prudent those they will do.

He need not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, were to be ordered according to the king's direction.

In him were happily blended true dignity with softness of manners.

The support of so many of his relations, were a heavy tax upon his industry: but thou knows he paid it cheerfully.

What avails the best sentiments, if persons do not live suitably to them?

Reccnciliation was offered, on conditions as moderate as was consistent with a permanent union.

Not one of them whom thou sees clothed in purple, are completely happy.

And the fame of this person, and of his wonderful actions, were diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, are without limit.

> In vain our flocks and fields increase our store,
> When our abundance make us wish for more.

Thou should love thy neighbour as sincerely as thou loves thyself.

Hast thou no better reason for censuring thy friend and companion?

Thou, who art the Author and Bestower of life, can doubtless restore it also: but whether thou will please to restore it, or not, that thou only knows.

> "O Thou my voice inspire,
> Who touch'd Isaiah's hallow'd lips with fire."
>
> Accept these grateful tears; for thee they flow,
> For thee, that ever felt another's wo.
>
> Just to thy word, in ev'ry thought sincere;
> Who knew no wish but what the world might hear.

Note 1. *The infinitive mood, or part of a sentence, is sometimes put as the nominative case to the verb, and may have an adjective agreeing with it;* as, "To see the sun *is* pleasant;" "To be good *is* to be happy."

Observation. The infinitive mood does the office of a substantive in different cases: in the nominative; as, "To *play* is pleasant:"—in the objective; as, "Boys love to *play;*" "For *to will* is present with me; but *to perform* that which is good, I find not."

To do unto all men, as we would that they, in similar circumstances, should do unto us, constitute the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts, which the heart approves and embraces, mark a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, gives rise to all the mistaken and dangerous passions that embroils our life.

To live soberly, righteously, and piously, are required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow creatures, and to be pious and faithful to Him that made us, admit not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, is the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, are the most powerful auxiliaries of reason, in waging war with the passions, and promoting that sweet composure which constitute the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, are often overlooked; though it would

be the ultimate wish of many, who, as far as we can judge, deserves it as much as ourselves.

All that make a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike; the virtues which forms the happiness, and the crimes which occasions the misery of mankind; originates in that silent and secret recess of thought, which are hidden from every human eye.

Note 2. *Every verb, except in the infinitive mood, or the participle, ought to have a nominative case, either expressed or implied;* as, "Awake; arise;" that is, 'Awake ye; arise ye."

If the privileges to which he has an undoubted right, and he has long enjoyed, should now be wrested from him, would be flagrant injustice.

These curiosities we have imported from China, and are similar to those which were some time ago brought from Africa.

Will martial flames for ever fire thy mind,
And never, never be to Heav'n resign'd?

Note 3. *Every nominative case, except the case absolute, and when an address is made to a person, should belong to some verb either expressed or implied;* as, "Who wrote this book?" "James;" that is, "James wrote it." "To whom thus Adam." that is, "spoke."

Two substantives, when they come together, and do not signify the same thing, the former must be in the genitive case.

Virtue, however it may be neglected for a time, men are so constituted as ultimately to acknowledge and respect genuine merit.

Note 4. *When a verb comes between two nouns, either of which may be understood as the subject of the affirmation, it may agree with either of them; but some regard must be had to that which is more naturally the subject of it, as also to that which stands next to the verb;* as, "His meat *was* locusts and wild honey;" "The wages of sin *is* death."

The crown of virtue is peace and honour.

His chief occupation and enjoyment were controversy.

Note 5. When the nominative case has no personal tense of a verb, but is put before a participle, independently on the rest of the sentence, it is called the case absolute; as, "Shame being lost, all virtue is lost;" "The lesson having been recited, the boy was dismissed."

——————Him destroy'd,
Or won to what may work his utter loss,
All this will soon follow.
——————Whose gray top
Shall tremble, him descending.

RULE II.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns, agreeing with them in the plural number; as, "Socrates and Plato *were* wise; *they* were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily *admonish* us of a superiour and superintending Power."

Idleness and ignorance is the parent of many vices.

Wisdom, virtue, happiness, dwells with the golden mediocrity.

In unity consist the welfare and security of every society.

Time and tide waits for no man.

His politeness and good disposition was, on failure of their effect, entirely changed.

Patience and diligence, like faith, removes mountains.

Humility and knowledge, with poor apparel, excels pride and ignorance under costly attire.

The planetary system, boundless space, and the

immense ocean, affects the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, constitutes the essence of true religion.

Religion and virtue, our best support and highest honour, confers on the mind principles of noble independence.

What signifies the counsel and care of preceptors, when youth think they have no need of assistance?

Note 1. When the nouns are nearly related, or scarcely distinguishable in sense, some authors have improperly thought it allowable to put the verbs, nouns, and pronouns, in the singular number. The following sentences are ungrammatical. "Tranquillity and peace *dwells* there;" "Ignorance and negligence *has* produced the effect."

Much does human pride and self-complacency require correction.

Luxurious living, and high pleasures, begets a languor and satiety that destroys all enjoyment.

Pride and self-sufficiency stifles sentiments of dependence on our Creator: levity and attachment to worldly pleasures, destroys the sense of gratitude to him.

Note 2. In many complex sentences, it is difficult for learners to determine, whether one or more of the clauses are to be considered as the nominative case; and consequently, whether the verb in the singular or plural number. The following are correct examples of both numbers. "The ship, with all her furniture, *was* destroyed;" "The prince, as well as the people, *was* blame-worthy." "Virtue, honour, nay, even self-interest, *conspire* to recommend the measure." "Nothing *delights* me so much as the works of nature."

Good order in our affairs, not mean savings, produce great profits.

The following treatise, together with those that accompany it, were written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, were the projectors of the revolution.

The religion of these people, as well as their customs and manners, were strangely misrepresented.

Virtue, joined to knowledge and wealth, confer great influence and respectability. But knowledge, with wealth united, if virtue is wanting, have a very limited influence, and are often despised.

[*Exception to* RULE II. *When a copulative Conjunction connects two or more nouns, which refer to the same person or thing, the verb should be singular.*

That superficial scholar and critick, like some renowned criticks of our own, have furnished most decisive proofs, that they knew not the characters of the Hebrew language.]

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, render it necessary to advance the terms of admission.

One, added to nineteen, make twenty.

What black despair, what horror fills, his mind!

Note 3. *If the singular nouns and pronouns, which are joined together by a copulative conjunction, be of several persons, in making the plural pronoun agree with them in person, the second takes place of the third, and the first of both;* as, "Thou and he shared it between *you*." "James, and thou, and I, *are* attached to *our* country."

Thou, and the gardener, and the huntsman, must share the blame of this business amongst them.

My sister and I, as well as my brother, are daily employed in their respective occupations.

RULE III.

The conjunction disjunctive has an effect contrary to that of the conjunction copulative; for as the verb, noun or pronoun, is referred to the preceding terms taken separately, it must be in the singular number; as,

"Ignorance or negligence *has* caused this mistake;" "John, James, or Joseph, *intends* to accompany me;" "There *is* in many minds, neither knowledge nor understanding."

Man's happiness, or misery, are in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which move merely as they are moved.

Despise no infirmity of mind or body, nor any condition of life: for they are, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays inattention or ill humour, are certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation justify.

When sickness, infirmity, or reverse of fortune, affect us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that constitute the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictious spirit, are capable of imbittering domestick life, and of setting friends at variance.

Note 1. *When singular pronouns, or a noun and pronoun, of different persons, are disjunctively connected, the verb must agree with that person which is placed nearest to it;* as, "I or thou *art* to blame;" "Thou or I *am* in fault;" "I, or thou, or he *is* the author of it;" "George or I *am* the person." But it would be better to say, "Either I am to blame, or thou art," &c.

Either thou or I art greatly mistaken in our judgment on this subject.

I or thou am the person who must undertake the business proposed.

Note 2. *When a disjunctive occurs between a singular noun, or pronoun, and a plural one, the verb is made to agree with the*

plural noun and pronoun; but in this case, when it can be done, the plural noun or pronoun should be placed next to the verb; as, "Neither poverty nor riches *were* injurious to him;" "I or they *were* offended by it."

Both of the scholars, or one of them at least, was present at the transaction.

Some parts of the ship and cargo were recovered; but neither the sailors nor the captain was saved.

Whether one person or more was concerned in the business, does not yet appear.

The cares of this life, or the deceitfulness of riches, has choked the seeds of virtue, in many a promising mind.

RULE IV.

A noun of multitude, or signifying many, may have a verb or pronoun agreeing with it, either of the singular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea; as, "The meeting *was* large;" "The parliament *is* dissolved;" "The nation *is* powerful;" "My people *do* not consider: *they* have not known me;" "The multitude eagerly *pursue* pleasure as *their* chief good;" "The council *were* divided in *their* sentiments."

The people rejoices in that which should give it sorrow.

The flock, and not the fleece, are, or ought to be, the objects of the shepherd's care.

The court have just ended, after having sat through the trial of a very long cause.

The crowd were so great, that the judges with difficulty made their way through them.

The corporation of York consist of a mayor, alderman, and a common council.

The British parliament are composed of king, lords, and commons.

When the nation complain, the rulers should listen to their voice.

In the days of youth, the multitude eagerly pursues pleasure as its chief good.

The church have no power to inflict corporal punishment.

The fleet were seen sailing up the channel.

The regiment consist of a thousand men.

The meeting have established several salutary regulations.

The council was not unanimous, and it separated without coming to any determination.

The fleet is all arrived and moored in safety.

This people draweth near to me with their mouth, and honoureth me with their lips, but their heart is far from me.

The committee was divided in its sentiments, and it has referred the business to the general meeting.

The committee were very full when this point was decided; and their judgment had not been called in question.

Why do this generation wish for greater evidence, when so much is already given?

The remnant of the people were persecuted with great severity.

Never were any people so much infatuated as the Jewish nation.

The shoal of herrings were of an immense extent.

No society are chargeable with the disapproved misconduct of particular members.

RULE V.

Part 1. *Pronouns must always agree with their antecedents, and the nouns for which they stand, in gen-*

der and number; as, "This is the friend *whom* I love;" "That is the vice *which* I hate;" "The king and the queen had put on *their* robes;" "The moon appears, and *she* shines, but the light is not *her* own."

Part 2. The relative is of the same person as the antecedent, and the verb agrees with it accordingly; as, "Thou *who lovest* wisdom;" "I *who speak* from experience."

App. 1. *Every relative must have an antecedent to which it refers, either expressed or implied;* as, "Who is fatal to others, is so to himself;" that is, "*the man who* is fatal to others."

App. 2. What *is very frequently used as the representative of two cases; one the objective after a verb or preposition, and the other, the nominative to a subsequent verb;* as, "I heard *what* was said." "He related *what* was seen."

App. 3. *The relative frequently refers to a whole clause in the sentence, instead of a particular word in it;* as, "The resolution was adopted hastily, and without due consideration, *which* produced great dissatisfaction;" that is, "which thing," namely, the hasty adoption of the resolution.

App. 4. *Whatever relative is used, in one of a series of clauses relating to the same antecedent, the same relative ought generally to be used in them all.* In the following sentence, this rule is violated: "It is remarkable, that Holland, against *which* the war was undertaken, and *that*, in the very beginning, was reduced to the brink of destruction, lost nothing." It should have been, "and *which* in the very beginning."

App. 5. *The neuter pronoun, by an idiom peculiar to the English language, is frequently joined in explanatory sentences, with a noun or pronoun of the masculine or feminine gender;* as, "It was I;" "It was the man or woman that did it."

App. 6. The neuter pronoun *it* is sometimes omitted and understood: thus we say, "As appears, as follows;" for "As it appears, as it follows;" and "May be," for "It may be."

App. 7. The neuter pronoun *it* is sometimes employed to express;—

1st, The subject of any discourse or inquiry; as, "*It* happened on a summer's day;" "Who is *it* that calls on me?"

2d, The state or condition of any person or thing; as, "How is *it* with you?"

3d, The thing, whatever it be, that is the cause of any effect or event, or any person considered merely as a cause; as, "We heard her say, *it* was not he;" "The truth is, *it* was I that helped her."

The exercise of reason appears as little in these sportsmen, as in the beasts whom they sometimes hunt, and by whom they are sometimes hunted.

They which seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of its species.

Take handfuls of ashes of the furnace, and let Moses sprinkle it towards heaven, in the sight of Pharaoh; and it shall become small dust.

Rebecca took goodly raiment, which were with her in the house, and put them upon Jacob.

The wheel killed another man, which is the sixth which have lost their lives, by this means.

The fair sex, whose task is not to mingle in the labours of publick life, has its own part assigned it to act.

The Hercules man of war foundered at sea; she overset and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of his thoughts.

What is the reason that our language is less refined than those of Italy, Spain, or France?

I do not think any one should incur censure for being tender of their reputation.

Thou who has been a witness of the fact, can give an account of it.

[*Remark.* What *is sometimes applied, in a manner which appears to be exceptionable;* as, "All fevers except what are called

nervous," &c. It would at least be better to say, "except *those which* are called nervous."

In religious concerns, or what is conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what have been here premised, are the conjectures of Dryden.]

Thou great First Cause, least understood!
Who all my sense confin'd
To know but this, that thou art good,
And that myself am blind:
Yet gave me in this dark estate, &c.

What art thou, speak, that, on designs unknown,
While others sleep, thus range the camp alone?

Note 1. *Personal pronouns being used to supply the place of the noun, are not employed in the same part of a sentence as the noun which they represent;* for it would be improper to say, "The king *he* is just;" "I saw *her* the queen;" "The men *they* were there."

Whoever entertains such an opinion, he judges erroneously.

The cares of this world they often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, they often improve us.

Note 2. *The pronoun* that *is frequently applied to persons as well as things; but after an adjective in the superlative degree, and after the pronominal adjective* same, *it is generally used in preference to* who *or* which; as, "Charles XII. King of Sweden, was one of the greatest madmen *that* the world ever saw;" "He is the same man *that* we saw before."

Moses was the meekest man whom we read of in the Old Testament.

Humility is one of the most amiable virtues which we can possess.

They are the same persons who assisted us yesterday.

[*Remark. There are cases wherein we cannot conveniently dispense with the relative* that, *as applied to persons;* as First, after

who the interrogative; "Who *that* has any sense of religion, would have argued thus?" Secondly, when persons make but a part of the antecedent; "The woman, and the estate, *that* became his portion, were rewards far beyond his desert."

The men and things which he has studied have not improved his morals.]

Note 3. The pronouns *whichsoever, whosoever,* and the like, are elegantly divided by the interposition of the corresponding substantives; thus, "On which side soever the king cast his eyes."

Howsoever beautiful they appear, they have no real merit.

In whatsoever light we view him, his conduct will bear inspection.

On whichsoever side they are contemplated, they appear to advantage.

However much he might despise the maxims of the king's administration, he kept a total silence on that subject.

Note 4. *Many persons are apt, in conversation, to put the objective case of the personal pronouns in the place of* these *and* those; as, "Give me them books," instead of "*those* books." It is better to say, "*They* that, or *they* who sow in tears sometimes reap in joy," than to say, "*Those* who," &c.

Remark. It is not, however, always easy to say, whether a personal pronoun or a demonstrative is preferable, in certain constructions. "We are not unacquainted with the calumny of *them* [or those] who openly make use of the warmest professions."

Which of them two persons has most distinguished himself?

None more impatiently suffer injuries, than those that are most forward in doing them.

Note 5. The word *what* is sometimes improperly used for *that;* as, "They will never believe but *what* I have been entirely to blame." The word *somewhat,* in the following sentence, is improperly used. "These punishments seem to have been exercised in *somewhat* an arbitrary manner; that is, in a manner *which is in some respects* arbitrary."

He would not be persuaded but what I was greatly in fault.

These commendations of his children, appear to

have been made in somewhat an injudicious manner.

Note 6. The pronoun relative *who* should be confined to the proper names of persons, or the general terms, *man*, *woman*, &c. except when a term directly and necessarily implies persons. It is incorrect to say, "The faction *who*;" "France *who*;" "The Court *who*;" "The family *who*," &c. In the following, and similar sentences, *who* is admitted; "The inhabitants with *whom* some cities abound;" "None of the company *whom* he most affected," &c.

He instructed and fed the crowds who surrounded him.

Sidney was one of the wisest and most active governours, which Ireland had enjoyed for several years.

He was the ablest minister which James ever possessed.

The court, who gives currency to manners, ought to be exemplary.

I am happy in the friend which I have long proved.

Note 7. *The personal pronoun is improperly applied to children and to animals*; thus we say, "*It* is a lovely child." "That fowl *which* nature has taught to dip the wing in water."

The child whom we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, who destroys without pity.

Note 8. When the name of a person is used merely as a name, and it does not refer to the person, the pronoun *which* and not *who* should be used; as, "It is no wonder if such a man did not shine at the court of queen Elizabeth, *which* was but another name for prudence and economy."

Which is also used to distinguish one person of two, or a particular person among a number of others; as, "*Which* of the two," or, "*Which* of them is he or she?"

Having once disgusted him, he could never regain the favour of Nero, who was indeed another name for cruelty.

Flattery, whose nature is to deceive and betray, should be avoided as the poisonous adder.

Who of those men came to his assistance?

Note 9. *There should be no ambiguity in the use of the pronoun relative*; as, when we say, "The disciples of Christ, *whom* we imitate." Is *Christ* or *disciples* the antecedent?

The king dismissed his minister without any inquiry; who had never before committed so unjust an action.

There are millions of people in the empire of China, whose support is derived almost entirely from rice.

Note 10. *It is* and *it was*, are often used in a plural construction; as, "*It is* a few great men who decide;" "*It is* they that are the real authors;" "*It was* the hereticks that first began to rail."

Remark. This license in the construction of *it is*, (if it be proper to admit it at all,) has, however, been certainly abused in the following sentence, which is thereby made a very awkward one. "*It is* wonderful the very few accidents, which, in several years, happen from this practice."

It is remarkable his continual endeavours to serve us, notwithstanding our ingratitude.

It is indisputably true his assertion, though it is a paradox.

Note 11. The interjections *O! Oh!* and *Ah!* require the objective case of a pronoun in the first person after them; as, "O me! Oh me! Ah me!" But the nominative case in the second person; as, "O thou persecutor!" "Oh ye hypocrites!" "O thou, who dwellest," &c.

Ah! unhappy thee, who art deaf to the calls of duty, and of honour.

Oh! happy we, surrounded with so many blessings.

RULE VI.

Part 1. *The relative is the nominative case to the verb, when no nominative case comes between it and the verb*; as, "The master *who* taught us;" "The trees *which* are planted."

Part 2. *When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence;* as, "He *who* preserves me, to *whom* I owe my being, *whose* I am, and *whom* I serve, is eternal."

App. 1. *When both the antecedent and the relative become nominatives, each to different verbs, the relative is the nominative to the former, and the antecedent to the latter verb,* as, "*True philosophy, which is* the ornament of our nature, *consists* more in the love of our duty, and the practice of virtue, than in great talents and extensive knowledge."

App. 2. As the relative pronoun, when used interrogatively, refers to the subsequent word or phrase containing the answer to the question, that word or phrase may properly be termed the *subsequent* to the interrogative.

App. 3. *Pronouns are sometimes made to precede the things which they represent;* as, "If a man declares in autumn, when he is eating them, or in spring when there are *none*, that he loves *grapes*," &c. But this is a construction which is very seldom allowable.

We are dependent on each other's assistance: whom is there that can subsist by himself?

If he will not hear his best friend, whom shall be sent to admonish him?

They who much is given to, will have much to answer for.

It is not to be expected that they, whom in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons who we ought to love and respect, and who we ought to be grateful to.

The persons, who conscience and virtue support, may smile at the caprices of fortune.

From the character of those who you associate with, your own will be estimated.

That is the student who I gave the book to, and whom, I am persuaded, deserves it.

Note 1. *The noun or pronoun containing the answer, must be in the same case as that which contains the question;* as, "*Whose* books are these? They are *John's*." "*Who* gave them to him? *We*." "Of *whom* did you buy them? Of a bookseller; *him* who lives at the Bible and Crown."

Of whom were the articles bought? Of a mercer; he who resides near the mansion house.

Was any person besides the mercer present? Yes, both him and his clerk.

Who was the money paid to? To the mercer and his clerk.

Who counted it? Both the clerk and him.

RULE VII.

When the relative is preceded by two nominatives of different persons, the relative and verb may agree in person with either, according to the sense; as, "I am the man *who command* you;" or, "I am the *man who commands* you."

App. When the relative and the verb have been determined to agree with either of the preceding nominatives, that agreement must be preserved throughout the sentence; as in the following instance: "I am the Lord that *maketh* all things: and *stretcheth* forth the heavens alone." *Isa.* xliv. 24.

I acknowledge that I am the teacher, who adopt that sentiment, and maintains the propriety of such measures.

Thou art a friend that hast often relieved me, and that hast not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who recommend it to others; but I am not a person who promotes useless severity, or who object to mild and generous treatment.

I perceive that thou art a pupil, who possesses

bright parts, but who has cultivated them but little.

Thou art he who breathest on the earth with the breath of spring, and who covereth it with verdure and beauty.

I am the Lord thy God, who teacheth thee to profit, and who lead thee by the way thou shouldst go.

Thou art the Lord who did choose Abraham, and broughtest him forth out of Ur of the Chaldees.

RULE VIII.

Part 1. *Every adjective, and every adjective pronoun, belongs to a substantive expressed or understood;* as, "He is a *good*, as well as a *wise man*;" "*Few* are *happy*;" that is, "*persons*;" "*This* is a pleasant walk;" that is, "*this walk is*," &c.

Part 2. *Adjective pronouns must agree, in number, with their substantives;* as, "This book, these books; that sort, those sorts; another road, other roads."

App. An adjective pronoun, in the plural number, will sometimes properly associate with a singular noun; as, "*Our* desire, *your* intention, *their* resignation."

These kind of indulgences soften and injure the mind.

Instead of improving yourselves, you have been playing this two hours.

These sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty foot broad, and one hundred fathom in depth.

How many a sorrow should we avoid, if we were not industrious to make them.

He saw one or more persons enter the garden.

1. ADJECTIVE PRONOUNS.

Note 1. The phrases *this means* and *that means* should be used only when they refer to what is singular; *these means* and *those means*, when they respect plurals; as, "He lived temperately, and by *this means* preserved his health;" "The scholars were attentive, industrious, and obedient to their tutors; and by *these means* acquired knowledge."

Charles was extravagant, and by this mean became poor and despicable.

It was by that ungenerous mean that he obtained his end.

Industry is the mean of obtaining competency.

Though a promising measure, it is a mean which I cannot adopt.

This person embraced every opportunity to display his talents; and by these means rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by this means obtained property and reputation.

Note 2. *That* is used in reference to the former of two persons or things, and *this* in reference to the latter; as, "Self-love, which is the spring of action in the soul, is ruled by reason: but for *that*, man would be inactive; and but for *this*, he would be active to no end."

Religion raises men above themselves; irreligion sinks them beneath the brutes: that, binds them down to a poor pitiable speck of perishable earth; this, opens for them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth in those than in these; because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: this is called freedom, that, tyranny.

Note 3. The distributive adjective pronouns, *each, every, either*, agree with the nouns, pronouns, and verbs, of the singular number only, except the plural noun convey a collective idea; as, "The king of Israel, and Jehoshaphat, the king of Judah, sat *each* on *his*

throne;" "*Every* tree *is* known by *its* fruit;" "*Either* of the two *is* eligible;" "*Every* six months."*

Obs. Each signifies both of them taken distinctly or separately; *either* properly signifies only the one or the other of them, taken disjunctively.

Each of them, in their turn, receive the benefits to which they are entitled.

My counsel to each of you is, that you should make it your endeavour to come to a friendly agreement.

By discussing what relates to each particular, in their order, we shall better understand the subject.

Every person, whatever be their station, are bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, teem with life.

Every man's heart or temper is productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly disgust us.

Every man and every woman were numbered.

Neither of those men seem to have any idea, that their opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, are beheld in the most favourable light.

[*Remark. Either* is often used improperly instead of *each*; as, "Nadab and Abihu, the sons of Aaron, took *either* of them his censer."

On either side of the river was there the tree of life.]

2. ADJECTIVES.

Note 4. *Part* 1. *Adjectives are sometimes improperly applied as adverbs*; as, "Indifferent honest; excellent well; miserable poor;" instead of "Indifferently honest; excellently well; miserably poor."

* *This note forms another exception to Rule II.*

She reads proper, writes very neat, and composes accurate.

He was extreme prodigal, and his property is now near exhausted.

They generally succeeded; for they lived conformable to the rules of prudence.

We may reason very clear, and exceeding strong, without knowing that there is such a thing as a syllogism.

He had many virtues, and was exceeding beloved.

The amputation was exceeding well performed, and saved the patient's life.

He came agreeable to his promise, and conducted himself suitable to the occasion.

He speaks very fluent, reads excellent, but does not think very coherent.

He behaved himself submissive, and was exceeding careful not to give offence.

They rejected the advice, and conducted themselves exceedingly indiscreetly.

He is a person of great abilities, and exceeding upright; and is like to be a very useful member of the community.

The conspiracy was the easier discovered, from its being known to many.

Not being fully acquainted with the subject, he could affirm no stronger than he did.

He was so deeply impressed with the subject that few could speak nobler upon it.

We may credit his testimony, for he says express, that he saw the transaction.

Part 2. *Adverbs are likewise improperly used as adjectives*; as, "The tutor addressed him in terms rather warm, but *suitably* to his offence;" it should be, "*suitable* to his offence."

Use a little wine for thy stomach's sake, and thine often infirmities.

From these favourable beginnings, we may hope for a soon and prosperous issue.

He addressed several exhortations to them suitable to their circumstances.

Conformably to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take soonest and deepest root.

Part 3. The adjective pronoun *such*, is often misapplied; as, "He was such an extravagant young man, that he spent his whole patrimony in a few years;" it should be, "*so extravagant a young man.*"

Such an amiable disposition will secure universal regard.

Such distinguished virtues seldom occur.

Note 5. *Double comparatives and superlatives should be avoided;* such as, "A worser conduct;" "A more serener temper;" "The most straitest sect."

'Tis more easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the lesser weight it carries.

The pleasures of the understanding are more preferable than those of the imagination, or of sense.

The nightingale sings: hers is the most sweetest voice in the grove.

The Most Highest hath created us for his glory, and our own happiness.

The Supreme Being is the most wisest, and most powerfulest, and the most best of beings

Note 6. *Adjectives that have in themselves a superlative signification, do not properly admit of the comparative or superlative form;* such as, "Chief, extreme, perfect, right, universal, supreme," &c.

Virtue confers the supremest dignity on man; and should be his chiefest desire.

His assertion was more true than that of his opponent; nay, the words of the latter were most untrue.

His work is perfect; his brother's more perfect; and his father's the most perfect of all.

He gave the fullest and most sincere proof of the truest friendship.

Note 7. *The degrees of comparison are often inaccurately applied and constructed;* thus, "This noble nation hath, of all others, admitted fewer corruptions;" it should be, "This noble nation hath admitted fewer corruptions than any other." "The weakest of the two;" it should be, "The weaker of the two," because only two things are compared. "Covetousness, of all vices, enters the deepest into the soul;" it should have been, "Most deeply."

A talent of this kind would, perhaps, prove the likeliest of any other to succeed.

He is the strongest of the two, but not the wisest.

He spoke with so much propriety, that I understood him the best of all the others, who spoke on the subject.

Eve was the fairest of all her daughters.

Note 8. *In some cases, adjectives should not be separated from their substantives, even by words which modify their meaning, and make but one sense with them;* as, "A large enough number surely;" it should be, "A number large enough."

He spoke in a distinct enough manner to be heard by the whole assembly.

Thomas is equipped with a new pair of shoes, and a new pair of gloves: he is a servant of an old rich man.

The two first in the row are cherry-trees, the two others are pear trees.

RULE IX.

Part 1. *The article* a *or* an *agrees with nouns in the singular number only, individually or collectively*, as, "A Christian, an infidel, a score, a thousand."

Part 2. *The definite article* the *may agree with nouns in the singular or plural number ;* as, "The garden, the house, the stars."

Part 3. *The articles are often properly omitted : when used, they should be justly applied, according to their distinct nature ;* as, "Gold is corrupting; The sea is green; A lion is bold."

The fire, the air, the earth, and the water, are four elements of the philosophers.

Reason was given to a man to control his passions.

We have within us an intelligent principle, distinct from body and from matter.

A man is the noblest work of creation.

Wisest and best men sometimes commit errours.

Beware of drunkenness: it impairs understanding; wastes an estate; destroys a reputation; consumes the body; and renders the man of the brightest parts the common jest of the meanest clown.

He is a much better writer than a reader.

The king has conferred on him the title of a duke.

There are some evils of life, which equally affect prince and people.

We must act our part with a constancy, though reward of our constancy be distant.

We are placed here under a trial of our virtue.

The virtues like his are not easily acquired Such qualities honour the nature of man.

Purity has its seat in the heart; but extends its

influence over so much of outward conduct, as to form the great and material part of a character.

The profligate man is seldom or never found to be the good husband, the good father, or the beneficent neighbour.

True charity is not the meteor, which occasionally glares; but the luminary, which, in its orderly and regular course, dispenses benignant influence.

Note 1. *A nice distinction of the sense is sometimes made by the use or omission of the article* a. If I say, "He behaved with *a* little reverence;" my meaning is positive. If I say, "He behaved with little reverence;" my meaning is negative.

He has been much censured for conducting himself with a little attention to his business.

So bold a breach of order, called for little severity in punishing the offender.

His errour was accompanied with so little contrition and candid acknowledgment, that he found a few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, a few persons pitied him.

Note 2. *In general, it may be sufficient to prefix the article to the former of two words in the same construction ;* as, "There were many hours, both of the night and day."

For the sake of emphasis, we often repeat the article in a series of epithets. "He hoped that this title would secure him *an* ample and *an* independent authority."

The fear of shame, and desire of approbation, prevent many bad actions.

In this business he was influenced by a just and generous principle.

He was fired with desire of doing something,

though he knew not yet, with distinctness, either end or means.

Note 3. *In common conversation, and in familiar style, we frequently omit the articles, which might be inserted with propriety in writing, especially in a grave style.* "At worst, time might be gained by this expedient;" "At *the* worst," would have been better. "Give me here John Baptist's head;" better, "John *the* Baptist's head;" or, "The head of John *the* Baptist."

At worst, I could but incur a gentle reprimand.

At best, his gift was but a poor offering, when we consider his estate.

RULE X.

One substantive governs another signifying a different thing, in the possessive or genitive case; as, "My father's house;" "Man's happiness;" "Virtue's reward."

App. 1. *Substantives govern pronouns as well as nouns in the possessive case;* as, "Every tree is known by *its* fruit;" "Goodness brings *its* reward;" "That desk is *mine*;" "This composition is *his*."

App. 2. *The pronoun* his, *when detached from the noun to which it relates, is to be considered not as a possessive pronoun, but as the genitive case of the personal pronoun,* as, "This composition is *his*." "Whose book is that?" "*His*."

Illustration. The difference between the adjective *and* personal *pronouns will be seen in the following sentences:* "Is it *her* or *his* honour that is tarnished?" "It is not *hers*, but *his*."

My ancestors virtue is not mine.

His brothers offence will not condemn him.

I will not destroy the city for ten sake.

Nevertheless, Asa his heart was perfect with the Lord.

A mothers tenderness and a fathers care are natures gifts' for mans advantage.

A mans manner's frequently influence his fortune.

Wisdoms precepts' form the good mans interest and happiness.

App. 3. *When two or more nouns come together, or a noun and pronoun, and signify the same thing, they are said to be* in apposition, *and agree in case;* as, "Paul the apostle;" "George, King of Great Britain, elector of Hanover," &c. "Maria rejected Valerius, the *man* [*him*] whom she had rejected before."

They slew Varus, he that was mentioned before.

They slew Varus, who was him that I mentioned before.

App. 4. *Nouns are not unfrequently set in apposition to sentences, or clauses of sentences;* as, "If a man had a positive idea of infinite, either duration or space, he could add two infinites together; nay, make one infinite infinitely bigger than another; *absurdities* too gross to be confuted." Here the absurdities are the whole preceding propositions.

Note 1. *Part* 1. *When several nouns come together in the possessive case, the apostrophe with* s *is annexed to the last, and understood in the rest;* as, "John and Eliza's books;" "This was my father, mother, and uncle's advice."

But if any words intervene, the sign of the possessive should be annexed to each; as, "They are John's as well as Eliza's books."

Part 2. *When any subject or subjects are considered as the common property of two or more persons, the sign of the possessive is affixed only to the noun of the last person;* as, "This is Henry, William, and Joseph's estate."

Part 3. *But when several subjects are considered as belonging separately to distinct individuals, the names of the individuals have the sign of the possessive case annexed to each of them;* as, "These are Henry's, William's, and Joseph's estates."

Remark. It is, however, better to say, "It was the advice of my father, mother, and uncle;" "This estate belongs in common to Henry, William, and Joseph."

It was the men's, women's, and children's lot, to suffer great calamities.

Peter's, John's, and Andrew's occupation, was that of fishermen.

This measure gained the king, as well as the people's approbation.

Not only the counsel's, and attorney's, but the judge's opinion also, favoured his cause.

Note 2. *Part* 1. *In poetry, the additional* s *is frequently-omitted, but the apostrophe retained;* as, "The wrath of Peleus' son." *The following examples in prose are erroneous:* "Moses' minister;" "Phinehas' wife;" "Festus came into Felix' room;" it should have been, "Moses's, Phineas's, Felix's."

Part 2. *But when cases occur which would give too much of the hissing sound, or increase the difficulty of pronunciation, the omission of the apostrophick* s *takes place even in prose;* as, "For righteousness' sake;" "For conscience' sake."

And he cast himself down at Jesus feet.
Moses rod was turned into a serpent.
For Herodias sake, his brother Philips wife.
If ye suffer for righteousness's sake, happy are ye.
Ye should be subject for conscience's sake.

Note 3. *Explanatory circumstances ought not to be used between the possessive case and the word which follows it;* as, "She began to extol the farmer's, *as she called him,* excellent understanding," it ought to be, "The excellent understanding of the farmer, as she called him."

Remark. The word in the genitive case is frequently placed improperly; as, "This fact appears from Dr. Pearson of Birmingham's experiments;" it should be, "From the experiments of Dr. Pearson of Birmingham."

They very justly condemned the prodigal's, as he was called, senseless and extravagant conduct.

They implicitly obeyed the protector's, as they called him, imperious mandates.

Note 4. *Part* 1. *When terms signifying a name and an office are connected, that which denotes the name of person should be possessive;* as, "I left the parcel at Smith's the bookseller."

Part 2. *A phrase in which the words are so connected and dependent, as to admit of no pause before the conclusion, necessarily requires the genitive sign at or near the end of the phrase;* as, "Whose prerogative is it? It is the king of Great Britain's;" "That is the duke of Bridgewater's canal," &c.

Part 3. *When words in apposition follow each other in quick succession, the genitive sign should have a similar situation; especially if the noun which governs the genitive be expressed;* as, "The emperor Leopold's;" "Dionysius the tyrant's;" "For David my *servant's* sake;" "Give me John the *Baptist's* head;" "Paul the *apostle's* advice."

Part 4. *But when a pause is proper, and the governing noun not expressed; and when the latter part of the sentence is extended; it appears to be requisite that the sign should be applied to the first genitive, and understood to the other;* as, "I reside at Lord Stormont's, my old patron and benefactor;" "Whose glory did he emulate? He emulated Cæsar's, the greatest general of antiquity."

I bought the knives at Johnson's, the cutler's.

The silk was purchased at Brown's, the mercer's and haberdasher's.

Lord Feversham the general's tent.

This palace had been the grand sultan's Mahomet's.

I will not for David's thy father's sake.

He took refuge at the governour, the king's representative's.

Whose works are these? They are Cicero, the most eloquent of men's.

Note 5. *The English genitive, or possessive case, has often an unpleasant sound, so that we daily make more use of the particle* of *to express the same relation;* thus, instead of saying, "The army's name, the commons' vote, the lords' house;" we say, "The name of the army, the vote of the commons, the house of lords."

The world's government is not left to chance.

She married my son's wife's brother.

This is my wife's brother's partner's house.

It was necessary to have both the physician's and the surgeon's advice.

Remark. The use of three substantives dependent on one another, and connected by the preposition of *applied to each of them, is not to be recommended.*

The extent of the prerogative of the king of England, is sufficiently ascertained.

Note 6. *In some cases we use both the possessive termination and the preposition* of; as, "It is a discovery of Sir Isaac Newton's." The word *genius*, or *property*, &c. may be understood at the end of such phrases, and the noun or pronoun signifying the possessor, is governed in the possessive case, by the noun signifying the thing possessed.

This picture of the king's does not much resemble him.

These pictures of the king were sent to him from Italy.

This estate of the corporation's is much encumbered.

That is the eldest son of the king of England's.

Note 7. *When an entire clause of a sentence, beginning with a participle of the present tense, is used as one name, or to express one idea of circumstance, the noun on which it depends may be put in the possessive case;* thus, we say, "What is the reason of this person's dismissing of his servant so hastily?" Just as we say, "What is the reason of this person's hasty dismission of his servant?"

What can be the cause of the parliament neglecting so important a business?

Much depends on this rule being observed.

The time of William making the experiment, at length arrived.

It is very probable that this assembly was called, to clear some doubt which the king had, about the lawfulness of the Hollanders their throwing off the monarchy of Spain, and their withdrawing, entirely, their allegiance to that crown.

If we alter the situation of any of the words, we

shall presently be sensible of the melody suffering.

Such will ever be the effect of youth associating with vicious companions.

RULE XI.

Active verbs govern the objective case; as, "Truth ennobles *her*;" "She comforts *me*;" "They support *us*;" "Virtue rewards *her* followers."

App. 1. *Verbs neuter or intransitive do not act upon, or govern, nouns and pronouns.* "He *sleeps;* they *muse;*" &c. are not transitive, and therefore are not followed by an objective case specifying the object of an action.

App. 2. In the phrases, "To dream a dream," "To live a virtuous life," "To run a race," "To walk the horse," "To dance the child," the verbs certainly assume a transitive form, and may not in these cases, be improperly denominated transitive verbs.

App. 3. *Part of a sentence, as well as a noun or pronoun, may be said to be in the objective case, or to be put objectively, governed by the active verb;* as, "We sometimes see *virtue in distress:* but we should consider *how great will be her ultimate reward.*"

Sentences or phrases under this circumstance, may be termed *objective sentences* or *phrases.*

App. 4. *Some verbs appear to govern two words in the objective case;* as, "The Author of my being formed *me man*, and made me accountable to him." "They desired me to call *them brethren.*" "He seems to have made *him what* he was."

They who opulence has made proud, and who luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy ye both.

Who have I reason to love so much as this friend of my youth.

Ye, who were dead, hath he quickened.

Who did they entertain so freely?

The man who he raised from obscurity, is dead.

Ye only have I known of all the families of the earth.

He and they we know, but who are you?

She that is idle and mischievous, reprove sharply.

Who did they send to him on so important an errand?

That is the friend who you must receive cordially, and who you cannot esteem too highly.

He invited my brother and I to see and examine his library.

He who committed the offence, you should correct, not I who am innocent.

We should fear and obey the Author of our being, even He who has power to reward or punish us for ever.

They who he had most injured, he had the greatest reason to love.

Note 1. *Some writers use certain neuter verbs as if they were transitive, improperly putting after them the objective case;* as, "*Repenting* him of his design;" "The nearer his successes *approached* him to the throne;" "The popular lords did not fail *to enlarge* themselves upon the subject;" "Repenting of his design; approached to the throne; enlarge upon the subject."

Though he now takes pleasure in them, he will one day repent him of indulgences so unwarrantable.

The nearer his virtues approached him to the great example before him, the humbler he grew.

It will be very difficult to agree his conduct with the principles he professes.

Note 2. *Active verbs are sometimes as improperly made neuter;* as, "I must *premise* with three circumstances;" "Those that think to *ingratiate with* him by calumniating me;" it should be, "*premise* three circumstances, *ingratiate* themselves."

To ingratiate with some by traducing others, marks a base and despicable mind.

I shall premise with two or three general observations.

Note 3. *Neuter verbs of motion and change, are varied like the active, and admit of the passive form, retaining still the neuter signification;* as, "I am come; I was gone; I am grown; I was fallen." *The following examples should have an active, and not a passive form:* "We *are* infinitely *swerved;* the whole obligation *was* also *ceased;* the number *was* now *amounted*," &c.

If such maxims, and such practices prevail, what has become of decency and virtue?

I have come according to the time proposed; but I have fallen upon an evil hour.

The mighty rivals are now at length agreed.

The influence of his corrupt example was then entirely ceased.

He was entered into the connexion, before the consequences were considered.

Note 4. *Part* 1. *The verb* to be, *and other intransitive verbs, through all their variations, may have the same case after them, as that which next precedes them;* as, "*I* am *he* whom they invited;" "I believe *it* to have been *them*;" "*He* desired to be their *king*;" "*She* walks a *queen*."

Part 2. When the verb *to be* is *understood*, it has the same case before and after it as when it is *expressed;* as, "He seems the leader of the party;" "He shall continue steward;" "They appointed me executor;" "I supposed him a man of learning;" that is, "He seems *to be* the leader of the party," &c.

Part 3. Passive verbs which signify *naming* and others of a similar nature, have the same case before and after them; as, "*He* was called Cæsar;" "*She* was named *Penel'ope;*" "Homer is styled the *Prince* of poets;" "*James* was created a *duke*," &c.

Part 4. The verbs, to *Become, wander, go, return, expire, appear, die, live, look, grow, seem, roam,* and others, are of this nature.

Well may you be afraid; it is him indeed.

I would act the same part if I were him, or in his situation.

Search the Scriptures; for in them ye think ye

have eternal life, and they are them which testify of me.

Be composed : it is me : you have no cause for fear.

I cannot tell who has befriended me, unless it is him from whom I have received many benefits.

I know not whether it were them who conducted the business; but I am certain it was not him.

He so much resembled my brother, that, at first sight, I took it to be he.

After all their professions, is it possible to be them?

It could not have been her, for she always behaves discreetly.

If it was not him, who do you imagine it to have been?

Who do you think him to be?

Whom do the people say that we are?

Note 5. *The auxiliary* let, *governs the objective case;* as, "Let *him* beware;" "Let *us* judge candidly;" "Let *them* not presume;" "Let *George* study his lesson."

Whatever others do, let thou and I act wisely.

Let them and we unite to oppose this growing evil.

RULE XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood; as, "Cease *to do* evil; learn *to do* well;" "We should be prepared *to render* an account of our actions."

App. 1. *The infinitive is frequently governed by adjectives, substantives, and participles:* as, "He is eager to learn;" "She is worthy to be loved;" "They have a desire to improve;" "Endeavouring to persuade."

App. 2. *The infinitive sometimes follows the word* as: thus, "An object so high *as to be* invisible;" "A question so obscure *as to perplex* the understanding."

App. 3. *The infinitive occasionally follows* than *after a comparison;* as, "He desired nothing more *than to know* his own imperfections."

App. 4. *The infinitive mood is often made absolute, or used independently on the rest of the sentence, supplying the place of the conjunction* that, *with the potential mood;* as, "To confess the truth, I was in fault;" that is, "That I may confess," &c.

App. 5. The verbs, *Bid, dare, need, make, see, hear, feel,* and also *let,* not used as an auxiliary; and a few others, have, in the active form, the infinitive after them without the sign *to* before it; as, "I bade him do it;" "Ye dare not do it;" "I saw him do it;" "I heard him say it;" "Thou lettest him go."

It is better live on a little, than outlive a great deal.

You ought not walk too hastily.

I wish him not wrestle with his happiness.

I need not to solicit him to do a kind action.

I dare not to proceed so hastily, lest I should give offence.

I have seen some young persons to conduct themselves very discreetly.

Note 1. *The particle* to, *the sign of the infinitive mood, is sometimes improperly used;* as, "I have observed some satirists *to* use," &c.; "To see so many *to* make so little conscience of so great a sin;" "I am not like other men, *to* envy the talents I cannot reach."

It is a great support to virtue, when we see a good mind to maintain its patience and tranquillities, under injuries and affliction, and to cordially forgive its oppressors.

It is the difference of their conduct, which makes us to approve the one, and to reject the other.

We should not be like many persons, to depreciate the virtues we do not possess.

To see young persons who are courted by health

and pleasure, to resist all the allurements of vice, and to steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted them to be sincere.

And the multitude wondered, when they saw the lame to walk, and the blind to see.

RULE XIII.

In the use of words and phrases which, in point of time, relate to each other, a due regard to that relation should be observed. Instead of saying, "The Lord *hath given*, and the Lord hath taken away;" we should say, "The Lord *gave*, and the Lord hath taken away." Instead of, "I *remember* the family more than twenty years;" it should be, "I *have remembered* the family more than twenty years."

Obs. Whatever period the governing verb assumes, whether present, past, or future, the governed verb in *the infinitive* always respects that period, and its time is calculated from it.

The next new year's day I shall be at school three years.

And he that was dead, sat up, and began to speak.

I should be obliged to him, if he will gratify me in that particular.

And the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame walk, and the blind seeing.

I have compassion on the multitude, because they continue with me now three days.

In the treasury belonging to the Cathedral in this city, is preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The Court of Rome gladly laid hold on all the opportunities, which the imprudence, weakness, or necessities of princes, afford it, to extend its authority.

Fierce as he mov'd his silver shafts resound.

They maintained that scripture conclusion, that all mankind rise from one head.

John will earn his wages, when his service is completed.

Ye will not come unto me that ye might have life.

Be that as it will, he cannot justify his conduct.

I have been at London a year, and seen the king last summer.

After we visited London, we returned, content and thankful, to our retired and peaceful habitation.

Note 1. *All verbs expressive of hope, desire, intention, or command, must invariably be followed by the present, and not the perfect of the infinitive.* "The last week I intended *to have written*;" it ought to be. "The last week I intended *to write*."

Obs. When the action or event, signified by a verb in the infinitive mood, is *contemporary* or *future*, with respect to the verb to which it is chiefly related, the present of the infinitive is required: When it is *not* contemporary *nor* future, the perfect of the infinitive is necessary: thus, in recollecting the sight of a friend, some time having intervened between the *seeing* and the *rejoicing*, I should say, "I rejoiced *to have seen* my friend." If my joy and the presence of my friend were contemporary, I should say, "I rejoiced *to see* my friend."

I purpose to go to London in a few months, and after I shall finish my business there, to proceed to America.

These prosecutions of William seem to be the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to have been a man of letters.

I always intended to have rewarded my son, according to his merit.

It would, on reflection, have given me great satisfaction, to relieve him from that distressed situation.

It required so much care, that I thought I should have lost it before I reached home.

We have done no more than it was our duty to have done.

He would have assisted one of his friends, if he could do it without injuring the other; but as that could not have been done, he avoided all interference.

Must it not be expected, that he would have defended an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to have found an opportunity to have betrayed its Author.

His sea-sickness was so great, that I often feared he would have died before our arrival.

If these persons had intended to deceive, they would have taken care to have avoided, what would expose them to the objections of their opponents.

It was a pleasure to have received his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure. to receive his approbation at an earlier period; but to receive it at all, reflected credit upon me.

To be censured by him, would soon have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.

Obs. 2. *In referring to declarations made by another person, the present tense must be used, if the position is immutably the same at all times, or supposed to be so*; as, "The bishop declared, that virtue *is* always advantageous." *But if the assertion referred to something, that is not always the same, or supposed to be so, the past tense must be applied*; as, "George said that he *was* very happy."

The doctor, in his lecture, said, that fever always produced thirst.

RULE XIV.

Participles have the same government as the verbs have from which they are derived; as, "I am weary with *hearing him*;" "She is *instructing us*;" "The tutor is *admonishing Charles*."

App. 1. *A participial or verbal noun, whether simple or compound, may be either in the nominative or objective case, and may have a verb and adjective referring to it*; as, "Reading is useful;" "He mentioned a boy's *having been corrected* for his faults;" "The boy's *having been corrected* is shameful to him."

App. 2. *A participial noun, governed by a preposition, or used as a nominative, may govern the objective case*; as, "John was sent to prepare the way *by* preaching *repentance*, and *by* instructing the *people*;" "Making *books* is his amusement;" "Her employment is drawing *maps*."

App. 3. *The active participle is frequently used without an obvious reference to any noun or pronoun*; as, "Generally *speaking*, his conduct was very honourable;" "*Granting* this to be true," &c. *In such instances, a pronoun is to be understood.*

Esteeming theirselves wise, they became fools.

Suspecting not only ye, but they also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree,

they as enemies to me; and he as a suspicious friend

From having exposed hisself too freely in different climates, he entirely lost his health.

Note 1. When the article *a*, *an*, or *the*, precedes the participle, it becomes a substantive, and must have the preposition *of* after it; as, "By *the* observing *of* the rules, you may avoid mistakes;" "This was *a* betraying *of* the trust;" "It is *an* overvaluing *of* ourselves."

By observing of truth, you will command esteem, as well as secure peace.

He prepared them for this event, by the sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without the taking pains for it.

Nothing could have made her so unhappy, as the marrying a man who possessed such principles.

The changing times and seasons, the removing and setting up kings, belong to Providence alone.

The middle station of life seems to be the most advantageously situated for gaining of wisdom. Poverty turns our thoughts too much upon the supplying our wants; and riches, upon the enjoying our superfluities.

Pliny, speaking of Cato the Censor's disapproving the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving to every word that sound, which the most polite usage of the language appropriates to it.

The not attending to this rule, is the cause of a very common errour.

This was in fact a converting the deposite to his own use.

Note 2. When the pronoun precedes the participial noun, the preposition *of* should follow it; as, "Much depends on *their* observing *of* the rule, and errour will be the consequence of *their* neglecting *of* it."

There will be no danger of their spoiling their faces, or of their gaining converts.

For his avoiding that precipice, he is indebted to his friend's care.

It was from our misunderstanding the directions, that we lost our way.

In tracing of his history, we discover little that is worthy of imitation.

By reading of books written by the best authors, his mind became highly improved.

Note 3. *The perfect participle and the imperfect tense, when different in form, must not be used indiscriminately;* as, it is frequently and erroneously said, "He begun," for "he began;" "He run," for "he ran;" "He drunk," for "he drank."

By too eager pursuit, he run a great risk of being disappointed.

He had not long enjoyed repose, before he begun to be weary of having nothing to do.

He was greatly heated, and drunk with avidity.

Though his conduct was, in some respects, exceptionable, yet he dared not commit so great an offence, as that which was proposed to him.

> A second deluge learning thus o'er-run;
> And the monks finish'd what the Goths begun.

If some events had not fell out very unexpectedly, I should have been present.

He would have went with us, had he been invited.

He returned the goods which he had stole, and made all the reparation in his power.

They have chose the part of honour and virtue.

His vices have weakened his mind, and broke his health.

He had mistook his true interest, and found himself forsook by his former adherents.

The bread that has been eat is soon forgot.

No contentions have arose amongst them since their reconciliation.

The cloth had no seam, but was wove throughout.

The French language is spoke in every state in Europe.

His resolution was too strong to be shook by slight opposition.

He was not much restrained afterwards, having took improper liberties at first.

He has not yet wore off the rough manners, which he brought with him.

You who have forsook your friends, are entitled to no confidence.

They who have bore a part in the labour, shall share the rewards.

When the rules have been wantonly broke, there can be no plea for favour.

He writes as the best authors would have wrote, had they writ on the same subject.

He heapt up great riches, but past his time miserably.

He talkt and stampt with such vehemence, that he was suspected to be insane.

RULE XV.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence, viz. *for the most part before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb;* as, "He made a *very sensible* discourse; he *spoke unaffectedly* and *forcibly*, and *was attentively heard* by the whole assembly."

He was pleasing not often, because he was vain.

William nobly acted, though he was unsuccessful.

We may happily live, though our possessions are small.

From whence we may date likewise the period of this event.

It cannot be impertinent or ridiculous therefore to remonstrate.

He offered an apology, which being not admitted, he became submissive.

These things should be never separated.

Unless he have more government of himself, he will be always discontented.

Never sovereign was so much beloved by the people.

He was determined to invite back the king, and to call together his friends.

So well educated a boy gives great hopes to his friends.

Not only he found her employed, but pleased and tranquil also.

We always should prefer our duty to our pleasure.

It is impossible continually to be at work.

The heavenly bodies are in motion perpetually.

Having not known, or having not considered, the measures proposed, he failed of success.

My opinion was given on rather a cursory perusal of the book.

It is too common with mankind, to be engrossed, and overcome totally, by present events.

When the Romans were pressed with a foreign enemy, the women contributed all their rings and jewels voluntarily, to assist the government.

Note 1. *Part* 1. *The adverb* never *generally precedes the verb* as, "I never was there;" "He never comes at a proper time."

It is placed indifferently, either before or after an auxiliary verb; as, "He was never seen (or never was seen) to laugh from that time."

Part 2. Ever *is sometimes improperly used for* never; as, "I seldom or ever see him;" it should be, "I seldom or *never*," &c.

They could not persuade him, though they were never so eloquent.

If some persons' opportunities were never so favourable, they would be too indolent to improve them.

Note 2. *Part* 1. The adverb of place *where*, is often improperly used instead of the pronoun relative and a preposition; as, "They framed a protestation, *where* they repeated all their former claims;" that is, "*in which* they repeated."

Part 2. The adverbs *here, there, where*, are often improperly applied to verbs signifying motion, instead of *hither, thither, whither;* as, "He came here hastily;" "They rode there with speed;" "Where are you going?" They should be, "He came *hither*," "They rode *thither*;" "*Whither* are you going?"

He drew up a petition, where he too freely represented his own merits.

His follies had reduced him to a situation where he had much to fear, and nothing to hope.

It is reported that the prince will come here to-morrow.

George is active; he walked there in less than an hour.

Where are you all going in such haste?

Whither have they been since they left the city?

Note 3. *Some adverbs are improperly used as substantives;* as, "In 1687, he erected it into a community of regulars, since *when*, it has begun to increase;" that is, "Since *which time*." "It is worth their while;" that is, "It deserves their time and pains." "To do a thing *anyhow*;" that is, "in any manner;" or, "*somehow*;" that is, "in some manner."

Charles left the seminary too early, since when he has made very little improvement.

Nothing is better worth the while of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Two negatives, in English, destróy one another, or are equivalent to an affirmative; as, "*Nor* did they *not* perceive him;" that is, "they did perceive him." "His language, though inelegant, is *not ungrammatical*;" that is, "it is grammatical."

Neither riches nor honours, nor no such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, nor take no shape nor semblance of disguise.

We need not, nor do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, neither at present, nor at any other time.

There cannot be nothing more insignificant than vanity.

Nothing never affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let no one disturb my retirement.

These people do not judge wisely, nor take no proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by no means permit it.

I have received no information on the subject, neither from him nor from his friend.

Precept nor discipline is not so forcible as example.

The king nor the queen was not at all deceived in the business.

RULE XVII.

Prepositions govern the objective case; as, "I have heard a good character *of her*;" "*From him* that

is needy turn not away;" "A word to the wise is sufficient *for them*;" "We may be good and happy *without riches*."

App. 1. *Participles are frequently used as prepositions;* as, *excepting, respecting, touching, concerning, according.* "They were all in fault *except* or *excepting* him."

App. 2. *The prepositions* to *and* for *are often understood, chiefly before the pronouns;* as, "Give me the book;" "Get me some paper;" that is, "*To* me; *for* me." "Wo is me;" "He was banished England;" that is, "*To* me;" "*From* England."

We are all accountable creatures, each for hisself.

They willingly, and of theirselves, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not who, in the company.

I hope it is not I who he is displeased with.

To poor we there is not much hope remaining.

Does that boy know who he speaks to? Who does he offer such language to?

It was not he that they were so angry with.

What concord can subsist between those who commit crimes, and they who abhor them?

The person who I travelled with, has sold the horse which he rode on during our journey.

It is not I he is engaged with.

Who did he receive that intelligence from?

Note 1. *The preposition is often ungracefully separated from the relative which it governs;* as, "Whom will you give it to?" instead of, "*To whom* will you give it?"

To have no one whom we heartily wish well to, and whom we are warmly concerned for, is a deplorable state.

He is a friend whom I am highly indebted to.

Note 2. *Some writers inelegantly separate the preposition from the noun or pronoun which it governs, in order to connect different prepositions with the same word;* as, "To suppose the zodiack and planets to be efficient *of*, and antecedent *to* themselves."

Obs. In forms of law, where fulness and exactness of expression must take place of every other consideration, this construction may be admitted.

On these occasions, the pronoun is governed by, and consequently agrees with, the preceding word.

They were refused entrance into, and forcibly driven from, the house.

Note 3. *Different relations, and different senses, must be expressed by different prepositions, though in conjunction with the same verb or adjective:* Thus we say, "To converse *with* a person, *upon* a subject, *in* a house," &c.

We are often disappointed of things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed in that pleasure.

Note 4. *An accurate and appropriate use of the preposition is of great importance.*

FIRST—*With respect to the preposition* OF; *as,*

"He is resolved *of* going to the Persian court;" "*on* going," &c.

"The rain hath been falling *of* a long time;" "falling a long time."

"He went out *of* an evening;" "an evening."

SECOND—*With respect to the prepositions* TO *and* FOR; *as,*

"You have bestowed your favours to the most deserving persons;" "*upon* the most deserving," &c.

"He accused the ministers for betraying the Dutch;" "*of* having betrayed," &c.

THIRD—*With respect to the prepositions* WITH, ON, *and* UPON; *as,*

"Reconciling himself with the king;" "*to* the king."

"It is a use that perhaps I should not have thought on;" "thought *of*."

"A great quantity may be taken from the heap, without making any sensible alteration upon it;" "*in* it."

FOURTH—*With respect to the prepositions* IN, FROM, INTO, AFTER, BY, OUT OF, AT, &c.; *as*,

"They should be informed in some parts of his character;" "*about*," or "concerning," &c. &c.

She finds a difficulty of fixing her mind.

Her sobriety is no derogation to her understanding.

There was no water, and he died for thirst.

We can fully confide on none but the truly good.

I have no occasion of his services.

Many have profited from good advice.

Many ridiculous practices have been brought in vogue.

The errour was occasioned by compliance to earnest entreaty.

This is a principle in unison to our nature.

We should entertain no prejudices to simple and rustick persons.

They are at present resolved of doing their duty.

That boy is known under the name of the Idler.

Though conformable with custom, it is not warrantable.

This remark is founded in truth.

His parents think on him, and his improvements, with pleasure and hope.

His excuse was admitted of by his master.

What went ye out for to see?

There appears to have been a million men brought into the field.

His present was accepted of by his friends.

More than a thousand of men were destroyed.

It is my request, that he will be particular in speaking to the following points.

The Saxons reduced the greater part of Britain to their own power.

He lives opposite the Royal Exchange.

Their house is situated to the north-east side of the road.

The performance was approved of by all who understood it.

He was accused with having acted unfairly.

She has an abhorrence to all deceitful conduct.

They were some distance from home, when the accident happened.

His deportment was adapted for conciliating regard.

My father writes me very frequently.

Their conduct was agreeable with their profession.

We went leisurely above stairs, and came hastily below. We shall write up stairs this forenoon, and down stairs in the afternoon.

The politeness of the world has the same resemblance with benevolence, that the shadow has with the substance.

He had a taste of such studies, and pursued them earnestly.

When we have had a true taste for the pleasures of virtue, we can have no relish of those of vice.

How happy is it to know how to live at times by one's self, to leave one's self in regret, to find one's self again with pleasure! The world is then less necessary for us.

Civility makes its way among every kind of persons.

Note 5. *Part* 1. The preposition *to* is used before nouns of place, when they follow verbs and participles of motion; as, "I went *to* London;" "I am going *to* town."

Part 2. *In* is set before countries, cities, and large towns; as, "He lives *in* France, *in* London, or *in* Birmingham."

Part 3. *At* is generally used after the verb *to be*; as, "I have

been *at* London;" and before villages, single houses, and cities, which are in distant countries; as, "He lives at Hackney;" "He resides at Montpelier."

I have been to London, after having resided a year at France; and I now live in Islington.

They have just landed in Hull, and are going for Liverpool. They intend to reside some time at Ireland.

RULE XVIII.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns and pronouns; as, "Candour is *to be approved and practised;*" "If thou sincerely *desire*, and earnestly *pursue* virtue, she *will* assuredly *be found* by thee, *and prove* a rich reward;" "The master taught *her and me* to write;" "*He and she* were school-fellows."

Professing regard, and to act differently, discover a base mind.

Did he not tell me his fault, and entreated me to forgive him?

My brother and him are tolerable grammarians.

If he understood the subject, and attends to it industriously, he can scarcely fail of success.

You and us enjoy many privileges.

If a man have a hundred sheep, and one of them is gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

She and him are very unhappily connected.

To be moderate in our views, and proceeding temperately in the pursuit of them, is the best way to ensure success.

Between him and I there is some disparity of years; but none between him and she.

By forming themselves on fantastick models, and ready to vie with one another in the reigning follies, the young begin with being ridiculous, and end with being vicious and immoral.

Note 1. *Conjunctions are, indeed, frequently made to connect different moods and tenses of verbs; but, in these instances, the nominative must generally, if not always, be repeated;* as, "He *lives* temperately, *and he should live* temperately."

We have met with many disappointments; and, if life continue, shall probably meet with many more.

Rank may confer influence, but will not necessarily produce virtue.

He does not want courage, but is defective in sensibility.

These people have indeed acquired great riches, but do not command esteem.

Our season of improvement is short; and, whether used or not, will soon pass away.

He might have been happy, and is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, will improve our morals too.

RULE XIX.

Part 1. *Some conjunctions require the indicative, some the subjunctive mood, after them. It is a general rule, that when something contingent or doubtful is implied, the subjunctive ought to be used;* as, "*If I were* to write, he would not regard it;" "He will not be pardoned, *unless he repent.*"

Part 2. *Conjunctions that are of a positive and absolute nature, require the indicative mood.* "As virtue *advances, so* vice *recedes;*" "He is healthy, *because* he *is* temperate."

App. 1. The particle *as*, when it is connected with the pronoun *such*, has the force of a relative pronoun; as, "Let *such as* presume to advise others, look well to their own conduct."

App. 2. The conjunctions, *if*, *though*, *unless*, *except*, *whether*, &c. generally require the subjunctive mood after them; but when the sentence does not imply doubt, they admit of the indicative; as, "Though he *is* poor, he is contented."

If he acquires riches, they will corrupt his mind, and be useless to others.

Though he urges me yet more earnestly, I shall not comply, unless he advances more forcible reasons.

I shall walk in the fields to-day, unless it rains.

As the governess were present, the children behaved properly.

She disapproved the measure, because it were very improper.

Though he be high, he hath respect to the lowly.

Though he were her friend, he did not attempt to justify her conduct.

Whether he improve or not, I cannot determine.

Though the fact be extraordinary, it certainly did happen.

Remember what thou wert, and be humble.

O! that his heart was tender, and susceptible of the woes of others.

> Shall then this verse to future age pretend,
> Thou wert my guide, philosopher, and friend?

Note 1. *Lest* and *that*, annexed to a command preceding, necessarily require the subjunctive mood; as, "Love not sleep, *lest* thou *come* to poverty;" "Take heed *that* thou *speak* not to Jacob."

Despise not any condition, lest it happens to be your own.

Let him that is sanguine, take heed lest he miscarries.

Take care that thou breakest not any of the established rules.

If he does but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he is but expert in the business, he will find employment.

If he do but speak to display his abilities, he is unworthy of attention.

If he be but in health, I am content.

If he does promise, he will certainly perform.

Though he do praise her, it is only for her beauty.

If thou dost not forgive, perhaps thou wilt not be forgiven.

If thou do sincerely believe the truths of religion, act accordingly.

Note 2. In some instances, the conjunction *that*, expressed or understood, seems to be improperly accompanied with the subjunctive mood; as, "So much she dreaded his tyranny, *that* the fate of her friend she *dare* not lament."—"She *dares* not lament.

His confused behaviour made it reasonable to suppose that he were guilty.

He is so conscious of deserving the rebuke, that he dare not make any reply.

His apology was so plausible, that many befriended him, and thought he were innocent.

Note 3. *The same conjunction governing both the indicative and the subjunctive moods, in the same sentence, and in the same circumstances, seems to be a great impropriety;* as, "*If* there *be* but one body of legislators, it is no better than a tyranny; *if* there *are* only two, there will want a casting voice." "*If* a man *have* a hundred sheep, and one of them *is* gone astray," &c.

If one man prefer a life of industry, it is because he has an idea of comfort in wealth; if another

prefer a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he aim at reputation, or hopes for some singular advantage.

Though the design be laudable, and is favourable to our interest, it will involve much anxiety and labour.

Note 4. *An ellipsis, in the conjunctive form of words, often creates irregularities in the construction of sentences;* as, "We shall overtake him, though he *run*;" that is, "though he *should* run."

Contingency and futurity both concur in the right use of the present tense of the verb in the subjunctive mood; as, "If thou *injure* another, thou wilt injure thyself;" "If he *continue* impenitent, he must suffer."

Unless he learns faster, he will be no scholar.

Though he falls, he shall not be utterly cast down.

On condition that he comes, I will consent to stay.

However that affair terminates, my conduct will be unimpeachable.

If virtue rewards us not so soon as we desire, the payment will be made with interest.

Till repentance composes his mind, he will be a stranger to peace.

Whether he confesses, or not, the truth will certainly be discovered.

If thou censurest uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, appears steep and craggy, be not discouraged. Persevere until thou gainest the summit: there, all is order, beauty, and pleasure.

If Charlotte desire to gain esteem and love, she does not employ the proper means.

Unless the accountant deceive me, my estate is considerably improved.

Though self-government produce some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he think as he speaks, time will discover.

If thou censure uncharitably, thou deservest no favour.

Though virtue appear severe, she is truly amiable.

Though success be very doubtful, it is proper that he endeavours to succeed.

Note 5. The auxiliary *have*, in the perfect tense of the subjunctive mood, is, by some writers, improperly used instead of *hast* and *has;* as, "If thou *have* determined, we must submit;" "Unless he *have* consented," &c.: they should be, "*hast* determined, *has* consented."

If thou have promised, be faithful to thy engagement.

Though he have proved his right to submission, he is too generous to exact it.

Unless he have improved, he is unfit for the office.

Note 6. *The pluperfect and future tenses of the subjunctive are sometimes improperly expressed:* thus, "If thou *had* applied thyself diligently, thou wouldst have reaped the advantage;" "Unless thou *shall* speak the whole truth, we cannot determine;" "If thou *will* undertake the business, there is little doubt of success." The auxiliaries *hadst*, *shalt*, and *wilt*, should have been used.

If thou had succeeded, perhaps thou wouldst not be the happier for it.

Unless thou shall see the propriety of the measure, we shall not desire thy support.

Though thou will not acknowledge, thou canst not deny the fact.

Note 7. *The second person singular of the imperfect tense in the subjunctive mood, is sometimes wrongly used;* as, "If thou *loved* him truly, thou wouldst obey him;" "Though thou *did* conform, thou hast gained nothing by it;" "*lovedst, didst.*"

If thou gave liberally, thou wilt receive a liberal reward.

Though thou did injure him, he harbours no resentment.

It would be well, if the report was only the misrepresentation of her enemies.

Was he ever so great and opulent, this conduct would debase him.

Was I to enumerate all her virtues, it would look like flattery.

Though I was perfect, yet would I not presume.

Note 8. *Part* 1. *The auxiliaries of the potential mood, when applied to the subjunctive, do not change the termination of the second person singular.* We properly say, "If thou *mayst* or *canst* go;" "Though thou *mightst* live;" "Unless thou *couldst* read;" "If thou *wouldst* learn;" and not, "If thou *may* or *can* go," &c.

Part 2. *Some authors think, that when* that *expresses the motive or end, the termination of these auxiliaries should be varied;* as, "I advise thee, *that* thou may beware;" "He checked thee, *that* thou *should* not presume:" but there does not appear any ground for this exception.

If thou may share in his labours, be thankful, and do it cheerfully.

Unless thou can fairly support the cause, give it up honourably.

Though thou might have foreseen the danger, thou couldst not have avoided it.

If thou could convince him, he would not act accordingly.

If thou would improve in knowledge, be diligent.

Unless thou should make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou may be at ease.

He enlarged on those dangers, that thou should avoid them.

Note 9. *Some conjunctions have their corresponding conjunctions belonging to them, so that, in the subsequent member of the sentence, the latter answers to the former;* as,

Part 1. THOUGH—YET, NEVERTHELESS; as, "*Though* he was rich, *yet* for our sakes he became poor."

Part 2. WHETHER—OR; as, "*Whether* he will go *or* not, I cannot tell."

Part 3. EITHER—OR; as, "I will *either* send it, *or* bring it myself."

Part 4. NEITHER—NOR; as, "*Neither* thou *nor* I am able to compass it."

Part 5. AS—AS: expressing a comparison of equality; as, "She is *as* amiable *as* her sister."

Part 6. AS—SO: expressing a comparison of equality; "*As* the stars, *so* shall thy seed be."

Part 7. AS—SO: expressing a comparison of quality; as, "*As* the one dieth, *so* dieth the other."

Part 8. SO—AS: with a verb expressing a comparison of quality; as, "To see thy glory, *so as* I have seen thee in the sanctuary."

Part 9. SO—AS: with a negative and an adjective expressing a comparison of quantity; as, "Pompey was not *so* great a man *as* Cæsar."

Part 10. SO—THAT: expressing a consequence; as, "He was *so* fatigued, *that* he could scarcely move."

Neither the cold or the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is equally deserving as the other.

He is not as diligent and learned as his brother.

I will present it to him myself, or direct it to be given to him.

Neither despise or oppose what thou dost not understand.

The house is not as commodious as we expected it would be.

I must, however, be so candid to own I have been mistaken.

There was something so amiable, and yet so piercing in his look, as affected me at once with love and terrour.

"I gain'd a son;
And such a son, as all men hail'd me happy."

The dog in the manger would not eat the hay himself, nor suffer the ox to eat it.

As far as I am able to judge, the book is well written.

We should faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not as eminent, and as much esteemed as he thinks himself to be.

The work is a dull performance; and is neither capable of pleasing the understanding, or the imagination.

There is no condition so secure, as cannot admit of change.

This is an event, which nobody presumes upon, or is so sanguine to hope for.

We are generally pleased with any little accomplishments of body or mind.

Note 10. *Conjunctions are often improperly used, both singly and in pairs.* "The relations are so uncertain, as that they require a great deal of examination;" it should be, "that they require." "There was no man so sanguine, who did not apprehend some ill consequences;" it ought to be, "so sanguine as not to apprehend." "This is no other but the gate of paradise;" *but* should be *than.*

Be ready to succour such persons who need thy assistance.

The matter was no sooner proposed, but he privately withdrew to consider it.

He has too much sense and prudence than to become a dupe to such artifices.

It is not sufficient that our conduct, as far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, that the secret was yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome, so as that his doctrines were embraced by great numbers.

He gained nothing further by his speech, but only to be commended for his eloquence.

He has little more of the scholar besides the name.

He has little of the scholar than the name.

They had no sooner risen, but they applied themselves to their studies.

From no other institution, besides the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element but war.

Such men that act treacherously ought to be avoided.

Germany ran the same risk as Italy had done.

No errours are so trivial, but they deserve to be corrected.

RULE XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction than *or* as, *but agrees with the verb, or is governed by the verb or preposition, expressed or understood;* as, "Thou art wiser than I;" that is, "than I am." "They loved him more than me;" that is, "more than they loved me." "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him."

Remark. The word *more*, when it is used in a comparison, is followed by the conjunction *than*.

In some respects, we have had as many advantages as them; but in the article of a good library they have had a greater privilege than us.

The undertaking was much better executed by his brother than he.

They are much greater gainers than me by this unexpected event.

They know how to write as well as him; but he is a much better grammarian than them.

Though she is not so learned as him, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as him, nor so vain as her.

Note 1. *By not attending to this rule, many errours have been committed;* as, "Thou art a much greater loser than me by his death;" "She suffers hourly more than me;" that is, "than I."

Who betrayed her companion? Not me.

Who revealed the secrets he ought to have concealed? Not him.

Who related falsehoods to screen herself, and to bring an odium upon others? Not me; it was her.

There is but one in fault, and that is me.

Whether he will be learned or no, must depend on his application.

[*Exception to Rule* XX. The relative *who* sometimes follows *than* in the objective case; as, "Alfred, *than whom* a greater king never reigned," &c. "Be-el'ze-bub, *than whom*, Satan excepted, none higher sat," &c. The phrase *than whom*, is, however, avoided by the best modern writers.]

Charles XII. of Sweden, than who a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (a more learned man than him has seldom appeared) was not happy at the close of life.

RULE XXI.

Part 1. *To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis, or omission of some words, is frequently admitted.* Instead of saying, "He was a learned man, he was a wise man, and he was a good man;" we make use of the ellipsis, and say, "He was a learned, wise, and good man."

Part 2. *When the omission of words would obscure the sentence, weaken its force, or be attended with an impropriety, they must be expressed.* In the sentence, "We are apt to love who love us;" the word *them* should be supplied. "A beautiful field and trees," is not proper language. It should be, "Beautiful fields and trees;" or, "A beautiful field and fine trees."

I gladly shunned who gladly fled from me.

And this is it men mean by distributive justice, and is properly termed equity.

His honour, interest, religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, virtue, religion fell with him.

The fear of death, nor hope of life, could make him submit to a dishonest action.

An elegant house and furniture were, by this event, irrecoverably lost to the owner.

Note 1. *Part* 1. The ellipsis of the *article* is thus used: "A man, woman, and child;" that is, "a man, a woman, and a child." "The sun and moon;" that is, "the sun and the moon."

Part 2. *Peculiar emphasis upon the noun, requires the repetition of the article;* as, in the following sentence: "Not only the year, but the day and the hour."

Part 3. *When a different form of the article is requisite, the article is also properly repeated;* as, "*a* house and *an* orchard;" instead of, "a house and orchard."

disagreeable nature, and to him were wholly unaccountable.

The captain had several men died in his ship, of the scurvy.

He is not only sensible and learned, but is religious too.

The Chinese language contains an immense number of words; and who would learn them must possess a great memory.

By presumption and by vanity, we provoke enmity, and we incur contempt.

In the circumstances I was at that time, my troubles pressed heavily upon me.

He had destroyed his constitution, by the very same errours that so many have been destroyed.

Note 5. *Part* 1. The ellipsis of the *verb* is frequently used. "The man was old and crafty;" that is, "the man was old, and the man was crafty."

Part 2. *Do, did, have, had, shall, will, may, might,* and the rest of the auxiliaries of the compound tenses, are frequently used alone, to spare the repetition of the verb; as, "He regards his word, but thou dost not;" i. e. "dost not regard it," &c.

Part 3. *The auxiliary verbs are often very properly omitted before the principal verb;* as, "I have seen and heard him frequently;" not, "I *have* heard." "He will lose his estate, and incur reproach;" not, "he *will* incur." But when any thing is emphatical, or when opposition is denoted, this ellipsis should be avoided; as, "I have seen, and I *have* heard him too;" "He was admired, but he *was* not beloved."

He is temperate, he is disinterested, he is benevolent; he is an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and to be confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and will produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and can quietly anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but recompensed even in this life.

All those possessed of any office, resigned their former commission.

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, a true Christian.

Note 6. The ellipsis of the *adverb* is used in the following manner: "He spoke and acted wisely;" that is, "he spoke wisely and acted wisely."

The temper of him who is always in the bustle of the world, will be often ruffled, and be often disturbed.

We often commend imprudently as well as censure imprudently.

How a seed grows up into a tree, and the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! There is a God that judgeth in the earth.

Note 7. The ellipsis of the *preposition* as well as of the verb, is seen in the following instances: "He went into the abbeys, halls, and publick buildings;" that is, "he went into the abbeys he went into the halls, and he went into the publick buildings."

Changes are almost continually taking place, in men and in manners, in opinions and in customs, in private fortunes and publick conduct.

Averse either to contradict or blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed before.

They are now reconciled to what they could not formerly be prompted, by any considerations.

Censure is the tax which a man pays the publick for being eminent.

Reflect on the state of human life, and the society of men, as mixed with good and with evil.

Note 8. *Part* 1. The ellipsis of the *conjunction* is as follows: "They confess the power, wisdom, goodness, and love of their Creator;" i. e. "the power, and wisdom, and goodness, and love of," &c.

Part 2. There is a very common ellipsis of the conjunction *that*; as, "He told me he would proceed immediately;" instead of, "he told me *that* he would proceed immediately."

Obs. This ellipsis is tolerable in conversation, and in epistolary writing; but it should be sparingly indulged in every other species of composition.

In all stations and conditions, the important relations take place, of masters and servants, and husbands and wives, and parents and children, and brothers and friends, and citizens and subjects.

Destitute of principle, he regarded neither his family, nor his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantick character, visionary notions, unacquainted with the world, unfit to live in it.

No rank, station, dignity of birth, possessions, exempt men from contributing their share to publick utility.

Note 9. The ellipsis of the *interjection* is not very common; it, however, is sometimes used; as, "Oh! pity and shame!" that is, "Oh pity! Oh shame!"

Oh, my father! Oh, my friend! how great has been my ingratitude!

Oh, piety! virtue! how insensible have I been to your charms!

Note 10. *The following examples are produced to show the impropriety of ellipsis in some particular cases:* "The land was always possessed, during pleasure, by those intrusted with the command;" it should be, "those *persons* intrusted;" or, "those *who were* intrusted." "If he had read further, he would have found several of his objections might have been spared;" that is, "he would have found *that* several of his objections," &c. "There is nothing men are more deficient in, than knowing their own characters;" it ought to be, "nothing *in which* men;" and, "than *in* knowing."

That is a property most men have, or at least may attain.

Why do ye that, which is not lawful to do on the sabbath-days?

The showbread, which is not lawful to eat, but for the priests only.

Most, if not all the royal family, had quitted the place.

By these happy labours, they who sow and reap, will rejoice together.

RULE XXII.

All the parts of a sentence should correspond to each other: a regular and dependent construction should, throughout, be carefully preserved. The following sentence is therefore inaccurate: "He was more beloved, but not so much admired, as Cinthio." It should be, "He was more beloved than Cinthio, but not so much admired."

Several alterations and additions have been made to the work

The first proposal was essentially different, and inferiour to the second.

He is more bold and active, but not so wise and studious as his companion.

Thou hearest the sound of the wind, but thou

canst not tell whence it cometh, and whither it goeth.

Neither has he, nor any other persons, suspected so much dissimulation.

The court of France, or England, was to have been the umpire.

In the reign of Henry II. all foreign commodities were plenty in England.

There is no talent so useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and is, in common language, called discretion.

The first project was to shorten discourse, by cutting polysyllables into one.

I shall do all I can, to persuade others to take the same measures for their cure which I have.

The greatest masters of critical learning differ among one another.

Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me.

I do not suppose, that we Britons want a genius, more than the rest of our neighbours.

The deaf man, whose ears were opened, and his tongue loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much as in the opening of the spring.

The multitude rebuked them, because they should hold their peace.

The intentions of some of these philosophers, nay, of many, might and probably were good.

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed between the nation of authors, and that of readers.

It was an unsuccessful undertaking; which, although it has failed, is no objection at all to an enterprise so well concerted.

The reward is his due, and it has already, or will hereafter, be given to him.

By intercourse with wise and experienced persons, who know the world, we may improve and rub off the rust of a private and retired education.

Sincerity is as valuable, and even more valuable, than knowledge.

No person was ever so perplexed, or sustained the mortifications, as he has done to-day.

The Romans gave, not only the freedom of the city, but capacity for employments, to several towns in Gaul, Spain, and Germany.

Such writers have no other standard on which to form themselves, except what chances to be fashionable and popular.

Whatever we do secretly, shall be displayed and heard in the clearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon had the satisfaction of obtaining the highest honour his country could bestow.

☞ The figures enclosed in parentheses, in the promiscuous exercises, refer the student to those *Rules* and *Notes*, in the Syntax of this volume, by which the errours, near or directly after which they stand, are to be corrected: thus, figure (4) denotes *Rule* IV—figures (5 *p* 1) denote *Rule* V. *Part* 1—figures (19 *App.* 2) denote *Rule* XIX. and *Appendage Second* of that rule—figures (21 *n* 4) denote *Rule* XXI. and *Note 4th* of that rule—figures (8 *n* 4 *p* 2) denote *Rule* VIII. *Note* 4 and *Part Second* of that note—*Rem.* denotes *Remark*—*Obs. Observation*—*ex. Exception*—which may be found under the respective *Rules* with which they are mentioned.

CHAP. II.

Containing instances of false Syntax, promiscuously disposed.

SECT. 1.

Though great has (2) been his disobedience and his (21 *n* 4) folly, yet if he sincerely acknowledges (19 *p* 1) his misconduct, he will be forgiven.

On these causes depend (3) all the happiness or misery, which exists (5 *p* 2) among men.

The property of James, I mean his books and furniture, were (2 *n* 2) wholly destroyed.

This prodigy of learning, this scholar, critick, and antiquarian, were (2 *n* 2 *ex*) entirely destitute of breeding and civility.

That writer has given an account of the manner, in which Christianity has (13) formerly been propagated among the heathens.

We adore the Divine Being, he (10 *App* 3) who is from eternity to eternity.

Thou, Lord, who hath (7) permitted affliction to come upon us, shall (*Note, page* 139)-(6 *App* 1)-(1) deliver us from it, in due time.

In this place, there were (3) not only security, but an abundance of provisions.

By these attainments are (1) the master honoured, and the scholars (21 *p* 2) encouraged.

The sea appeared to be (22) more than usually (8 *n* 4 *p* 2) agitated.

Not one in fifty of those who call themselves deists, understand (1 *n* 2) the nature of the religion (21 *p* 2) they reject. (5 *p* 1 & 2)

Virtue and mutual confidence is (2 *and* 1 *n* 4) the

soul of friendship. Where these are wanting, disgust or hatred often follow (3) little differences.

Time and chance happeneth (2) to all men; but every person do (8 *n* 3) not consider (5 *App* 1) who govern (5 *p* 2) those powerful causes.

The active mind of man never or seldom (15) rests satisfied with their (5 *p* 1) present condition, howsoever (5 *n* 3) prosperous.

Habits must be acquired of temperance and of self-denial, that we may be able to resist pleasure, and to endure pain, when either of them interfere (8 *n* 3) with our duty.

The errour of resting wholly on faith, or (21 *p* 2) on works, is one of those seductions which most easily misleads (5 *p* 2) men; under the semblance of piety, on the one hand, and of virtue on the other hand. (21 *n* 2)

It was no exaggerated tale; for she was really in that sad condition that (21 *n* 4 *p* 2) her friend (13) represented her.

An army present (4) a painful sight to a feeling mind.

The enemies who (6 *p* 2) we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and (7 *App*) hast (5 *p* 2) been so long promised and desired.

Thomas (10) disposition is better than his brothers; (10 *n* 4 *p* 2) and he appears to be the happiest (8 *n* 7) man: but some degree of trouble is all mens (10) portion.

Though remorse (15) sleep (19 *App* 2) sometimes during prosperity, it will (15) awake surely in adversity.

It is an invariable law to (17 *n* 4 *p* 3) our present condition, that every pleasure that are (5 *p* 2)

pursued to excess, convert (8 *n* 3) themselves (8 *n* 3) into poison.

If a man brings (19 *p* 1) into the solitary retreat of age, a vacant, and unimproved mind, where no knowledge dawns, no ideas rise, (21 *p* 2) which (22) within itself has nothing to feed upon, many a heavy and many a comfortless day he must necessarily pass.

I cannot yield to such (8 *n* 4 *p* 3) dishonourable conduct, neither (16) at the present moment of difficulty, nor, (16) I trust, under no (16) circumstance whatever.

Themistocles concealed the enterprises of Pausanias, either thinking (22)-(21 *p* 1) it base to betray the secrets trusted to his confidence, or (22) imagined it impossible for such (8 *n* 4 *p* 3) dangerous and ill concerted schemes to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that he might (13) be said to attain (13) a monarchical power in Athens.

Christ did applaud (13) the liberality of the poor widow, who (6 *p* 2) he had (13) seen casting her two mites in the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, is (1 *n* 4) the bands of society and of friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, is (1 *n* 1) the duty (2) of a Christian.

If a man profess (19 *App* 2) a regard for the duties of religion, and neglect (18) that (8 *p* 2) of morality, that man's religion is vain.

Affluence might (13) give us respect, in the eyes of the vulgar, but (18 *n* 1) will not recommend us to the wise and good.

The polite, accomplished libertine, is but (19 *n*

10) miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than him. (20)

The cheerful and the gay, when warmed by pleasure and by mirth, lose that sobriety and that (21 *p* 1) self-denial, which is (5 *p* 2) essential to the support of virtue.

SECT. II.

There were, (1 *also* 1 *n* 4) in the metropolis, much to amuse them, as well as many things to excite disgust.

How much is (2) real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which requires (5 *p* 2) peculiar circumspection.

More complete (8 *n* 5) happiness than that (21 *n* 4 *p* 2) I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have, (13) and (21 *p* 2) ever will incline him to offend.

Whence have there arose (14 *n* 3) such a great variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility (21 *p* 2)-(2) much greater.

They (5 *App* 1)-(11) that honour me, them (21 *p* 1)-(22) will I honour.

He summonses (1) me to attend, and I must summons (1) the others.

Then did the officer lay hold of him, and executed (13) him immediately.

Who is that (21 *p* 2) whom I saw you introduce, and present him (21 *p* 1) to the duke?

I offer observations that (21 *n* 4 *p* 2) a long and chequered pilgrimage have (1) enabled me to make on man.

Every church and sect of people have (8 *n* 3)

a set of opinions peculiar to themselves. (8 *n* 3)

May (1) thou as well as me, (20) be meek, patient, and forgiving.

These men were under high obligations to have adhered (13, *Obs*)-(13, *n* 1 *Obs* 1) to their friend in every situation of life.

After I visited (13) Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, dispenses (2 *and* 3 *n* 2 *with* 8 *n* 3) blessings on all around them.

When a string of such sentences succeed (2 *n* 2) one another, (22) the effect is disagreeable.

I have lately been (13) in (17 *n* 5 *p* 3) Gibraltar, and have seen (13) the commander-in-chief.

Propriety of pronunciation, is (22) the (14 *App* 2) giving to every word the (9 *p* 3) sound which the politest* usage of the language appropriates to it.

The book is printed very neat, (8 *n* 4) and on a fine wove (14 *n* 3) paper.

The fables of the ancients are many (22) of them highly instructive.

He resembles one of those solitary animals, that has (5 *p* 2) been forced from its forest (5 *p* 1) to gratify human curiosity.

There is not, (16) nor ought not (16) to be, such a thing as constructive treason.

He is a (8 *n* 4 *p* 1) new created knight, and his dignity sits awkward (8 *n* 4 *p* 1) on him.

Hatred or revenge (3) are things deserving of (22) censure, wherever they are (5 *p* 2) found to exist.

If you please to employ your thoughts on that subject, you would (13) easily conceive our miserable condition.

* *See comparison of Dissyllables, Alger's Murray, page* 21.

His speech contains one of the grossest and infamousest* calumnies which ever was uttered.

A too great (9 *p* 3) variety of studies dissipate (2 *n* 2) and weaken (18) the mind.

Those (22) two authors have each of (8 *n* 3) them their merit.

James was resolved to not (15) indulge himself in such (8 *n* 4 *p* 3) a cruel (9 *p* 3) amusement.

The not attending (22) to this rule, is the source of a very common errour.

Calumny and detraction are sparks, which if you do not blow, (21 *p* 2) they (5 *n* 1) will go out of themselves.

Clelia is a vain woman, whom (6 *App* 1) if we do not flatter, (21 *p* 2) she (5 *n* 1) will be disgusted.

That celebrated work was (13) nearly ten years published, before its importance was at all understood.

Ambition is so insatiable that (19 *n* 10) it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, strike (2 *n* 2) the mind with more grandeur, than if they (22) were adjusted (13) to one another with the accuratest* symmetry

SECT. III.

He showed a spirit of forgiveness, and a magnanimity, that does (5 *p* 2) honour to human nature.

They (11) that honour me, I will honour; and them (6 *p* 1) that despise me, (1 *n* 2) shall be lightly esteemed.

Reason's whole pleasure, all the joys of sense,
Lies (2) in three words, health, peace, and competence

* *See Note, page* 134.

Having thus began (14 *n* 3) to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened, (21 *p* 2) and (18 *n* 1) will enlighten, every person who shall attentively study them.

When we succeed in our plans, it is not (15) to be attributed always to ourselves: the aid of others often promote (2 *n* 2) the end, and claim (18) our acknowledgment.

Their intentions were good; but wanting prudence, they mist* the mark for (17 *n* 3, 4) which they aimed.

I have not, nor (18 *n* 1) shall not (16) consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou may (19 *n* 8 *p* 2) be well educated.

This treaty was made at (10 *n* 5) earl Moreton the governour's castle.

Be especially careful, that thou givest (19 *n* 1) no offence to the aged or helpless.

The business was no sooner opened, but (19 *n* 10) it was cordially acquiesced in.

As to (22) his general conduct, he deserved punishment as much, (19 *n* 9 *p* 5) or more than (19 *n* 10) his companion. He left a son of a singular character, and behaved so ill that he was put in prison.

If he does (19 *p* 1) but approve my endeavours, it will be an ample reward.

I beg the favour of your (22) acceptance of a copy of a view of the manufactories of (17 *n* 5 *p* 2) the West Riding of the county of York. (22)

* Some verbs are irregular in familiar writing or discourse, and which are improperly terminated by *t*, instead of *ed*; as, *learnt, spelt, spilt*, &c. These should be avoided in every sort of composition.

I intended (13) to have written (13 *n* 1) the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, were (2 *n* 2) not able to shake his principles.

In his conduct was treachery, and in his words, (21 *p* 2) faithless professions.

Though the measure be (19 *App* 2) mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons, (19 *App* 1) who appear to be destitute of friends.

Ignorance, or the want of light, produce (3) sensensuality, covetousness, and those violent contests with others about trifles, which occasions (5 *p* 2) so much misery and (21 *n* 3 *p* 2) crimes in the world.

He will one day reap the reward of his labour, if he is (19 *p* 1) diligent and attentive. Till that period comes, (19 *p* 1) let him be contented and patient.

To the resolutions which we have, (15) upon due consideration, once adopted as rules of conduct, let us (15) adhere firmly.

He has little more of the great man besides (20, *Rem*) the title.

Though he was (19 *p* 1) my superiour in knowledge, he would not (15) have thence a right to impose his sentiments.

That picture of the emperor's, (10 *n* 5) is a very exact resemblance of him.

How happy are the virtuous, who can rest on (17 *n* 3, 4) the protection of the (9 *n* 1) powerful arm, who (5 *p* 1) made the earth and the heavens!

Prosperity and adversity may be (15) improved equally; both the one and the other proceeds (2) from the same Author.

He acted conformable (8 *n* 4 *p* 1) with (17 *n* 3, 4) his instructions, and cannot be (15) censured justly.

The orators did not forget to enlarge themselves (11 *n* 1) on so popular a subject.

The language of Divine Providence to all (22 *with* 8 *n* 3) human agents, is, "Hitherto shalt thou come, and no further."

Idle persons imagine, (21 *n* 8 *Obs*) howsoever (5 *n* 3) deficient they be (19 *n* 2) in point of duty, they (15) consult at least their own satisfaction.

Good as the cause is, it is one from which numbers are (11 *n* 3) deserted.

The man is prudent which (5 *p* 1) speaks little.

SECT. IV.

He acted independent (8 *n* 4 *p* 1) of foreign assistance.

Every thing that we here enjoy, change, (8 *n* 3) decay, and come to an end. All float (4) on the surface of the (9 *p* 3 *with* 22) river, which (22)-(15) is running to (17 *n* 3, 4) a boundless ocean, with a swift current.

The winter has not been as (19 *n* 10) severe as we expected it to have been. (13 *n* 1)

Temperance, more than medicines, are (20 *with* 1 *n* 4) the proper means of curing many diseases.

They understand the practical part better than him; (20 *with* 21 *p* 2) but he is much better acquainted with the theory than them. (20 *with* 21 *p* 2)

When we have once drawn the line, by (17 *n* 3, 4) intelligence and precision, between our duty and sin, the (9 *p* 3 *with* 21 *n* 4 *p* 2) line we ought on no occasion to transgress.

All those (22 *with* 5 *n* 4) distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak stronger (8 *n* 4) on this subject, nor (16) behave nobler, (8 *n* 4) than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and a (9 *n* 1) few will pity him.

The peoples (10) happiness is the statesmans (10) honour.

We are in a perilous situation. On one (9 *n* 2 *p* 2) side, and (21 *p* 2) the other, dangers meet us; and each (8 *n* 3 *Obs*) extreme shall* be pernicious to virtue.

Several pictures of the Sardinian king (10 *n* 6) were transmitted to France.

When I last saw him, he had (11 *n* 3) grown considerably.

If we consult (19 *n* 9 *p* 3) the improvement of (9 *p* 3) mind, or the health of (9 *p* 3) body, it is well known (21 *n* 8 *p* 2 *Obs*) exercise is the great instrument for (17 *n* 4) promoting both.

If it were them (11 *n* 4 *p* 1) who acted so ungratefully, they are doubly in fault.

Whether virtue promotes (19 *p* 1) our interest or no, (8 *n* 4) we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as (21 *p* 2) restraint, in our management of children.

* *Will*, in the first person singular and plural, intimates resolution and promising; in the second person and third, only foretels; as, "I will reward the good, and will punish the wicked."

Shall, on the contrary, in the first person, simply foretels; in the second person and third, promises, commands, or threatens; as, "I shall go abroad;" "We shall dine at home;" "Thou shalt, or you shall, inherit the land."—The Foreigner who, as it is said, fell into the Thames, and cried out; "I *will* be drowned, nobody *shall* help me;" made a sad misapplication of these auxiliaries.

No human happiness is so complete, (8 *n* 6) as does not contain (12 *App* 2) some imperfection.

His father cannot hope for this success, unless his son gives (19 *p* 1) better proofs of genius, or applies (18) himself with indefatigable labour.

The house framed a remonstrance, where (15 *n* 2 *p* 1) they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices which (15) seduces (5 *p* 1, 2) men most easily, under appearance of benevolence.

This is the person (17 & *n* 1) who we are so much obliged to, and (17 & *n* 1) who we expected to have seen, (13 *n* 1) when the favour was conferred.

He is a person of great property, but (18 *n* 1) does not possess the esteem of his neighbours.

They were solicitous to ingratiate (11 *n* 2) with those, who (6 *p* 2 & 11) it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature (13) made in their original powers, as (19 *n* 9 *p* 9) much as to the superiour diligence, with which some have improved those (8 *n* 2) powers beyond others.

While we are unoccupied in (17 *n* 3, 4) what is good, evil is (15) at hand continually.

Not a creature is there (15 & 22) that moves, nor a vegetable that grows, but what, (5 *p* 2) when minutely examined, furnished (13) materials of pious admiration.

What can be the reason of the committee (10)-(14 *App* 1) having delayed this business?

I know not whether Charles was the author, but I understood it to be he. (11 *n* 4)

A good and well-cultivated mind, is far more

preferable (8 *n* 6) than (19 *n* 10 *with* 17 *n* 4) rank or riches.

Charity to the poor, when (15) it is governed by knowledge and prudence, there are no persons who will not (21 & 22) admit it to be a virtue.

His greatest concern, and highest enjoyment, were (1 *n* 1 *n* 4) to be approved in the sight of his Creator.

Let us not set our hearts on such a (8 *n* 4 *p* 3) mutable, such an (8 *n* 4 *p* 3) unsatisfying (9 *p* 3) world.

SECT. V.

Shall you attain success, without that preparation, and escape dangers without that precaution, which is (5 *p* 1 *p* 2) required of others?

When we see bad men to be (21 *p* 1) honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the joiner's. (10 *n* 4 *p* 1)

Every member of the body, every bone, joint, and muscle, lie (8 *n* 3) exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, are (3) not sufficient to prevent them.

It is right (8 *n* 4) said, that though faith justify (19 *App* 2) us, yet works must justify our faith.

If an academy is (19 *p* 1) established for the cultivation of our language, let them (22) stop the license of translators, whose idleness and ignorance, if it (5 *p* 1) be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher firmly

believes, (13) both the truth and (21 *n* 1 *p* 2) importance of those principles which he inculcates upon (17 *n* 4) others: and that (22) he not only speculatively believes (13) them, but has (18) a lively and serious feeling of them.

It is not the uttering, or the hearing (14 *n* 1) certain words, that constitute (3) the worship of the Almighty. It is the heart that praises, or prays. If the heart accompany (19 *App* 2) not the words that are spoken, we offer a (9 *p* 3) sacrifice of fools.

Neither flatter or (19 *n* 9 *p* 4) contemn the rich or the great.

He has travelled much, and passed through many stormy seas and (17 *n* 3 & 21 *n* 3 *p* 2) lands.

You must be sensible that there is, and can be no other person but (19 *n* 10) me, (20) who could give the information desired.

To be patient, resigned, and thankful, under afflictions and disappointments, demonstrate (1 *n* 4) genuine piety.

Alvarez was a man of corrupt principles, and of detestable conduct; and, what is still worse, (1 *n* 2) gloried in his shame.

As soon as the sense of a Supreme Being is lost, so soon the great check is taken off which keep (5 *p* 2) under restraint the passions of men. Mean desires, (21 *p* 2) low pleasures, takes (2) place of the greater and the nobler sentiments which reason and religion inspires. (2)

We should be careful not to follow the example of many persons, to (12 *n* 1) censure the opinions, manners, and customs of others, merely because they are foreign to us. (5 *p* 1)

Steady application, as well as genius and abilities, are (2 *n* 2) necessary to produce eminence.

There is, (1) in that seminary, several students (21 *p* 2) considerably skilled in mathematical knowledge.

If Providence clothe (19 *App* 2) the grass of the field, and shelters and adorns the flowers that every where grows (5 *p* 2) wild amongst it, will he not (15) clothe and protect his servants and children much more?

We are too often hurried with (17 *n* 4) the violence of passion, or with (22) the allurements of pleasure.

High hopes, and florid views, is a great enemy (2) to tranquillity.

Year after year steal (1) something from us; till the decaying fabrick totters (19 *p* 1) of itself, and crumbles (18) at length into dust.

I intended (13) to have finished (13 *n* 1) the letter before the bearer called, that he might not have been (13) detained; but I was prevented by company.

George is the most learned and accomplished of all the other (8 *n* 7) students, that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, were (2 *n* 2) the foundation of his love of study.

There can be no doubt but (19 *n* 10) that the pleasures of the mind excel those of sense.

SECT. VI.

The grand temple consisted of one great, (8 *p* 2) and several smaller edifices.

Many would (15) exchange gladly their honours, beauty, and riches, for that more quiet and humbler (8 *n* 7) station, (17 *n* 1) which you are now dissatisfied with.

Though the scene was a very affecting one, Louis showed a (9 *n* 1) little emotion on the occasion.

The climate of England is not so pleasant as those (8 *p* 2) of France, Spain, or Italy.

Much of the good and evil that happens (5 *p* 1 *p* 2) to us in this world, are (2 *n* 2) owing to apparently undesigned and fortuitous events: but it is the Supreme Being which (5 *p* 1) secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, are dispositions (3) highly culpable.

This task was the easier (8 *n* 4 *p* 1) performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, who (22) seemed to her another name (22) for chastity.

He has not yet cast off all the (9 *p* 3) regard for decency; and this is the most (5 *n* 2) can be advanced in his favour.

The girls (10) school was better (15) conducted formerly than the boys.

The disappointments he has met with, or the loss of his much-loved friend, has (3 *n* 2) occasioned a (9 *p* 3) total derangement of his mental powers.

The concourse of people were (4) so great, that with difficulty we passed (22) through them.

All the women, children, and treasure, which (5 *n* 2, *Rem*) remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence continues, (19 *p* 1)-(18 *n* 1) will soon fulfil the expectations of their friends.

It (5 *n* 1) is amazing (22) his propensity to this vice, against every principle of interest and honour.

These (8 *p* 2) kind of vices, though they inhabit (5 *p* 2) the upper circles of life, are (2 *n* 2) not less pernicious, than those (5 *p* 1)-(21 *p* 2) we meet with amongst the lowest of men

He acted agreeable (8 *n* 4 *p* 1) to the dictates of prudence, though he were (19 *p* 1) in a situation exceeding (8 *n* 4 *p* 1) delicate.

If I had known the distress of my friend, it would be (13) my duty to have relieved (13, *Obs*) him, and it would always have yielded me pleasure to grant (13 *n* 1 *Obs* 1) him that relief.

They admired the countryman's, as they called him, (10 *n* 3) candour and uprightness.

The new set of (8 *n* 8) curtains did not correspond to the old (8 *n* 8) pair of blinds.

The tutor commends him for being more studious than any other (8 *n* 7) pupils of the school.

> Two principles in human nature reign;
> Self-love to urge, and reason to restrain:
> Nor that (8 *n* 2) a good, nor this (8 *n* 2) a bad we call;
> Each works its end, to move or govern all.

Temperance and exercise, howsoever little (5 *n* 3) they may be regarded, they are the best means of preserving health.

He has greatly blessed me; yes, even I, (10 *App* 3) who, loaded with kindness, hath (5 *p* 2) not been sufficiently grateful.

No persons feel (15) the distresses of others, so much as them (20) that have experienced distress themselves.

SECT. VII.

Constantinople was the point, in which was (2) concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which bespeak (3) a little mind.

A circle, a square, a triangle, or a hexagon; please (3) the eye by their (5 *p* 1) regularity, as (9 *n* 1) beautiful figures. (3)

His conduct was equally unjust as (19 *n* 10) dishonourable. (*Or* 19 *n* 9 *p* 5)

Though, at first, he begun (14 *n* 3) to defend himself, yet, when the proofs appeared against him, he dared (14 *n* 3) not any longer to (12 *App* 5) contend.

Many persons will not believe but (19 *n* 10) what (5 *n* 5) they are free from (22) prejudices.

The pleasure or pain of one passion, differ (3) from those (8 *p* 2) of another.

The rise and fall of the tides, in this place, makes (2) a difference of about twelve feet.

Five and seven make twelve, and one makes (18) thirteen.

He did not know who (6 *p* 2) to suspect.

I had (13) intended yesterday to have walked (13 *n* 1) out, but I have been (13) again disappointed.

The court of Spain, who (5 *n* 6) gave the order, were (4) not aware of the consequence.

If the acquisitions (21 *p* 2) he has made, and (5 *App* 4)-(21 *p* 2) qualified him to be a useful member of society, should have been (13) misapplied, he will be highly culpable.

There was much spoke and wrote on each side of the question; but I have chose (14 *n* 3) to suspend my decision.

Was (1) there no bad men in the world, who (12 *App* 1) vex and distress the good, they (8 *n.* 2) might appear in the light of harmless innocence; but (21 *p* 2) could have no opportunity for (17 *n* 4) displaying fidelity and magnanimity, patience and fortitude.

The most ignorant, and the most savage tribes of men, when they have (13) looked round on the earth, and on (21 *n* 7) the heavens, could not avoid ascribing their origin to some invisible, designing cause, and felt (18) a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, something more than complacency of temper and affability of manners, are (2 *n* 2) requisite to form a worthy man, or a true Christian.

One of the first, and the most common extreme (8 *n* 7) in moral conduct, is (21 *p* 2) placing all virtue (19 *n* 9 *p* 3) in justice, (21 *p* 2) or in generosity.

It is an inflexible regard to principle, which has ever marked the characters of them (5 *n* 4 *Rem*) who (13 & 15) distinguished themselves eminently in publick life; who (7 *App*) patronised the cause of justice against powerful oppressors; (5 *App* 4) in critical times, have supported the falling rights and liberties of men; and (21 *p* 2) reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions show themselves, (3) it is childish in the last degree, if this becomes (19 *p* 1) the ground of estranged affection. When, from such a cause, there arise (2 *n* 2) any breach of friendship, human weakness is discovered then (22) in a mortifying light. In matters of serious mo-

ment, the sentiments of the best and worthiest might (13) vary from that (8 *p* 2) of their friends, according as their lines of life diverge, or as their temper, and habits of thought, presents (3 *n* 2) objects under different points of view. But with candid and liberal minds, unity of affection still will (15) be preserved.

Desires and wishes are the first spring (2) of action. When they become exorbitant, the whole of the character is like (8 *n* 4 *p* 1) to be tainted. If we should (19 *p* 1) suffer our fancies, (22) to create to themselves worlds of ideal happiness; if we should (19 *p* 1) feed our imagination with plans of opulence and of (21 *n* 7) splendour; if we should (19 *p* 1) fix to our wishes certain stages of a (9 *n* 1) high advancement, or certain degrees of an (9 *n* 1) uncommon reputation, as the sole station (22) of our felicity; the assured consequence shall (*note page* 139) be, that we will (*note page* 139) become unhappy under (17 *n* 4) our present state; that we shall be (21 *p* 1) unfit for acting the part, and for discharging the duties that belong to it; and (21 *p* 1) we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears amiably. She never speaks severe or contemptuous.* (8 *n* 4 *p* 2, 1)

* Young persons who study grammar, find it difficult to decide, in particular constructions, whether an adjective, or an adverb, ought to be used. A few observations on this point may serve to inform their judgment, and direct their determination. They should carefully attend to the definitions of the adjective and the adverb; and consider whether, in the case in question, *quality* or *manner*, is indicated. In the former case, an adjective is proper, in the latter, an adverb. A number of examples will illustrate this direction, and prove useful on other occasions.

She looks cold—She looks coldly on him.

He feels warm—He feels warmly the insult offered to him.

He became sincere and virtuous—He became sincerely virtuous.

She lives free from care—He lives freely at another's expense.

Harriet always appears neat—She dresses neatly.

Charles has grown great by his wisdom—He has grown greatly in reputation.

They now appear happy—They now appear happily in earnest.

The statement seems exact—The statement seems exactly in point.

The verb *to be*, in all its moods and tenses, generally requires the word immediately connected with it to be an adjective, not an adverb; and, consequently, when this verb can be substituted for any other, without varying the sense or the construction, that other verb must also be connected with an adjective. The following sentences elucidate these observations: "This is agreeable to our interest: That behaviour was not suitable to his station; Rules is
should be conformable to sense:" "The rose smells sweet: How is is
sweet the hay smells! How delightful the country appears! How are are
pleasant the fields look! The clouds look dark: How black the was is were
sky looked! The apple tastes sour; How bitter the plums tasted! is
He feels happy" In all these sentences, we can, with perfect propriety, substitute some tenses of the verb *to be* for the other verbs. But in the following sentences, we cannot do this: "The dog smells disagreeably; George feels exquisitely; How pleasantly she looks at us!"

The directions contained in this note are offered as useful, not as complete and unexceptionable. Anomalies in language every where encounter us; but we must not reject rules, because they are attended with exceptions.

PART IV.

EXERCISES IN PUNCTUATION.

PUNCTUATION is the art of dividing a written composition into sentences, or parts of sentences, by points or stops, for the purpose of marking the different pauses, which the sense and an accurate pronunciation require.

The Comma represents the shortest pause; the Semicolon, a pause double that of the comma; the Colon, double that of the semicolon; and the Period, double that of the colon.

The precise quantity or duration of each pause, cannot be defined; for it varies with the time of the whole. The same composition may be rehearsed in a quicker or a slower time; but the proportion between the pauses should be ever invariable.

COMMA.

The Comma usually separates those parts of a sentence, which, though very closely connected in sense and construction, require a pause between them.

CHAP. I.

Sentences which require the application of the Comma, disposed under the particular Rules.

RULE 1.

(a) *With respect to a simple sentence, the several words of which it consists have so near a relation to each other, that, in general, no points are requisite, except a full stop at the end of it;* as, "The fear of the Lord is the beginning of wisdom." "Every part of matter swarms with living creatures."

(a 2) *A simple sentence, however, when it is a long one, and the nominative case is accompanied with inseparable adjuncts, may admit of a pause immediately before the verb;* as, "The good taste of the present age, has not allowed us to neglect the cultivation of the English language:" "To be totally indifferent to praise or censure, is a real defect in character."

The tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth are mere combinations in pleasure.

The indulgence of harsh dispositions is the introduction to future misery.

The intermixture of evil in human society serves to exercise the suffering graces and virtues of the good.

RULE II.

(b) *When the connexion of the different parts of a simple sentence, is interrupted by an imperfect phrase, a comma is usually introduced before the beginning, and at the end of this phrase;* as, "I remember, *with gratitude*, his goodness to me;" "His work is, *in many respects*, very imperfect. It is, *therefore*, not much approved."

(b 2) *But when these interruptions are slight and unimportant, the comma is better omitted;* as, "Flattery is *certainly* pernicious;" "There is *surely* a pleasure in beneficence."

Gentleness is in truth the great avenue to mutual enjoyment.

Charity like the sun brightens all its objects.

The tutor by instruction and discipline lays the foundation of the pupil's future honour.

Trials in this stage of being are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

(*c*) *When two or more nouns occur in the same construction, they are parted by a comma;* as, "Reason, virtue, answer one great aim;" "The husband, wife, and children, suffered extremely;"* "They took away their furniture, clothes, and stock in trade;" "He is alternately supported by his father, his uncle, and his elder brother."

(*c* 2) *From this rule there is mostly an exception, with regard to two nouns closely connected by a conjunction;* as, "Virtue *and* vice form a strong contrast to each other;" "Libertines call religion bigotry or superstition;" "There is a natural difference between merit *and* demerit, virtue *and* vice, wisdom *and* folly."

(*c* 3) *But if the parts connected are not short, a comma may be inserted, though the conjunction is expressed;* as, "Romances may be said to be miserable rhapsodies, *or* dangerous incentives to evil;" "Intemperance destroys the strength of our bodies, *and* the vigour of our minds."

Self-conceit presumption and obstinacy blast the prospect of many a youth.

In our health life possessions connexions pleasures there are causes of decay imperceptibly working.

Discomposed thoughts agitated passions and a ruffled temper poison every pleasure of life.

Vicissitudes of good and evil of trials and consolations fill up the life of man.

Health and peace a moderate fortune and a few friends sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man or the world's mutability.

*As a considerable pause in pronunciation, is necessary between the last noun and the verb, a comma should be inserted to denote it. But as no pause is allowable between the last adjective and the noun, under Rule IV. the comma is there properly omitted.

RULE IV.

(*d*) *Two or more adjectives belonging to the same substantive, are likewise separated by commas;* as, "Plain, honest truth, wants no artificial covering;" "David was a brave, wise, and pious man;" "A woman, gentle, sensible, well-educated, and religious;" "The most innocent pleasures are the sweetest, the most rational, the most affecting, and the most lasting."

(*d* 2) *But two adjectives, immediately connected by a conjunction, are not separated by a comma;* as, "True worth is modest *and* retired;' "Truth is fair *and* artless, simple *and* sincere, uniform *and* consistent." "We must be wise *or* foolish; there is no medium"

An idle trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited timorous and base.

An upright mind will never be at a loss to discern what is just and true lovely honest and of good report.

The vicious man is often looking round him with anxious and fearful circumspection.

True friendship will at all times avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

(*e*) *Two or more verbs, having the same nominative case, and immediately following one another, are also separated by commas;* as, "Virtue supports in adversity, moderates in prosperity:" "In a letter, we may advise, exhort, comfort, request, and discuss."

(*e* 2) *Two verbs immediately connected by a conjunction, are an exception to the above rule;* as, "The study of natural history expands *and* elevates the mind;" "Whether we eat *or* drink, labour *or* sleep, we should be moderate."

(*e* 3) *Two or more participles are subject to a similar rule, and exception;* as, "A man, fearing, serving, and loving his Creator;" "He was happy in being loved, esteemed, and respected;" "By being admired *and* flattered, we are often corrupted."

The man of virtue and honour will be trusted relied upon and esteemed.

Deliberate slowly execute promptly.

A true friend unbosoms freely advises justly assists readily adventures boldly takes all patiently defends resolutely and continues a friend unchangeably.

Sensuality contaminates the body depresses the understanding deadens the moral feelings of the heart and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in doing justly loving mercy and walking humbly with our Creator.

RULE VI.

(*f*) *Two or more adverbs immediately succeeding one another, must be separated by commas;* as, "We are fearfully, wonderfully framed;" "Success generally depends on acting prudently, steadily, and vigorously, in what we undertake."

(*f* 2) *But when two adverbs are joined by a conjunction, they are not parted by the comma;* as, "Some men sin deliberately *and* presumptuously;" "There is no middle state; we must live virtuously *or* viciously."

This unhappy person had often been seriously affectionately admonished but in vain.

To live soberly righteously and piously comprehends the whole of our duty.

When thy friend is calumniated openly and bold ly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

(*g*) *When participles are followed by something that depends*

on them, they are generally separated from the rest of the sentence by a comma; as, "The king, *approving the plan*, put it in execution;" "His talents, *formed for great enterprises*, could not fail of rendering him conspicuous;" "All mankind compose one family, *assembled* under the eye of one common Father."

True gentleness is native feeling heightened and improved by principle.

The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation altering their appearance every moment and passing into some new forms.

What can be said to alarm those of their danger who intoxicated with pleasures become giddy and insolent; who flattered by the illusions of prosperity make light of every serious admonition which their friends and the changes of the world give them?

RULE VIII.

(*h*) *When a conjunction is divided by a phrase or sentence from the verb to which it belongs, such intervening phrase has usually a comma at each extremity;* as, "They set out early, *and*, before the close of the day, arrived at the destined place."

If from any internal cause a man's peace of mind be disturbed in vain we load him with riches or honours.

Gentleness delights above all things to alleviate distress; and if it cannot dry up the falling tear to sooth at least the grieving heart.

Wherever Christianity prevails it has discouraged and in some degree abolished slavery.

We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

RULE IX.

(*i*) *Expressions in a direct address, are separated from the*

rest of the sentence by commas; as, "*My son*, give me thy heart;" "I am obliged to you, *my friends*, for your many favours."

Continue my dear children to make virtue your principal study.

To you my worthy benefactors am I indebted under Providence for all I enjoy.

Canst thou expect thou betrayer of innocence to escape the hand of vengeance?

Come then companion of my toils let us take fresh courage persevere and hope to the end.

RULE X.

(*j*) *The case absolute, and the infinitive mood absolute, are separated by commas from the body of the sentence;* as, "His father dying, he succeeded to the estate;" "At length, their ministry performed, and race well run, they left the world in peace;" "To confess the truth, I was much in fault."

Peace of mind being secured we may smile at misfortunes.

Virtue abandoned and conscience reproaching us we become terrified with imaginary evils.

Charles having been deprived of the help of tutors his studies became totally neglected.

To prevent further altercation I submitted to the terms proposed.

To enjoy present pleasure he sacrificed his future ease and reputation.

To say the least they have betrayed great want of prudence.

RULE XI.

(*k*) *Nouns in apposition, that is, nouns added to other nouns in the same case, by way of explication or illustration, when accompanied with adjuncts, are set off by commas;* as, "Paul, the apostle of the Gentiles, was eminent for his zeal and knowledge;" "The butterfly, child of the summer, flutters in the sun."

(*k* 2) *But if such nouns are single, or only form a proper name, they are not divided;* as, "Paul the apostle;" "The emperour Antonius wrote an excellent book."

Hope the balm of life sooths us under every misfortune.

Content the offspring of virtue dwells both in retirement and in the active scenes of life.

Confucius the great Chinese philosopher was eminently good as well as wise.

The patriarch Joseph is an illustrious example of chastity resignation and filial affection.

RULE XII.

(*l*) *Simple members of sentences connected by comparatives, are for the most part distinguished by a comma;* as, "*As* the hart panteth after the water brooks, *so* doth my soul pant after thee;" "*Better* is a dinner of herbs with love, *than* a stalled ox and hatred with it."

(*l* 2) *If the members in comparative sentences are short, the comma is, in general, better omitted;* as, "How much *better* is it to get wisdom *than* gold!" "Mankind act *oftener* from caprice *than* reason."

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

The friendships of the world can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

(*m*) *When words are placed in opposition to each other, or with some marked variety, they require to be distinguished by a comma;* as,

"Tho' deep, yet clear; tho' gentle, yet not dull;
Strong, without rage; without o'erflowing, full."

"Good men, in this frail, imperfect state, are often found, not only in union *with*, but in opposition *to*, the views and conduct of one another."

(*m* 2) *Sometimes when the word with which the last preposition agrees, is single, it is better to omit the comma before it;* as, "Many states were in alliance *with*, and under the protection *of* Rome."

(*m* 3) *The same rule and restriction must be applied when two or more nouns refer to the same preposition;* as, "He was composed both under the threatening, and at the approach, *of* a cruel and lingering death;" "He was not only the king, but the father *of* his people."

He who is a stranger to industry may possess but he cannot enjoy.

Contrition though it may melt ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment not for his chief felicity.

It is the province of superiours to direct of inferiours to obey; of the learned to be instructive of the ignorant to be docile; of the old to be communicative of the young to be attentive and diligent.

Though unavoidable calamities make a part yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

RULE XIV.

(*n*) *A remarkable expression, or a short observation, somewhat in the manner of a quotation, may be properly marked with a comma;* as, "It hurts a man's pride to say, I do not know;" "Plutarch calls lying, the vice of slaves."

Vice is not of such a nature that we can say to it "Hitherto shalt thou come and no further."

One of the noblest of the Christian virtues is "to love our enemies."

Many too confidently say to themselves "My

mountain stands strong and it shall never be removed."

We are strictly enjoined "not to follow a multitude to do evil"

RULE XV.

(*o*) *Relative pronouns are connective words, and generally admit a comma before them;* as, "He preaches sublimely, *who* lives a sober, righteous, and pious life;" "There is no charm in the female sex, *which* can supply the place of virtue."

(*o* 2) *But when two members, or phrases, are closely connected by a relative, restraining the general notion of the antecedent to a particular sense, the comma should be omitted;* as, "Self-denial is the sacrifice which virtue must make;" "A man who is of a detracting spirit, will misconstrue the most innocent words that can be put together." In the latter example, the assertion is not of "man in general," but of "a man who is of a detracting spirit;" and therefore they should not be separated.

(*o* 3) *The fifteenth rule applies equally to cases in which the relative is not expressed, but understood;* as, "It was from piety warm and unaffected, that his morals derived strength." "This sentiment, habitual and strong, influenced his whole conduct." In both of these examples, the relative and verb *which was*, are understood.

The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colours.

Beware of those rash and dangerous connexions which may afterwards load you with dishonour.

Blind must that man be who discerns not the striking marks of a divine government exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind there is an incomparable charm.

They who raise envy will easily incur censure.

Many of the evils which occasion our complaints of the world are wholly imaginary.

He who is good before invisible witnesses is eminently so before the visible.

His conduct so disinterested and generous was universally approved.

RULE XVI.

(*p*) *A simple member of a sentence, contained within another, or following another, must be distinguished by the comma;* as, "To improve time, whilst we are blessed with health, will smooth the bed of sickness." "Very often, while we are complaining of the vanity, and the evils of human life, we make that vanity, and we increase those evils."

(*p* 2) *If, however, the members succeeding each other, are very closely connected, the comma is unnecessary;* as, "Revelation tells us how we may attain happiness."

(*p* 3) *When a verb in the infinitive mood, follows its governing verb, with several words between them, those words should generally have a comma at the end of them;* as, "It ill becomes good and wise men, to oppose and degrade one another."

(*p* 4) *Several verbs in the infinitive mood, having a common dependence, and succeeding one another, are also divided by commas;* as, "To relieve the indigent, to comfort the afflicted, to protect the innocent, to reward the deserving, are humane and noble employments."

The fumes which arise from a heart boiling with violent passions never fail to darken and trouble the understanding.

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.

By whatever means we may at first attract the attention we can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind.

If the mind sow not corn it will plant thistles.

One day is sufficient to scatter our prosperity and bring it to nought.

Graceful in youth are the tears of sympathy and the heart that melts at the tale of wo.

The ever active and restless power of thought

if not employed about what is good will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it.

To be humble and modest in opinion to be vigilant and attentive in conduct to distrust fair appearances and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate

RULE XVII.

(*q*) *When the verb* to be *is followed by a verb in the infinitive mood, which, by transposition, might be made the nominative case to it, the former is generally separated from the latter verb, by a comma;* as, "The most obvious remedy is, to withdraw from all associations with bad men." "The first and most obvious remedy against the infection, is, to withdraw from all associations with bad men."

The greatest misery is to be condemned by our own hearts.

The greatest misery that we can endure is to be condemned by our own hearts.

Charles's highest enjoyment was to relieve the distressed and to do good.

The highest enjoyment that Charles ever experienced was to relieve the distressed and to do good.

RULE XVIII.

(*r*) *When adjuncts or circumstances are of importance, and often when the natural order of them is inverted, they may be set off by commas;* as, "Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions." "Vices, like shadows, towards the evening of life, grow great and monstrous." "Our interests are interwoven by threads innumerable;" "By threads innumerable, our interests are interwoven."

If opulence increases our gratifications it increases in the same proportion our desires and demands.

He whose wishes respecting the possessions of this world are the most reasonable and bounded is likely to lead the safest and for that reason the most desirable life.

By aspiring too high we frequently miss the happiness which by a less ambitious aim we might have gained

By proper management we prolong our time; we live more in a few years than others do in many.

In your most secret actions suppose that you have all the world for witnesses.

In youth the habits of industry are most easily acquired.

What is the right path few take the trouble of inquiring.

RULE XIX.

(s) *Where a verb is understood, a comma may often be properly introduced. This is a general rule, which, besides comprising some of the preceding rules, will apply to many cases not determined by any of them;* as, "From law arises security; from security, curiosity; from curiosity, knowledge." In this example, the verb "arises" is understood before "curiosity" and "knowledge;" at which words a considerable pause is necessary.

Providence never intended that any state here should be either completely happy or entirely miserable.

As a companion he was severe and satirical; as a friend captious and dangerous; in his domestick sphere harsh jealous and irascible.

If the Spring put forth no blossoms in Summer there will be no beauty and in Autumn no fruit So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

RULE XX.

(t) The words *nay, so, hence, again, first, secondly, formerly,*

now, lastly, once more, above all, on the contrary, in the next place, in short, and all other words and phrases of the same kind, must generally be separated from the context by a comma, as, "Remember thy best and first friend; *formerly,* the supporter of thy infancy, and the guide of thy childhood; *now,* the guardian of thy youth, and the hope of thy coming years." "He feared want, *hence,* he over-valued riches." "This conduct may heal the difference, *nay,* it may constantly prevent any in future." "*Finally,* I shall only repeat what has been often justly said." "If the spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit; *so,* if youth be trifled away without improvement, riper years may be contemptible, and old age miserable."

Be assured then that order frugality and economy are the necessary supports of every personal and private virtue.

I proceed secondly to point out the proper state of our temper with respect to one another.

Here every thing is in stir and fluctuation: there all is serene steady and orderly.

I shall make some observations first on the external and next on the internal condition of man.

Sometimes timidity and false shame prevent our opposing vicious customs; frequently expectation and interest impel us strongly to comply.

☞ *In many of the foregoing rules and examples, great regard must be paid to the length of the clauses, and the proportion which they bear to one another.*

CHAP. II.

SEMICOLON.

The Semicolon is used for dividing a compound sentence into two or more parts, not so closely connected as those which are separated by a comma, nor yet so little dependent on each other, as those which are distinguished by a colon.

(u) *The semicolon is sometimes used. when the preceding member of the sentence does not of itself give a complete sense, but depends on the following clause :*(u2) *and sometimes when the sense of that member would be complete without the concluding one; as in the following instances :* " As the desire of approbation, when it works according to reason, improves the amiable part of our species in every thing that is laudable ; so nothing is more destructive to them, when it is governed by vanity and folly."

" Experience teaches us, that an entire retreat from worldly affairs, is not what religion requires; nor does it even enjoin a long retreat from them."

" Straws swim upon the surface ; but pearls lie at the bottom."

" Philosophers assert, that Nature is unlimited in her operations; that she has inexhaustible treasures in reserve; that knowledge will always be progressive ; and that all future generations will continue to make discoveries, of which we have not the least idea."

Sentences requiring the insertion of the Semicolon and Comma.

That darkness of character where we can see no heart those foldings of art through which no native affection is allowed to penetrate present an object unamiable in every season of life but particularly odious in youth.

To give an early preference to honour above gain when they stand in competition to despise every advantage which cannot be attained without dishonest arts to brook no meanness and to stoop to no dissimulation are the indications of a great mind the presages of future eminence and usefulness in life.

As there is a worldly happiness which God perceives to be no other than disguised misery as there are wordly honours which in his estimation are reproach so there is a worldly wisdom which in his sight is foolishness.

The passions are the chief destroyers of our peace the storms and tempests of the moral world

Heaven is the region of gentleness and friendship hell of fierceness and animosity.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth and it has ever been esteemed a presage of rising merit.

Life with a swift though insensible course glides away and like a river which undermines its banks gradually impairs our state.

The violent spirit like troubled waters renders back the images of things distorted and broken and communicates to them all that disordered motion which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order may be compared to the celestial bodies which move in regular courses and by stated laws whose influence is beneficent whose operations are quiet and tranquil.

CHAP. III.

COLON.

The Colon is used to divide a sentence into two or more parts, less connected than those which are separated by a semicolon ; but not so independent as separate distinct sentences.

The Colon may be properly applied in the three following cases:

(v) *When a member of a sentence is complete in itself, but followed by some supplemental remark, or further illustration of the subject ;* as, " Nature felt her inability to extricate herself from the consequences of guilt: the gospel reveals the plan of Divine interposition and aid." " Nature confessed some atonement

to be necessary: the gospel discovers that the necessary atonement is made."

(*v* 2.) *When several semicolons have preceded, and a still greater pause is necessary, in order to mark the connecting or concluding sentiment:* as, "A divine legislator uttering his voice from heaven; an almighty governour, stretching forth his arm to punish or reward; informing us of perpetual rest prepared hereafter for the righteous, and of indignation and wrath awaiting the wicked: these are the considerations which overawe the world, which support integrity, and check guilt."

(*v* 3.) *The Colon is commonly used when an example, a quotation, or a speech is introduced:* as, "The Scriptures give us an amiable representation of the Deity, in these words: 'God is love.'" "He was often heard to say: 'I have done with the world, and I am willing to leave it.'"

(*v* 4.) *The propriety of using a colon, or semicolon, is sometimes determined by a conjunction's being expressed, or not expressed:* as, "Do not flatter yourselves with the hope of perfect happiness: there is no such thing in the world." "Do not flatter yourselves with the hope of perfect happiness; *for* there is no such thing in the world."

The three great enemies to tranquillity are vice superstition and idleness vice which poisons and disturbs the mind with bad passions superstition which fills it with imaginary terrours idleness which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake and to steer a safe course through a troubled and stormy ocean require different talents and alas human life oftener resembles the stormy ocean than the unruffled lake.

When we look forward to the year which is beginning what do we behold there . All my brethren is a blank to our view a dark unknown presents itself.

Happy would the poor man think himself if he could enter on all the treasures of the rich and happy for a short time he might be but before he had long contemplated and admired his state his possessions would seem to lessen and his cares would grow.

By doing or at least endeavouring to do our duty to God and man by acquiring an humble trust in the mercy and favour of God through Jesus Christ by cultivating our minds and properly employing our time and thoughts by governing our passions and our temper by correcting all unreasonable expectations from the world and from men and in the midst of worldly business habituating ourselves to calm retreat and serious recollection by such means as these it may be hoped that through the Divine blessing our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison expressed in an abridged form but without any of the words that denote comparison as "To the upright there ariseth light in darkness."

All our conduct towards men should be influenced by this important precept "Do unto others as you would that others should do unto you."

Philip III. king of Spain when he drew near the end of his days seriously reflecting on his past life and greatly affected with the remembrance of his mispent time expressed his deep regret in these terms "Ah! how happy would it have been for me had I spent in retirement these twenty-three years that I have possessed my kingdom."

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at once wisdom is the repose of minds.

CHAP. IV.

PERIOD.

When a sentence is complete and independent,

and not connected in construction with the following sentence, it is marked with a period.

(w) *Some sentences are independent of each other, both in their sense and construction;* as, "Fear God. Honour the king. Have charity towards all men." *Others are independent only in their grammatical construction;* as, "The Supreme Being changes not, either in his desire to promote our happiness, or in the plan of his administration. One light always shines upon us from above. One clear and direct path is always pointed out to man."

The period should be used after every abbreviated word; as, "M. S. P. S. N. B. A. D. O. S. N. S." &c.

*Sentences which require the insertion of the Period, &c.**

The absence of Evil is a real Good Peace Quiet exemption from pain should be a continual feast

Worldly happiness ever tends to destroy itself by corrupting the heart It fosters the loose and the Violent passions It engenders noxious habits and taints the mind with false Delicacy which makes it feel a Thousand unreal Evils

Feeding the hungry clothing the Naked comforting the afflicted yield more pleasure than we receive from those actions which respect only Ourselves Benevolence may in this view be termed the most refined self-love

The Resources of Virtue remain entire when the Days of trouble come They remain with us in Sickness as in Health in Poverty as in the midst of

* As every learner is supposed to know, that the first word in a sentence must have a capital letter, there would be little exercise of his judgment, in applying the period, if no words were distinguished by capital letters, but such as propriety required. The compiler has, therefore, in this and the following chapters, affixed capitals to many words, which should properly begin with small letters. This method, besides the use chiefly intended, will also serve to exercise the student in the proper application of capital letters.

Riches in our dark and solitary Hours no less than when surrounded with friends and cheerful Society The mind of a good man is a kingdom to him and he can always enjoy it

We ruin the Happiness of life when we attempt to raise it too high A tolerable and comfortable State is all that we can propose to ourselves on Earth Peace and Contentment not Bliss nor Transport are the full Portion of Man Perfect joy is reserved for Heaven

If we look around us we shall perceive that the Whole Universe is full of Active Powers Action is indeed the Genius of Nature by Motion and exertion the System of Being is preserved in vigour By its different parts always acting in Subordination one to another the Perfection of the Whole is carried on The Heavenly Bodies perpetually revolve Day and Night incessantly repeat their appointed course Continual operations are going on in the Earth and in the waters Nothing stands still

Constantine the Great was advanced to the sole Dominion of the Roman World A D 325 and soon after openly confessed the Christian Faith

The Letter concludes with this Remarkable Postscript "P S Though I am innocent of the Charge and have been bitterly persecuted yet I cordially forgive my Enemies and Persecutors"

The last Edition of that valuable Work was carefully compared with the Original M S

CHAP. V.

Sentences requiring the application of the Dash, of the Notes of Interrogation and Exclamation; and of the Parenthetical characters.

(x) *Denotes the Interrogative point ?*
(x 2) " *the Exclamation point !*
(y) " *the Parenthesis* ( )
(z) " *a Quotation* " "
(z 2) " *a Dash or Break — making or lengthening a pause.*

Beauty and Strength combined with Virtue and Piety how lovely in the sight of men how pleasing to Heaven peculiarly pleasing because with every Temptation to deviate they voluntarily walk in the Path of Duty

Something there is more needful than expense
And something previous e'en to taste 'tis sense

" I'll live to-morrow" will a wise man say
To-morrow is too late then live to-day

Gripus has long been ardently endeavouring to fill his Chest and lo it is now full is he happy and does he use it Does he gratefully think of the Giver of all good Things Does he distribute to the Poor Alas these Interests have no Place in his breast

What is there in all the pomp of the world the Enjoyments of Luxury the Gratification of Passion comparable to the tranquil Delight of a good Conscience

To lie down on the Pillow after a Day spent in Temperance in beneficence and in piety how sweet is it

We wait till to-morrow to be Happy Alas Why not to-day Shall we be younger Are we sure we shall be healthier Will our passions become feebler and our love of the world less

What shadow can be more vain than the life of a great Part of Mankind Of all that eager and bustling Crowd Which we behold on Earth how few discover the path of true Happiness How few can we find whose Activity has not been misemployed and whose Course terminates not in Confessions of Disappointments

On the one Hand are the Divine Approbation and immortal Honour on the other remember and beware are the stings of Conscience and endless Infamy

As in riper Years all unseasonable Returns to the Levity of Youth ought to be avoided an Admonition which equally belongs to both the Sexes still more are we to guard against those intemperate Indulgences of Pleasure to which the young are unhappily prone

The bliss of man could pride that blessing find
Is not to act or think beyond mankind

Or why so long in life if long can be
Lent Heaven a parent to the poor and me

CHAP. VI.

Promiscuous examples of defective Punctuation.

SECT. I.

EXAMPLES IN PROSE.*

When Socrates was asked *n* what man approached the nearest to perfect happiness *p* he answered *v* 3 That Man who has the fewest Wants

She who studies her Glass *o* 2 neglects her Heart

Between Passion *c* 2 and Lying *p* there is not a Finger's breadth

The freer we feel ourselves in the Presence of others *b* the more free are they *v* he who is free *o* 2 makes free

Addison has remarked *b* with equal *b* Piety and

* *The notes in these Examples refer the Student to the Rules in Punctuation.*

Truth that the Creation is a perpetual Feast to the Mind of a good Man

He who shuts out all evasion when he promises *a* 2 loves truth

The laurels of the Warriour are dyed in Blood *u* 2 and bedewed with the Tears of the Widow and the Orphan

Between Fame and true Honour *r* a Distinction is to be made *w* The former is a loud and noisy Applause *v* the latter *s* a more silent and internal Homage *w* Fame floats on the Breath of the Multitude *v* Honour rests on the Judgment of the Thinking *w* Fame may give praise *p* while it withholds Esteem *v* true Honour implies Esteem mingled with respect *w* The one regards Particular distinguished Talents *v* the other looks up to the whole character.

There is a certain species of religion (*p*)-(*y*) if we can give it that Name *o* which is placed wholly in Speculation and Belief *u* 2 in the Regularity of external Homage *u* or in fiery Zeal about contested Opinions

Xenophanes *o* who was reproached with being timorous *o* because he would not venture his Money in a Game at Dice *p* made this manly and sensible Reply *v* 3 I confess I am exceedingly timorous *v* 4 for I dare not commit an evil Action

He loves nobly *o* I speak of Friendship (*p*)-(*y*) who is not jealous *p* when he has Partners of love

Our happiness consists in the pursuit *l* much more than in the Attainment *m* 3 of any Temporal Good

Let me repeat it *u* He only is Great who has the Habits of Greatness

Prosopopœia *c* 3 or Personification *c** is a Rhetorical Figure by which we attribute Life and Action to inanimate objects *v* 3 as (*t*)-(*z*) the Ground

thirsts for Rain *u* 2 (*z*) the Earth smiles with Plenty

The proper and rational Conduct of Men *b* with Regard to Futurity *b* is regulated by two Considerations *v* First *t* that much of What it contains *o* 2 must remain to us absolutely Unknown *u* Next *t* that there are also Some Events in it *o* which may be certainly known and foreseen

The Gardens of the World produce *d* only deciduous flowers *w* Perennial ones must be sought *a* in the Delightful Regions Above *w* Roses without Thorns are the Growth of Paradise alone *a*

How many Rules and Maxims of Life might be spared *p* could we fix a principle of Virtue within *u* 2 and inscribe the living Sentiment of the love of God in the affections *x* 2 He who loves righteousness *o* 2 is Master of all the distinctions in Morality

He who *o* 2 from the Benignity of his Nature *b* erected this World for the abode of Men *u* He who furnished it so richly for our accommodation *o* 3 and stored it with so much Beauty for our Entertainment *u* He who *p* since first we entered into Life *p* hath followed us with such a Variety of Mercies *v* 2 this Amiable and Beneficent Being *c* 2* surely can have no pleasure in our Disappointment and distress *w* He knows our Frame *u* 2 he remembers we are dust *u* 2 and looks to frail Man *p* we are assured *p* with such Pity as a Father beareth to his children

One of the first Lessons *b* both of Religion and of Wisdom *b* is *q* to moderate our Expectations and hopes *u* 2 and not to set forth on the Voyage of Life *l* like Men who expect to be always carried forward with a favourable Gale *w* Let us be satisfied if the path we tread be easy and smooth *p* though it be not strewed with Flowers

Providence never intended *p* that the Art of living happily in this World *a* 2 should depend on that deep Penetration *c* that acute sagacity *c* and those Refinements of Thought *o* which few possess *w* It has dealt more graciously with us *u* and made happiness depend on Uprightness of Intention *p* much more than on Extent of Capacity

Most of our Passions *a* flatter us in their Rise *w* But their Beginnings are treacherous *u* 2 their Growth is imperceptible *u* 2 and the Evils which they carry in their Train *o* 2 lie concealed *p* until their Dominion is established *w* What Solomon says of one of them *a* 2 holds true of them all *n* (*z*) that their Beginning is as when one letteth out Water *w* It issues from a small Chink *o* which once might have been easily stopped *u* 2 but being neglected *j* it is soon widened by the Stream *u* 2 till the Bank is at last totally thrown down *p* and the Flood is at Liberty to deluge the whole plain

Prosperity debilitates *m* instead of strengthening the Mind *w* Its most common effect is *q* to create an extreme sensibility to the slightest Wound *w* It foments impatient Desires *u* 2 and raises Expectations *o* 2 which no success can satisfy *w* It fosters a false Delicacy *o* which sickens in the midst of Indulgence *w* By repeated Gratification *r* it blunts the feelings of Men to what is pleasing *u* 2 and leaves them unhappily acute to whatever is uneasy *w* Hence *t* the Gale *o* 2 which another would scarcely feel *a* 2 is *q* to the prosperous *a* rude Tempest *w* Hence *t* the Rose-Leaf doubled below them on the Couch *p* as it is told of the effeminate Sybarite *p* breaks their Rest *w* Hence *t* the Disrespect shown by Mordecai *a* 2 preyed with such Violence on the Heart of Haman

a Anxiety is the Poison of Human Life *w* It is the

Parent of Many Sins *p* and of more Miseries *w* In a World where every thing is so doubtful *u* where we may succeed in our Wish *e* and be miserable *u* where we may be disappointed *e* and be blessed in the Disappointment *u* what mean this restless Stir and Commotion of Mind *x* Can our Solicitude alter the Course *m* 3 or unravel the Intricacy *m* 3 of Human Events *x* Can our Curiosity pierce through the Cloud *o* which the Supreme Being hath made impenetrable to Mortal Eye

No situation is so remote *p* and no Station so unfavourable *l* as to preclude access to the happiness of a future State *w* A Road is opened by the Divine Spirit to those blissful Habitations *p* from all Corners of the Earth *p* and from all Conditions of Human Life *u* 2 from the peopled City *p* and from the solitary Desert *u* 2 from the Cottages of the Poor *p* and from the Palaces of Kings *u* 2 from the Dwellings of Ignorance and Simplicity *p* and from the Regions of Science and Improvement

The Scenes *o* 2 which present themselves *r* at our entering upon the World *r* are commonly flattering *w* Whatever they be in themselves *p* the lively Spirits of the young gild every opening Prospect *w* The Field of Hope appears to stretch wide before them *w* Pleasure seems to put forth its Blossoms on every Side *w* Impelled by Desire *p* forward they rush with inconsiderate Ardour *u* 2 prompt to decide *p* 4 and to choose *u* averse to hesitate *p* 4 or to Inquire *u* credulous *r* because untaught by Experience *u* rash *r* because unacquainted with Danger *u* headstrong *r* because unsubdued by Disappointment *w* Hence arise the Perils to which they are exposed *u* 2 and which *r* too often *r* from Want of Attention to faithful Admonition *r* precipitate them into Ruin irretrievable *w*

By the unhappy Excesses of Irregular Pleasure in Youth *r* how many amiable Dispositions are corrupted or destroyed *x* 2 How many rising Capacities and Powers are suppressed *x* 2 How many flattering Hopes of Parents and Friends are totally extinguished *x* 2 Who but must drop a Tear over Human Nature *p* when he beholds that Morning which arose so bright *g* overcast with such untimely Darkness *u* 2 that Sweetness of Temper which once engaged many Hearts *s* that Modesty which was so prepossessing *s* those Abilities which promised extensive Usefulness *g* all sacrificed at the Shrine of low Sensuality *v* 2 and one who was formed for passing through Life *r* in the midst of Publick Esteem *g* cut off by his Vices at the Beginning of his Course *u* or sunk *b* for the whole of it *b* into Insignificance and Contempt *x* These *i* O sinful Pleasure *x*2 are thy Trophies *w* It is thus that *g* co-operating with the Foe of God and Man *r* thou degradest Human Honour *e* and blastest the opening Prospects of Human Felicity *w*

SECT. II.

EXAMPLES IN POETRY.

Where *s* thy true treasure *x* Gold says *n* not in me (*v*)-(*z*)
And (*n*)-(*z*) not in me *n* the Diamond *w* Gold is poor *w*

The scenes of business tell us *z* 2 what are men *u* 2
The scenes of pleasure *z* 2 what is all beside *w*

Wo then apart *j* if wo apart can be
From mortal man (*p*)-(*y*) and fortune at our nod *j*
The gay *c* rich great triumphant and august
What are they *x* The most happy *p* strange to say *x* 2-(*y*
Convince me most of human misery *w*

All this dread order break *z* 2 for whom *x* for thee *x*
Vile worm (*x* 2)-(*z* 2) O madness *x* 2 pride *x* 2 impiety *x* 2
Man *r* like the genrous vine *r* supported lives *u* 2
The strength he gains *a* 2 is from th embrace he gives *w*

Know *n* nature s children all divide her care *v*
The fur that warms a monarch *o* 2 warm d a bear *w*
While man exclaims (*n*)-(*z*).see all things for my use *x* 2
See man for mine *n* replies a pamper d goose *w*
And just as short of reason he must fall *o*
Who thinks all made for one *m* not one for all *w*

Th Almighty *b* from his throne *b* on earth surveys
Nought greater than an honest *d* humble heart *v*
An humble heart his residence *o* 3 pronounc d
His second seat *w*

Bliss there is none *r* but unprecarious bliss *w*
That is the gem *v* sell all *e* and purchase that *w*
Why go a begging to contingencies *x*
Not gain d with ease *o* 3 nor safely lov d if gain d *w*

There is a time *p* when toil must be preferr d *p*
Or joy *b* by mistim d fondness *b* is undone *w*
A man of pleasure is a man of pains *w*

Thus nature gives us *y* let it check our pride
The virtue nearest to our vice allied *w*

See the sole bliss Heavn could on all bestow *x* 2
Which who but feels can taste *m* but thinks can know *v*
Yet poor with fortune *m* and with learning blind *m*
The bad must miss *u* the good untaught will find *w*

Whatever is *a* 2 is right *w* This world *p* tis true *p*
Was made for Cæsar (*m*)-(*z* 2) but for Titus too *w*
And which more blest *x* who chain d his country *s* Say *i*
Or he whose virtue sigh d to lose a day *x*

The first sure symptom of a mind in health *a* 2
Is rest of heart *c* and pleasure felt at home *w*

True happiness resides in things unseen *w*
No smiles of fortune ever bless the bad *u* 2
Nor can her frowns rob innocence of joy *w*

Oh the dark days of vanity *x* 2 while here *m*
How tasteless *x* 2 and how terrible *m* when gone *x* 2
Gone *x* they ne er go *v* when past *m* they haunt us still *w*

Father of light and life *x* 2 Thou good supreme *x* 2
O teach me what is good *x* 2 Teach me thyself *x* 2
Save me from folly *c* vanity *c* and vice *c*
From ev ry low pursuit *u* 2 and feed my soul

With knowledge *c* conscious peace *c* and virtue pure *c*
Sacred *d* substantial *d* never fading bliss *x* 2

If I am right *p* thy grace impart *p*
Still in the right to stay *v*
If I am wrong *p* O teach my heart
To find that better way *w*

Save me alike from foolish pride *c* 3
Or impious discontent *p*
At aught thy wisdom has deny d *c* 3
Or aught thy goodness lent *w*

O lost to virtue *p* lost to manly thought *p*
Lost to the noble sallies of the soul *o*
Who think it solitude to be alone *x* 2
Communion sweet *k* communion large and high *k*
Our reason *k* guardian angel *k* and our God *w*
Then nearest these *p* when others most remote *u* 2
And all *b* ere long *b* shall be remote *r* but these *w*

Benevolence.

God loves from whole to parts *u* 2 but human soul
Must rise from individual to the whole *w*
Self-love but serves the virtuous mind to wake *l*
As the small pebble stirs the peaceful lake *v*
The centre mov d *j* a circle straight succeeds *u* 2
Another still *s* and still another spreads *w*
Friend *c* parent *c* neighbour *c* first it will embrace *u* 2
His country next *u* 2 and next *s* all human race *v* 2
Wide *d* and more wide th o erflowings of the mind *a* 2
Take ev ry creature in *m* of ev ry kind *w*
Earth smiles around *r* with boundless bounty blest *u* 2
And Heavn beholds its image in his breast *w*

Happiness.

Know then this truth (*n*)-(*y*) enough for man to know *k*
z Virtue alone is happiness below *v*
The only point where human bliss stands still *e*
And tastes the good without the fall to ill *u* 2
Where only merit constant pay receives *e*
Is blest in what it takes *c* and what it gives *u* 2
The joy unequall d *m* if its end it gain *p*
And if it lose *m* attended with no pain *v*

Without satiety *m* though e er so blest *u* 2
And but more relish d as the more distress d *v* 2
The broadest mirth unfeeling folly wears *o* 3
Less pleasing far than virtue s very tears *w*
Good *b* from each object *b* from each place acquir d *u* 2
For ever exercis d *m* yet never tir d *u* 2
Never elated *p* while one man s oppress d *u* 2
Never dejected *p* while another s blest *v* 2
And where no wants *s* no wishes can remain *u* 2
Since but to wish more virtue *q* is to gain *w*

Gratitude.

When all thy mercies *i* O my God *x* 2
My rising soul surveys *r*
Transported with the view *g* I m lost
In wonder *c* love *c* and praise *w*

Oh how shall words *b* with equal warmth *b*
The gratitude declare *o*
That glows within my ravish d heart *x*
But thou canst read it there *w*

Thy providence my life sustain d *e*
And all my wants redress d *p*
When in the silent womb I lay *e*
And hung upon the breast *w*

To all my weak complaints and cries *r*
Thy mercy lent an ear *p*
Ere yet my feeble thoughts had learnt
To form themselves in pray r *w*

Unnumber d comforts to my soul
Thy tender care bestow d *p*
Before my infant heart conceiv d
From whom those comforts flow d *w*

When in the slipp ry paths of youth *b*
With heedless steps *b* I ran *p*
Thine arm *o* 3 unseen convey d me safe *e*
And led me up to man *w*

Through hidden dangers *c* toils *c* and death *r*
It gently clear d my way *u* 2
And through the pleasing snares of vice *o* 3
More to be fear d than they *w*

When worn with sickness *p* oft hast thou *p*
With health renew d my face *u* 2
And *h* when in sin and sorrow sunk *p*
Reviv d my soul with grace *w*

Thy bounteous hand *b* with worldly bliss *b*
Has made my cup run o er *u* 2
And *h* in a kind and faithful friend *h*
Has doubled all my store *w*

Ten thousand thousand precious gifts
My daily thanks employ *u* 2
Nor is the least *k* a cheerful heart *o*
That tastes those gifts with joy *w*

Through ev ry period of my life *r*
Thy goodness I ll pursue *u* 2
And *h* after death *r* in distant worlds *h*
The glorious theme renew *w*

When nature fails *p* and day and night
Divide thy works no more *p*
My ever grateful heart *i* O Lord *x* 2
Thy mercy shall adore *w*

Through all eternity *r* to thee
A joyful song I ll raise *u* 2
For O *x* 2 eternity s too short
To utter all thy praise *w*

The Voyage of Life.

Self flatter d *d* unexperienced *d* high in hope *d*
When young *b* with sanguine cheer *c* and streamers gay *r*
We cut our cable *e* launch into the world *e*
And fondly dream each wind and star our friend *j*
All in some darling enterprise embark d *w*
But where is he can fathom its event *x*
Amid a multitude of artless hands *r*
y Ruin s sure perquisite *k* her lawful prize (*p*)-(*y*)
Some steer aright *v* but the black blast blows hard *e*
And puffs them wide of hope *w* With hearts of proof *r*
Full against wind and tide *g* *some* win their way *u* 2
And when strong effort has deserv d the port *e*
And tugg d it into view *p* tis won *x* 2 tis lost *x* 2
Though strong their oar *m* still stronger is their fate *v*
They strike *u* 2 and while they triumph *p* they expire *w*

In stress of weather *r* *most* *s* *some* sink outright *w*
O er them *p* and o er their names *r* the billows close *v*
To morrow knows not they were ever born *w*
Others *o* 3 a short memorial leave behind *r*
Like a flag floating *r* when the bark s ingulf d *u* 2
It floats a moment *e* and is seen no more *v* 2
One Cæsar lives *u* 2 a thousand are forgot *w*
How *few* *o* 3 favor d by ev ry element *o* 3
With swelling sails make good the promis d port *r*
With all their wishes freighted *x* 2 Yet ev n these *g*
Freighted with all their wishes *p* soon complain *w*
o 3 Free from misfortune *m* not from nature free *m*
They still are men *u* 2 and when is man secure *x*
As fatal *time* *l* as *storm* *w* The rush of years
Beats down their strength *u* 2 their numberless escapes
In ruin end *v* and *t* now *t* their proud success
But plants new terrours on the victor s brow *w*
What pains to quit the world just made their own *x* 2
Their nests so deeply down d *e* and built so high (*x* 2)-(*z* 2)
Too low they build *o* who build beneath the stars *w*

PART V.

Containing rules, observations, and Exercises, for assisting young persons to write with perspicuity and accuracy, which should be studied after they have acquired a competent knowledge of English Grammar.

PERSPICUITY

Is the fundamental quality of style: a quality so essential in every kind of writing, that for the want of it nothing can atone. It is not to be considered as merely a sort of negative virtue, or freedom from defect. It has higher merit: it is a degree of positive beauty. We are pleased with an author, and consider him as deserving praise, who frees us from all fatigue of searching for his meaning; who carries us through his subject without any embarrassment or confusion; whose style flows always like a limpid stream, through which we see to the very bottom.

The study of perspicuity and accuracy of expression consists of two parts: and requires attention, first, to *Single Words and Phrases;* and then, to the *Construction of Sentences.*

PART I.

Of Perspicuity and Accuracy of Expression, with respect to Single Words and Phrases.

These qualities of style, considered with regard to words and phrases, require the following properties: PURITY, PROPRIETY and PRECISION.

CHAPTER I.

OF PURITY.

Purity of style consists in the use of such words, and such constructions, as belong to the idiom of the language which we speak; in opposition to words and phrases that are taken from other languages, or that are ungrammatical, obsolete, new-coined, or used without proper authority.

(1.) All such words and phrases as the following, should be avoided: *Quoth he; I wist not; erewhile; behest; selfsame, delicatesse,* for delicacy; *politesse,* for politeness; *hauteur,* for haughtiness; *incumberment, connexity, martyrised,* for encumbrance, connexion, martyred.

The introduction of foreign and learned words, unless where necessity requires them, should never be admitted into our composition. In general, a plain, native style, is not only more intelligible to all readers, but by a proper management of words, it can be made as strong and expressive as Latinised English, or any foreign idioms.

We should be employed dailily in doing good.

It irks me to see so perverse a disposition.

I wot not who has done this thing.

He is no way thy inferiour; and, in this instance, is no ways to blame.

The assistance was welcome, and timelily afforded.

For want of employment, he stroamed idly about the fields.

We ought to live soberly, righteously, and godlily in the world.

He was long indisposed, and at length died of the hyp.

That word follows the general rule, and takes the penult accent.

He was an extra genius, and attracted much attention.

The hauteur of Florio was very disgracious, and disgusted both his friends and strangers.

He charged me with want of resolution, in the which he was greatly mistaken.

They have manifested great candidness in all the transaction.

The naturalness of the thought greatly recommended it.

The importance, as well as the authenticalness of the books, has been clearly displayed.

It is difficult to discover the spirit and intendment of some laws.

The disposition which he exhibited, was both unnatural and incomfortable.

His natural severity rendered him a very impopular speaker.

The disquietness of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now gladlier resign it.

These are the things highliest important to the growing age.

It grieveth me to look over so many blank leaves, in the book of my life.

It repenteth me that I have so long walked in the paths of folly.

Methinks I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated pro and con.

Thy speech bewrayeth thee; for thou art a Galilean.

Let us not give too hasty credit to stories which may injure our neighbour: peradventure they are the offspring of calamity, or misapprehension.

The gardens were void of simplicity and elegance, and exhibited much that was glaring and bizarre.

CHAPTER II.

OF PROPRIETY.

Propriety of language is the selection of such words as the best usage has appropriated to those ideas, which we intend to express by them; in opposition to low expressions, and to words and phrases which would be less significant of the ideas that we mean to convey. 'Style may be pure, that is, it may be strictly English, without Scotticisms or Gallicisms, or ungrammatical, irregular expressions of any kind, and may, nevertheless, be deficient in propriety: for the words may be ill chosen, not adapted to the subject, nor fully expressive of the author's sense.

SECT. I.

(2.) Avoid *low expressions:* such as, "Topsy turvy, hurly burly, pellmell; having a month's mind for a thing; currying favour with a person; dancing attendance on the great," &c.

"Meantime the Britons, left to shift for themselves, were forced to call in the Saxons for their defence." The phrase "*left to shift for themselves,*" is rather a low phrase, and too much in the familiar style to be proper in a grave treatise.

I had as lief do it myself, as persuade another to do it.

Of the justness of his measures he convinced his opponent by dint of argument.

He is not a whit better than those whom he so liberally condemns.

He stands upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I take it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not hold long in one mind.

He exposed himself so much amongst the people, that he had like to have gotten one or two broken heads.

He was very dexterous in smelling out the views and designs of others.

If his education was but a little taken care of, he might be very useful amongst his neighbours.

He might have perceived, with half an eye, the difficulties to which his conduct exposed him.

If I happen to have a little leisure upon my hands to-morrow, I intend to pay them a short visit.

This performance is much at one with the other.

The scene was new, and he was seized with wonderment at all he saw.

SECT. II.

(3.) *Supply words that are wanting.* "Arbitrary power I look upon as a greater evil than anarchy itself, as much as a savage is a happier state of life than a slave at the oar:" it should have been, "as much as *the state* of a savage is happier than *that* of a slave at the oar." "He has not treated this subject liberally, by the views of others as well as his own;" "By *adverting* to the views of others," would have been better. "This generous action greatly increased his former services;" it should have been, "greatly increased *the merit* of his former services." "By the pleasures of the imagination or fancy (which I shall use promiscuously) I here mean," &c. This passage ought to have had the word "terms" supplied, which would have made it correct: "*terms* which I shall use promiscuously."

The repetition of articles and prepositions is proper, when we intend to point out the objects of which we speak, as distinguished from each other, or in contrast; and when we wish that the reader's attention should rest on that distinction; as, "Our sight is at once *the* most delightful, and *the* most useful of all our senses.'

Let us consider the works of nature and art, with proper attention.

He is engaged in a treatise on the interests of the soul and body.

Some productions of nature rise in value, according as they more or less resemble those of art.

The Latin tongue, in its purity, was never in this island.

For some centuries, there was a constant intercourse between France and England, by the dominions we possessed there, and the conquests we made.

He is impressed with a true sense of that function, when chosen from a regard to the interests of piety and virtue.

The wise and foolish, the virtuous and the vile, the learned and ignorant, the temperate and profligate, must often, like the wheat and tares, be blended together.

SECT. III.

(4.) *In the same sentence, be careful not to use the same word too frequently, nor in different senses.* "One may have an air *which* proceeds from a just sufficiency and knowledge of the matter before him, *which* may naturally produce some motions of his head and body, *which* might become the bench better than the bar."

The pronoun *which* is here thrice used, in such a manner as to throw obscurity over the sentence.

"Gregory favoured the undertaking, for no other reason than this, that the manager, in countenance, favoured his friend." It should have been, "resembled his friend."

"Charity expands our hearts in love to God and man: it is by the virtue of charity that the rich are blessed, and the poor supplied." In this sentence, the word "charity" is improperly used in two different senses; for the highest benevolence, and for almsgiving.

An eloquent speaker may give more, but cannot give more convincing arguments, than this plain man offered.

They were persons of very moderate intellects, even before they were impaired by their passions.

True wit is nature dressed to advantage; and yet some works have more wit than does them good.

The sharks, who prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of those, who treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions: and yet we see honour is the motive which urges the destroyer to take the life of his friend.

He will be always with you, to support and comfort you, and in some measure to succeed your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

SECT. IV.

(5.) *Avoid the injudicious use of technical terms.** To inform those who do not understand sea-phrases, that "We tacked to the larboard, and stood off to sea," would be expressing ourselves very obscurely. Technical phrases not being in current use, but only the peculiar dialect of a particular class, we should never use them but when we know they will be understood.

Most of our hands were asleep in their births, when the vessel shipped a sea, that carried away our pinnace and binnacle. Our dead-lights were in, or we should have filled. The mainmast was so sprung, that we were obliged to fish it, and bear away for Lisbon.

The book is very neatly printed: the scale-boarding is ample and regular, and the register exact.

SECT. V.

(6.) *Avoid equivocal or ambiguous words.* The following sentences are exceptionable in this respect. "As for such animals as are *mortal* or noxious, we have a right to destroy them." "I long since learned to like nothing but what you *do*." "He aimed at *nothing less* than the crown," may denote either, "Nothing was less aimed at by him than the crown," or "Nothing inferiour to the crown could satisfy his ambition." "*I will have*

* The examples under this section, and perhaps a few others in different parts of the book, may be too difficult for learners to correct without assistance; but as some illustration of the rules to which they relate, was requisite, they could not properly be omitted. By an attentive perusal of them, and a subsequent application to the Teacher, or to the Key, the scholar will perceive the nature of the rule, and the mode in which similar errours may be rectified.

mercy, and not sacrifice." The first part of this sentence denotes, "I will exercise mercy;" whereas it is in this place employed to signify, "I require others to exercise it." The translation should therefore have been accommodated to these different meanings. "They were both much more ancient among the Persians, than Zoroaster *or* Zerdusht." The *or* in this sentence is equivocal. It serves either as a copulative to synonymous words, or as a disjunctive of different things. If, therefore, the student should not know that Zoroaster and Zerdusht mean the same person, he will mistake the sense. "The rising tomb a lofty column bore:" "And thus the son the fervent sire address." Did the tomb bear the column, or the column the tomb? Did the son address the sire, or the sire the son?

When our friendship is considered, how is it possible that I should not grieve for his loss?

The eagle killed the hen, and eat her in her own nest.

It may be justly said, that no laws are better than the English.

The pretenders to polish and refine the English language, have chiefly multiplied abuses and absurdities.

The English adventurers, instead of reclaiming the natives from their uncultivated manners, were gradually assimilated to the ancient inhabitants, and degenerated from the customs of their own nation.

It has been said, that not only Jesuits can equivocate.

You will not think that these people, when injured, have the least right to our protection.

Solomon the son of David, who built the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon the son of David, who was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all words which are signs of complex ideas, may furnish matter of mistake and cavil.

Lisias promised to his father, never to abandon his friends.

The Divine Being heapeth favours on his servants, ever liberal and faithful.

Every well instructed scribe, is like a householder. who bringeth out of his treasure things new and old.

He was willing to spend a hundred or two pounds rather than be enslaved.

Dryden makes a very handsome observation, on Ovid's writing a letter from Dido to Æne'as, in the following words.

Imprudent associations disqualify us for the instruction or reproof of others.

SECT. VI.

(7.) *Avoid unintelligible and inconsistent words or phrases.* "I have observed," says Steele, "that the superiority among these coffeehouse politicians, proceeds from an opinion of gallantry and fashion." This sentence, considered in itself, evidently conveys no meaning. First, it is not said whose opinion, their own, or that of others: Secondly, it is not said what opinion, or of what sort, favourable or unfavourable, true or false, but in general, "an opinion of gallantry and fashion," which contains no definite expression of any meaning. With the joint assistance of the context, reflection, and conjecture, we shall perhaps conclude that the author intended to say, "That the rank among these politicians was determined by the opinion generally entertained of the rank, in point of gallantry and fashion, that each of them had attained."

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea, of an immortal soul!

A poet, speaking of the universal deluge, says;

> Yet when that flood in its own depth was drown'd,
> It left behind it false and slipp'ry ground.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity, even in the ridiculous side of his character.

And Be-zal'e-el made the laver of brass, and the foot of it of brass, of the looking-glasses of the women.

And, in the lowest deep, a lower deep
Still threat'ning to devour me, opens wide.

SECT. VII.

(8.) The 7th and last rule for preserving propriety in our words and phrases, is, *to avoid all those which are not adapted to the ideas we mean to communicate; or which are less significant than others, of those ideas.* "He feels any sorrow that can *arrive* at man;" better "*happen to* man." "The *conscience* of approving one's self a benefactor, is the best recompense for being so;" it should have been "*consciousness.*" He firmly believed the divine *precept*, "There is not a sparrow falls to the ground," &c. It should have been "*doctrine.*"

"It is but opening the eye, and the scene enters." A *scene* cannot be said *to enter:* an *actor* enters; but a scene *appears* or *presents itself.*

"We immediately assent to the beauty of an object, without inquiring into the causes of it:" it is proper to say, that we *assent* to the truth of a proposition; but it cannot so well be said, that we *assent to the beauty of an object. Acknowledge* would have expressed the sense with propriety.

No less than two hundred scholars have been educated in that school.

The attempt, however laudable, was found to be impracticable.

He is our mutual benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an intelligible one.

They broke down the banks, and the country was soon overflown.

The garment was decently formed, and sown very neatly.

The house is a cold one, for it has a north exposition.

The proposition for each of us to relinquish

something, was complied with, and produced a cordial reconcilement.

Though learn'd, well bred; and though well bred, sincere;
Modestly bold, and humanly severe.

A fop is a risible character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a ridiculous action.

It is difficult for him to speak three sentences together.

By this expression, I do not intend what some persons annex to it.

The negligence of timely precaution was the cause of this great loss.

All the sophism which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to remember that the only end of it is truth.

My friend was so ill that he could not set up at all, but was obliged to lay continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worship ped by those people. A reverence for these phan toms, made the Egyptians lie down their arms, and become an easy conquest.

The presence of the Deity, and the interest such an august cause is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter set down among them.

By the slavish disposition of the senate and people of Rome, under the emperours, the wit and eloquence of the age were wholly turned into panegyrick.

The refreshment came in seasonably, before they were laid down to rest.

We speak that we do know, and testify that we have seen.

They shall flee as the eagle that hasteth to eat.

The wicked fly when no man pursueth: but the righteous are bold as a lion.

A creature of a more exalted kind
Was wanting yet, and then was man design'd.

He died with violence; for he was killed by a sword.

He had scarcely taken the medicine, than he began to feel himself relieved.

No place and no object appear to him void of beauty.

When we fall into a person's conversation, the first thing we should consider, is, the intention of it.

Galileo discovered the telescope; Hervey invented the circulation of the blood.

Philip found an obstacle to the managing of the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest difficulty in his designs.

A hermit is rigorous in his life; a judge, austere in his sentences.

A candid man avows his mistake, and is forgiven; a patriot acknowledges his opposition to a bad minister, and is applauded.

We have enlarged our family and expenses; and increased our garden and fruit orchard.

By proper reflection, we may be taught to mend what is erroneous and defective.

The good man is not overcome by disappointment, when that which is mortal passes away; when that which is mutable, dies; and when that which he knew to be transient, begins to change.

CHAPTER III.

OF PRECISION.

Precision is the third requisite of perspicuity with respect to words and phrases.

(9)*It signifies retrenching superfluities, and pruning the expression, so as to exhibit neither more nor less than an exact copy of the person's idea who uses it.*

The words used to express ideas may be faulty in three respects. 1*st*, They may not express the idea which the author intends, but some other which only resembles it; *secondly*, They may express that idea, but not fully and completely; *thirdly*, They may express it, together with something more than is intended. Precision stands opposed to these three faults, but chiefly to the last. Propriety implies a freedom from the two former faults. The words which are used may be *proper;* that is, they may express the idea intended, and they may express it fully; but to be *precise*, signifies that they express *that idea and no more.*

(10.) The great source of a loose style in opposition to precision, is the injudicious use of the words termed *synonymous.* They are called synonymous, because they agree in expressing one principal idea; but, for the most part, if not always, they express it with some diversity in the circumstances.

The following instances show a difference in the meaning of words reputed synonymous, and point out the use of attending, with care and strictness, to the exact import of words.

Custom, habit.—Custom, respects the action; habit, the actor. By custom, we mean the frequent repetition of the same act; by habit, the effect which that repetition produces on the mind or body. By the custom of walking often in the streets, one acquires a habit of idleness.

Pride, vanity.—Pride, makes us esteem ourselves; vanity, makes us desire the esteem of others. It is just to say, that a man is too proud to be vain.

Haughtiness, disdain.—Haughtiness, is founded on the high opinion we entertain of ourselves; disdain, on the low opinion we have of others.

Only, alone.—Only, imports that there is no other of the same kind; alone, imports being accompanied by no other. An only child, is one that has neither brother nor sister; a child alone, is one who is left by itself. There is a difference, therefore, in precise language, between these two phrases: "Virtue only makes us happy;" and "Virtue alone makes us happy."

Wisdom, prudence.—Wisdom, leads us to speak and act what is most proper. Prudence, prevents our speaking or acting improperly.

Entire, complete.—A thing is entire, by wanting none of its parts: complete, by wanting none of the appendages that belong

to it. A man may have an entire house to himself, and yet not have one complete apartment.

Surprised, astonished, amazed, confounded.—I am surprised with what is new or unexpected; I am astonished at what is vast or great; I am amazed at what is incomprehensible; I am confounded by what is shocking or terrible.

Tranquillity, peace, calm.—Tranquillity, respects a situation free from trouble, considered in itself; peace, the same situation with respect to any causes that might interrupt it; calm, with regard to a disturbed situation going before or following it. A good man enjoys tranquillity, in himself; peace, with others; and calm, after the storm.

While we are attending to precision, we must be on our guard, lest, from the desire of pruning too closely, we retrench all copiousness. To unite copiousness and precision, to be full and easy, and at the same time correct and exact in the choice of every word, is, no doubt, one of the highest and most difficult attainments in writing.

This great politician desisted from, and renounced his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred and detested being in debt.

Though raised to an exalted station, she was a pattern of piety, virtue, and religion.

The human body may be divided into the head, trunk, limbs, and vitals.

His end soon approached; and he died with great courage and fortitude.

He was a man of so much pride and vanity, that he despised the sentiments of others.

Poverty induces and cherishes dependence; and dependence strengthens and increases corruption.

This man, on all occasions, treated his inferiours with great haughtiness and disdain.

There can be no regularity or order in the life and conduct of that man, who does not give and allot a due share of his time, to retirement and reflection.

Such equivocal and ambiguous expressions, mark a formed intention to deceive and abuse us.

His cheerful, happy temper, remote from discontent, keeps up a kind of daylight in his mind, excludes every gloomy prospect, and fills it with a steady and perpetual serenity.

PART II.

Of Perspicuity and Accuracy of Expression, with respect to the Construction of Sentences.

Sentences, in general, should neither be very long, nor very short: long ones require close attention to make us clearly perceive the connexion of the several parts; and short ones are apt to break the sense, and weaken the connexion of thought. Yet occasionally they may both be used with force and propriety.

A train of sentences, constructed in the same manner, and with the same number of members, should never be allowed to succeed one another. A long succession of either long or short sentences should also be avoided; for the ear tires of either of them when too long continued.

Whereas, by a proper mixture of long and short periods, and of periods variously constructed, not only the ear is gratified; but animation and force are given to our style.

We now proceed to consider the things most essential to an accurate and a perfect sentence. They appear to be the four following: 1. CLEARNESS. 2. UNITY. 3. STRENGTH. 4. A JUDICIOUS USE OF THE FIGURES OF SPEECH.

CHAPTER I.

OF THE CLEARNESS OF A SENTENCE.

Purity, propriety, and precision, in words and phrases separately considered, have already been explained, and shown to be necessary to perspicuous and accurate writing. The just relation of sentences, and the parts of sentences, to one another, and the due arrangement of the whole, are the subjects which remain to be discussed.

THE FIRST requisite of a perfect sentence is *clearness*.

Whatever leaves the mind in any sort of suspense as to the meaning, ought to be avoided. Obscurity arises from two causes; either from a wrong choice of words, or a wrong arrangement of them. The choice of words and phrases, as far as regards perspicuity, has been already considered. The disposition of them comes now under consideration.

The first thing to be studied here, is grammatical propriety. But as the grammar of our language is comparatively not extensive, there may be an obscure order of words, where there is no trans-

gression of any grammatical rule. The relations of words, or members of a period, are, with us, ascertained only by the position in which they stand.

(11.) Hence a capital rule in the arrangement of sentences is, that *the words or members, most clearly related, should be placed in the sentence as near to each other as possible, so as to make their mutual relation clearly appear.* It will be proper to produce some instances, in order to show the importance of this rule.

SECT. I.

(12.) *In the position of adverbs.* "The Romans understood liberty, *at least*, as well as we." These words are capable of two different senses, according as the emphasis, in reading them, is laid upon *liberty*, or upon *at least*. The words should have been thus arranged: "The Romans understood liberty as well, at least, as we."

Hence the impossibility appears, that an undertaking managed so, should prove successful.

May not we here say with the poet, that "virtue is its own reward?"

Had he died before, would not then this art have been wholly unknown?

Not to exasperate him, I only spoke a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature; because here the similitude is not only pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and only discontinued through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector of books at least.

If Louis XIV. was not the greatest king, he was the best actor of majesty, at least, that ever filled a throne.

These forms of conversation, by degrees, multiplied and grew troublesome.

Nor does this false modesty expose us only to

such actions as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not only mean the bulk of any single object, but the largeness of a whole view.

I was engaged formerly in that business, but I never shall be again concerned in it.

We do those things frequently, which we repent of afterwards.

By doing the same thing, it often becomes habitual.

Most nations, not even excepting the Jews, were prone to idolatry.

Raised to greatness without merit, he employed his power for the gratification solely of his passions.

SECT. II.

(13.) *In, the position of circumstances, and of particular members.*

An author, in his dissertation on parties, thus expresses himself: "Are these designs which any man, who is born a Briton, in any circumstances, in any situation, ought to be ashamed or afraid to avow?" Here we are left at a loss, whether these words, "in any circumstances, in any situation," are connected with "a man born in Britain, in any circumstances or situation," or with that man's "avowing his designs in any circumstances or situation into which he may be brought." As it is probable that the latter was intended, the arrangement ought to have been conducted thus: "Are these designs which any man, who is born a Briton, ought to be ashamed or afraid, in any situation, in any circumstances, to avow?"

(14.) It is a rule, too, never to crowd many circumstances together, but rather to intersperse them in different parts of the sentence, joined with the principal words on which they depend. For instance: "What I had the opportunity of mentioning to my friend, some time ago, in conversation, was not a new thought." These two circumstances, "*some time ago*," and "*in conversation*," which are here put together, would have had a better effect disjoined, thus: "What I had the opportunity, some time ago, of mentioning to my friend in conversation, was not a new thought.'

(15.) *Words expressing things connected in the thought, ought to be placed as near together as possible, even when their separation would convey no ambiguity.* This will be seen in the following passages from Addison. "For the English are natural-

ly fanciful, and very often disposed, by that gloominess and melancholy of temper which are so frequent in our nation, to many wild notions and extravagancies, to which others are not so liable." Here the verb or assertion is, by a pretty long circumstance, separated from the subject to which it refers. This might have been easily prevented, by placing the circumstance before the verb, thus: "For the English are naturally fanciful, and by that gloominess and melancholy of temper which are so frequent in our nation, are often disposed to many wild notions," &c.

(16.) From these examples, the following observations will occur: *that a circumstance ought never to be placed between two capital members of a period; but either between the parts of the member to which it belongs, or in such a manner as will confine it to its proper member.* When the sense admits it, the sooner a circumstance is introduced, generally speaking, the better, that the more important and significant words may possess the last place, quite disencumbered. The following sentence is, in this respect, faulty. "The Emperour was so intent on the establishment of his absolute power in Hungary, that he exposed the empire doubly to desolation and ruin for the sake of it." Better thus: "That, for the sake of it, he exposed the empire doubly to desolation and ruin."

(17.) This appears to be a proper place to observe, *that when different things have an obvious relation to each other, in respect to the order of nature or time, that order should be regarded, in assigning them their places in the sentence;* unless the scope of the passages require it to be varied. The conclusion of the following lines is inaccurate in this respect: "But still there will be such a mixture of delight, as is proportioned to the degree in which any one of these qualifications is most conspicuous and prevailing." The order in which the two last words are placed, should have been reversed, and made to stand, *prevailing* and *conspicuous.*—They are *conspicuous*, because they *prevail.*

The embarrassments of the artificers, rendered the progress very slow of the work.

He found the place replete with wonders, of which he proposed to solace himself with the contemplation, if he should never be able to accomplish his flight.

They are now engaged in a study, of which they have long wished to know the usefulness.

This was an undertaking, which, in the execution, proved as impracticable, as had turned out every other of their pernicious, yet abortive schemes.

He thought that the pres'byters would soon become more dangerous to the magistrates, than had ever been the prelatical clergy.

Frederick, seeing it was impossible to trust, with safety, his life in their hands, was obliged to take the Mahometans for his guard.

The emperour refused to convert, at once, the truce into a definitive treaty.

However, the miserable remains were, in the night, taken down.

I have settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking, by way of introduction, in this paper; and endeavoured to recommend the pursuit of those pleasures to my readers, by several considerations: I shall examine the several sources from whence these pleasures are derived, in my next paper.

Sir Francis Bacon, in his Essay upon Health, has not thought it improper to prescribe to his reader a poem, or a prospect, where he particularly dissuades him from knotty and subtle disquisitions; and advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

If the English reader would see the notion explained at large, he may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if the walks were a little taken care of that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are very tolerable, and not only so, but desirable on the whole.

I have confined myself to those methods for the advancement of piety, which are in the power of

a prince, limited like ours, by a strict execution of the laws.

This morning, when one of the gay females was looking over some hoods and ribands, brought by her tirewoman, with great care and diligence, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, where fraud is permitted or connived at, or has no law to punish it, the honest dealer is often undone, and the knave gets the advantage.

Though energetick brevity is not adapted alike to every subject, we ought to avoid its contrary, on every occasion, a languid redundancy of words. It is proper to be copious sometimes, but never to be verbose.

A monarchy, limited like ours, may be placed, for aught I know, as it has been often represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, both the works of nature and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholders; I shall in this paper throw some reflections, &c.

Let but one great, brave, disinterested, active man arise, and he will be received, venerated, and followed

Ambition creates seditions, wars, discords, hatred, and shyness.

The scribes made it their profession to teach and to study the law of Moses.

Sloth pours upon us a deluge of crimes and evils, and saps the foundation of every virtue.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be bound, or even to be whipped.

His labours to acquire knowledge have been productive of great satisfaction and success.

He was a man of the greatest prudence, virtue, justice, and modesty.

His favour or disapprobation was governed by the failure or success ot an enterprise.

He did every thing in his power to serve his benefactor; and had a grateful sense of the benefits received.

Many persons give evident proof, that either they do not feel the power of the principles of religion, or that they do not believe them.

As the guilt of an officer will be greater than that of a common servant, if he prove negligent; so the reward of his fidelity will proportionably be greater.

The comfort annexed to goodness is the pious man's strength. It inspires his zeal. It attaches his heart to religion. It accelerates his progress; and supports his constancy.

SECT. III.

(18.) *In the disposition of the relative pronouns,* who, which, what, whose, *and of all those particles which express the connexion of the parts of speech with one another.*

A small errour in the position of these words may cloud the meaning of the whole sentence; and even where the meaning is intelligible, we always find something awkward and disjointed in the structure of the sentence, when these relatives are out of their proper place. "This kind of wit," says an author, "was very much in vogue among our *countrymen*, about an age or two ago; *who* did not practise it for any oblique reason, but purely for the sake of being witty." We are at no loss about the meaning here;

out the construction would evidently be mended by disposing the circumstance, "about an age or two ago," in such a manner as not to separate the relative *who* from its antecedent *our countrymen*, in this way: "About an age or two ago, this kind of wit was very much in vogue among our countrymen, who did not practise it," &c.

(19.) With regard to relatives, it may be further observed, that obscurity often arises from the too frequent repetition of them, particularly of the pronouns *who* and *they*, and *them* and *theirs*, when we have occasion to refer to different persons; as in the following sentence of Tillotson. "Men look with an evil eye upon the good that is in others, and think that *their* reputation obscures *them*, and *their* commendable qualities stand in *their* light; and therefore *they* do what *they* can to cast a cloud over *them*, that the bright shining of *their* virtues may not obscure *them*." This is altogether careless writing. When we find these personal pronouns crowding too fast upon us, we have often no method left, but to throw the whole sentence into some other form, which may avoid those frequent references to persons who have before been mentioned.

These are the master's rules, who must be obeyed.

They attacked Northumberland's house, whom they put to death.

He laboured to involve his minister in ruin, who had been the author of it.

It is true what he says, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When they drew near the archers, perceiving that they were out of breath, they charged them with great vigour.

He was taking a view, from a window, of the cathe'dral in Litchfield, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what appears in the heavens at the rising and setting of the sun, which is wholly made up of those different stains of light,

that show themselves in clouds of a different situation.

There will be found a round million of creatures in human figure, throughout this kingdom, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see any printed or written paper upon the ground, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and often false deductions from them, or applications of them; nay, they stand, in many instances, in direct opposition to them.

It has not a word, says Pope, but what the author religiously thinks in it.

Many act so directly contrary to this method, that, from a habit of saving time and paper, which they acquired at the university, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, as well as that of a great majority of both houses here, relating to this weighty affair; upon which I am confident you may securely reckon.

If we trace a youth from the earliest period of life, who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

OF THE UNITY OF A SENTENCE.

THE SECOND requisite of a perfect sentence, is its *Unity*.

In every composition, there is always some connecting principle among the parts. Some one object must reign and be predominant. But most of all, in a single sentence, is required the strictest unity. For the very nature of a sentence implies that one proposition is expressed. It may consist of parts, indeed, but these parts must be so closely bound together, as to make the impression upon the

mind of one object, not of many. To preserve this unity of a sentence, the following rules must be observed.

SECT. I.

(20.) In the *first* place, *During the course of the sentence, the scene should be changed as little as possible.* We should not be hurried by sudden transitions from person to person, nor from subject to subject. There is commonly, in every sentence, some person or thing which is the governing word. This should be continued so, if possible, from the beginning to the end of it.

The following sentence varies from this rule: "After we came to anchor, they put me on shore, where I was welcomed by all my friends, who received me with the greatest kindness." In this sentence, though the objects contained in it have a sufficient connexion with each other, yet, by this manner of representing them, by shifting so often both the place and the person, *we* and *they*, and *I* and *who*, they appear in so disunited a view, that the sense of connexion is much impaired. The sentence is restored to its proper unity, by turning it after the following manner. "Having come to an anchor, I was put on shore, where I was welcomed by all my friends, and received with the greatest kindness."

A short time after this injury, he came to himself; and the next day, they put him on board a ship, which conveyed him first to Corinth, and thence to the island of Egina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence; who consequently reduced the greater part of the island to their own power; drove the Britons into the most remote and mountainous parts; and the rest of the country, in customs, religion, and language, became wholly subject to the Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and, by this means, the opposite evils are incurred to their full extent.

This prostitution of praise does not only affect the gross of mankind, who take their notion of characters from the learned; but also the better sort must

by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and undeserving.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy; and he must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit; and thus his days become multiplied; and much of life is enjoyed in little space.

Desires of pleasure usher in temptation, and the growth of disorderly passions is forwarded.

SECT. II.

(21.) A *second* rule under the head of unity, is, *Never to crowd into one sentence, things which have so little connexion, that they could bear to be divided into two or three sentences.*

The violation of this rule tends so much to perplex and obscure, that it is safer to err by too many short sentences, than by one that is overloaded and embarrassed. Examples abound in authors. "Archbishop Tillotson," says an author, "died in this year. He was exceedingly beloved by king William and queen Mary, who nominated Dr. Tennison, bishop of Lincoln, to succeed him." Who would expect the latter part of this sentence to follow in consequence of the former? "He was exceedingly beloved by both king and queen," is the proposition of the sentence. We look for some proof of this, or at least something related to it to follow; when we are on a sudden carried off to a new proposition.

The notions of lord Sunderland were always good; but he was a man of great expense.

In this uneasy state, both of his publick and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dola-

bella; whose manners and humours were entirely disagreeable to her.

The sun approaching melts the snow, and breaks the icy fetters of the main, where vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man, whose superiority over creatures of such stupendous size and force, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superiour wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself; and my friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; thou knowest not what a day may bring forth: and, for the same reason, despair not of to-morrow; for it may bring forth good as well as evil; which is a ground for not vexing thyself with imaginary fears; for the impending black cloud, which is regarded with so much dread, may pass by harmless: or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECT. III.

(22.) A *third* rule for preserving the unity of sentences, is, *to keep clear of all unnecessary parentheses.*

On some occasions, when the sense is not too long suspended by them, and when they are introduced in a proper place, they may add both to the vivacity and to the energy of the sentence. But for the most part their effect is extremely bad. They are wheels within wheels; sentences in the midst of sentences; the perplexed method of disposing of some thought, which a writer wants judgment to introduce in its proper place.

Disappointments will often happen to the best and wisest men, (not through any imprudence of theirs, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life which could not be foreseen,) and sometimes to the wisest and best concerted plans.

Without some degree of patience exercised under injuries, (as offences and retaliations would succeed to one another in endless train,) human life would be rendered a state of perpetual hostility.

Never delay till to-morrow, (for to-morrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own,) what reason and conscience tell you ought to be performed to-day.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity, (for false ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world,) or which derogates from that esteem which men are generally disposed to yield to exemplary virtues.

CHAPTER III.

OF THE STRENGTH OF A SENTENCE.

THE THIRD requisite of a perfect sentence, is, *Strength.*

By this is meant such a disposition and management of the several words and members, as shall bring out the sense to the best advantage, and give every word and every member, its due weight and force.

A sentence may be clear, it may also be compact in all its parts, or have the requisite unity, and yet, by some circumstance in the structure, it may fail in that strength of impression, which a better management would have produced.

SECT. I.

(23.) The *first* rule for promoting the strength of a sentence, is *to prune it of all redundant words and members.*

It is a general maxim, that any words which do not add some importance to the meaning of a sentence, always injure it. Care should therefore be exercised with respect to synonymous words, expletives, circumlocutions, tautologies, and the expressions of unnecessary circumstances. The attention becomes remiss, when words are multiplied without a correspondent multiplication of ideas. "Content with deserving a triumph, he refused the honour of it," is better language than to say, "Being content with deserving it," &c.

"In the Attick commonwealth," says an author, "it was the privilege and birthright of every citizen and poet, to rail aloud and in publick." Better simply thus: "In the Attick commonwealth, it was the privilege of every citizen to rail in publick."

It is six months ago, since I paid a visit to my relations.

Suspend your censure so long, till your judgment on the subject can be wisely formed.

The reason why he acted in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be because they rise early.

If I mistake not, I think he is improved, both in knowledge and behaviour.

Those two boys appear to be both equal in capacity.

Whenever he sees me, he always inquires concerning his friends.

The reason of his conduct will be accounted for in the conclusion of this narrative.

I hope this is the last time that I shall ever act so imprudently.

The reason of his sudden departure, was on account of the case not admitting of delay.

The people gained nothing farther by this step, but only to suspend their misery.

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by all the inquirers into natural philosophy.

There are few words in the English language

which are employed in a more loose and uncircumscribed sense, than those of the fancy and the imagination.

I intend to make use of these words in the thread of my following speculations, that the reader may conceive rightly what is the subject upon which I proceed.

Commend me to an argument that, like a flail, there is no fence against it.

How many are there, by whom these tidings of good news were never heard!

These points have been illustrated in so plain and evident a manner, that the perusal of the book has given me pleasure and satisfaction.

However clear and obvious the conduct which he ought to have pursued, he had not courage and resolution to set about it.

I was much moved on this occasion, and left the place full of a great many serious reflections.

They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

This measure may afford some profit, and furnish some amusement.

By a multiplicity and variety of words, the thoughts and sentiments are not set off and accommodated; but, like David dressed out and equipped in Saul's armour, they are encumbered and oppressed.

Although he was closely occupied with the affairs of the nation, nevertheless he did not neglect the concerns of his friends.

Whereas, on the other hand, supposing that secrecy had been enjoined, his conduct was very culpable.

Less capacity is required for this business, but more time is necessary.

He did not mention Leonora, nor that her father was dead.

The combatants encountered each other with such rage, that, being eager only to assail, and thoughtless of making any defence, they both fell dead upon the field together.

I shall, in the first place, begin with remarking the defects, and shall then proceed afterwards to describe the excellences, of this plan of education.

Numberless orders of beings, which are to us unknown, people the wide extent of the universe.

His extraordinary beauty was such, that it struck observers with admiration.

Thought and language act and re-act upon each other mutually.

Their interests were dependent upon, and inseparably connected with each other.

While you employ all the circumspection and vigilance which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support and aid.

SECT. II.

(24.) After removing superfluities, the *second* rule for promoting the strength of a sentence, is, *to attend particularly to the use of copulatives, relatives, and all the particles employed for transition and connexion.*

These little words, *but, and, or, which, whose, where, then, therefore, because,* &c. are frequently the most important words of any; they are the joints or hinges upon which all sentences turn; and, of course, much of their strength must depend upon such particles. The varieties in using them are, indeed, so many that no particular system of rules respecting them can be given.

The enemy said, I will pursue, and I will overtake, and I will divide the spoil.

While the earth remaineth, seed-time and harvest, cold, heat, summer, winter, day and night, shall not cease.

A man should endeavour to make the sphere of

his innocent pleasures as wide as possible, that he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination.

The army was composed of Grecians, Carians, Lycians, Pamphylians, and Phrygians.

The body of this animal was strong, and proportionable, and beautiful.

There is nothing which promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from, yet it may often be accompanied by, the advantages of fortune.

The knowledge he has acquired, and the habits of application he possesses, will probably render him very useful.

Their idleness, and their luxury and pleasures, their criminal deeds, and their immoderate passions, and their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, insomuch that I was obliged to leave the place, notwithstanding that my assistance had been pressingly solicited.

I strenuously opposed those measures, and it was not in my power to prevent them.

I yielded to his solicitation, whilst I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. In this manner let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions. And therefore they remain entire, when the days of trouble come.

He had made considerable advances in knowledge, but he was very young, and laboured under several disadvantages.

SECT. III.

(25.) The *third* rule for promoting the strength of a sentence, is, *to dispose of the capital word, or words, so that they may make the greatest impression.*

That there are, in every sentence, such capital words on which the meaning principally rests, every one must see; and that these words should possess a conspicuous and distinguished place, is eqally plain. For the most part, with us, the important words are placed in the beginning of the sentence. So in the following passages: "Silver and gold have I none; but such as I have, give I unto thee," &c. "Your fathers, where are they? and the prophets, do they live for ever?"

Sometimes, however, when we intend to give weight to a sentence, it is of advantage to suspend the meaning for a little, and then bring it out full at the close. "Thus," says an author, "on whatever side we contemplate this ancient writer, what principally strikes us, is his wonderful invention."

Some authors greatly invert the natural order of sentences; others write mostly in a natural style. Each method has its advantages. The inverted possesses strength, dignity, and variety: the other, more nature, ease, and simplicity.

I have considered the subject with a good deal of attention, upon which I was desired to communicate my thoughts.

Whether a choice altogether unexceptionable has, in any country, been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who holds the reins of the whole creation in his hands.

Virgil, who has cast the whole system of Platonick philosophy, so far as it relates to the soul of man, into beautiful allegories, in the sixth book of his Æneid, gives us the punishment, &c.

And Philip the fourth was obliged, at last, to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe, in the Pyrenean treaty.

It appears that there are, by a late calculation, upwards of fifteen millions of inhabitants, in Great Britain and Ireland.

And although persons of a virtuous and learned education, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, when they come forward into the great world, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epick poetry, I doubt whether a single instance could be given of this species of composition, in any language.

Some of our most eminent writers have made use of this Platonick notion, as far as it regards the subsistence of our affections after death, with great beauty and strength of reason.

Men of the best sense have been touched, more or less, with these groundless horrours and presages of futurity, upon surveying the most indifferent works of nature.

He that cometh in the name of the Lord, is blessed.

Every one that puts on the appearance of goodness, is not good.

And Elias with Moses appeared to them.

Where are your fathers? and do the prophets live for ever?

We came to our journey's end at last with no small difficulty, after much fatigue, through deep roads and bad weather.

Virgil has justly contested with Homer, the praise of judgment; but his invention remains yet unrivalled.

Let us employ our criticism on ourselves, instead of being criticks on others.

Let us implore superiour assistance, for enabling us to act well our own part, leaving others to be judged by Him who searcheth the heart.

The vehemence of passion, after it has exercised its tyrannical sway for a while, may subside by degrees.

This fallacious art debars us from enjoying life, instead of lengthening it.

Indulging ourselves in imaginary enjoyments, often deprives us of real ones.

How will that nobleman be able to conduct himself, when reduced to poverty, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, of which the utility is above a child's comprehension; but is it necessary a child should learn every thing it behooves a man to know; or is it even possible?

When they fall into sudden difficulties, they are less perplexed than others in the like circumstances; and when they encounter dangers, they are less alarmed.

For all your actions, you must hereafter give an account, and particularly for the employments of youth.

SECT. IV.

(26.) The *fourth* rule for promoting the strength of sentences, is, *that a weaker assertion or proposition should never come after a stronger one; and that, when our sentence consists of two members, the longer should, generally, be the concluding one.*

In general, it is agreeable to find a sentence rising upon us, and growing in its importance, to the very last word, when this construction can be managed without affectation. "If we rise yet higher," says Addison, "and consider the fixed stars as so many oceans of flame, that are each of them attended with a different set of planets; and still discover new firmaments and new lights, that are sunk farther in those unfathomable depths of ether; we are lost in such a labyrinth of suns and worlds, and confounded with the magnificence and immensity of nature."

Charity breathes long-suffering to enemies, courtesy to strangers, habitual kindness towards friends.

Gentleness ought to diffuse itself over our whole behaviour, to form our address, and regulate our speech.

The propensity to look forward into life, is too often grossly abused, and immoderately indulged.

The regular tenour of a virtuous and pious life, will prove the best preparation for immortality, for old age, and death.

These rules are intended to teach young persons to write with propriety, elegance, and perspicuity.

Sinful pleasures blast the opening prospects of human felicity, and degrade human honour.

In this state of mind, every employment of life becomes an oppressive burden, and every object appears gloomy.

They will acquire different views, by applying to the honourable discharge of the functions of their station, and entering on a virtuous course of action.

By the perpetual course of dissipation, in which sensualists are engaged; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; by the excesses which they indulge; they debilitate their bodies, cut themselves off from the comforts and duties of life, and wear out their spirits.

SECT. V.

27.) The *fifth* rule for the strength of sentences, is, *to avoid concluding them with an adverb, a preposition, or any inconsiderable word, unless it be emphatical.*

Agreeably to this rule, we should not conclude with any of the particles, *of, to, from, with, by.* For instance, it is a great deal better to say, "Avarice is a crime of which wise men are often guilty," than to say, "Avarice is a crime which wise men are often guilty of." This is a phraseology which all correct writers shun; and with reason. For as the mind cannot help resting a

little, on the import of the word which closes the sentence, it must be disagreeable to be left pausing on a word, which does not, by itself, produce any idea.

By what I have already expressed, the reader will perceive the business which I am to proceed upon.

May the happy message be applied to us, in all the virtue, strength, and comfort of it.

Generosity is a showy virtue, which many persons are very fond of.

These arguments were, without hesitation, and with great eagerness, laid hold of.

It is proper to be long in deliberating; but we should speedily execute.

Form your measures with prudence; but all anxiety about the issue divest yourselves of.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the particular causes and occasions of it.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, excelled the other; at least, as an orator.

SECT. VI.

(28.) The *sixth* rule relating to the strength of a sentence, is, *that, in the members of a sentence, where two things are* compared *or* contrasted *with one another; where either a resemblance or an opposition is intended to be expressed; some resemblance, in the language and construction, should be preserved. For when the things themselves correspond to each other, we naturally expect to find a similar correspondence in the words.*

The following passage from Pope's Preface to his Homer, fully exemplifies the rule just given: "Homer was the greater genius; Virgil, the better artist: in the one, we most admire the man; in the other, the work. Homer hurries us with a commanding impetuosity; Virgil leads us with an attractive majesty. Homer scatters with a generous profusion; Virgil bestows with a careful magnificence. Homer, like the Nile, pours out his riches with a sudden overflow; Virgil, like a river in its banks, with a constant stream."—Periods thus constructed, when introduced with propriety, and not returning too often, have a sensible beauty. But we must beware of carrying our attention to this beauty too far. It ought only to be occasionally studied, when comparison or opposition of objects naturally leads to it. If such a construction as this be aimed at, in all our sentences, it leads to a disagreeable uniformity; produces a regularly returning clink in the period, which tires the ear; and plainly discovers affectation.

Our British gardeners, instead of humouring nature, love to deviate from it as much as possible.

I have observed of late the style of some great ministers, very much to exceed that of any other productions.

The old may inform the young; and the young may animate those who are advanced in life.

The account is generally balanced; for what we are losers on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious part of mankind, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve.

He can bribe, but he is not able to seduce. He can buy, but he has not the power of gaining. He can lie, but no one is deceived by him.

He embraced the cause of liberty faintly, and pursued it without resolution; he grew tired of it, when he had much to hope; and gave it up, when there was no ground for apprehension.

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as bodies appear more gigantick, on account of their being disproportioned and misshapen.

SECT. VII.

(29.) The *seventh* rule for promoting the strength and *effect of* sentences, is, *to attend to the sound, the harmony and easy flow, of the words and members.*

Sound is a quality much inferiour to sense: yet such as must not be disregarded. For, as long as sounds are the vehicle or conveyance for our ideas, there will be a very considerable connexion between the idea which is conveyed, and the nature of the sound which conveys it.—Pleasing ideas, and forcible reasoning, can hardly be transmitted to the mind, by means of harsh and disagreeable sounds. The mind revolts at such sounds, and the impression of the sentiment must consequently be weakened. This subject respects the choice of words; their arrangement, the order and disposition of the members, and the cadence or close of sentences.

(30.) We begin with the choice of words. If we would speak forcibly and effectually, we must avoid the use of such words as the following: 1. Such as are composed of words already compounded, the several parts of which are not easily, and therefore not closely united: as, "*Unsuccessfulness, wrong-headedness, tenderheartedness:*" 2. Such as have the syllables which immediately follow the accented syllable, crowded with consonants that do not easily coalesce: as, "*Questionless, chroniclers, conventiclers:*" 3. Such as have too many syllables following the accented syllable: as, "*Primarily, cursorily, summarily, peremptorious.*" 4. Such as have a short or unaccented syllable repeated, or followed by another short or unaccented syllable very much resembling: as, "*Holily, sillily, lowlily, farriery.*"

The next head, respecting the harmony which results from a proper arrangement of words, is a point of greater nicety. For, let the words themselves be ever so well chosen, and well sounding, yet, if they be ill disposed, the melody of the sentence is utterly lost, or greatly impaired.

We may take, for an instance of a sentence remarkably harmonious, the following from Milton's Treatise on education: "We shall conduct you to a hill-side, laborious indeed, at the first ascent; but else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming." Every thing in this sentence conspires to promote the harmony. The words are well chosen; full of liquids, and soft sounds; *laborious, smooth, green, goodly, melodious, charming;* and these words so artfully arranged, that were we to alter the situation of any one of them, we should, presently, be sensible of the melody's suffering.

We proceed to consider the members of a sentence, with regard to harmony. They should not be too long, nor disproportionate to each other. When they have a regular and proportional division, they are much easier to the voice, are more clear-

understood, and better remembered, than when this rule is not tended to: for whatever tires the voice, and offends the ear, is t to mar the strength of the expression, and to degrade the sense the author. And this is a sufficient ground for paying attention the order and proportion of sentences, and the different parts which they consist.

With respect to the cadence or close of a sentence, care should e taken, that it be not abrupt, or unpleasant. The following stances may be sufficient to show the propriety of some attenon to this part of the rule. "Virtue, diligence, and industry, ined with good temper and prudence, are prosperous in general." would be better thus: "Virtue, diligence, and industry, joined ith good temper and prudence, have ever been found the surest ad to prosperity." An author speaking of the Trinity, expresses imself thus: "It is a mystery which we firmly believe the truth and humbly adore the depth of." How much better would it ve been with this transposition! "It is a mystery, the truth of hich we firmly believe, and the depth of which we humbly dore."

Though attention to the words and members, and the close of entences, must not be neglected, yet it must also be kept within roper bounds. Sense has its own harmony; and in no instance hould perspicuity, precision, or strength of sentiment, be sacrificed to sound. All unmeaning words, introduced merely to round he period, or fill up the melody, are great blemishes in writing. hey are childish and trivial ornaments, by which a sentence always loses more in point of weight, than it can gain by such additions to its sound.

Sobermindedness suits the present state of man.

As conventiclers, these people were seized and punished.

To use the Divine name customarily, and without serious consideration, is highly irreverent.

From the favourableness with which he was at first received, great hopes of success were entertained.

They conducted themselves wilily, and insnared us before we had time to escape.

It belongs not to our humble and confined station, to censure, but to adore, submit, and trust.

Under all its labours, hope is the mind's solace; and the situations which exclude it entirely are few.

The humbling of those that are mighty, and the precipitation of persons who are ambitious, from

the towering height that they had gained, concern but little the bulk of man.

Tranquillity, regularity, and magnanimity reside with the religious and resigned man.

Sloth, ease, success, naturally tend to beget vices and follies.

By a cheerful, even, and open temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, grand, Gothick house.

I had a long and perilous journey, but a comfortable companion, who relieved the fatigue of it.

The speech was introduced by a sensible preamble, which made a favourable impression.

The Commons made an angry remonstrance against such an arbitrary requisition.

The truly illustrious are they who do not court the praise of the world, but who perform such actions as make them indisputably deserve it.

By the means of society, our wants come to be supplied, and our lives are rendered comfortable, as well as our capacities enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to such persons as affect a disrelish of every pleasure, which is not both new and exquisite, measuring their enjoyments by fashion's standard, and not by what they feel themselves; and thinking that if others do not admire their state, they are miserable.

By experiencing distress, an arrogant insensibility of temper is most effectually corrected, from the remembrance of our own sufferings; naturally prompting us to feel for others in their sufferings: and if Providence has favoured us, so as not to make us subject in our own lot to much of this kind of discipline, we should extract improvement from the lot of others that is harder; and step aside some-

times from the flowery and smooth paths which it is permitted us to walk in, in order to view the toilsome march of our fellow-creatures through the thorny desert.

As no one is without his failings, so few want good qualities.

Providence delivered them up to themselves, and they tormented themselves.

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and the necessity of goodness.

CHAPTER IV.

OF FIGURES OF SPEECH.

The FOURTH requisite of a perfect sentence, is a judicious use of the Figures of Speech

In general, Figures of Speech imply some departure from simplicity of expression; the idea which we mean to convey is expressed in a particular manner, and with some circumstance added, which is designed to render the impression more strong and vivid. When I say, for instance, "That a good man enjoys comfort in the midst of adversity;" I just express my thoughts in the simplest manner possible: but when I say, "To the upright there ariseth light in darkness;" the same sentiment is expressed in a figurative style; a new circumstance is introduced; "light," is put in the place of "comfort," and "darkness" is used to suggest the idea of adversity. In the same manner, to say, "It is impossible, by any search we can make, to explore the Divine Nature fully," is to make a simple proposition: but when we say, "Canst thou, by searching, find out the Lord? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" this introduces a figure into style; the proposition being not only expressed, but with it admiration and astonishment.

The principal advantages of figures of speech, are the two following.

First, They enrich language, and render it more copious. By their means, words and phrases are multiplied, for expressing all sorts of ideas; for describing even the minutest differences: the nicest shades and colours of thought; which no language could possibly do by proper words alone, without assistance from tropes.

Secondly, They frequently give us a much clearer and more striking view of the principal object, than we could have, if it were

expressed in simple terms, and divested of its accessory idea. By a well chosen figure, even conviction is assisted, and the impression of a truth upon the mind, made more lively and forcible than it would otherwise be. We perceive this in the following illustration of Young: "When we dip too deep in pleasure, we always stir a sediment that renders it impure and noxious:" and in this instance: "A heart boiling with violent passions, will always send up infatuating fumes to the head." An image that presents so much congruity between a moral and a sensible idea, serves, like an argument from analogy, to enforce what the author asserts, and to induce belief.

The most important figures are,

(31) Metaphor,
(32) Allegory,
(33) Comparison,
(34) Metonymy,
(35) Synecdoche,
(36) Personification,
(37) Apostrophe,
(38) Antithesis,
(39) Interrogation,
(40) Exclamation,
(41) Amplification, or Climax, &c.

No human happiness is so serene as not to contain any alloy.

There is a time when factions, by the vehemence of their own fermentation, stun and disable one another.

I intend to make use of these words in the thread of my speculations.

Hope, the balm of life, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the Charybdis of his estate.

He was so much skilled in the empire of the oar, that few could equal him.

The death of Cato has rendered the Senate an orphan.

Let us be attentive to keep our mouths as with a bridle; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood, and the shame,)
Curb'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot conquer: even the best must own,
Patience and resignation are the columns
Of human peace on earth.

On the wide sea of letters 'twas thy boast
To crowd each sail, and touch at ev'ry coast:
From that rich mine how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong mind, in evil hour, to split
Upon the fatal rock of impious wit.

Since the time that reason began to bud, and put forth her shoots, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always moving. The wheels of the spiritual engine have exerted themselves with perpetual motion.

The man who has no rule over his own spirit, possesses no antidote against poisons of any sort. He lies open to every insurrection of ill humour, and every gale of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of sorrow, he can retreat with satisfaction.

Tamerlane the Great, writes to Bajazet, emperour of the Ottomans, in the following terms: "Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition has been wrecked in the gulf of thy self-love, it would be proper that thou shouldst take in the sails of thy temerity, and cast the anchor of repentance in the port of sincerity and

justice, which is the port of safety; lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest."

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire: nay, it is pleasant even to mortify and subdue our lusts, because that is victory.

CHAPTER V.

*Violations of the Rules respecting perspicuous and accurate Writing, promiscuously disposed.**

SECT. I.

What is human life to all, but a mixture, (16) with various cares and troubles, of some scattered joys and pleasures?

(26) When favours of every kind are (12) conferred speedily, they (13) are doubled.

He (18) will soon weary the company, who is himself wearied. (10)

He (18) must endure the follies of others, who will have their kindness.

For the last years of man the first (17) must make provision.

Perpetual light-mindedness (1) must terminate (10) in ignorance.

In these, and in such like (2) cases, we should, (12) in our alms, generally suffer none (9) to be witnesses, but Him who must see every thing.

The reason (10) why he is so badly qualified for the business, is because he (25) neglected his studies, and opportunities of improvement.

* These notes refer to preceding Rules in Part V.

That Plutarch wrote (3) lives of Demosthenes and Cicero at Chæronea, it (23) is clear from his own account.

I wish to cultivate your (9) further acquaintance.

He may probably (23) make the attempt, but he cannot possibly (23) succeed.

No pains were spared by his tutor, in order (23) to his being improved in all useful knowledge.

In no scene of her life was ever (23) Mary's address more remarkably displayed.

This was the cause which (9) first gave rise to such (10) a barbarous practice.

He craftily endeavoured, (25) by a variety of false insinuations which he made use of, to turn the emperour to his purpose.

The beauty (3) in the earth equals the grandeur (3) in the heavens.

In (3) health and vigour of (3) body, and in the (3) state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally unknown (8) to the publick eye.

Many associations are united (9) by laws the most arbitrary.

These instances, may, (9) it is hoped, be sufficient to satisfy every reasonable mind.

By such (10) general and comprehensive rules as this, (3) the clearest ideas are conveyed.

He determined not to comply with the proposal, except (10) he should receive a more ample compensation.

There can be no doubt but (23) that health is preferable to riches.

They declared (10) to their friends, that they believed the perusal of such books had ruined their (6) principles.

John's temper greatly indisposed him for (3) instruction.

Vegetation is (12) advancing constantly, though no eye can trace the steps (23) of its gradation.

(25) The reason of my consenting to the measure, was owing to his importunity.

I conceived a great regard for him, and could not but mourn for his (6) loss.

The officer apprehended him, and confined him in his (6) own house.

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her (6) vindication.

Men who are rich and avaricious, lose (8) themselves in a spring which might have cherished all around them.

I should prefer (9) him to be rather of slow parts, than with (8) a bad disposition.

As soon as Eugenius undertook the care of a parish, it immediately (23) engrossed the whole of his attention.

The plan will at once contribute to general convenience, and add (23) to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are also (23) transmitted to succeeding generations.

Their intimacy had (12) commenced in the happier period, perhaps, of their youth and obscurity.

His subject is precisely of that kind, which (12) a daring imagination could alone (10) have adopted.

This emperour conjured the senate, that the purity of his reign might not be stained or (23) contaminated, by the blood even of (12) a guilty senator.

It is a happy constitution of mind, to be abie to view successive objects so steadily, as that the more (3) may never prevent us from doing justice to the less important. (27)

This activity drew (16) great numbers of enterprising men over to Virginia, who came either in search of fortune, or of liberty, which was the only compensation for the want of it. (27)

The erroneous judgment of parents, concerning (10) the conduct of schoolmasters, (15) has crushed (8) the peace of many an ingenious man, who (3) engaged in the care of youth; and paved the way to the ruin of hopeful boys.

SECT. II.

The Greek doubtless is (12) a language which is much superiour in riches, (8) harmony, and variety, to (3) Latin.

Those three great genius's (1) flourished in the same period.

He has made a judicious adaption (8) of the examples to the rule.

This part of knowledge has been always growing, and (3) will do (8) so, till the subject be exhausted.

A boy of twelve years (8) old may study these lessons.

The servant produced from his late master an undeniable (10) character.

I am surprised that so great a philosopher as (23) you are, should spend your (20) time in the pursuit of such chimeras.

The ends of a divine and (3) human legislator, are vastly different.

Scarce (8) had the "Spirit of Laws" made its appearance, than (24) it was attacked.

His donation was the more acceptable, that (24) it was given without solicitation.

This subject is an unwelcome intruder, affording but (23) an uneasy sensation, and (12) brings (20) with it always a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately (20) accepted it.

James laid (10) late in bed yesterday; and this morning he lays (10) still later.

The reason of this strange proceeding, will be accounted (8) for when I make my defence.

I have (12) observed him often, and (25) his manner of proceeding is thus: he (12) enjoins first silence; and then, &c.

(12) Having not known, or not (23) considered the subject, he made a very (23) crude decision.

They were all (25) deceived by his fair pretences, and they all (25) of them lost their property.

It is above (8) a year since the time (23) that I left school.

He was guilty of such (10) atrocious conduct, that he was deserted (12) by his friends for (1) good and all.

No other employment (3) besides a bookseller suited his inclination.

Hereby (1) I am instructed, and thereby (1) I am honoured.

I pleaded my good intention; and after some time he assented thereto; (1) whereby (1) I entirely escaped all punishment.

This I am disposed to the (1) rather, that it will serve to illustrate the principles advanced above. (27)

From what I have said, you will (12) perceive readily the subject I am to proceed upon. (27)

These are points too trivial to take notice of. (27)

They are objects I am totally unacquainted with. (27)

The nearer that men approach each (3) other, the more numerous (3) the points of contact in (23) which they touch, and the greater (3) their pleasures or (3) pains.

Thus I have endeavoured to (8) make the subject be better (10) understood.

This is the most useful art of which men (9) are possessed.

(25) The French writers of sermons study neatness in laying down their heads. (6)

There is not any (28) beauty more in one of them than in the other.

SECT. III.

Study to unite (15) with firmness of principle gentleness of manners, and affable behaviour with untainted integrity.

In that work, we are every now (2) and then interrupted with (8) unnatural thoughts.

Bating (2) one or two expressions, the composition is not subject (10) to censure.

To answer his purpose effectually, he (8) pitched (1) upon a very moving story.

I am not able to discover whether these points are any (2) how connected.

These are arguments which cannot be got (8) over by all the cavils of infidelity.

This matter (25) I had a great mind to reply to. (27)

I hope that I may (8) not be troubled in future, on this, or any the (2) like occasions.

It is difficult to unite together (23) copiousness and (8) precision.

Let us consider of (23) the proper means to effect our purpose.

We must pay attention to what goes (27) before and immediately follows after. (27)

The more that (23) this track is pursued, the more that (23) eloquence is studied, the more (8) shall we be guarded against a false taste.

True believers of every class (23) and denomination on earth, make up the church and people of God.

This is the sum and substance (23) of that which has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things in the world. (2)

Praise, like gold and diamonds, owes to its scarcity only its value. (25)

Intemperance (13) will make life short and sad, (27) though it may fire the spirits for an hour.

From their errours of (9) education, all their miseries have proceeded.

Their disinterestedness of (9) conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I then gave thee a tear: (25) accept now of one cordial drop that falls to thy memory. (25)

To-day we are here; (25) to-morrow we are gone.

This author is more remarkable for strength of sentiment, than harmonious (28) language.

Many persons are more delighted with correct and elegant language, than with the importance of sentiment, (28) and accuracy of reasoning.

I feel myself grateful to my friend, for all the instances of his (23) kindness, which he has often (23) manifested to me.

It is not from this world that any source (31) of comfort can arise, (31 to cheer the gloom of the last hour.

SECT. IV.

It is dangerous for beauty (23) that is mortal, or for terrestrial virtue, to be examined by a light that is too strong for it. (27)

Beautiful women (12) possess seldom any great accomplishments, (3) because they (12) study behaviour rather than solid excellence, for the most part.

(23) It is to discover the temper of froward children, not that of men, far less that of Christians, (25) to fret and repine at every disappointment of our wishes.

It is ordained (23) and decreed by Providence, that nothing shall be obtained in our present state, (23) that is truly valuable, except it be (23) with difficulty and danger.

(25) Pauses of ease and relaxation, labour necessarily requires; and the deliciousness of ease (12) makes us commonly unwilling to return to labour.

Nothing (25) which is not right can be great; nothing (17) can be suitable to the dignity of the human mind which reason condemns.

We have warm hopes in youth, (16) which are (12) blasted soon by negligence and rashness; and great designs, which are defeated by inexperience (23) and ignorance of the world.

The haunts of dissipation, by night and (3) day, open many a wide and inviting gale (25) to the children of idleness and sloth.

True virtue (22) (as all its parts are connected, piety with morality, charity with justice, benevo-

lence with temperance and fortitude,) must form one complete and entire system.

Dissimulation obscures (28) parts and learning; degrades (28) the lustre of every accomplishment; and plunges (8) us into universal contempt.

Confident (28) as you now are in your assertions, and positive (28) as you are in your opinions, be assured (3) the time approaches, when (25) things and men will appear in a different light to you. (27)

In this age of dissipation and luxury in which we live, how many avenues are constantly open that carry (8) us to the gates (28) of folly!

Through extravagance and idleness, and (3) vain inclination (28) of emulating others in the splendid show of life, many run (2) into charges exceeding their property.

Objects are separated (10) from each other, by their qualities: they are distinguished (8) by the distance of time or place.

Clarendon being a man of extensive (10) abilities, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous capacity. (8)

SECT. V.

The most high (29) degree of reverence and attention should be paid to youth; and nothing (23) that is indecent or indelicate should be suffered to approach their eyes or their (23) ears.

He who is blessed with a clear conscience, in the worst conjunctures of human life, enjoys (13) an elevation of mind peculiar to virtue, as well as (23) dignity and peace. (26)

(16) The hand of industry may change, in a few years, the face of a country; but (16) to alter (28)

the sentiments and manners of a people, (12) requires often as many generations.

When the human mind dwells attentively (26) and long upon any subject, the passions are apt to grow (26) enthusiastick, interested, and warm; and the understanding which they ought to obey, (26) they often force into their service.

Some years after, (10) being released from prison, by reason of his consummate knowledge of civil law, and of military affairs, he was (14) exalted to the supreme power.

The discontented man (22) (as his spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected,) is never found without a great share of malignity.

We cannot doubt but (8) all the proceedings of Providence (13) will appear as equitable, when fully understood and completely (23) intelligible, as now they seem irregular.

All that great wealth (12) gives more (8) than a moderate fortune, generally is, more room for the freaks of caprice, and (3) privilege for ignorance and vice; of flatteries a quicker succession, (25) and a larger circle of voluptuousness.

The miscarriages of the great designs of princes are recorded in the histories of the world, but are of little (4) use to the bulk of mankind, who seem very little interested in (9) records of miscarriages which cannot happen to them.

Were there any man who could say, in the course of his life, that he had never (13) suffered himself to be transported by passion, or had ever (23) given just ground of offence to any one, such a man might, (16) when he received from others unreasonable treatment, have some plea for impatience.

Christianity will, at some future period, influence

the conduct of nations as well as (3) individuals. But this (3) (13) will (12) be, though its greatest, probably its latest triumph: for this (4) can be only brought (2) about (12) through the medium of private character; and (3) therefore will not be (3) rapid in its progress, and visible at every step; but gradual, (3) and visible (8) (12) when considerable effects only have been produced.

The British constitution stands, (13) like an ancient oak in the wood, among the nations of the earth; which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

SECT. VI.

What an anchor is to a vessel (29) amidst a boisterous ocean, (17) on a coast unknown, and in a dark night, that is the hope of future happiness to the soul, when beset (8) by the confusions of the world: for in danger, (28) it affords one fixed point of rest; amidst general fluctuation, (28) it gives security.

Our pride and self-conceit, (22) (by nourishing a weak and childish sensibility to every fancied point of our own honour and interest,) (26) while they shut up all regard to the honour or interest of our brethren, render us quarrelsome and contentious.

If there be any first principle of wisdom, it undoubtedly is (13) this: the distresses that are removable, endeavour to remove; (28) bear with as little disquiet as you can, (25) the distresses which cannot be removed: (16) comforts are to be found in every situation and condition of life; having found them, (28) enjoy them.

Instead of aspiring farther (8) than your proper

level, bring (13) your mind down to your state; lest (13) you spend your life in a train of fruitless pursuits, by aiming too high, and at last bring yourself (12) to an entire state of insignificance and contempt.

Often have we seen, that what we considered (13) as a sore disappointment at the time, has proved (13) to be a merciful providence in the issue; and that (16) it would have been so far from making us happy, if what we once eagerly wished for had been obtained, that it would have produced our ruin.

Can the stream continue to advance, (8) when it is deprived (8) of the fountain? Can the branch improve, (8) when taken (8) from the stock which gave it nourishment? (12) Dependent spirits can no more be happy, when parted (8) from all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, by means of the generous use (23) which he makes of it; and it is reflected back upon him by every one whom he makes happy; for (17) in the esteem and good-will of all who know him, in the gratitude of dependants, in the attachment of friends, and the intercourse of domestick affection, (26) he sees blessings multiplied round him, on every side.

Whoever (8) would pass, (16) with honour and decency, the latter part of life, must (14) consider when he is young, that one day he shall (14) be old; and remember (13) that when he is old, he has once been young: (16) he must lay up knowledge in youth for his support, when his powers of acting shall forsake him; and (16) forbear to animadvert in age with rigour, on faults which experience can alone (10) correct.

Let us consider that youth is of no (8) long duration; and that (16) when the enchantments of fancy in maturer age shall cease, and phantoms no more dance (13) about us, we shall have no comforts but (26) wise men's esteem, the approbation of our hearts. and the means of doing good: and (23) let us live as men that are (13) to grow old some time, and to whom (17) of all evils it will be the most dreadful, to count their years past only by follies, and to be reminded of their former luxuriance of health, (13) by the maladies only which riot has produced.

APPENDIX.

CONTAINING EXAMPLES, TO ASSIST THE STUDENT IN TRANSPOSING THE PARTS OF SENTENCES, AND IN VARYING THE FORM OF EXPRESSING A SENTIMENT.

CHAPTER I.

On transposing the Members of a Sentence.

The practice of transposing the members of sentences, is an exercise so useful to young persons, that it requires a more particular explanation, than could have been properly given in the preceding work.

A few of the various modes in which the parts of a sentence may be arranged, have, therefore, been collected; and they are, with other matter, produced in the form of an Appendix to the general Exercises. By examining them attentively, the student will perceive, in some degree, the nature

and effect of transposition; and, by being frequently exercised in showing its variety in other sentences, he will obtain a facility in the operation; and a dexterity in discovering and applying, on all occasions, the clearest and most forcible arrangement. By this practice, he will also be able more readily to penetrate the meaning of such sentences, as are rendered obscure and perplexing to most readers, by the irregular disposition of their parts.

The first and last forms of each class of examples, are to be considered as the least exceptionable,

The Roman state evidently declined, in proportion to the increase of luxury.

The Roman state, in proportion to the increase of luxury, evidently declined.

In proportion to the increase of luxury, the Roman state evidently declined.

I am willing to remit all that is past, provided it may be done with safety.

I am willing, provided it may be done with safety, to remit all that is past.

Provided it may be done with safety, I am willing to remit all that is past.

That greatness of mind which shows itself in dangers and labours, if it wants justice, is blameable.

If that greatness of mind, which shows itself in dangers and labours, is void of justice, it is blameable.

That greatness of mind is blameable, which shows itself in dangers and labours, if it wants justice.

If that greatness of mind is void of justice, which shows itself in dangers and labours, it is blameable.

That greatness of mind is blameable, if it is void of justice, which shows itself in dangers and labours.

If it wants justice, that greatness of mind, which shows itself in dangers and labours, is blameable.

He who made light to spring from primeval darkness, will make order, at last, to arise from the seeming confusion of the world.

From the seeming confusion of the world, He who made light to spring from primeval darkness, will make order, at last, to arise.

He who made light to spring from primeval darkness, will, from the seeming confusion of the world, make order, at last, to arise.

He who made light to spring from primeval darkness, will, at last, from the seeming confusion of the world, make order to arise.

He will make order, at last, to arise from the seeming confusion of the world, who made light to spring from primeval darkness.

From the seeming confusion of the world, He will make order, at last, to arise, who made light to spring from primeval darkness.

He who made light to spring from primeval darkness, will, at last, make order to arise, from the seeming confusion of the world.

Whoever considers the uncertainty of human affairs, and how frequently the greatest hopes are frustrated; will see just reason to be always on his guard, and not to place too much dependence on things so precarious.

He who considers how frequently the greatest hopes are frustrated, and the uncertainty of human affairs; will not place too much dependence on things so precarious, and will see just reason to be always on his guard.

He will see just reason to be always on his guard,

and not to place too much dependence on the precarious things of time; who considers the uncertainty of human affairs, and how often the greatest hopes are frustrated.

Let us not conclude, while dangers are at a distance, and do not immediately approach us, that we are secure; unless we use the necessary precautions to prevent them.

Unless we use the necessary precautions to prevent dangers, let us not conclude, while they are at a distance, and do not immediately approach us, that we are secure.

Unless we use the necessary precautions to prevent dangers, let us not conclude, that we are secure, while they are at a distance, and do not immediately approach us.

Let us not conclude that we are secure, while dangers are at a distance, and do not immediately approach us, unless we use the necessary precautions to prevent them.

While dangers are at a distance, and do not immediately approach us, let us not conclude, that we are secure, unless we use the necessary precautions to prevent them.

Those things which appear great to one who knows nothing greater, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

When one becomes acquainted with objects of a higher nature, those things which appeared great to him whilst he knew nothing greater, will sink into a diminutive size.

To one who knows nothing greater, those things which then appear great, will sink into a diminutive

size, when he becomes acquainted with objects of a higher nature.

CHAPTER II

On variety of Expression.

Besides the practice of transposing the parts of sentences, the Compiler recommends to tutors, frequently to exercise their pupils, in exhibiting some of the various modes, in which the same sentiment may be properly expressed. This practice will extend their knowledge of the language, afford a variety of expression, and habituate them to deliver their sentiments with clearness, ease, and propriety. It will likewise enable those who may be engaged in studying other languages, not only to construe them with more facility, into English; but also to observe and apply more readily, many of the turns and phrases, which are best adapted to the genius of those languages. A few examples of this kind of exercise, will be sufficient to explain the nature of it, and to show its utility.

The brother deserved censure more than his sister.

The sister was less reprehensible than her brother.

The sister did not deserve reprehension, so much as her brother.

Reproof was more due to the brother, than to the sister.

I will attend the conference, if I can do it conveniently.

I intend to be at the conference, unless it should be inconvenient.

If I can do it with convenience, I purpose to be present at the conference.

If it can be done without inconvenience, I shall not fail to attend the conference.

I shall not absent myself from the conference, unless circumstances render it necessary.

He who lives always in the bustle of the world, lives in a perpetual warfare.

To live continually in the bustle of the world, is to live in perpetual warfare.

By living constantly in the bustle of the world, our life becomes a scene of contention.

It is a continual warfare, to live perpetually in the bustle of the world.

The hurry of the world, to him who always lives in it, is a perpetual conflict.

They who are constantly engaged in the tumults of the world, are strangers to the blessings of peace.

The spirit of true religion breathes gentleness and affability.

Gentleness and affability are the genuine effects of true religion.

True religion teaches us to be gentle and affable.

Genuine religion will never produce an austere temper, or rough demeanour.

Harshness of manners and want of condescension, are opposite to the spirit of true religion.

Industry is not only the instrument of improvement, but the foundation of pleasure.

Industry produces both improvement and pleasure.

Improvement and pleasure are the products of industry.

The common attendants on idleness are ignorance and misery.

Valerius passed several laws, abridging the power of the senate, and extending that of the people.

Several laws were passed by Valerius, which abridged the power of the senate, and extended that of the people.

The power of the senate was abridged, and that of the people extended, by several laws passed during the consulship of Valerius.

The advantages of this world, even when innocently gained, are uncertain blessings.

If the advantages of this world were innocently gained, they are still uncertain blessings.

We may indeed innocently gain the advantages of this world; but even then they are uncertain blessings.

Uncertainty attends all the advantages of this world, not excepting those which are innocently acquired.

The blessings which we derive from the advantages of this world, are not secure, even when they are innocently gained.

When you behold wicked men multiplying in number, and increasing in power, imagine not that Providence particularly favours them.

When wicked men are observed to multiply in number, and increase in power, we are not to suppose that they are particularly favoured by Providence.

From the increase and prosperity of the wicked, we must not infer that they are the favourites of Providence.

Charity consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations too often do, untouched and cold.

Speculative ideas of general benevolence, do not form the virtue of charity; for these often float

in the head, and leave the heart untouched and cold.

Speculations which leave the heart unaffected and cold, though they may consist of general benevolence floating in the head, do not form the great virtue of charity.

Universal benevolence to mankind, when it rests in the abstract, does not constitute the noble virtue of charity. It is then a loose, indeterminate idea, rather than a principle of real effect; and floats as a useless speculation in the head, instead of affecting the temper and the heart.

A wolf let into the sheepfold, will devour the sheep.

If we let a wolf into the fold, the sheep will be devoured.

The wolf will devour the sheep, if the sheepfold be left open.

A wolf being let into the sheepfold, the sheep will be devoured.

If the fold be not left carefully shut, the wolf will devour the sheep.

There is no defence of the sheep from the wolf unless it be kept out of the fold.

A slaughter will be made amongst the sheep, if the wolf can get into the fold.

The preceding examples show that the form of expressing a sentiment may be properly varied, by turning the active voice of verbs into the passive, and the nominative case of nouns into the objective; by altering the connexion of short sentences; by different adverbs and conjunctions, and by the use of prepositions; by applying adjectives and adverbs instead of substantives, and *vice versa*; by using the case absolute in place of the nominative and

verb; and the participle instead of the verb; by reversing the correspondent parts of the sentence; and by the negation of the contrary, instead of the assertion of the thing first proposed. By these, and other modes of expression, a great variety of forms of speech, exactly or nearly of the same import, may be produced; and the young student furnished with a considerable store for his selection and use.

When the business of transposing the parts of sentences, and of varying the forms of expression, becomes familiar to the student, he may be employed in reducing the particulars of a few pages, to general heads; and in expanding sentiments generally expressed, into their correspondent particulars; and by making these operations more or less general, and more or less particular, a considerable variety will be introduced into this part of the Exercises.

An employment of the kind here proposed, will not only make the learner skilful in the meaning and application of terms, and in the nature of a concise and of a copious style; but it will also teach him to think with order and attention; to contract or expand his views at pleasure; and to digest the sentiments of other persons, or his own, in the manner best adapted to assist his judgment and memory.

CHAPTER III.

FIGURES OF SPEECH.

METAPHOR.

A *Metaphor* is a figure founded entirely on the resemblance which one object bears to another. Hence, it is much allied to simile or comparison, and is indeed no other than a comparison, expressed in an abridged form. When I say of some great minister, "That he upholds the state, like a pillar which supports the weight of a whole edifice," I fairly make a comparison: but when I say of such a minister, "That he is the pillar of the state," it now becomes a metaphor. In the latter case, the comparison between the minister and a pillar is made in the mind; but it is expressed without any of the words that denote comparison.

Rules to be observed in the use of metaphors.

1. *Metaphors, as well as other figures, should, on no occasion, be stuck on profusely; and should always be such as accord with the strain of our sentiment.* The latter part of the following passage, from a late historian, is, in this respect, very exceptionable. He is giving an account of the famous act of parliament against irregular marriages in England. "The bill," says he, "underwent a great number of alterations and amendments, which were not effected without violent contest. At length, however, it was floated through both houses on the tide of a great majority, and steered into the safe harbour of royal approbation."

2. Care should be taken that *the resemblance, which is the foundation of the metaphor, be clear and perspicuous, not farfetched, nor difficult to discover.* The transgression of this rule makes what are called harsh or forced metaphors; which are displeasing, because they puzzle the reader, and instead of illustrating the thought, render it perplexed and intricate.

3. In the third place, we should be careful, in the conduct of metaphors, *never to jumble metaphorical and plain language together.* An author, addressing himself to the king, says:

To thee the world its present homage pays;
The *harvest* early, but mature the *praise.*

It is plain, that, had not the rhyme misled him to the choice of an improper phrase, he would have said,

The *harvest* early, but mature the *crop;*

and so would have continued the figure which he had begun. Whereas, by dropping it unfinished, and by employing the literal word "praise," when we were expecting something that related to the harvest, the figure is broken, and the two members of the sentence have no suitable correspondence to each other.

4. We should avoid making two inconsistent metaphors meet

on one object. This is what is called *mixed* metaphor, and is indeed one of the greatest misapplications of this figure. One may be "*sheltered* under the patronage of a great man: but it would be wrong to say, *sheltered* under the mask of dissimulation:" as a mask conceals, but does not shelter. Addison, in his Letter from Italy, says,

> I *bridle* in my struggling muse with pain,
> That longs to *launch* into a bolder strain.

The muse, figured as a horse, may be bridled; but when we speak of launching, we make it a ship; and by no force of imagination, can it be supposed both a horse and a ship at one moment; *bridled*, to hinder it from *launching*.

The same author, elsewhere, says, "There is not a single view of human nature, which is not sufficient to *extinguish* the *seeds* of pride." Observe the incoherence of the things here joined together; making a view *extinguish*, and extinguish *seeds*.

5. As metaphors ought never to be mixed, so they should not be crowded together on the same object; for the mind has difficulty in passing readily through many different views of the same object, presented in quick succession.

6. The *last* rule concerning metaphors, is, *that they be not too far pursued*. If the resemblance, on which the figure is founded, be long dwelt upon, and carried into all its minute circumstances, we tire the reader, who soon grows weary of this stretch of fancy; and we render our discourse obscure. This is called *straining a metaphor*. Authors of a lively and strong imagination are apt to run into this exuberance of metaphor. When they hit upon a figure that pleases them, they are loath to part with it; and frequently continue it so long, as to become tedious and intricate. We may observe, for instance, how the following metaphor is spun out:

> Thy thoughts are vagabonds; all outward bound,
> Midst sands, and rocks, and storms, to cruise for pleasure;
> If gain'd, dear bought; and better miss'd than gain'd
> Fancy and sense, from an infected shore,
> Thy cargo bring; and pestilence the prize:
> Then such a thirst, insatiable thirst,
> By fond indulgence but inflam'd the more;
> Fancy still cruises, when poor sense is tired.

ALLEGORY.

An *Allegory* may be regarded as a metaphor continued; since it is the representation of some one thing by another that resembles it, and which is made to stand for it. We may take from the Scriptures a very fine example of an allegory, in the 80th Psalm: where the people of Israel are represented under the image of a vine; and the figure is carried throughout with great exactness and beauty. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it; and didst cause it to take deep root, and it filled the land

The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine!" See also Ezekiel, xvii. 22—24.

The first and principal requisite in the conduct of an allegory, is, *that the figurative and the literal meaning be not mixed inconsistently together*. Indeed, all the rules that were given for metaphors, may also be applied to allegories, on account of the affinity they bear to each other. The only material difference between them, besides the one being short and the other being prolonged, is, that a metaphor always explains itself by the words that are connected with it in their proper and natural meaning; as when I say, "Achilles was a lion;" "An able minister is the pillar of the state;" the "lion" and the "pillar" are sufficiently interpreted by the mention of "Achilles" and the "minister," which I join to them; but an allegory is, or may be, allowed to stand less connected with the literal meaning, the interpretation not being so directly pointed out, but left to our own reflection.

Allegory was a favourite method of delivering instruction in ancient times; for what we call fables or parables, are no other than allegories. By words and actions attributed to beasts or inanimate objects, the dispositions of men were figured; and what we call the moral, is the unfigured sense or meaning of the allegory.

COMPARISON.

A *Comparison* or *Simile* is, when the resemblance between two objects is *expressed in form*, and generally pursued more fully than the nature of a metaphor admits; as when it is said, "The actions of princes are like those great rivers, the course of which every one beholds, but their springs have been seen by few." "As the mountains are round about Jerusalem, so the Lord is round about his people." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, &c. and as the dew that descended upon the mountains of Zion."

In comparisons, the understanding is concerned much more than the fancy; and therefore the rules to be observed, with respect to them, are, that they be clear, and that they be useful; that they tend to render our conception of the principal object more distinct; and that they do not lead our view aside, and bewilder it with any false light. We should always remember that similes are not arguments. However apt they may be, they do no more than explain the writer's sentiments; they do not prove them to be founded on truth.

Comparisons ought not to be founded on likenesses which are

too faint and remote: for these, in place of assisting, strain the mind to comprehend them, and throw no light upon the subject. It is also to be observed, that a comparison which, in the principal circumstances, carries a sufficiently near resemblance, may become unnatural and obscure, if pushed too far. Nothing is more opposite to the design of this figure, than to hunt after a great number of coincidences in minute points, merely to show how far the writer's ingenuity can stretch the resemblance.

METONYMY.

A *Metonymy* is founded on the several relations, of cause and effect, container and contained, sign and thing signified. When we say, "They read Milton," the cause is put instead of the effect; meaning "Milton's works." On the other hand, when it is said, "Gray hairs should be respected," we put the effect for the cause, meaning, by "gray hairs," *old age*. "The kettle boils," is a phrase where the name of the container is substituted for that of the thing contained. "To assume the sceptre," is a common expression for entering on royal authority; the sign being put for the thing signified.

SYNECDOCHE.

When the whole is put for a part, or a part for the whole; a genus for a species, or a species for a genus; in general, when any thing less, or any thing more, is put for the precise object meant; the figure is then called a *Synecdoche* or *Comprehension*. It is very common, for instance, to describe a whole object by some remarkable part of it; as when we say, "a fleet of twenty *sail*," in the place of "*ships*;" when we use the "*head*" for the "*person*," the "*waves*" for the "*sea*." In like manner, an attribute may be put for a subject; as, "youth" for the "young," the "deep" for the "sea;" and sometimes a subject for its attribute.

PERSONIFICATION.

Personification or *Prosopopœia*, is that figure by which we attribute life and action to inanimate objects. The use of this figure is very natural and extensive: there is a wonderful proneness in human nature, under emotion, to animate all objects. When we say, "the ground *thirsts* for rain," or, "the earth *smiles* with plenty;" when we speak of "ambition's being *restless*," or, "a disease's being *deceitful*;" such expressions show the facility with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abstract conceptions of its own forming. The following are striking examples from the Scriptures: "When Israel went out of Egypt, the house of Judah from a people of strange language; the sea saw it, and fled: Jordan was driven back: the mountains skipped like rams, and the little hills like lambs. What ailed thee O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ye

mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."

APOSTROPHE.

Apostrophe is a turning off from the regular course of the subject, to address some person or thing; as, "Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

The following is an instance of personification and apostrophe united: "O thou sword of the Lord! how long will it be ere thou be quiet? put thyself up into thy scabbard, rest and be still! How can it be quiet, seeing the Lord hath given it a charge against Askelon, and against the sea-shore? there hath he appointed it."

A principal errour, in the use of the Apostrophe, is, to deck the object addressed with affected ornaments; by which authors relinquish the expression of passion, and substitute for it the language of fancy.

Another frequent errour is, to extend this figure to too great length. The language of violent passion is always concise, and often abrupt. It passes suddenly from one object to another. It often glances at a thought, starts from it, and leaves it unfinished.

ANTITHESIS.

The next figure in order, is *Antithesis*. Comparison is founded on the resemblance; antithesis, on the contrast or opposition of two objects. Contrast has always the effect, to make each of the contrasted objects appear in the stronger light. White, for instance, never appears so bright as when it is opposed to black; and when both are viewed together. An author, in his defence of a friend against the charge of murder, expresses himself thus: "Can you believe that the person whom he scrupled to slay, when he might have done so with full justice, in a convenient place, at a proper time, with secure impunity; he made no scruple to murder against justice, in an unfavourable place, at an unseasonable time, and at the risk of capital condemnation?"

The following examples further illustrate this figure.

Tho' deep, yet clear; tho' gentle, yet not dull;
Strong, without rage; without o'erflowing, full.

"If you wish to enrich a person, study not to increase his stores, but to diminish his desires."

HYPERBOLE.

The next figure concerning which we are to treat, is called *Hyperbole* or *Exaggeration*. It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, hyperbolical expressions very frequently occur: as

swift as the wind: as white as the snow; and the like; and the common forms of compliment, are almost all of them extravagant hyperboles. If any thing be remarkably good or great in its kind, we are instantly ready to add to it some exaggerating epithet, and to make it the greatest or best we ever saw. The imagination has always a tendency to gratify itself, by magnifying its present object, and carrying it to excess. More or less of this hyperbolical turn will prevail in language, according to the liveliness of imagination among the people who speak it. Hence young people deal much in hyperboles. Hence the language of the Orientals was far more hyperbolical, than that of the Europeans, who are of more phlegmatick, or, perhaps we may say, of more correct imagination. Hence, among all writers in early times, and in the rude periods of society, we may expect this figure to abound. Greater experience, and more cultivated society, abate the warmth of imagination, and chasten the manner of expression.

Hyperboles are of two kinds; either such as are employed in description, or such as are suggested by the warmth of passion. All passions without exception, love, terrour, amazement, indignation, and even grief, throw the mind into confusion, aggravate their objects, and of course prompt a hyperbolical style.

VISION.

Vision is another figure of speech, which is proper only in animated and warm composition. It is produced when, instead of relating something that is past, we use the present tense, and describe it as actually passing before our eyes. Thus Cicero, in his fourth oration against Cataline: "I seem to myself to behold this city, the ornament of the earth, and the capital of all nations, suddenly involved in one conflagration. I see before me the slaughtered heaps of citizens, lying unburied in the midst of their ruined country. The furious countenance of Cethegus rises to my view, while, with a savage joy, he is triumphing in your miseries."

This manner of description supposes a sort of enthusiasm, which carries the person who describes, in some measure, out of himself; and, when well executed, must needs, by the force of sympathy, impress the reader or hearer very strongly. But, in order to a successful execution, it requires an uncommonly warm imagination, and so happy a selection of circumstances, as shall make us think we see before our eyes the scene that is described.

INTERROGATION.

Interrogation. The unfigured, literal use of interrogation, is to ask a question: but when men are strongly moved, whatever they would affirm or deny, with great earnestness, they naturally put in the form of a question, expressing thereby the strongest confidence of the truth of their own sentiment, and appealing to their hearers for the impossibility of the contrary. Thus Balaam expressed himself to Balak. "The Lord is not a man that he should

lie, neither the son of man that he should repent. Hath he said it? and shall he not do it? Hath he spoken it? and shall he not make it good?"

Interrogation gives life and spirit to discourse. We see this in the animated, introductory speech of Cicero against Cataline: "How long will you, Cataline, abuse our patience? Do you not perceive that your designs are discovered?"—He might indeed have said; "You abuse our patience a long while. You must be sensible, that your designs are discovered." But it is easy to perceive, how much this latter mode of expression falls short of the force and vehemence of the former.

EXCLAMATION.

Exclamations are the effect of strong emotions of the mind, such as, surprise, admiration, joy, grief, and the like. "Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar!" *Psalms.*

"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people! O that I had in the wilderness a lodging-place of wayfaring men!" *Jeremiah.*

IRONY.

Irony is expressing ourselves in a manner contrary to our thoughts, not with a view to deceive, but to add force to our observations. Persons may be reproved for their negligence, by saying; "You have taken great care indeed." Cicero says of the person against whom he was pleading; "We have great reason to believe that the modest man would not ask him for his debt, when he pursues his life."

Ironical exhortation is a very agreeable kind of figure, which, after having set the inconveniences of a thing, in the clearest light, concludes with a feigned encouragement to pursue it. Such is that of Horace, when, having beautifully described the noise and tumults of Rome, he adds ironically;

"Go now, and study tuneful verse at Rome."

The subjects of Irony are vices and follies of all kinds: and this mode of exposing them, is often more effectual than serious reasoning. The gravest persons have not declined the use of this figure, on proper occasions. The wise and virtuous Socrates made great use of it, in his endeavours to discountenance vicious and foolish practices. Even in the sacred writings, we have a remarkable instance of it. The prophet Elijah, when he challenged the priests of Baal to prove the truth of their deity, "mocked them, and said: Cry aloud for he is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

Exclamations and Irony are sometimes united; as in Cicero's oration for Balbus, where he derides his accuser, by saying, "O

excellent interpreter of the law! master of antiquity! corrector and amender of our constitution!"

CLIMAX.

Amplification or *Climax* consists in heightening all the circumstances of an object or action, which we desire to place in a strong light. Cicero gives a lively instance of this figure, when he says; "It is a crime to put a Roman citizen in bonds; it is the height of guilt to scourge him; little less than parricide to put him to death: what name then shall I give to the act of crucifying him?"

We shall conclude this article with an example of a beautiful climax, taken from the charge of a judge to the jury, in the case of a woman accused of murdering her own child. "Gentlemen, if one man had any how slain another; if an adversary had killed his opposer, or a woman occasioned the death of her enemy; even these criminals would have been capitally punished by the Cornelian law; but if this guiltless infant, that could make no enemy, had been murdered by its own nurse, what punishment would not then the mother have demanded? With what cries and exclamations would she have stunned your ears? What shall we say then, when a woman, guilty of homicide, a mother, of the murder of her innocent child, hath comprised all those misdeeds in one single crime? a crime, in its own nature, detestable; in a woman, prodigious; in a mother, incredible; and perpetrated against one whose age called for compassion, whose near relation claimed affection, and whose innocence deserved the highest favor."

The fundamental rule for writing with accuracy, and into which all others might be resolved, undoubtedly is, *to communicate, in correct language, and in the clearest and most natural order, the ideas which we mean to transfuse into the minds of others.* Such a selection and arrangement of words, as do most justice to the sense, and express it to most advantage, make an agreeable and strong impression. To these points have tended all the rules which have been given. Did we always think clearly, and were we, at the same time, fully masters of the language in which we write, there would be occasion for few rules. Our sentences would then, of course, acquire all those properties of clearness, unity, strength, and accuracy, which have been recommended. For we may rest assured, that whenever we express ourselves ill, besides the mismanagement of language, there is, for the most part, some mistake in our manner of conceiving the subject. Embarrassed, obscure, and feeble sentences, are generally, if not always, the result of embarrassed, obscure, and feeble thought. Thought and expression act and re-act upon each other. The understanding and language have a strict connexion; and they who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to *think* with accuracy and order; a consideration which *alone* will recompense the student, for his attention to this branch of literature.

END.