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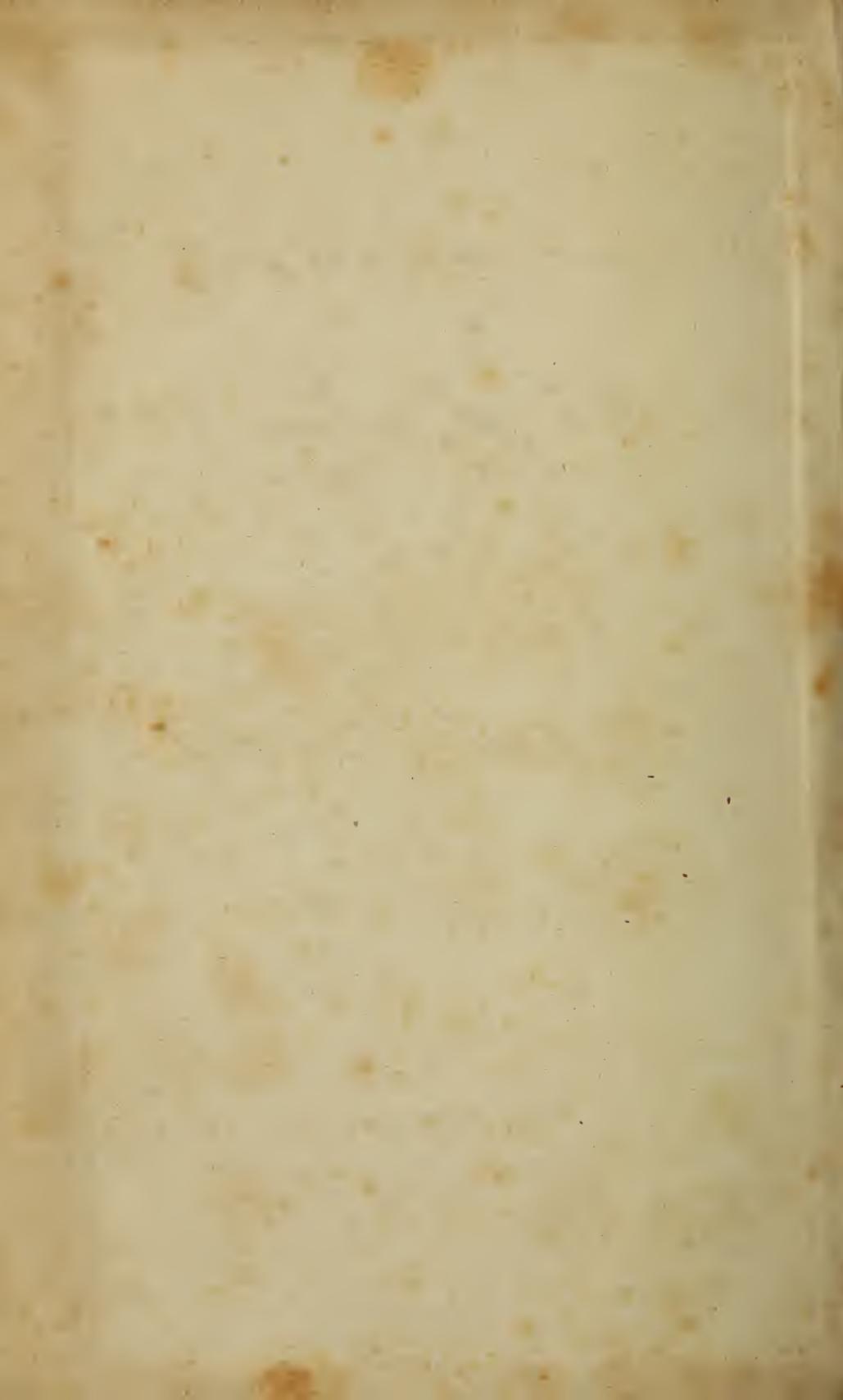
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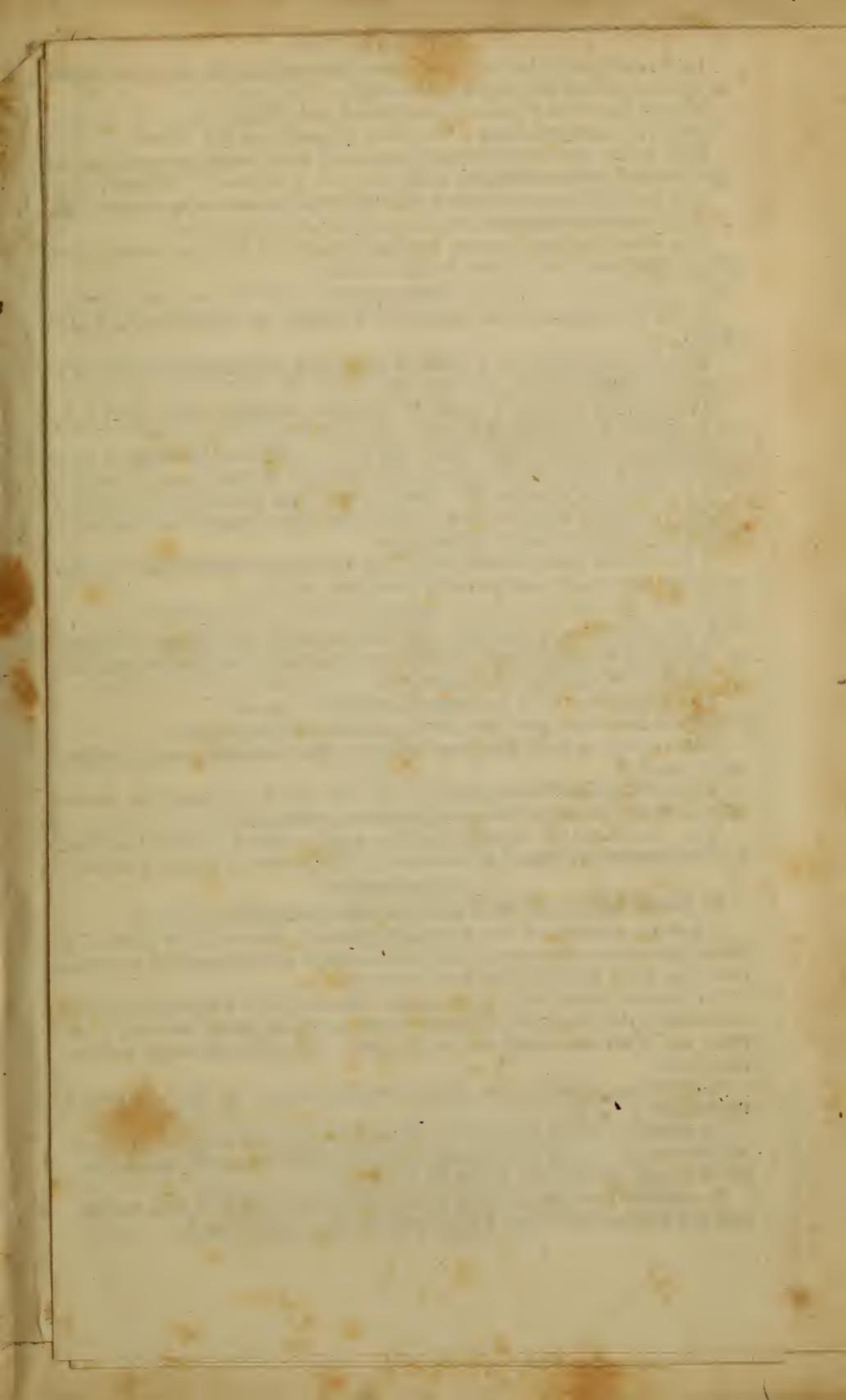
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rt of the asserter ; as, John *was seen to go home*.

An asserter in that mode, following, without an objective word interning, the asserter *dare*, must be used without *to* : but otherwise it has prefixed. One in that mode, which follows *let*, [in the sense of *per-  
it* or *allow*,] never has the *to* prefixed ; as, I *let* John *take* the book.  
The old theorists' rule concerning these words, has *more exceptions  
an applications !!!*

THE GRAMMAR

OF

THE ENGLISH LANGUAGE.

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BY OLIVER B. PEIRCE.

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# GRAMMATICAL CHART, OR ANALYTICAL GRAMMAR IN MINIATURE.

**LANGUAGE**  
Is the means of communicating thoughts from one to another.  
**GRAMMAR**  
Is the science of Language.

**ORTHOGRAPHY**  
Treats of the nature and use of letters, and the manner of combining them to form syllables and words.

**A WORD**  
Is a sound, or combination of sounds, or its representative characters, referring to, or standing for some idea; as, *an apple*.

**ETYMOLOGY**  
Treats of the classification of words, their changes and derivations. Words, in the English language, are divided into ten classes, called parts of speech; Names, Substitutes, Asserters, Adnames, Modifiers, Relatives, Connectives, Interrogatives, Repliers, and Exclamations.

**A NAME**  
Is a term used for distinguishing an object or idea that may be considered separately, or alone; as, *carth*.

**NAMES** are of four sorts; General, Particular, Collective, and Assertive. They are also distinguished as Masculine, Feminine, Common, and Neuter; and as Regular, Irregular and Defective.

**A GENERAL NAME** is the name of a kind of objects; as, *man*.  
**A PARTICULAR NAME** is a name given to one object of a kind, to distinguish it from all others of the same kind; as, *John*.

**A COLLECTIVE NAME** denotes a collection of objects that may be regarded separately, and independently of fixed locality or situation; as, *army*.

**AN ASSERTIVE NAME** is a word that partakes the nature of an asserter, and a name; as, *We should never excuse ourselves from relieving the afflicted*.

**SEX**  
Is the medium of distinction between males and females.  
**A MASCULINE NAME** or **SUBSTITUTE** denotes an object of the male sex; as, *James sold his book*.

**A FEMININE NAME** or **SUBSTITUTE** denotes an object of the female sex; as, *Maria saw her friends*.

**A COMMON NAME** or **SUBSTITUTE** is a term which is common to both sexes; as, *My friend give me the names of your associates*.

**A NEUTER NAME** or **SUBSTITUTE** is a term which represents an object without sex; as, *I ate an apple*. It was our.

**PERSON**  
Is the medium of distinction between the speaker, the object addressed or spoken to, and the object spoken of.

**NAMES** have two persons; the **Second** and **Third**.  
**SUBSTITUTES** have three; the **First**, **Second**, and the **Third**.  
**THE FIRST PERSON** denotes, by one word, the speaker, as such, or the speaker and those associated with him; as, *I am well*. *We must go*.

**THE SECOND PERSON** denotes the object addressed or spoken to; as, *James*; learn your lesson.

**THE THIRD PERSON** denotes, not the speaker, as such, but some other object spoken of; as, *Henry found his books*.

**NUMBER**  
Is the representation of objects with respect to singleness and plurality.

**THE SINGULAR FORM** of a name or substitute expresses but one, or it denotes a single object; as, *man*, *he*.

**THE PLURAL FORM** of a name or substitute expresses more than one; or it denotes a plurality of objects; as, *men*, *they*.

**A REGULAR NAME** is that which has *s* or *es* added to the singular form to render it plural; as, *Singular*, book, church; *Plural*, books, churches.

**AN IRREGULAR NAME** is that which is not made plural by the addition of *s* or *es*, to the singular form; but has the plural made in some other way; as, *Singular*, man; *plural*, men.

**A DEFECTIVE NAME** is that which has not an appropriate form to distinguish singularity and plurality; as, *deer*, *sheep*.

**CASE**  
Is the medium of distinction used to describe, by the relation of a name or substitute to other words, the relation of an object or idea to some fact or event, or of one object to another.

**THE SUBJECTIVE CASE** denotes the subject of remark.  
**THE POSSESSIVE CASE** denotes the possessor of something.  
**THE OBJECTIVE CASE** denotes the object of action, influence, or effect, or of relation.

**THE INDEPENDENT CASE** denotes that the name or substitute stands free from any constructive dependence on a sentence.

**THE TWOFOLD CASE** denotes that the word sustains a twofold relation to the sentence in which it occurs, or to the words to which it refers.

**A SUBSTITUTE**  
Is a word substituted for a name, phrase or sentence.  
**A SIMPLE SUBSTITUTE** is a word which simply stands in the place of a name, phrase, or sentence; and which always acts the part of a substitute; as, *John was sick*, but *he* is now well.

**AN ADNAME SUBSTITUTE** is an adname that becomes a substitute by the omission of the name denoting the object to which, as an adname, it refers; as, *Two men shall be in the field*; *one* shall be taken and the other left.

**RECIPROCAL SUBSTITUTES** denote reciprocation; as *They respected each other*.

**AN INTERROGATIVE SUBSTITUTE** is one that is used to interrogate, or which acts the part of an interrogative and a substitute at the same time; as, *Who can instruct the Ruler of the world*.

**A CONNECTIVE SUBSTITUTE** is a word which acts the part of a connective and a substitute; as, *James, who was sick, is now well*.

**AN ASSERTER**  
Is a part of speech which asserts; (existence, action, influence or effect).

**A PRINCIPAL ASSERTER** is one which, of itself, conveys the idea of the existence, action, or influence of some person or thing denoted by the word on which it depends for sense; as, *I love*.

**AUXILIARY ASSERTER** is one which does not, of itself, convey the idea of the existence, action, or influence of the subject of remark; but is joined to the principal, to vary its meaning, and forms, with the principal, but one asserter; as, *I shall love*.

**A SUBSTITUTE ASSERTER** is either an auxiliary or principal which is so used, in reference to a preceding sentence, as to express what, as a full asserter, it would express, and to act as a substitute for a combination of words that most otherwise have been used in connexion with it; as, *Though John can not get to Buffalo, yet Henry can*.

**AN INTERROGATIVE ASSERTER** is one which represents the subject of remark as merely existing, or as acting without affecting another object; as, *Time is*. *John weathers*.

**A TRANSITIVE ASSERTER** represents an action or influence of the subject of remark, that extends to, and affects some object so as to change its condition, or represent it in a new relation; as, *Cain killed Abel*.

**A RECEPTIVE ASSERTER** represents the subject of remark as receiving an action or influence, which is extended to it, and by which it is changed in its condition, or represented in a new relation; as, *Abel was killed by Cain*.

**MODE**  
Is a medium of distinction including both the form of an asserter and the manner in which it is used for expressing a fact or event.

**THE DECLARATIVE MODE** expresses declaration; as, *I wrote*.  
**THE INFERNENTIAL MODE** expresses by inference the idea of possibility or contingency, liberty, power, will, necessity, or obligation, in relation to the fact denoted by the principal asserter; as, *He can write*.

**THE INTERROGATIVE MODE** expresses interrogation; as, *May I write*.  
**THE COMMANDING MODE** expresses command; as, *John, go home*.

**THE UNLIMITED MODE** is used independently of the limiting influence exerted on other modes in respect to the person, form and case of the word to which it refers, and on which it depends.

**THE DEPENDENT FORM** of the Unlimited Mode is the form which is always used after another asserter on which it depends; as, *I told John to go home*.

**THE INDEPENDENT FORM** is that which may be used independently of a preceding asserter; as, *John having returned from the west, I called to see him*.

**TENSE**  
Is the form in which an asserter is used to represent a fact or event with respect to time.

**THE PRIOR-PAST TENSE** is the form used to denote the occurrence of a past event, prior to some other past event, or past time; as, *Morgan had crossed the river when Cornwallis appeared on the opposite bank*.

**THE INDEFINITE-PAST TENSE** is the form used to denote the occurrence of a past event as indefinitely past; as, *John went home*.

**THE PRIOR-PRESENT TENSE** is the form used to denote the occurrence of an event, as though immediately prior to the present time; as, *The Lord gave, and has taken away*.

**THE PRESENT TENSE** is the form used to denote the occurrence of an event at the present time; as, *I write*.

**THE PRIOR-FUTURE TENSE** is the form used to denote the occurrence of a future event, as prior to some other future event or future time; as, *John will have been absent three days, ere his departure will be known*.

**THE INDEFINITE-FUTURE TENSE** is the form used to denote the occurrence of a future event as indefinitely future; as, *The sun will rise*.

**THE INFINITIVE TENSE** is the form used to represent an event as indefinite with respect to time; as, *If John could do the work he would do it*.

**OTHER FORMS OF THE ASSERTER.**  
**THE SINGULAR FORM** of the Asserter that which it assumes in the declarative mode, present tense, when referring to a name or substitute of the third person, and in the singular form; as, *James thinks, he speaks*.

**THE PLURAL FORM** is that which it assumes when referring to a plural name or substitute; as, *The pupils think, they speak*.

**THE COMPLETIVE FORM** of an asserter is that which denotes the completion of the fact or event at the time referred to; [except in the present tense]; as, *James wrote a letter*.

**THE CONTINUATIVE FORM** is that which denotes the continuance or progression of the event at the time referred to; as, *John was writing*.

**A MODIFIER ASSERTER** is that which forms its past tenses of the declarative mode from the primary form by an additional syllable, *ed*.

**AN IRREGULAR ASSERTER** is that which does not form its past tenses from the primary form by an additional syllable, *ed*.

**A RECEPTIVE ASSERTER** is a principal asserter that cannot be properly used in all the different modes and tenses; as, *John, beware of the allurements of vice*.

**AN ADNAME**  
Is a part of speech added to a name or substitute, to show the quality, class, or condition of the object which the name or substitute represents; or how that object is to be considered, whether generally or particularly.

**A QUALIFYING ADNAME** is one which shows the quality, condition, or class of the object to which it refers; as, *A good man*.

**THE SIMPLE FORM** of the qualifying adname shows the rank or quality of one object without respect to that of another; as, *A good man*.

**THE COMPARATIVE FORM** represents the rank or quality of one object as compared with that of another; as, *A better man*.

**THE SUPERLATIVE FORM** represents an object as exceeding all others in the rank or quality referred to; as, *The best man*.

**THE DIMINUTIVE FORM** represents, without the idea of direct comparison of objects, a diminution from the rank or quality which the simple form denotes; as, simple form, *red*; diminutive form, *reddish*.

**A REGULAR ADNAME** is that which has the comparative made from the simple form, by the addition of *r* or *er*, and the superlative by adding *st*, or *est*; as, simple, *wise*, com. *wiser*, super. *wisest*.

**AN IRREGULAR ADNAME** is that which is not declined by the addition of *r* or *er*, and *st*, or *est*, to the simple form, but has the comparative and superlative form made, either by associating with it the words *more* and *most*, or by a change of the entire word; as, *sin*, elegant; com. *more elegant*; super. *most elegant*—or, *sin*, good; com. *better*; super. *best*.

**A DEFECTIVE ADNAME** is one which denotes a substance of which some-thing is composed; or one which denotes, in the simple form, the extent of sense which the adname is capable of expressing, and which, consequently, can not be used in these different forms without a violation of sense.

**A PRIMARY ADNAME** is one which makes sense when taken only with the name or substitute on which it depends, and shows the quality, class, or condition of the object denoted by the name or substitute; as, *A sweet apple*.

**A SECONDARY ADNAME** is one which is prefixed to a primary adname, to qualify the sense expressed by it, and which extends its influence through the primary, to the object to which that refers; as, *A very sweet apple*.

**A SPECIFYING ADNAME** is one which specifies the number or order of the things, or how they are to be considered.

**A GENERAL SPECIFYING ADNAME** shows the number of the objects referred to; as, *two men*.

**AN ORDINAL SPECIFYING ADNAME** shows the order, with respect to number, in which the objects referred to, are to be considered or taken; as, *the second man*.

**A DISTRIBUTIVE SPECIFYING ADNAME** denotes that the objects referred to are to be taken separately and singly; as, *each man*.

**A DEFINITE SPECIFYING ADNAME** is used to mark more definitely some particular object or class or collection of objects; as, *this man*.

**AN INDEFINITE SPECIFYING ADNAME** is one which specifies or denotes that the objects referred to, are to be considered indefinitely or generally; as, *some man*.

**AN INTERROGATIVE ADNAME** is a word prefixed to a name to express interrogation; as, *what apple is sour*.

**AN EXCLAMATORY ADNAME** is a word prefixed to a name in a sentence of exclamation, only to give force to the expression; as, *What a villain Ned is!*

**A NEGATIVE ADNAME** is a word added to a name only to exert a negative influence on its meaning; as, *No vicious man can ever be happy*.

**AN ASSERTIVE ADNAME** is a word which is prefixed to a name, and partakes of the nature of an asserter and an adname at the same time; as, *a blooming rose*.

**A MODIFYING ADNAME** is a word which acts the part of a modifier, and an adname at the same time; as, *I held my hand open*.

**A MODIFIER**  
Is a word used to modify the sense or sound, not of one word only, but of the whole sentence, or clause of the sentence, in which it occurs; as, *James speaks fluently*.

**THE SIMPLE FORM** of the modifier shows the time or manner of one fact or event, without reference to that of another; as, *James speaks fluently*.

**THE COMPARATIVE FORM** represents the time or manner of one fact or event as compared with that of another; as, *Henry speaks more fluently*.

**THE SUPERLATIVE FORM** represents one fact or event as exceeding all others in the time or manner referred to; as, *John speaks most fluently*.

**THE DIMINUTIVE FORM** represents the time or manner of a fact or event as existing in a less degree than the simple form expresses; as, *James walked somewhat carelessly around the case of the leopard*.

**A PRIMARY MODIFIER** is one that modifies, of itself, the meaning or sound of the sentence or clause in which it occurs; as, *John behaves well*.

**A SECONDARY MODIFIER** is one which is prefixed to a primary modifier to exert, through that, its modifying influence on the sentence in which it occurs; as, *John behaves very well*.

**A RELATIVE**  
Is a part of speech used to show the relation of an object to some fact or event, or of one object to another; as, *Jane went to Utica*. My knife is worth a dollar.

**A PRIMARY RELATIVE** is one which, of itself, shows the relation existing between an object and a fact or event, or the relation of one object to another; as, *William went to Boston*.

**A SECONDARY RELATIVE** is one which is prefixed to a primary, and qualifies, or renders more emphatic, the sense expressed by it; as, *William went almost to Boston*.

**AN INDEPENDENT RELATIVE** is one which represents the object denoted by the word depending on it, as being independent of the sense expressed in the sentence to which the relative is attached; and unconnected with the fact or event which the relative describes; as, *All were destroyed except Noah and his family*.

**A CONNECTIVE**  
Is a part of speech used to connect words and sentences to each other.  
**A SIMPLE CONNECTIVE** is one which connects words or sentences to each other without any other modifying effect on the sense, than is necessarily attendant on its connective influence; as, *John, as well as James, was at the fair*.

**A MODIFYING CONNECTIVE** is a word which has the office of a modifier

and a connective at the same time; as, *James did my work as well as John did yours*.

**AN INTERROGATIVE**  
Is a word which is used to interrogate, and represents, of itself, what would otherwise be expressed by several words of different classes.

**A SIMPLE INTERROGATIVE** is one which succeeds a sentence expressing some proposition, and stands alone, referring to the sense expressed by the whole of the foregoing sentence; as, *James will visit New York*.—*"When?"*

**A MODIFYING INTERROGATIVE** is a word placed at the head of a sentence to interrogate as though nothing had preceded it, and referring like a modifier to time, place, manner, or clause; as, *Where is John?*

**A REPLIER**  
Is a part of speech which constitutes a reply to a foregoing question or remark, and which represents, of itself, what would otherwise require a whole sentence.

**A AFFIRMATIVE REPLIER** is one which is used to give an affirmative answer; as, *Will you sell me your carriage?* "Yes."  
**A NEGATIVE REPLIER** is one which is used to give a negative answer; as, *John, will you injure William?* "No."

**AN EXCLAMATION**  
Is a part of speech standing distinct from the phrase or sentence to which it refers, and used for expressing emotion; as, *Alas!* *Man still triumphs over the wretches he has made miserable*.

**SYNTAX**  
Treats of arranging words, so as to combine them to form sentences.

**PARSING**  
Is describing the nature, use, and power of words, and when they are united in a sentence, their relation to, and dependence and influence on each other.

**RULES FOR PARSING.**  
**RULE I. Part 1.** A word in the subjective case, has an asserter immediately depending on it for sense, except when it is used after another subjective verb, and immediately preceded by *thou*, *as*, or *not*; as *John loves fruit*.

**Part 2.** A word in the subjective case, following another subjective word, and immediately preceded by *thou*, *as*, or *not*, may be used without an asserter immediately depending on it for sense; as, *Martin is more frivolous than Henry*.

**RULE II. Part 1.** An asserter has a direct dependence on a name or substitute, except when, in a simple sentence, it is used after the subjective word of the other part of the sentence, and immediately preceded by *thou*, or *as*; or when used in a *mode-absolute*; as, *John loves fruit*.

**Part 2.** An asserter, in a complex sentence, following the subjective or objective word of the other part of the sentence, and immediately preceded by *thou* or *as*, does not require a name or substitute as its own particular dependence; as, *John has more fruit than can be gathered in a week*.

**Part 3.** An asserter may be used in the commanding or the unlimited *mode-absolute*; that is, without having a name or substitute as its dependence; as, *God said, "Let there be light, and there was light"*.

**Part 4.** An asserter in the unlimited mode, except when used in an absolute sense, refers to, and depends on a name or substitute which may be in the subjective or objective case; and when it is not in the dependent or in the complex form, it may depend on a word in the possessive case; as, *John was requested to teach the pupil to read*.

**RULE III. Part 1.** A word in the simple possessive case must precede and depend on the term denoting the object possessed; as, *John took his book with him*.

**Part 2.** A word in the twofold case, representing the possessive, must also sustain to the sentence, the relation of one or other of the simple cases; as, *William's ship was wrecked, but mine outlived the gale*.

**RULE IV. Part 1.** A subsequent name or substitute given in addition to a prior one for the purpose of emphasis or explanation, must be in the same case; as, *John, himself will go to Buffalo*.

**Part 2.** A name in the possessive case, may be used without the possessive sign, when given to show the character or capacity of the object denoted by the possessive words to which it refers; as, *William's fame as a teacher was unrivalled*.

**RULE V.** A name, substitute, or substitute phrase, in the independent case, may refer to the sense expressed by a sentence, and may, or may not have other words referring to that; as, *John: I shall go home tomorrow*.

**RULE VI.** A transitive asserter requires a word in the objective case, depending on it for sense; except when the asserter is used in a general sense, or, following another asserter, is preceded by *thou* or *as*; as, *John owns the book which William found*.

**RULE VII.** A transitive asserter, except when in the unlimited mode, must be used without an objective word depending on it, when it is used to express a fact in a general manner, or in a particular manner, if, with its own subjective word, it follows another asserter, and is preceded by *thou* or *as*; as, *John writes elegantly*.

**RULE VIII.** A transitive asserter may have, depending on it, two words in the objective case, not joined by a connective, when one denotes the action or influence expressed by the asserter, and the other the object to or for which the action is performed, or the influence exerted, the latter occurring before the former; as, *Son, give me thy heart*.

**RULE IX.** A nominal of an intransitive asserter, occurring after it, and depending on it, causes it to assume a transitive relation to the sentence. The substitute for the nominal has the same effect; as, *John ran the race of a mile in six minutes*.

**RULE X.** A receptive asserter may have, depending on it, a word in the objective case, denoting something that is represented, as pertaining to the subject of remark; as, *James was offered a horse, and money for his expenses*.

**RULE XI. Part 1.** An intransitive or receptive asserter may have a word in the subjective case before, and another in the subjective case after it, if both words refer to, and denote the same thing; as, *Webster was re-elected senator*.

**Part 2.** An intransitive asserter may have before it as its dependence, two words not joined by a connective, when one is a connective, or intransitive substitute, and the other a name or other substitute; as, *James is the man that I thought he was*.

**Part 3.** An intransitive or receptive asserter, in the unlimited mode, depending on a word in the possessive case, may have after it a word in the subjective case, denoting the same thing; and when it acts the part of an assertive name, depending on a relative, it may have after it a word in the objective case; as, *John's being my friend saved me from inconvenience*.

**RULE XII.** Either a principal or an auxiliary asserter may be so used as to represent itself and the other; or, as a substitute asserter, may, with its subjective word, represent its affirmative sense of the sentence before it, to which it refers; as, *Henry can read Latin as well as he can Greek*.

**RULE XIII. Part 1.** A primary adname must belong to, and depend on the term denoting the object to which it refers; as, *The period of life is short*.

**Part 2.** A secondary adname qualifies the sense expressed by the primary, and with that, belongs to, and depends on the term denoting the object to which both refer; as, *John gave me very large apples*.

**Part 3.** *Thou*, as a definite specifier, may be joined to corresponding parts of a compound sentence, to mark proportion in relation to a matter; as, *James; the longer you run, the sooner you will overtake Seth*.

**RULE XIV. Part 1.** A primary modifier modifies the meaning, or sound, of the sentence, or clause of a sentence, in which it occurs; as, *Horace writes elegantly*.

**Part 2.** A secondary modifier qualifies the sense of a primary, and through that, the meaning of the sentence in which it occurs; as, *James went almost home with Henry, who very kindly invited him to his father's residence*.

**RULE XV. Part 1.** A primary relative requires after it, and in the objective case, the word denoting the object to which it shows the relation of an object, or another object; as, *William went to the market*.

**Part 2.** A secondary relative qualifies the sense expressed by the primary, and belongs to, and depends on the primary; as, *William went almost to the market*.

**Part 3.** *Then*, immediately followed by a connective substitute, and words denoting comparison, becomes a relative, and as such has after it, and depending on it, a word in the objective case; as, *Washington, than whom no other American patriot, has been seen, was appropriately termed the Father of his Country*.

**Part 4.** A relative, at the conclusion of a compound sentence, whose last member is preceded by *thou* or *as*, may be used without a word in the objective case, after it, and depending on it for sense; as, *I have as many correspondents as I can write to*.

**RULE XVI. Part 1.** A connective, joining a subsequent word to a prior one of the same class, causes it to assume the same relation to the sentence that the one with which it is connected sustains; as, *William went to the market*.

**Part 2.** An adname may be joined by a connective, to an asserter formed by the union of any of the variations of *am* or *be*, with the form of another asserter in the unlimited mode; as, *John is dying, but contented and happy*.

**RULE XVII. Part 1.** Simple interrogatives, and repliers, and exclamations; though respectively referring to the sense expressed by the words of a sentence, stand, nevertheless, distinct from the sentence; as, *Oh, John! I must leave you!* "Why?" "Can you not remain longer?" "No."

**Part 2.** Modifying adnames, interrogatives, and connectives, modify the meaning of the sentences in which they occur; as, *James; when will John return from the west!* *I saw William where he had left his brother*. *I polished the marble smooth*.

**Part 3.** An exclamation must always precede the phrase or sentence describing the fact that excites the emotion to be expressed by the exclamation; as, *Alas!* *I have alienated my friend!* *Oh!* *Glorious hope of bliss secure!*

**SUPPLEMENT.**  
When, by the use of *these* or *those*, either as an adname or adname substitute, we would refer to a real or a fancied object of a certain class or character, the latter word should be used; as, *Those persons who make the greatest professions of honesty, are often the most vile*. *Those who teach others, should not err, themselves*.

Never use the superlative form of an adname or modifier, in comparing two objects or facts; (this is the office of the comparative form); as, speaking of John and Henry, I should say, *John is the taller* (not the tallest) of the two. *Henry learns faster*, (not the fastest) of the two.

Whenever the word *to* is to be used as a part of the asserter, no word must intervene between that and the following part of the asserter; as, *I told John to immediately learn his lesson*. (*to learn* his lesson immediately)

An asserter in the unlimited mode dependent, referring to a word in the objective case which depends on the asserter *bid*, *see*, *hear*, or *make*, used transitively, must be used without the word *to* prefixed; as, *I bid John go home*, and *saw him start*. Otherwise, *to*



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## INSCRIPTION.

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TO YOU, FELLOW CITIZENS of the UNITED STATES, of every rank and condition in life, who spurn not the idea of improvement; who do not discard truths, merely because newly discovered, for ancient errors, because "*sanctioned by long-established usage*;" whose ears are not closed to the maxims and dictates of reason and expediency; who condemn not without a hearing; who are neither *incorrigibly wise*, nor *hopelessly ignorant*; (those who are thus "joined to their *I-dols*" I leave to their fate,) this treatise is respectfully inscribed.

May it prove a useful, though humble instrument, in lighting the torch of the mind; by exciting a relish for mental exercises and manly pursuits, for accumulating, arranging, and imparting, from the ever-varied stores of wisdom and goodness, means to promote the well-being of society and the world: till, by a universal diffusion of the spirit of enterprise, intelligence, and moral purity; the concentration and advancement of *intellectual, moral, and physical force*; our happy republic shall become **INDISSOLUBLE IN UNION, INVULNERABLE IN MIGHT, and TRANSCENDENT IN THE RADIANCE OF HER GLORY**: till, by the dissemination of liberal and enlightened views of *civil, religious, and national policy*, she shall stand forth, a **PERFECT MODEL** of human government, the **JOY, the ADMIRATION, and WONDER** of the **WORLD**: to which, if this frail production shall, in the least, contribute, it will abundantly repay the labors of

THE AUTHOR.



## P R E F A C E .

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THE capacity for thinking systematically and correctly ; for reasoning with logical coherence ; for speaking and writing with readiness and perspicuity ; and, at the same time, with elegance and force ; may justly be ranked among the greatest attainments of life.

This will appear obvious to all who shall consider the great means which have been devised, and brought to bear upon the engines of human improvement, and shall reflect, that those means owe their origin, the force of their combination, and will, ultimately, owe their success, to the united influence of close mental research, and the powers of communication. Neither that research, nor those powers, can, alone, accomplish any great design. They must be united. The former without the latter, is power inert, from want of means : the latter without the former, is means rendered useless by the want of force to wield them.

Those writers, therefore, who, while they aid the learner, in the development and discipline of his mental powers, shall assist him also, in acquiring the means for a full, free, and forcible display of his ideas, will attain the summit of rational ambition ; as they will thus, more than they can in any other way, prepare the student to act his part in life with promptness and effect.

Language, of all instruments, is the most powerful. It is "*The Great Lever of human life*"—for, whether in science or business, municipal or moral law, politics or religion, man may wish to engage ; language is the efficient auxiliary, by whose assistance, alone, he makes his power felt. From two grand properties of our nature, (thought, and the power of communication,) arise all the improvements and enjoyments of which our state is susceptible.

"Man, but for *that*, no action *could* attend  
And but for *this*, be *thoughtful* to no end."

Hence the importance of language ; that, while giving vent to the thoughts, materially subserves the purpose of their expansion. Hence, too, the utility of Grammar, which, while it acts the part of a regulator to language, extends its corrective influence to the thoughts themselves ; inasmuch as he who learns to speak and write correctly, learns also, at the same time, to think correctly.

The importance of English Grammar being considered, we are not surprised at witnessing the late unprecedented increase of books on that science. It is, however, a matter of surprise, that such a *host of different* writers, on that subject, should be seen, traversing the country from one extremity to the other ; all claiming the honor and reward of having made new and important discoveries in the science ; while their respective systems differ in nothing else, half so much, as in their title pages

and binding ; and are, generally, compared with Murray's, (absurd as I think his treatise,) in which they seem to have originated, and around which they seem to revolve, like the different planets of the solar system, compared with the sun itself. That some have improved Murray's Grammar, (which is only a condensed compilation of the works of other writers, with their beauties and defects ;) none will deny : that more, in attempting to improve, have only mangled it, is equally certain ; that none of them has yet given to the public an ENGLISH GRAMMAR—a treatise, adapted at the same time to the idiom and structure of the English language, and to the capacity of learners—is obvious to every person of a discriminating mind, who has examined the almost innumerable productions, on that science, which have been imposed on the public ; with scarcely any effect besides an increased expenditure for books, an interruption in the regular course of studies, by changes of systems, seldom for the better, not unfrequently for the worse, leaving pupils, after all their perplexity of change and choice, stationary or advancing, according to their own temperament of mind, or the qualifications of their respective teachers.

The chief merit (and an unenviable one it is) of this whole array of authors, with Murray at their head, as *Master Commandant*, and Kirkham, G. Brown, and Smith, his *Coadjutors*, consists, not in illustrating and embellishing *truth, as truth*, but in attempting, with the appearance of candor, and under color of philosophic investigation, to deck, in the garb of truth, "*sanctioned by long-established usage*," what they know, (and in their notes, by good arguments prove) to be, in Grammar, the very reverse of scientific truth, and logical, philosophical consistency ; the crude disjointed theories of ancient writers ; positions, untenable, not only from being averse to each other, but also from being at open variance with the principles of *plain reason* and *common sense* ; and whose universal tendency is, to bewilder and discourage, not to enlighten and cheer, the learner, at his setting-out in the career of literary attainment. To sustain this, I appeal to the experience and observation of every school *teacher*, not merely school *master*, and ask, 'Of those who have commenced the study of Grammar, how many thousands, after having *mis-spent* months, perhaps years, in fruitless, irksome study, and consequent wretchedness, have abandoned it with disgust ; and of the innumerable multitudes that have endured the drudgery of the pursuit, year after year, from the age, perhaps, of ten or twelve, to sixteen or twenty, have, on leaving school, and laying aside their books, discarded all thoughts of Grammar, not practising, (and how could they?) one jot or tittle of that which they had committed to memory, but never understood. Thus have *hundreds of thousands of years* been *annually* wasted, and *worse than wasted*, because, when thus applied, productive of much real misery ; besides effecting, in pupils, an enervating, withering distrust of their own abilities : a complete mental stupefaction ; a paralysis of the mind. All this is the result of defective and erroneous systems of Grammar, and consequent want of well-qualified teachers.

Such a state of things ought not to exist, nor would it, if men would judge of authors and their productions as of other things, not according to what they *profess to be*, but what they *are*. If English Grammar really is, what it should be, a common sense, practical science, it should

be treated of accordingly. It would then no longer be considered almost exclusively the appendage of the library or head of the learned philosopher; but, like the manna in the wilderness, would be attainable by all, and of incalculable value to all who should attain it.

Law, in a free country, is, professedly, the representation of the people's will, regulated by the principles of reason, and designed to correct, by established rule, the occasional aberrations of individuals and multitudes. Grammar, too, consists of the representation of the principles of communication, as adopted by the learned of a community or country, yet digested according to rational principles, and applied by rule; that, by restraining the irregularities of genius; directing the style of the well-informed; and refining, to expulsion, the awkwardness of the vulgar; it may produce, as nearly as possible, uniformity and perspicuity, in the expression of ideas, or the transmission of thought.

While all writers on English Grammar have the same end in view, they forget, or neglect, the only means for accomplishing that end. Instead of allowing the English language an idiom peculiar to itself, to exert a constitution-like, controlling influence, they attempt to subject the words of our language to rules governing others; even in things in which ours is dissimilar. That the words of ours, are derived from almost every other written language, is admitted. That our population is composed of emigrants and their descendants from various other nations, is also true; and we might, with as much propriety, ordain that foreigners should obey the laws of those countries from which they respectively came, as that words, derived from other languages, but embodied into our own, should be controlled by rules governing those languages in which they originated. Instead of founding their respective systems on the immutable principles of common sense, and rendering the "Science of Language" subservient to those principles, these authors have expended more labor, to dress it in the party-colored garb of sophistry, and make it appear, and be thought, what they have *imagined* it, but what it *is not*, than would have been requisite to make *understood* and *known*, what it *is*. English Grammar, theorized in this manner, must, like the material universe, bear the impress of ceaseless *mutation*: while common sense, the only sure basis of any theory, has been, and will for ever be, the same—unchanged—unchanging—unchangeable, amid the general confusion of matter, and the wreck of the universe.

On this imperishable foundation—this rock of eternal endurance—I rear my superstructure, the edifice of scientific truth, the temple of Grammatical consistency. If the materials shall prove to be but "*hay, wood, and stubble*," let floods of light sweep the base fabric away; let the fire of truth and reason consume it; and I, in the citizen, forgetting the individual, shall be the first to rejoice in the destruction of the work of my own hands: and especially, if some skilful architect shall erect in its place, an edifice, more stately, better proportioned, and of greater durability. If when tested by experiment, they shall be found "*gold, silver, and precious stone*," cemented by that quality which the wisest of men has pronounced "*of more value than rubies*," let it remain; a beacon, to guide my countrymen in the pursuit of that first of sciences, the "Science of Language;" a monument of my humble endeavors to subserve the interests of my country and mankind.

The design of the following work, is, to reduce to the level of a plain understanding, the principles of the English Language, and thus, by increasing, and placing within the reach of every person, facilities for becoming acquainted with those principles, to render a practical knowledge of our vernacular tongue, common to all classes of people. How far the author has been successful in his endeavor to remove the obstructions, so long superabundant in this path of science ; to unfold to the view of multitudes, what has heretofore, too long, been considered dark and intricate, and attainable but by few ; to bring to light the latent beauties of the English language ; to make *English Grammar, a common sense, practical, every-day science* ; is left to the candor and discrimination of a generous and enlightened community. An investigation of the *merits* or *demerits* of his theory, he demands as public justice ; not solicits as a personal favor. If it is an improvement of great utility, it should be *known*, and *patronized*, for the public good. If it is not, it should be *known*, and *put down*, as a public nuisance ;\* that neither the work nor its author, may any longer impose, with impunity, on the credulity of the people.

If he has succeeded in accomplishing the end proposed ; in *making the crooked paths straight, and the rough ways smooth* ; if he shall enable the student to become equally learned and useful, with less expense ; or more learned and useful, with equal expense ; if he shall, in effect, add something to man's brief existence, by shortening the time necessarily spent in preparing him to act his part in life with credit to himself, and usefulness to the world ; then, although, amid the coming revolutions of successive improvement, the name of the author and his work may hereafter perish from the memory of man ; yet, from the consciousness that his efforts, for the advancement of the general good, have not been wholly vain, he will have had, while living, the satisfaction of seeing his highest designs consummated.

O. B. PEIRCE.

ROME, N. Y. December 29th, 1838.

\* Whatever imposes the burden of innovation without the advantage of improvement, may, with justice, be termed a *nuisance*.

## INTRODUCTION.

FOR a vindication of the new nomenclature, adopted in this treatise ; for an exhibition of the philosophical principles of the work, as contrasted with the absurdities, errors, and defects, (logically exposed) of the *old theories* written by Murray, Kirkham, G. Brown, Smith, and others, and published, as "*Grammars of the Language*," while they are *Grammars* only in name ; the reader is referred to the Appendix.

Although, to the student of mature mind, the *conversational* plan of the following treatise, is not necessary ; yet, as it cannot impede *his* progress ; and may render more lively and interested, the younger pupil, who, with others, may, in a class, use this treatise as a *reading* book, for which it is designed, it is hoped that the plan will not be objected to. Although it is often said, that "it is now quite too late in the age of the world, to think of offering anything *new* on a subject as old as the English Language ; yet, repudiating this sentiment to the full extent of it, I have only to ask the candid reader to examine this work ; and, when he shall have done it, to ask him, whether or not, he has, in the nineteenth century, found something *new*, even in the "Science of the Language ;" and also whether or not he has found in a theory **RADICALLY NEW**, a *Grammar of the English Language* ; something which I believe I have shown, in the Appendix, has NEVER BEFORE BEEN FOUND.

In surveying a route, **NEW** and **DIRECT**, through the fields of philosophical truth, to the site of the Temple of Grammatical Science, and carrying with me the materials, gathered on the way, for its construction, I may have crossed the blind and ever devious path of some precedent writer ; but he who shall follow me through, will see, that, with my goal constantly in view, I have proceeded directly to it, not turning to the right or left, for the purpose of intersecting or avoiding another's path.

He who would be sure to give a correct map of a city, should not sit down and copy from other maps, that may, and may not, have been correct in their day, but certainly cannot be now ; but he should survey, in person, every foot of ground, and draw his map to represent it.

This has been my course. I have surveyed the Language, and drawn my theory from it ; writing that theory as though I had never seen a book, entitled an English Grammar : and, should a person doubt the correctness of any principle of the theory ; I shall refer him, not to some other treatise, for settling the dispute, but to the principle of the language to which the point in dispute relates, or which it professes to represent ; just as he whose geography or map is disputed, would lead the disputant to the point of land which the distrusted part of his map or book professes to describe.

The whole of this work's claim to singularity, as the first and only

Grammar of the English Language, rests on two points, which may easily be determined. If the other theories do represent the English Language, and afford rules, philosophically sustained, for determining what is correct, what is incorrect ; and for correcting any thing in style or diction which is wrong ; then, though this should be found a *grammar* of the Language, it would not be the *first* and *only one* ; for they, it would appear, had been grammars before it : though this might still be better than they, from its being better adapted to the capacity of the human mind. If the *old works* do not represent the language, as it is, and do not afford rules for determining what is wrong and for correcting it ; then, of course, if this *is* a grammar of the language, it is the *first* and the *only one*.

Fellow-citizens, will you *examine, discriminate, judge, and act* ?

There are two GRAND PRINCIPLES on which this work is based. The first is, that every sentence should be *spoken* or *written* as it should be parsed ; and, when a sentence has been spoken or written correctly, it should be *parsed* as it *stands* : for parsing is describing the words of a sentence as they *are used*, not as they or some others might have been. The second is, that every term of distinction, used in a theory of this kind, should be a *philosophical* representative of the principle for whose distinction it is used. Without these grand points, no work, whatever may be its pretensions, can be a GRAMMAR of the LANGUAGE.

If, with public utility as my leading incentive ; if, with the light of science as my only guide ; and with philosophy as my only means, I have succeeded in my essay, I hope to be useful to my fellow-citizens, by accelerating their proficiency in the *science of language*, the first and most effective auxiliary of every other science ; and to receive from them the more substantial tokens of their approbation, a liberal patronage and support. If I have failed, may my work sink innocuous to the depths of oblivion ; rather than remain, like too many others, to burden, not to sustain, the rising greatness of the mental and moral constitution of man.

## ADDRESS TO TEACHERS.

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CONSIDER the persons under your care as rational creatures, endowed, by their Creator, with intellectual faculties which are capable of being raised, by proper exercise, to indefinite expansion and power; but which, if forced to admit as *truths*, the *unexamined dogmas* of schools; will dwindle to the insignificance of *mere brutal instinct*; the imitative propensity of the *parrot* or the *ape*.

Remember that *active belief*, grounded in conviction from personal investigation, can alone benefit and improve mankind; that the principles of *any theory*, on *any subject*, blindly assented to, can never be lasting in their effect; but like the mist of morning, may be noticed at the moment; yet pass and are forgotten. Like trees planted on dust-covered rocks, they may spring up, and, for a while, may seem to flourish; but they very soon wither and die; while by a course the reverse of this—by exciting the spirit of inquiry, principles *investigated* are made, by pupils, to become their own; and are like trees planted in rich alluvial soil, which strike deep their roots; flourish in greatness and wild luxuriance; and by their fragrance, their beauty, and their fruit, impart gladness, transport, and felicity to all around.

Therefore,

NEVER ALLOW YOUR PUPILS TO COMMIT TO MEMORY WHAT THEY DO NOT UNDERSTAND. Explain to them, fully, the parts which demand explanation; and impress on their minds the fact, that their proficiency and enjoyment (yes! *enjoyment in studying grammar!*) in every succeeding part, will depend wholly on their having acquired a thorough knowledge of all that precedes it. Teach them that theories which are *not philosophical* and *practical*, are *downright insult* to the human mind, and should be at once discarded.

Teach them that Grammar is but the *geography* of the language; that parsing is only describing the nature and relations of words as they *are* used, not as they or some others *might have been*: that any system of pretended grammar, (by whomsoever it may be written,) which does not fix the standard of correctness in language, and afford the means for determining what is incorrect, by showing why it is so; which does not represent the language as it is, setting the seal of grammatic approval, to what is right, and condemning with reason, what is wrong, is *just no grammar at all*: that though men, *as men*, may be esteemed for good intentions; as *authors*, they claim respect only for "*thinking aright and meaning well*;" that books, as guides, are to be valued, not for what their authors have *wished to be*, but for what they *are*.

Lead your pupils, step by step, from examining the different materials of which the fabric of the language is composed, to examining the mode

of arranging and combining the parts to form a just, proportioned, and harmonious structure of the whole. By this means, they will become learned, in fact, in the science of the language. By these means they will acquire confidence in their own powers, and learn how to use them. By these means you will render their minds like a capacious storehouse of well-assorted practical, and (of course) useful science, that can be applied at will; and drive for ever from your schools the listless inattentive spirit which is so great an obstacle in the way of mental advancement: but, by a contrary course, by having pupils commit to memory what they do not understand, you would benumb their faculties, destroy all relish for school and scholastic pursuit, and make your

Pupils become, by tasks, in schools,  
Mere *book-worms*, prating parrots—fools!

You would defeat the very design of their attendance at school, and render their minds like a depository where all things are thrown together in one shapeless, heterogeneous mass; where, though you are sure every thing is deposited, yet nothing can be of any service; because, when thus encumbered, it cannot be approached or applied.

By the former course you will open for them a pleasant way, strewed with flowers of invitation, and fruits of nourishment and delight; to excite activity, to impart health and vigor, and make them forget the toil of the ascent. By the latter you would plant a continuous hedge of thorns in the pathway of unshielded learners, who are at first unable duly to appreciate the gem of literature; and who instead of being invigorated on the way, and fired by prospect, to ascend the *hill of science*, and light up, by present usefulness, the glories of a future age will be made to imagine the cost of the attainment greater than the value of the prize; “to bury their talents in the earth;” and turn back to the gloomy regions of nature’s twilight, to grovel in vulgar pursuits, perhaps criminal indulgences, and plod their dreary course through all the journey of life.

Although it may seem out of my province, to advise in things not pertaining to grammar; still, I would express my wish that, in whatever study learners may be engaged, teachers, into whose hands this volume shall fall, would, for their own sake, the present and future advantage of their pupils, and for the good of community, carry out the principles above referred to; by informing and exercising the *understanding*, instead of applying too exclusively to the *memory* of the learner. By this mode of instruction they will unbar the gates of Science, and usher their disciples into the innermost temple, where they may “perform a lustration for themselves and the people.” By a contrary course they will “withhold the key of knowledge, not entering themselves, and those that would enter, they will hinder.” Let them consider that *fifteen minutes* per day, spent in exercising the *understanding*, is worth more than the *whole time*, wasted in the exercise of memory, without the aid of the understanding and judgment.

## REMARKS TO THE LEARNER.

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If you would advance rapidly and pleasantly in your grammatical career, be sure to understand every part of the theory at which you shall arrive, before leaving that for another. Read with care each principle, as described in the body of the work ; and then turn to the Appendix, where you will find it more fully explained and illustrated ; as well as exhibited in contrast with other principles.

Although you may be required to commit to memory the definitions in the chart, and the rules in the book, after you shall have read and understood them ; yet, you should be more solicitous to make the *principles* of the *science* than to make the *language* of the *book*, your own.

Spurn the idea of quoting, *as proof*, or *in the place of it*, the mere authority of names. [This practice, though very common, is but the *blind offspring* of a *depraved and indolent sire*, who would extinguish the *light* of his *child*, that he may the more easily conceal *his own defects*, which he might, and should remedy.] Remember that authors are but men, and that though there are many learned and thinking men who are not authors ; yet the history of human life in all past time has shown, that there are many authors, who are neither closely thinking men, nor learned in the subjects of which they treat.

Therefore never quote, as your defence, the authority of any man : and do not rest satisfied with your researches, or think your object half attained, till, by investigation, you shall have rendered yourself familiar with the whole, and become able to defend, *logically* and *philosophically*, what you admit as fact, and are willing to call your own.

Thus you will find your mental vigor increased ; your powers of discrimination rendered more acute ; and your confidence in yourself advancing at every step. You will be able to remove every barrier that may be interposed to prevent your onward course ; to rest on your own resources, and in your own dignity, secure from injury by the assaults of the weak and giddy, who will not endure what they call the *drudgery* of philosophic investigation ; and whose *pretended knowledge* is only *conjecture* or *blind assent* : who are always flaunting in borrowed plumes ; and, having no mind as their own, are, at best, but the unstable, unenduring mist of popular effervescence—but leaves, borne involuntarily along the current, the fickle and errant multitude.



THE GRAMMAR  
OF  
THE ENGLISH LANGUAGE.

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Utility alone can stamp the worth  
Of theories or actions, men or things.

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CHAPTER I.  
LANGUAGE.

WHAT is Language?

It is the means of communicating thoughts from one to another.

Of how many primary kinds is language?

It is of two kinds; natural or spoken, and artificial or written.

NOTE 1. The different incorporations of words, or they and their representative signs, used by the people of different nations, for the expression of ideas, are also called languages; and generally bear, respectively, the names of the countries in which they were originally imbodyed, or to which they are peculiar: as the English, the French, the Greek language.

Of what does natural language consist?

It consists of sounds expressing emotion, or rendered significant by usage, by the use of which ideas can be so expressed as to be understood.

Of what does artificial language consist?

It consists of letters or characters that are signs of significant sounds, by the arrangement of which, in a certain order, ideas can be expressed in such a manner as to be understood.

EXAMPLES. By speaking the word *pen*, the idea of that instrument is conveyed from the speaker of the word to the hearer of it. This is natural language. So also by

writing the letters, *p, e, n*, or by exhibiting a picture of that instrument, the idea of a pen is communicated to the reader of the letters, or to the one beholding its painted resemblance. This is artificial language.

NOTE 2. Natural language is, to a limited extent, (the representation of the passions,) common to brutes as well as man; but artificial language, being the work of invention, is peculiar to man; the power to produce which, being one, among many others, of the superior advantages with which a beneficent Creator has endowed man, above the brute creation. It is also one of the most distinguished advantages which civilized nations enjoy above those in a savage state; the inhabitants of the former, being able, by the facilities which artificial language afford them, to converse, almost without inconvenience, with friends who are absent in other parts of the world; and, through books and other publications, to address and inform, and by information, to advance in prosperity and happiness, many thousands at the same time.

### GRAMMAR.

What is Grammar?

It is the science of language.

Of how many kinds is grammar?

It is of two kinds; universal and particular.

Of what does universal grammar consist?

It consists of an exposition of the general principles of communication, by natural or artificial means, which are common to the languages of all nations.

Of what does particular grammar consist?

It consists of an explanation of the general principles of communication, according to the manner in which they should be applied to a particular language; being adapted to the structure and idiom of that language.

### ENGLISH GRAMMAR.

Of what does English Grammar consist?

It consists of an exposition of the principles of the English language, and directions for speaking and writing it correctly.

What does it teach?

It teaches how to express ideas, by that language, with clearness, fulness, precision, and elegance.

Into how many parts is it divided?

It is divided into five parts; Orthography, Etymology, Syntax, Prosody, and Rhetoric.

## CHAPTER II.

## ORTHOGRAPHY.

OF what does Orthography treat ?

It treats of the nature and use of letters, and the manner of combining them to form syllables and words.

## LETTERS.

What are Letters ?

They are marks or signs of significant sounds, being the first principles and least component parts of a written language.

## SYLLABLES.

What is a Syllable ?

It is a sound spoken by one effort of the voice, or a letter, or combination of letters, representing that sound ; as, *a, an, apt.*

## WORDS.

What is a Word ?

It is a sound or combination of sounds, or its representative characters, referring to, or standing for, some idea ; as, *an apple, truth, harmony, the world.*

NOTE 3. As orthography is treated of at large, in most books containing the rudiments of the language, I only notice, with brevity, some of the more prominent parts ; supposing the learner to have acquitted himself well in orthography, before commencing the study of grammar in a detached work.

Of how many letters is the English alphabet composed ?

It is composed of twenty-six ; some of which, for want of others, have several different sounds ; and some of which are united to form one sound.

Of how many kinds are letters ?

They are of two kinds ; vowels and consonants.

What is a Vowel ?

It is a letter which has a perfect, simple, and independent sound, and may of itself constitute an entire syllable, or be joined to other letters to constitute with them one syllable ; as, *a, e, o, A-me-lia, Sol-o-mon, a-e-ri-al.*

What is a Consonant ?

It is a letter that is always used in connexion with a

vowel with which it is sounded, and cannot, in a word, be used independently of a vowel ; as, *d, l, n, day-light, noon.*

Which letters are vowels ?

*A, e, and o,* are always vowels ; *I,* is a vowel except when immediately followed by a vowel ; in which case it is a consonant ; as in *min-ion.* *U,* is a vowel except when sounded like *yu* ; in which case it acts the parts of a consonant and a vowel ; as in *union, Unadilla.* *Y,* is a vowel except when it begins a syllable, and is immediately followed by a vowel ; in which case it is a consonant ; as in *youth, yearly.* *W,* is never (as some writers pretend) a vowel ; but is a simple consonant ; as in *worth, willing.* It may, like other letters of the same class, be joined to another consonant, to produce, with that, a compound consonant sound ; as in *d-well, s-winging.* All other letters are consonants.

What is a Diphthong ?

It is the union of two vowels in one syllable ; as, *ea* in *beat* ; *ou* in *ounce.*

What is a Triphthong ?

It is the union of three vowels in one syllable ; as, *cau* in *beau* ; *iu* in *adieu.*

NOTE 4. Although three vowels are, in triphthongs, united in one syllable ; yet it is more a useless combination of letters than a union of sounds ; for, at most, only two vowels can be sounded : and, indeed, the sound of the word would scarcely be noticed as different, though one vowel only should be used. The word *adieu,* as pronounced by the English, would be better expressed by the letters *a, d, u.*

## SPELLING.

What is Spelling ?

It is combining letters to form syllables and words.

Which is the most rational mode of spelling ?

It is choosing such letters to compose words, as will guide the learner, by the sounds of the letters, to the right pronunciation of the words.

NOTE 5. It is much to be regretted that nature, reason, system, and expediency bear so small a part in regulating the principles of our orthography ; and that art, guess-work, irregularity, and *in-utility* are the order of the day. The formation of words from letters either mute or dissonant in sound, with the words which they are forced to represent, requires of pupils, to learn and imprint on their memories almost every word in the language, before they can be good spellers. Whereas, if words were formed on a natural and rational plan, "the wayfaring man,

though a fool," could hardly err in spelling. Then, instead of forming the combinations *p, h, t, h, z, s, i, c,—c, o, l, o, n, e, l,—c, o, r, p, s,—h, e, r,—b, u, r, y,—b, e, a, u, x,—e, n, n, u, i,* (pronounced *tiz-zik, kur-nel, kore, hur, ber-re, boze, and aun-we*) the more rational combinations, expressing the pronunciation of those words, would be adopted; and any person, however untaught, (if he had knowledge sufficient to enable him to spell the simplest word in the language,) could not fail to spell those simple words, now represented by such awkward combinations of letters. So, also, would it be with all other words of the same class.

May some literary Hercules yet arise, who shall wield against the prejudice of mortals the influence of reason, with the force of Omnipotence; and, even in our own so variously complex language, dictate the formation of words according to rational principles; and thus effectually demolish the strongest barrier between the *natural born* ignorance of man, and his acquired knowledge. Then, instead of several years' study, now requisite to constitute a good orthographer, a few months only, spent in studying the principles of orthography, would be sufficient. According to the author's views of the subject, from whatever various sources the words of our language may be derived, they should, to constitute the English language, be so remodelled as to comport with the idiom and genius of that language; leaving to the critically curious, the toil or pleasure of finding the originals, not by the assimilarity of the *letters*, but of the *sounds* of the words.

How are words named with respect to the number of syllables of which they are composed?

A word of one syllable, is called a monosyllable; a word of two syllables, is called a dissyllable: a word of three syllables, is called a trisyllable: a word of four or more syllables, is called a polysyllable: [a word of many syllables.]

Of how many kinds are words?

They are of three kinds; primitive, derivative, and compound.

What is a primitive word?

It is one which stands for, or refers to some idea, but which cannot be divided without being destroyed; as, *peril, speak, good.*

What is a derivative word?

It is one which is formed by adding one syllable or more to the primitive; as, *peril-ous, speak-er, good-ness.*

What is a compound word?

It is one which is formed by uniting two or more entire words; as, *peace-maker, law-giver.*

## CHAPTER III.

## ETYMOLOGY.

Of what does Etymology treat?

It treats of the classification of words, their changes and derivations.

Into how many classes are the words of the English language divided?

They are divided into ten classes, called parts of speech; Names, Substitutes, Asserters, Adnames, Modifiers, Relatives, Connectives, Interrogatives, Repliers, and Exclamations.

What is a Name?

It is a term used for distinguishing an object or idea that may be considered separately or alone; as, Earth, Water, Truth, God, Creator, King.

What is a Substitute?

It is a word substituted for a name, phrase, or sentence; as, John was my enemy, but *he* is now my friend; I relieved *him* in *his* distress, *which* excited *his* gratitude and affection.

What is an Asserter?

It is the part of speech which asserts; or which can be so used, with only a name or substitute, as to constitute, with that, an *assertion* concerning the person or thing denoted by it; as, John *walks*. Maria *reads*. I *live* and *write*. Seth *eats* fruit. [It may express its idea in so abstract or so indefinite a manner as not to require a particular word to denote a person or thing as the subject of reference or remark; as, *Let* a man's estate be what it may, he is poor if he does not live within his income.]

“*Hark!* A glad voice the lonely desert cheers:  
*Prepare* the way! A God, a God appears!”

How are asserters distinguished with respect to their relation to names or substitutes, and the objects which they represent?

They are distinguished as Intransitive, Transitive, and Receptive.

What does the Intransitive asserter represent?

It represents the person or thing that is the subject of

remark as merely existing ; or as acting without affecting any other object ; as, *Time is. Seth lives. John walks.*

What does the Transitive denote ?

It denotes an action or influence, of the subject of remark, which extends to, and effects, some object (either really or imaginarily) so as to change its condition, or represent it in a new relation ; as, *God created the world. Henry worships his Creator. Cain killed Abel.*

What does the Receptive represent ?

It represents the subject of remark as receiving an action or influence which is extended to it, and by which it is changed in its condition, or represented in a new relation ; as, *The world was created. The Creator is worshipped. Abel was killed.* [It necessarily implies an operative cause to exert the influence, or effect the change.]

What is an Adname ?

It is a word added to a name or its substitute, to show the quality, class, or condition of the object which the name or substitute denotes ; or, without referring to its existence or action, how it is to be regarded, whether generally or particularly, or with respect to the number of the objects referred to ; as, *A good man. Sweet apples. Any man can do this work in two days.*

What is a Modifier ?

It is a part of speech used to modify the entire sentence or clause of a sentence in which it occurs ; as, *William ran swiftly with Henry through your village at eight o'clock this morning. John recited his grammar lesson well yesterday morning.*

What is a Relative ?

It is a part of speech used to show the relation of an event or fact to some object, or of one object to another ; as, *I walked with Henry through the brook ; which is near William's residence in the park.*

What is a Connective ?

It is a part of speech used to connect words or sentences ; as, *William and Henry went to school ; but they soon returned. I saw Seth or his brother at church.*

What is an Interrogative ?

It is a word which is used to interrogate, and which represents, of itself, what would otherwise be expressed by several words of different classes ; as, *We should detest.*

vice; yet pity, and seek to rescue, its deluded victims. "Why?" John will return from the west; visit his friends; and pay his debts. "When?"

What is a Replier?

It is a part of speech which constitutes a reply to a foregoing question or remark, and which represents, of itself, what would otherwise require a whole sentence; as, John, will you go with me to Philadelphia, stay there a few days, and return by way of Trenton? "No!" When will man cease to exist? "Never!"

What is an Exclamation?

It is a word or phrase used independently of a sentence, for expressing emotion; as, Alas! Man still tramples over the wretches whom he has made miserable. O hapless choice!

What is Parsing?

It is describing the nature, use, and powers of words, and, when united in a sentence, their relation to, and dependence and influence on, each other.

#### EXERCISES IN GENERAL PARSING.

##### EXAMPLE I.

### God is Creator and King.

**God** is a name, as it is a term applied to that being to distinguish him from others. It is used to represent that being as the general subject of remark, and has the asserter *is* depending on it for sense.

**is** is an asserter; being the word used to assert or convey to the reader or hearer the idea of the existence of the Deity, denoted by the name *God*, on which the asserter *is* depends for sense.

**CREATOR** and **KING** are both names; each being a term used to distinguish a certain character, independent of identity. They are joined together by the word *and*; they occur after the asserter *is*, and refer to the name *God*, which identifies the being; and are both by this connexion and reference applied to him, to show the twofold character in which he is to be regarded; as Maker and Ruler of the Universe.

**AND** is a connective used to join the term *King* to the term *Creator*, that the former may be applied to the same being as the latter, to which *and* joins it.

##### EXAMPLE II.

### John was my enemy; but he is now my friend.

**John** is a name. It is a term of distinction given to the object denoted by it. It has the asserter *was* depending on it for sense.

**WAS** is an asserter. It is used to convey the idea of John's past existence, and depends for sense on the name *John*, which denotes the person whose existence, in past time, is asserted.

**MY** is a substitute. It is a word substituted for the name of the speaker or writer. It is not a name; because it cannot be so used as to distinguish, of itself, or without reference to other words, one person from another. It is used to represent me as having, possessing, or having something, (an enemy.) It precedes and depends on the name *enemy*, which denotes the character of the person who sustained that relation to me.

**ENEMY** is a name. It is a term of distinction given to a certain person to show the character in which he is represented. It comes after the asserter *was*, and by referring to the name *John*, on which the asserter depends, it applies the character, thus distinguished, to the person identified by the name; thereby representing the man to have been my enemy.

**BUT** is a connective. It joins together the two parts constituting the sentence; and, by its influence, prepares the mind for expecting a change in the circumstances of the narration.

**HE** is a substitute. It stands in the place of the name *John*, and derives its particular meaning only from its reference to that name. The term *he* cannot be regarded as a name, for it is not sufficient, of itself, to distinguish either an object or the character of an object. It is used to prevent the inelegant repetition of the name *John*, for which it is substituted; and has the asserter *is* depending on it for sense, in the same manner as the name would have had it, in case the name had been repeated.

**IS** is an asserter; asserting the present existence of the man *John*, who is represented by the substitute *he*, on which it depends for sense.

**NOW** is a modifier. It is used here, not to express an additional idea, or change the meaning of what is expressed by the other words; but to mark more strikingly, and render more emphatic the distinction of time represented by the asserter *is*, showing, thereby, not that *John* is generally, or at other times, my friend, but that he is my friend at the present time—now.

**MY** is a substitute, being substituted for my name, not to prevent its repetition, but to preclude the necessity of using it at all. It is used in such a form as to represent me as having or possessing something. It precedes, refers to, and depends on, the name *friend*, which denotes what I have.

**FRIEND** is a name. It is a term of distinction used after the asserter *is*, and referring to the substitute *he*, in such a manner as to denote that the character, thus distinguished, belongs to the man *John*, whom the word *he* represents, thereby showing him to be my friend.

### EXAMPLE III.

James bought a good knife, and gave that knife to me.

**JAMES** is a name; being a term of distinction given to the man, independently considered. It is here used in such a manner as to represent

him as the general subject of remark ; and has the two asserters, *bought* and *gave*, referring to it and depending on it for sense.

**BOUGHT** is an asserter ; being used to assert that something was done. It relates to, and depends on the name *James* ; thereby referring the act of buying to the man denoted by that name ; representing the man, *James*, as the purchaser.

**A** is an adname ; being added, in sense and the construction of the sentence, to the name *knife* ; not to show the quality of the knife, but how the thing is to be regarded, (whether particularly or indefinitely,) representing it as an object indifferently considered ; some knife, without particular reference to any one. It refers to, and depends on, the name *knife*, that represents the thing to which the adname *a* refers.

**GOOD** is an adname ; for it is added to the name *knife*, to show the quality of the instrument. It refers to, and depends on, the name *knife* ; and by that reference and dependence, represents the quality which it denotes as belonging to the thing denoted by the name.

**KNIFE** is a name ; being a term by which the instrument denoted by it may be known and considered separately from any other object or idea. It is so placed in the sentence that it refers to, and depends on the asserter *bought*, and thereby represents the instrument denoted by the name to be the object of the action expressed by the asserter *bought*, the thing purchased by *James*.

**AND** is a connective ; being used to connect the asserter *gave*, with the words depending on it, to the asserter *bought*, and the words depending on that ; thereby representing the two circumstances, or facts described, as having a common relation to the man denoted by the name *James*, to which by the connexion both asserters alike refer, and on which both depend for sense.

**GAVE** is an asserter. [Let the learner tell why it is.] It is connected by the word *and*, with the preceding asserter *bought*, and thereby necessarily refers to, and depends on, the name *James*, on which that asserter depends.

**THAT** is an adname ; for it is added to the name *knife*, not to show the quality of the instrument, but how it is to be regarded ; to show that the thing before considered indefinitely or generally, is now to be regarded definitely or particularly ; to show which knife is meant ; viz. *that* knife : the one before referred to ; the good knife which *James* had bought.

**KNIFE** is a name ; being a term of distinction given to an instrument of a certain class. It refers to, and depends on, the asserter *gave*, and thereby represents the instrument denoted by it as being the object given.

**TO** is a relative ; for it shows to me, as the object, the relation of the event of *James's* giving the knife.

**ME** is a substitute ; being used in the place of my name ; and, by its reference to, and dependence on, the relative *to*, it represents me as the object of relation, the person to whom the knife was transferred.

#### EXAMPLE IV.

William ran swiftly through your village with Henry

at eight o'clock this morning. [Let the learner parse all the words except *swiftly*, and read the parsing of that.]

SWIFTLY is a modifier; for it modifies the meaning of the entire sentence in which it occurs. It shows how the event, considered with respect to the action, the actor, and his company, the time and place, occurred. It qualifies the sense expressed by the whole sentence; but not that expressed by one word, to the exclusion of any other. It is, then, a modifier of the words with which it stands connected; a modifier of the sentence, a modifier of the language—a *modifier*.

#### EXAMPLE V.

I could not see Robert when I called at his father's house day before yesterday, at two o'clock in the afternoon. [Let the learner parse all the words of this sentence except *not*, and read the parsing of that.]

NOT is a modifier. It is used to change or modify the meaning of the entire sentence; the whole of which, as it stands, is a negative sentence; though, without the modifier *not*, it would, in every respect, be affirmative; and mean, of course, the very reverse of what it means as it is. To make it refer exclusively to the asserter *could see*, would be to represent me as stark blind: yet no such sentiment was intended to be expressed.

#### EXAMPLE VI.

I walked with Henry through the brook flowing near William's residence in the park. [Let the learner parse all the words in this sentence except the relatives *with*, *through*, *near*, and *in*, and read the parsing of them.]

WITH is a relative; showing the relation of me, in the act of walking, to the man Henry, as the person who accompanied me.

THROUGH is a relative; showing the relation that existed between the event of my walking with Henry, and the brook, as the object, through which we walked.

NEAR is a relative; showing the relation of the brook, in the act of flowing, to the residence of William, as the object near which it was, and was flowing.

IN is a relative; showing, in this place, merely the relation of the house, as one object, to the park, as another; one object being in, or within, the other, the residence being in the park.

#### EXAMPLE VII.

I saw James or John at church. I saw Seth and Henry at school. [Let the learner parse all the words of these

sentences except *or* and *and*, and read the parsing of them.]

*OR* is a connective ; joining together the two names, *James* and *John*, and thereby so connecting, with the remark, the persons denoted by those names, as to represent that what I said is true of one, if it is not true of the other.

*AND* (in the next sentence) is a connective ; joining together the two names, *Seth* and *Henry*, and connecting them, in such a manner, with the sentence, as to make my remark (of seeing *Seth* and *Henry* at school) apply equally to both persons : and instead of representing my remark as in the other sentence, true of one person referred to, if it is not of the other, it represents it as true of both, if it is of either.

#### EXAMPLE VIII.

We should detest vice ; yet pity and seek to relieve its deluded victims. "Why?" [Let the learner parse the sentence, and read the parsing of *why*.]

*WHY* is an interrogative, for it is used alone, to interrogate respecting the sentiment expressed by the entire sentence before it, and from this fact it is called an interrogative.

#### EXAMPLE IX.

When will man cease to exist? "*Never!*" Can mortals annul their obligations of obedience to God ; or avoid the consequences of disobedience, by escaping from his jurisdiction? "*No!*" [Let the learner parse all the words but *never* and *no*, and read the parsing of them.]

*NEVER* is a replier. It is used alone to constitute a full reply to the foregoing question ; and is, in what it expresses, equal to the sentence, *Man will never cease to exist*.

*NO* is a replier. It is used to constitute a full reply to the question contained in the sentence preceding it.

#### EXAMPLE X.

*O* Israel! Thou hast destroyed thyself! *Alas!* that man should be so destitute of self-respect, and a sense of moral obligation, should so far forget his own true interest and high-born destiny, as to descend, by intemperance, below the wallowing degradation of the soulless brute! [Let the learner parse all the words except *O* and *Alas*, and read the parsing of them.]

*O* is an exclamation. It is used for expressing the emotion excited by

the contemplation of the fact expressed by the sentence immediately following it. It is, like all exclamations, independent of any constructive dependence on the sentence, although it refers, necessarily, to the whole sentiment.

ALAS is an exclamation ; used to express the emotion raised by considering man, as he is portrayed by the sentence immediately following it. It refers to the entire facts there exhibited, though, as before remarked of exclamations, it is, with respect to constructive relation to the sentence, entirely independent.

## MISCELLANEOUS EXERCISES IN PARSING.

## LESSON I.

Vice stings, severely, her votaries, amid their pleasures. Virtue kindly soothes us amid misfortunes and distress. Gaming is the child of avarice, but it is the parent of prodigality and ruin. Conquerors and spendthrifts should not expect favor in misfortune. Applause is a spur to noble minds ; the summit of ambition to weak ones.—*Lacon.*

## LESSON II.

Wealth is often a snare to its possessor ; and a temptation to the mere beholder. The rich feel the impotence of wealth, when they are sick. We generally *follow* the world in approving others ; but take the *advance* ground, in approving ourselves. Hurry and low *Cunning* are the apprentices of Despatch and Skill ; but neither of them learns his master's trade.—*Lacon.*

## LESSON III.

The excesses of youth are drafts on age, payable with compound interest, when we have not the means for paying ten per-cent of the principal : and, for the balance, we find health and happiness sacrificed. Bigotry murders Religion, to frighten fools with her ghost, while Intelligence exhibits her in her own native excellence, for improving the heart and correcting the behavior of man. The greatest friend to Truth is Time. Her greatest enemy is Prejudice. Her constant attendant Humility.—*Lacon.*

## LESSON IV.

My son ; when men praise you, suspect their judgment : and when they blame you, let their censure lead you to examine, more closely, your motives and your conduct. Friendship is like health : it is seldom valued till it is lost. Pedantry crams our heads with learned lumber ; and makes it like an invaluable coffer, crowded with disgusting filth. Emulation seeks superiority and happiness by excelling merit. Dirty Envy seeks them by degrading it.—*Lacon.*

## LESSON V.

'Thou shalt not oppress a hired servant. Thou shalt give his hire to him. The fathers shall not be put to death for their children. The children shall not be put to death for their fathers. Thou shalt not pervert the judgment of the stranger or the fatherless.—*Bible.*

## LESSON VI.

Thou shalt not take the widow's raiment as a pledge. Thou shalt not harden thy heart or shut thy hand against thy poor brother. Thou, Lord, hast searched me and known me. Thou hast beset me before and behind ; and laid thy hand upon me. Though I should ascend into heaven ; thou art there.—*Bible.*

## LESSON VII.

Though I should descend into the grave, lo ! thou art there. Though I should take the wings of the morning, and dwell in the uttermost parts of the earth ; even there thy hand will hold me ; and thy right hand will lead me. Though I should say, Surely the darkness shall cover me ; even the night will be light about me. The darkness hideth not from thee. The darkness and the light are alike to thee.—*Bible.*

## CHAPTER IV.

## NAMES.

WHAT is a Name ?

It is a term used for distinguishing an object or idea that may be considered separately, or alone ; as *earth, water, friendship, truth*.\* [Pupil, give various other examples.]

Of how many sorts are Names ?

They are of four sorts ; General, Particular, Collective, and Assertive. They are also distinguished as Masculine, Feminine, Common, and Neuter ; and as Regular, Irregular, and Defective.

What is a General name ?

It is the name of a kind of objects, as *man, mountain, city*.

What is a Particular name ?

It is a name given to one object of a kind, to distinguish it from all others of the same kind ; as *John, Horace, Andes, New-York*.

Is a general name ever prefixed or subjoined to a particular term, to constitute, with that, but one name ?

Terms of address (as they are called) and their abbreviations, are often used in that manner ; as *Mr.* [Mister or Master] John Howard. *Mrs.* [Mistress] Hannah More. *Miss* Emilia Stevenson. *Gen.* [General] John Lawrence. John Lawrence, *jr.* [junior or younger.] John Lawrence, *2d.* [second. This term is used to distinguish, not the son, but the nephew of a person having in other respects the same name.]

When one of these terms is used, after the particular name which marks the identity of an object, to show the occupation, rank, or character of the object denoted by the particular name, how is it to be regarded ?

\* All words are names when used as words merely, and not to represent any idea but the combinations of letters or sounds composing the words. John is a name. *Is* is an asserter in the first sentence ; but in this sentence I use it not to assert, but as the name of the combination *i-s*, as the name of the word, merely, and not to assert existence.

It is to be regarded as a general name distinct from the particular which it follows, yet referring to the same object; as John Howard, *Philanthropist*. George Washington, *Commander-in-chief*. Philip Hone, *Merchant*. Mrs. Sigourney, *Poetess*.

When we would superscribe a letter to a married woman, are we to use, with the feminine prefix, *her* Christian name or her husband's?

Her husband's; as "*Mrs. George Clinton*, Buffalo, N. Y." "*Mrs. Henry Huntington*, Rome."

NOTE.—This is based on *custom*, and in reference to the principle of law, that, when a woman is married, she loses her own name in that of her husband. The great advantage of it is, that, as the Christian names of men, by their business transactions, are more likely to be known extensively, than those of their wives, the wives themselves are more readily designated by the use of their husband's Christian names, than they would be by their own. When, however, the husband and the wife are to be referred to separately, we should use the Christian name of each; as *Henry Johnson*, and *Maria*, his wife. So also it is with the name of a woman in widowhood; for then, although she retains the surname of him who was her husband; yet, she is to be addressed by her own Christian name, rather than his; the prefix to the name being the same as though she was still a wife. Thus on the death of *Henry Johnson*, the husband, I should address his widow as "*Mrs. Maria Johnson*."

What is a Collective name?

It is a name which denotes a collection of objects that may be regarded separately, and independently of fixed locality or situation; as *army*, *school*, *congregation*.

Does a Particular name ever become *General*?

When a particular name is pluralized, or used to represent the *character* of an object, instead of the object itself, it becomes general; as, Webster is the *Demosthenes*, and Clay, the *Cicero*, of America. The twelve *Cæsars*.

Do collective names also become *general*, by being pluralized?

Yes; as they, by that means, lose the features which render necessary the distinction between general and collective names; as, Napoleon's *armies* filled Europe with dismay. *Schools* are the safeguard of a republic.

What is an Assertive name?

It is a word which partakes the natures of an asserter and a name; as, We should never excuse ourselves from

*relieving* the afflicted. *To ask* the aid of Heaven without *endeavoring* to help ourselves, is folly, presumption, and mockery. *To confess* the truth, is always better than to *deny* it.

## EXAMPLES OF GENERAL NAMES.

|        |              |           |
|--------|--------------|-----------|
| Man    | Mountains    | Continent |
| Woman  | Rivers       | Country   |
| Child  | Field        | State     |
| Books  | Wood         | County    |
| Desks  | Universe     | City      |
| Chairs | Philanthropy | Town      |

## EXAMPLES OF PARTICULAR NAMES.

|                      |                           |                |
|----------------------|---------------------------|----------------|
| John                 | George Williams, 2d       | America        |
| John Marshall        | Gustavus Livingston, Esq. | United States. |
| Mr. Williamson       | Hannah                    | London         |
| George               | Hannah More               | New-York       |
| George Williams      | Miss Hannah More          | Pennsylvania   |
| George Williams, jr. | Mrs. Hannah More          | Rhode Island   |

## EXAMPLES OF COLLECTIVE NAMES.

|           |             |           |
|-----------|-------------|-----------|
| School    | Army        | Clan      |
| Family    | Regiment    | Multitude |
| Library   | Company     | Rabble    |
| Tea-party | Legislature | Mob       |

## EXAMPLES OF ASSERTIVE NAMES.

James fainted on beholding his sister, who had been prevented by sickness from *returning* home. She rejoiced at *meeting* again her friends. Ned was whipped for *stealing* apples.

## SEX.

What is Sex?

It is the medium of distinction between males and females.

How are names and simple substitutes distinguished with respect to sex, or absence of sex in the objects which they denote?

They are distinguished as Masculine, Feminine, Common, and Neuter.

What do Masculine names and substitutes denote?

They denote objects of the male sex ; as, *James* sold *his* books.

What do Feminine names and substitutes denote?

They denote objects of the female sex ; as, *Maria* saw *her* friends.

What are Common names and substitutes?

They are terms which are common to both sexes ; as, *my friend*, give me the names of *your associates*.

What are Neuter names and substitutes?

They are terms which represent objects without sex ; as, I ate an *apple*. *It* was sour.

The English language has three modes of distinction between males and females. The first is by a difference in the termination of words, as in the following examples :

| <i>Males.</i> | <i>Females.</i> | <i>Males.</i> | <i>Females.</i>     |
|---------------|-----------------|---------------|---------------------|
| Actor         | Actress         | Instructor    | Instructress        |
| Abbot         | Abbess          | Jew           | Jewess              |
| Adulterer     | Adulteress      | Lion          | Lioness             |
| Arbiter       | Arbitress       | Landgrave     | Landgravine         |
| Administrator | Administratrix  | Peer          | Peeress             |
| Ambassador    | Ambadressess    | Priest        | Priestess           |
| Author        | Authoress       | Poet          | Poetess             |
| Baron         | Baroness        | Prince        | Princess            |
| Benefactor    | Benefactress    | Prophet       | Prophetess          |
| Bridegroom    | Bride           | Patron        | Patroness           |
| Count         | Countess        | Protector     | Protectress         |
| Conductor     | Conductress     | Prior         | Prioress            |
| Chanter       | Chantress       | Shepherd      | Shepherdess         |
| Caterer       | Cateress        | Sorcerer      | Sorceress           |
| Deacon        | Deconess        | Songster      | Songstress          |
| Embassador    | Embadressess    | Seamster      | Seamstress          |
| Emperor       | Empress         | Sultan        | Sultana, Sultanness |
| Executor      | Executrix       | Tutor         | Tutoress            |
| Elector       | Electress       | Tailor        | Tailoress           |
| Enchanter     | Enchantress     | Traitor       | Traitress           |
| Governor      | Governess       | Tiger         | Tigress             |
| Hero          | Heroine         | Testator      | Testatrix           |
| Heir          | Heiress         | Viscount      | Viscountess         |
| Hunter        | Huntress        | Votary        | Votaresse           |
| Host          | Hostess         | Widower       | Widow               |

The second mode is by a change of the entire word ; as,

| <i>Males.</i> | <i>Females.</i> | <i>Males.</i> | <i>Females.</i>      |
|---------------|-----------------|---------------|----------------------|
| Bachelor      | Maid            | Lad           | Lass                 |
| Beau          | Belle           | Lord          | Lady                 |
| Boy           | Girl            | Man           | Woman                |
| Brother       | Sister          | Master        | Mistress             |
| Buck          | Doe             | Milter        | Spawner              |
| Drake         | Duck            | Nephew        | Niece                |
| Duke          | Duchess         | Singer        | Songstress or Singer |
| Earl          | Countess        | Sloven        | Slut                 |
| Father        | Mother          | Son           | Daughter             |
| Friar         | Nun             | Sir           | Madam                |
| Gander        | Goose           | Stag          | Hind                 |
| Hart          | Roe             | Steer         | Heifer               |
| Husband       | Wife            | Uncle         | Aunt                 |
| King          | Queen           | Wizzard       | Witch                |

The third mode is by prefixing a name, substitute, or adname to the word denoting the object ; as,

| <i>Males.</i>    | <i>Females.</i>    |
|------------------|--------------------|
| A man servant    | A maid servant     |
| A cock sparrow   | A hen sparrow      |
| A he goat        | A she goat         |
| A he bear        | A she bear         |
| A male child     | A female child     |
| Male descendants | Female descendants |

#### EXAMPLES OF COMMON NAMES.

|           |           |            |
|-----------|-----------|------------|
| Friend    | Parent    | Animal     |
| Teacher   | Child     | Quadruped  |
| Pupil     | Stranger  | Beast      |
| Traveler  | Neighbor  | Dove       |
| Sojourner | Christian | Fish       |
| Companion | Heathen   | Insect     |
| Associate | Wretch    | Animalcule |

#### EXAMPLES OF NEUTER NAMES.

|          |           |             |
|----------|-----------|-------------|
| Book     | Life      | Degradation |
| Canopy   | Joy       | Misery      |
| Darkness | Virtue    | Despair     |
| Death    | Happiness | Time        |
| Light    | Vice      | Eternity    |

Are masculine and feminine names ever applied to neutral objects; and neuter terms applied to male or female objects?

Yes: as, the packet-boat *John Adams*. The steam-ship *Victoria*. William was the *staff* of his aged parents. Helen was their *solace* and *joy*. [See this treated of, more fully, in Rhetoric, under the heads "*Simile*" and "Personification."]

How are names and substitutes thus applied to be parsed?

They are to be parsed as they are used—as masculine or feminine terms applied to neutral objects; or as neutral terms applied to male or female objects (as the fact may be); their person, form, and case being given or defined as in other circumstances.

NOTE. Parsing, let the pupil understand and remember, is describing *facts* concerning words; or representing them in their offices and relations as they *are*, not as he may fancy they might have been.

## PERSON.

What is Person?

It is the medium of distinction between the speaker, the object addressed or spoken *to*, and the object spoken *of*.

How many persons have names and substitutes?

Names have two; the Second and the Third. Substitutes have three; the First, Second, and the Third.

What does the First person denote?

It denotes, by one word, the speaker, as *such*, or the speaker and those associated with him; as, *I am well*. *We must go home*.

What does the Second person denote?

It denotes the object addressed or spoken *to*; as, *James, learn your lesson*. *Boys, learn your lessons*.

What does the Third person denote?

It denotes, not the speaker, as *such*, but some other object spoken *of*; as, *Henry found his books*.

## NUMBER.

What is Number?

It is the representation of objects with respect to singleness, or plurality.

How many forms have names and substitutes for distinguishing objects with respect to number?

They have two; the Singular and Plural.

What does the singular form of a name or a substitute express?

It expresses but one; or it denotes a single object; as, *man, book, he, it.*

What does the plural form of a name or substitute express?

It expresses more than one; or it denotes a plurality of objects; as, *men, books, we, they.*

What are Regular names?

They are those which have *s*, or *es*, added to the singular form to render it plural; as, SINGULAR, book, virtue, church: PLURAL, books, virtues, churches. They allow the exchanging of the terminating *y*, for *i*, as that does not affect the sound of the word, as SINGULAR, body: PLURAL, bodies.

What are Irregular names?

They are those which are not made plural by the addition of *s*, or *es*, to the singular form, but have the plural made in some other ways; as, SINGULAR, man, child, mouse, foot, synopsis, phenomenon: PLURAL, men, children, mice, feet, synopses, phenomena.

What are Defective names?

They are those which have not appropriate forms to distinguish singularity and plurality; as, *deer, sheep, wealth, wheat, pinchers, shears, means, amends.\**

#### EXAMPLES OF REGULAR NAMES.

| <i>Singular form.</i> | <i>Plural form.</i> | <i>Singular form.</i> | <i>Plural form.</i> |
|-----------------------|---------------------|-----------------------|---------------------|
| Adname                | Adnames             | Grate                 | Grates              |
| Apple                 | Apples              | Gratuity              | Gratuities          |
| Asserter              | Asserters           | Guide                 | Guides              |
| Almond                | Almonds             | Hamlet                | Hamlets             |

\* All abstract names or names of qualities considered apart from the objects to which they necessarily belong, are Defective names; as, white, or whiteness, darkness, redness. These terms are the names of qualities, considered in the abstract, which if denoted by adnames would be represented as belonging to some objects. Thus, in the expression—a white house, the adname *white* represents as belonging to the house, the quality whose abstract name is *whiteness* or *white*. These names, from the nature of their representation, cannot be pluralized.

| <i>Singular form.</i> | <i>Plural form.</i> | <i>Singular form.</i> | <i>Plural form.</i> |
|-----------------------|---------------------|-----------------------|---------------------|
| Alien                 | Aliens              | Harrow                | Harrows             |
| Attorney              | Attorneys           | Hawk                  | Hawks               |
| Alteration            | Alterations         | Herd                  | Herds               |
| Book                  | Books               | Interrogative         | Interrogatives      |
| Box                   | Boxes               | Iceberg               | Icebergs            |
| Bank                  | Banks               | Idler                 | Idlers              |
| Bowl                  | Bowls               | Juror                 | Jurors              |
| Baron                 | Barons              | Jury                  | Juries              |
| Brush                 | Brushes             | Juice                 | Juices              |
| Battle                | Battles             | Key                   | Keys                |
| Beacon                | Beacons             | Kettle                | Kettles             |
| Connective            | Connectives         | Label                 | Labels              |
| Candle                | Candles             | Lackey                | Lackeys             |
| Cabal                 | Cabals              | Lance                 | Lances              |
| Cask                  | Casks               | Modifier              | Modifiers           |
| Canopy                | Canopies            | Mandate               | Mandates            |
| Copy                  | Copies              | Malady                | Maladies            |
| Day                   | Days                | Nail                  | Nails               |
| Desk                  | Desks               | Name                  | Names               |
| Danger                | Dangers             | Owner                 | Owners              |
| Dart                  | Darts               | Ode                   | Odes                |
| Drum                  | Drums               | Paint                 | Paints              |
| Drummer               | Drummers            | Parlor                | Parlors             |
| Exclamation           | Exclamations        | Porter                | Porters             |
| Eagle                 | Eagles              | Quadrant              | Quadrants           |
| Emissary              | Emissaries          | Query                 | Queries             |
| Emolument             | Emoluments          | Replier               | Repliers            |
| Eulogy                | Eulogies            | Race                  | Races               |
| Farm                  | Farms               | Raven                 | Ravens              |
| Fool                  | Fools               | Substitute            | Substitutes         |

## EXAMPLES OF IRREGULAR NAMES.

| <i>Singular form.</i> | <i>Plural form.</i> | <i>Singular form.</i> | <i>Plural form.</i> |
|-----------------------|---------------------|-----------------------|---------------------|
| Child                 | Children            | Half                  | Halves              |
| Foot                  | Feet                | Shelf                 | Shelves             |
| Man                   | Men                 | Knife                 | Knives              |
| Woman                 | Women               | Leaf                  | Leaves              |
| Ox                    | Oxen                | Beef                  | Beeves              |
| Goose                 | Geese               | Calf                  | Calves              |
| Tooth                 | Teeth               | Staff                 | Staves              |

| <i>Singular form.</i> | <i>Plural form.</i> | <i>Singular form.</i>     | <i>Plural form.</i> |
|-----------------------|---------------------|---------------------------|---------------------|
| Beau                  | } Beaux or<br>Beaus | Life                      | Lives               |
| Batteau               |                     | } Batteaux or<br>Batteaus | Loaf                |
| Synopsis              | Synopses            |                           | Sheaf               |
| Emphasis              | Emphases            | Shelf                     | Shelves             |
| Hypothesis            | Hypotheses          | Wolf                      | Wolves              |
| Antithesis            | Antitheses          | Wharf                     | Wharves             |
|                       |                     | Thief                     | Thieves             |
|                       |                     | Wife                      | Wives               |

## EXAMPLES OF DEFECTIVE NAMES.

They are of several classes. First, those which are used only in the singular form, and require after them the singular form of the asserter; as,

|          |           |             |            |
|----------|-----------|-------------|------------|
| Wheat    | Silver    | Haughtiness | Humility   |
| Pitch    | Pride     | Contempt    | Pity       |
| Gold     | Disdain   | Hatred      | Friendship |
| Goodness | Blackness | Darkness    | Love       |

Second; those which are used only in the plural form, and require after them the plural form of the asserter; as;

|           |          |          |          |
|-----------|----------|----------|----------|
| Annals    | Calends  | Ides     | Shears   |
| Archives  | Drawers  | Lees     | Scissors |
| Ashes     | Downs    | Lungs    | Tidings  |
| Assets    | Dregs    | Orgies   | Tongs    |
| Betters   | Embers   | Nippers  | Thanks   |
| Bowels    | Entrails | Pincers  | Vespers  |
| Breeches  | Fetters  | Pleiads  | Vitals   |
| Compasses | Filings  | Snuffers | Victuals |
| Clothes   | Goods    | Customs  | Riches   |

Third; those that are in the plural form, yet are always to be used in the singular sense; as,

|             |             |
|-------------|-------------|
| News        | Pneumatics  |
| Billiards   | Politics    |
| Ethics      | Metaphysics |
| Mathematics | Pneumonics  |

Fourth; those which, in the singular form, may be used in the singular or plural sense; as,

|       |        |         |
|-------|--------|---------|
| Deer  | Fish   | Salmon  |
| Sheep | Cannon | Haddock |
| Swine | Shot   | Trout   |

Fifth ; those which, in the plural form, may be used in the plural or singular sense ; as,

Wages, Means, Amends, Gallows, Bellows.

*Formation of the Plural of Regular Names.*

How are the regular names made plural which end with *x*, *s*, *ss*, *sh*, or *ch*? (the 'ch' having the English sound, as in *cheer*.)

By the addition of *es* to the singular form ; as, singular, *tax*, *gas*, *kiss*, *lash*, *church* : plural, *taxes*, *gases*, *kisses*, *lashes*, *churches*.

How are those made plural which end in *ch* sounded like *k*?

By the addition of *s* only ; as, singular, *distich*, *anarch*, *monarch* : plural, *distichs*, *anarchs*, *monarchs*.

How are regular names, ending with other consonants, made plural?

By the addition of *s* only ; as, singular, *crib*, *critic*, *lad*, *chief*, *ruff*, *log*, *trough*, *brick*, *portal*, *spoonful*, *palm*, *ration*, *scrip*, *crater*, *hat*, *curfew* : plural, *cribs*, *critics*, *lads*, *chiefs*, *ruffs*, *logs*, *troughs*, *bricks*, *portals*, *spoonfuls*, *palms*, *rations*, *scrips*, *craters*, *hats*, *curfews*. If, however, any name should be found ending with *z*, it would be pluralized by the addition of *es*.

How are those pluralized, which end in *y*, preceded by another vowel in the same syllable?

By the addition of *s* to the singular form ; as *day*, *key*, *attorney*, *valley* : plural, *days*, *keys*, *attorneys*, *valleys*.

How are those made plural, which end in *y*, without another vowel in the same syllable?

By changing *y* for *i*, and adding *es* ; as, singular, *lady*, *ally*, *query*, *beauty*, *fly* : plural, *ladies* *allies*, *queries*, *beauties*, *flies*.\* [The name penny is made plural in this manner when it denotes pieces of money or coins ; as, ten pennies, or pieces of money valued at a penny each : but it is changed to 'pence,' when representing the amount ; as, I gave him twelve pence ; that is, a shilling, for his book.]

\* The term *alkali* is made plural by the addition of *es* ; as *alkalies*. Should others be found or formed, either general or particular names, ending in *i*, the plural would be made by the addition of *es*.

How are those made plural which end in *o*, sounded like *oo*, (as in *too*,) or immediately preceded by another vowel?

By adding *s* only; as, singular, *two*, *canto*, *bamboo*, *tattoo*, *nuncio*, *Scipio*: plural, the twos, cantos, bamboos, tatoos, nuncios, the Scipios.

When they end in *o*, neither sounded like *oo*, nor immediately preceded by another vowel, how is their plural made?

By adding *es*; as, singular, *hero*, *echo*, *manifesto*, *negro*: plural, heroes, echoes, manifestoes, negroes.\*

How are those made plural which end in *a*, *e*, or *u*?

By the addition of *s*, only; as, singular, *lama*, *zebra*, *creature*, *palace*, *landau*, *gnu*, *beau*: plural, lamas, zebras, creatures, palaces, landaus, gnus, beaus.†

Have we any irregular names ending with vowels, and changing their terminations to make the plural?

No.

When a name is formed by annexing a relative with, or without another name, where is the sign of plurality to be placed?

It is to be annexed to the first term in the combination, in the same manner as though it stood alone. As fathers-in-law, sons-in-law. The Commanders-in-chief of the opposing armies. The word *aidecamp*, is regularly pluralized; as *aidecamps*, notwithstanding its meaning and formation in another language.

\* Particular names are exceptions: they being pluralized by adding *s* only.

† Words derived from other languages should enter ours only in the singular, that is, their natural form; and in every thing but their original formation, should be subject to our idiom. (Even in their formation, they ought not wholly to escape the English pruning-knife. See the second paragraph of note 5, page 18.) The words *beau*, *seraph*, *stratum*, *radius*, *vortex*, and all others that can, consistently with sound, should be made subject to the English rules for the formation of regular plurals; as, *beaus*, *seraphs*, *stratums*, *radiuses*, *vortexes*; not *beaux*, *strata*, *radii*, *vortices*. These words are now made plural, both according to the English and other idioms; as, *beaus*, or *beaux*, *bureaus*, or *bureaux*. Some words, however, have, by common consent, been incorporated with their own plurals. These will probably remain in their present state, till some mighty and successful effort shall be made to redeem, from imperfection and irregularity, the orthography of our language. They will then, with all others, take their place in the ranks of order and uniformity.

Are particular names in becoming general, subject to these rules with the single exception noticed on page 39?

Yes.

When we would, by the use of the surname and term of address, refer to several persons of the same name, should the sign of plurality be affixed to the name or the term of address.?

As the term of address thus united with the name, constitutes, with that, but one name, the sign of plurality should be annexed to the whole combination; as, the Mr. Huntingtons. The Mrs. Livingstons. The Miss Clintons.

When we would refer to several persons of one surname, yet use the Christian names for the sake of greater particularity, where should the sign of plurality be placed?

It should be joined to the term of address, in the same manner as though the names were wholly different. As *Messrs.* Henry, George, and Gurdon Huntington. *Mrss.* [Mistresses] Abigail and Frances Pierson. *Misses* Amelia and Juliana Clinton.

How are alphabetical characters and numerals pluralized?

When they are used instead of the letters constituting their own names, they are pluralized by annexing the letter *s*, preceded by an apostrophe ('), as the *a's*, the *b's*, the *w's*, the *1's*, the *2's*, the *20's*; *S* and *x*, however, are exceptions. They are pluralized by adding *es* preceded by a hyphen [-], as the *s-es*; the *x-es*.

The full names of consonants follow the rules for regular names except that they have an apostrophe between the name and the pluralizing *s* when the *s* is used without the *e*, as the *be's*; the *ce's*, the *doubleyu's*.

### *Formation of the Plural of Irregular Names.*

Have we any definite rules by which to determine what names are irregularly pluralized?

No! nor can we ever have, while the orthography of our language remains in its present unsystemized state.

How, then, are we to learn their distinctions?

Chiefly by lists or tables, and examples.

How are those irregular names pluralized which end in *f*, *lf*, or *ff*?

By exchanging *f* for *v*, and adding *es*; as, singular, *loaf*, *half*, *thief*, *staff*.\* plural, *loaves*, *halves*, *thieves*, *staves*. The derivative, *distaff*, has the regular plural, *distaffs*.

How are those made plural which have *fe* in their termination?

By changing *f* to *v*, and adding *s*, only; as, singular, *life*, *knife*: plural, *lives*, *knives*.

How are those pluralized which have *sis*, for their last syllable?

By changing *i* for *e*; as, singular, *thesis*, *antithesis*, *synthesis*, *basis*: plural, *theses*, *antitheses*, *syntheses*, *bases*. To these may be added the name *axis*; (plural, *axes*.) The plural of other irregular names must be determined by reference to the tables.

Have we no other directions for forming their plural?

No other rules can be given. One hint, however, may be of some service. [Poor consolation, this! but the fault is in our dictionaries.] When the speaker or writer shall find a name of whose plural he is in doubt, let him incline to the English mode of forming the regular plural, and he will generally be safe. Though he should *err*, in that respect, he needs not *blush*. A dictionary should give the plural of every word which is not *regularly* made plural, and should have those marked, as defective, which really are so.

#### USE OF DEFECTIVE NAMES.

When is a defective name of the fifth class to be regarded as used in the singular sense?

When it represents only one particular, event, or fact; as, William lost his money at Buffalo; and by *this means* was prevented from proceeding farther west. Seth's *wages is* seventy-five dollars per month.

When is a word of the fifth class of the defective names regarded as being in the plural sense?

When it represents several facts, particulars, or events; as, Henry's health failed. His pecuniary disappointments multiplied. His store and mills were burned; and by *these means* he became insolvent. He surrendered his

\* Staff is the only word ending in *ff* that has the plural irregularly formed.

wife's estate, and yielded to his creditors the last farthing that he possessed; which *amends*, though not ample, were regarded by his creditors as honorable. They allowed him a new credit, and by *this means* he fully retrieved his affairs and paid his former debts. The wages of the three brothers were different; according to their respective ages.

## CASE.

What is Case?

It is the medium of distinction used to describe, by the relation of a name or substitute to other words, the relation of an object or idea to some fact or event, or of one object to another.

In how many different cases are names and substitutes used?

They are used in five; four simple cases; the Subjective, Possessive, Objective, and the Independent; and the Twofold case; which is a representation by one word, of two simple cases.

Why is the Subjective case so named?

Because the word in that case denotes the person or idea that is the *subject* of remark, and with its dependent asserter, constitutes a sentence; as, *John* wrote his poem, with a steel pen, in *Maria's* album.

NOTE.—By taking with the asserter *wrote*, words enough to constitute a remark, I form the sentence *John wrote*, the briefest sentence that can be made. If I should ask, Who is the subject of that remark? the answer would be the man *John*. Inasmuch then, as the *man John* is represented as being the subject of that remark; and inasmuch as the *name John* is so used as to represent the person denoted by it to be the subject of that remark; we perceive the reason why the name is said to be in the subjective case, that is, the case or relation of a word denoting the person who is the subject of the remark.

Why is the Possessive case so named?

Because the word in that case represents the object denoted by it, as having or *possessing* something; as, *John* wrote *his* poem, with a steel pen, in *Maria's* album.

NOTE.—Here it is perceived that the term *his* represents the person [*John*] denoted by it, as having or possessing something, and by its reference to and dependence on the name *poem*, it represents him as being the possessor of the object denoted by that word. The word *his* then is termed possessive, because it represents the object denoted as having or possessing something; and said to be in the possessive case

or relation, because it so relates to, and depends on, the name *poem* as to represent the relation of the owner or possessor to the thing owned or possessed. In the example of the phrase, *Maria's album*, the name *Maria* is in the possessive case or relation. It sustains to the name *album* the same relation that the term *his* in the same sentence sustains to the name *poem*, and it represents the *person* *Maria* as possessing the album or book, just as the term *his* represents the person *John* as possessing the poem.

Why is the Objective case so named ?

Because the word in that case represents the person or idea denoted by it as being the *object* either of the *action* or *influence* expressed by an asserter, or after the *relation* described by a relative; as, *John* wrote his *poem* with a steel *pen* in *Maria's album*.

NOTE.—Here it is perceived that the name *poem* denotes an object, and by its relation to and dependence on the asserter *wrote*, it represents the poem to have been the *object* affected by the act of writing; and from this fact, it is said to be in the *objective* case. The name, *pen*, is in the objective case; for the fact, that though the sentence *John wrote his poem*, is the complete expression of an event; yet the example, *John wrote his poem with a steel pen*, represents the event of his writing the poem, as being related to some object. That object is the instrument denoted by the name *pen*; which name is so used as to exhibit, by means of the word *with*, the relation of the pen to the event of his writing his poem. It is therefore said to be in the *objective* case; *with* being a *relative*.

The name *album* is also in the objective case, for it denotes another object, which is represented by the relative *in*, as being related to the event of *John's* writing his poem. The name *album*, represents the *book* as sustaining, to the event of writing the poem, the relation of place to the event occurring *in* it; the relative *in* showing whether he wrote the poem *on*, or *near*, or *in* the album.

Why is the Independent case so named ?

Because the word in that case stands free from any constructive dependence on a sentence, and does not of itself represent that the object denoted by it had any particular connexion with the event which the sentence, to which it may refer, expresses; as, *William*: *John* wrote his poem with a steel pen in *Maria's album*.

NOTE.—Here it is seen that the name *William*, whatever may be its general reference, is independent of any constructive relation to the sentence following it; for though the name *William* should be omitted, the sentence would stand entire. Thus—*John* wrote his poem with a steel pen in *Maria's album*. The sentence is just as complete as before: although before there was a reference to *William* as the hearer or reader of what that sentence expresses. The sentence is as complete without

the name *William* as with it : which shows that the name *William* is used independently of the sentence, and words of the sentence, following it. Besides, the *name* *William*, as used, does not represent the *man* denoted by it, as having had any connexion with the event of *John's* writing in the album.

Why is the Twofold case so named ?

Because the word in that case sustains a *twofold relation* to the sentence in which it occurs, or the words to which it refers ; as, *John* took his book, and left *mine*. *John* took his book, and left *Henry's*. [In the first example, it is perceived that the word *mine* represents me as the possessor of something, as much as the term *my* could have done it ; which shows it in the *possessive* case. It also represents the book as the *object* that *John* left, which shows it to be in the *objective* case ; while both facts, unitedly considered, represent it in the twofold case. Like the term *my*, for which it stands, it is seen in the *possessive* case, from its denoting the *possessor* of something ; and like the term *book* for which it stands it is seen in the *objective* case, from its denoting the object affected by the act of leaving, and depending on the asserter *left*. The name *Henry's*, so far as it relates to case, is parsed in the same manner.]

What is the declension of a name ?

It is changing the word to make the possessive form, and to represent objects with respect to number.

How is the possessive form of a name made ?

When the name does not end with the sound of *s* or *z*, it is made by adding, to the name, an apostrophe ('), with the letter *s* following the apostrophe ; as, *John's* book. *Maria's* friend. *Henry's* regard.

When the name does end with the sound of *s* or *z*, (no matter what letter represents the sound,) the possessive form is made by annexing only an apostrophe ; as, *The witness's* sake. *Conscience's* sake. *Goodness's* sake. *Jabez's* unwillingness. *Felix's* reply.

When the use of the possessive form of a name would be both hard of expression, and unpleasant to the ear, how should the possession be represented ?

By the relative *of* ; as, the fragrance *of* the rose : instead of the rose's fragrance.

May names ever be used so as to become other parts of speech ?

Yes. A name standing alone is a term used for distinguishing an object or idea that may be considered separately, and does not lose its qualities as a name by its having an asserter or relative in connexion with it, but may be used as other parts of speech by its constructive relation; that is, the relation which it assumes by assuming a certain place in a sentence.

NOTE. A name becomes an adname by depending on another name; thereby representing the quality or substance which itself denotes, as belonging to the object denoted by the name on which it depends; as, a *silver* spoon; an *oak* chest. It may become a modifier by being used without a relative, and referring to time, place, manner, or proportion; as, John went *home*. He had traveled *west two days*. He sold his western land for three hundred dollars a *lot*; by which he raised his wealth, but sunk his character *three times* faster than he had ever done it before.

When thus used, they may, in their *name capacity*, have adnames belonging to them; while yet, by their constructive relation, they exert their influence variously; by being used with, or without adnames, as modifiers, as adnames, as exclamations, and repliers. [See the Appendix.]

When should the possessive form of a name be used in the twofold case?

When it can represent clearly both the possessor and the thing possessed; as, I must go first to William's house, and then to *Henry's*. Maria's book was taken, but *Jane's* was left. Whose umbrella did John take? *Seth's*.

#### EXAMPLES OF THE DECLENSION OF GENERAL NAMES.

##### *Singular.*

##### *Plural.*

|                             |                            |
|-----------------------------|----------------------------|
| Subj. form, A man,          | Subj. form, Men,           |
| Poss. form, A man's [book,] | Poss. form, Men's [books,] |
| Obj. form, A man,           | Obj. form, Men,            |
| Indep. form, A man,         | Indep. form, Men.          |

##### *Singular.*

##### *Plural.*

|                               |                                |
|-------------------------------|--------------------------------|
| Subj. form, A senator,        | Subj. form, Senators,          |
| Pos. form, A senator's [duty] | Poss. form, Senators' [duties] |
| Obj. form, A senator,         | Obj. form, Senators,           |
| Indep. form, A senator,       | Indep. form, Senators.         |

## EXAMPLES OF THE DECLENSION OF PARTICULAR NAMES.

*Singular.*

Subj. Maria,  
 Poss. Maria's [book,]  
 Obj. Maria,  
 Indep. Maria,

*Singular.*

Subj. Alice,  
 Poss. Alice' [friends,]  
 Obj. Alice,  
 Indep. Alice,

*Singular.*

Subj. Felix,  
 Poss. Felix' [property,]  
 Obj. Felix,  
 Indep. Felix,

*Plural.* [Here they become  
*general.*]

Subj. The Marias,  
 Poss. The Marias' [books,]  
 Obj. The Marias,  
 Indep. The Marias.

*Plural.*

Subj. The Alices,  
 Poss. The Alices' [friends,]  
 Obj. The Alices,  
 Indep. The Alices.

*Plural.*

Subj. The Felixes,  
 Poss. The Felixes' [property]  
 Obj. The Felixes,  
 Indep. The Felixes.

From this view of the declension, it is seen that the only change of form, which case requires in names, is the annexing of the sign which distinguishes the possessive form from the other.

Does the twofold case of names require any peculiarity of form?

No. It is used in both forms; as, I will aid whatever *person* shall need my assistance. I left my book and took *William's*.

NOTE. In the first example the name *person* is in the twofold case. It sustains to the asserter *will assist* the relation of the objective case, from its denoting the object of the action expressed by the asserter; and depending on it for sense: and to the asserter *shall need* it, sustains the relation of the subjective case from its denoting the person who is the subject of remark, and from its having the asserter *shall need* depending on it for sense.

What is the mutual relation and dependence of words as exhibited in the cases of names and substitutes, in simple sentences?

The word in the *subjective* case, is the leading term of the sentence, and the one on which the asserter depends

for sense, and which, with the asserter, makes good sense without the aid of other words. Every word, in the *objective* case, depends either on an asserter or relative, to unite it with the other parts of the sentence; and without dependence on an asserter or relative, no word is used in the objective case: while the word in the *possessive* case depends for application and sense on the term denoting the thing possessed; as, John: I sold my books to William for his brothers.

NOTE. Here it is seen that the name *John*, in the independent case, is free from any constructive relation to the sentence, or dependence on it; and does not represent that the person denoted by it, had any connexion with the event. It is also seen that without the word *I*, in the *subjective* case, the asserter *sold*, would have no application or sense. Example. — sold my books to William, &c. While the asserter depends on the word in the subjective case; the word in the *objective* case depends on the asserter, or on a relative. Example. I — my books to William, &c. This would be nonsense, for the want of the asserter on which the name *books* depends for sense. The entire dependence of the word in the *possessive* case, on the word denoting the thing possessed, will be seen by the next Example. I sold my — to William, &c. The term *my* in the *possessive* form, as thus used, has no sense, for want of the name *book*: or some other term to denote the object possessed. In the next place the name *William*, as it is used, would lose its sense as applied, if it was not for the relative *to*; for to say, I sold my book — *William*, would either mean that the word *William* was the name of the book, or mean nothing. The name *William*, then, depends for sense on the relative *to*. In the next place, the name *brothers* depends for sense on the relative *for*, [To say I sold my book to William — his brothers, would be nonsense,] and the substitute *his*, in the *possessive* case, depends for application and sense on the term *brothers*, denoting the objects which *William* possessed or had; for to say, I sold my book to William for his —, would be nonsense.

As the dependence of words in a sentence is more fully illustrated by the following figurative exemplifications, the pupil should study them till he shall be able, without difficulty, to apply to them any simple sentences that he shall find.

The name *John* in plate I, is unconnected with the sentence following it; and is, consequently, in the independent case.

The term *I*, in the subjective case, is represented as a hook or *staple*, from which all the other parts of the sentence are suspended.

The asserter *sell* is represented as a *large link*, which supports the succeeding parts of the sentence; attaching them to the term *I*, as the staple.

The relatives are represented as *small links*, joining the names (in the rings) following them, to the preceding parts of the sentence, and thereby showing the objects denoted by those names, as being related to, and connected with the event denoted by the sentence.

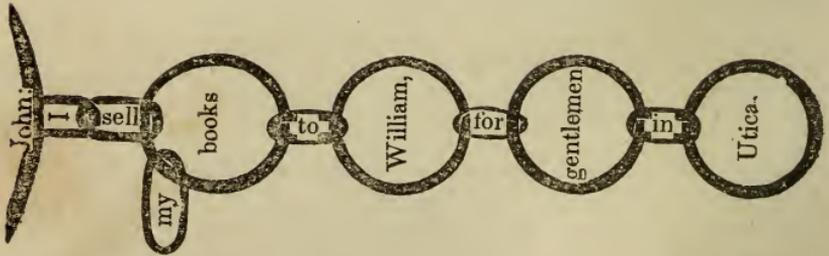
It will be perceived in the figure that taking away the staple, [*I*, for example] all the other parts of the sentence would drop into nonsense. Thus — sold my books to William, &c. :. that taking away the *large link* [*sell* for example] would cause all the following parts of the sentence to become nonsense : Thus, I — my books to William, &c., that to use the term *I*, and the asserter *sell*, and take away the term *books*, [in the *first ring*] would cause the term *my*, [the *side link*] and all following the name *books*, to be senseless. Thus, — I sell my — to William, &c., that to use the expression, *I sell my books*, and yet omit the relative *to*, [the *first small link*] would make nonsense of every part now following that word. Thus — I sell my books — William, &c., that to use the expression, *I sell my books to*, and yet omit the name William, [in the *second ring*] would be to render useless and senseless the term *to*, [the *first small link*] and all the other parts of the sentence. Thus, — I sell my book to — for gentlemen, &c.

#### RECAPITULATION.

The word in the subjective case, as the hook or staple, is the support of a simple affirmative or interrogative sentence. The asserter depends on the word in that case, while the other names, substitutes, and relatives, as they occur, act as so many mutually dependent parts or links, to form the whole sentence into a complete chain of *words*, representing a complete chain of *ideas*; referring to, and depending on each other : Thus :



|           |              |           |                       |   |              |
|-----------|--------------|-----------|-----------------------|---|--------------|
| JOHN:     | NAME.        | John.     | John,                 | { This name is free from any constructive dependence on the sentence.   | { Ind. Case. |
| I         | SUBS.        | I         | { Who? or<br>What? }  | { I represents a person as the subject of remark; answers the question <i>who?</i> or <i>what?</i> and has the asserter <i>sell</i> , depending on it for sense.  | { Sub. Case. |
| SELL      | TR's. ASS'T. | my        | Whose?                | { My represents a person as possessing something; answers the question <i>whose?</i> and depends for sense on the name of the object possessed.   | { Pos. Case. |
| MY        | SUBS.        | books     | { Whom? or<br>What? } | { The term <i>books</i> , represents the things denoted by it, as the objects of the action expressed by the asserter <i>sell</i> ; answers the question <i>whom?</i> or <i>what?</i> and depends for sense on the asserter <i>sell</i> .       | { Obj. Case. |
| BOOKS     | NAME.        | to        | { What? or<br>Whom? } | { The name <i>William</i> , represents a person as the object of the relation expressed by the relative <i>to</i> ; it answers the question <i>what?</i> or <i>whom?</i> and depends for sense on the relative <i>to</i> .                      | { Obj. Case. |
| TO        | RELA.        | William,  | { Whom? or<br>What? } | { The name <i>Gentlemen</i> , represents the persons denoted by it as the objects of the relation expressed by the relative <i>for</i> ; answers the question <i>whom?</i> or <i>what?</i> and depends for sense on that relative.              | { Obj. Case. |
| WILLIAM,  | NAME.        | for       | { Whom? or<br>What? } | { The name <i>Utica</i> , denotes the place as an object, which, by the relative <i>in</i> , is represented as being related to the persons described; it answers the question <i>what?</i> or <i>whom?</i> and depends on <i>in</i> for sense. | { Obj. Case. |
| FOR       | RELA.        | gentlemen | { What? or<br>Whom? } |   |              |
| GENTLEMEN | NAME.        | in        |                       |   |              |
| IN        | RELA.        | Utica.    |                       |   |              |
| UTICA.    | NAME.        |           |                       |   |              |



THE principles of simple sentences, as above illustrated and described, are without exception.

What, then, is the sign of the Independent case?

1. Any name or substitute, which is so used as to be free from any constructive dependence on a phrase or sentence, and does not, of itself, represent the object denoted by it as being connected with any event or fact, is in the independent case; as, "*John*."

What is the sign of the Subjective case?

2. Any name or substitute, which, as it is used, does not depend on any asserter or relative, but answers the question *who?* or *what?* and has an asserter depending on that, and with that constituting a sentence, is in the subjective case; as, "*I* sell."

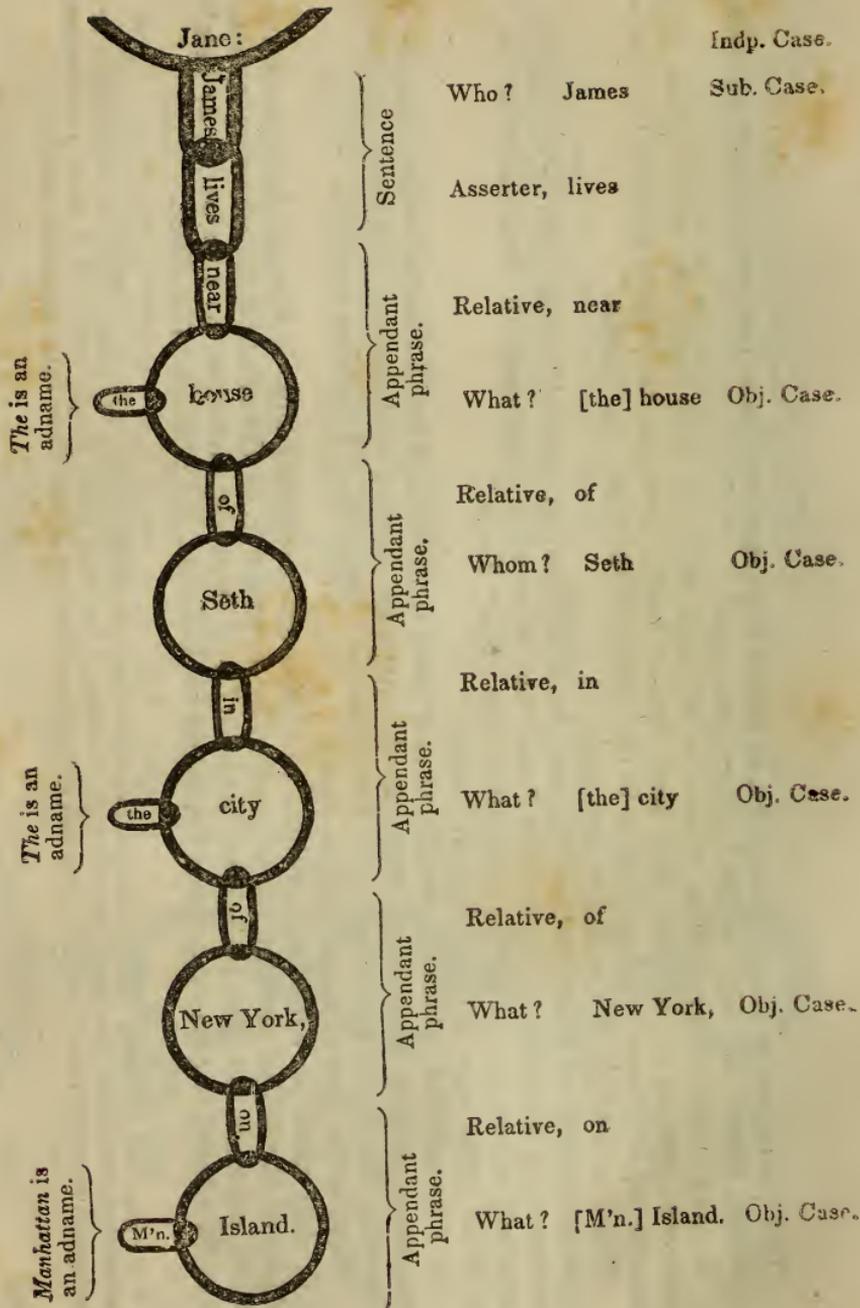
What is the sign of the Possessive case?

3. Any name or substitute, which, as it is used, represents of itself, that the object denoted by it possesses or has something; answers the question *whose?* and depends for sense on the word denoting the object possessed, is in the possessive case; as, "*I* sold *my* books."

What is the sign of the Objective case?

4. Any name or substitute, which, as it is used, represents what is denoted by it as being the object of the action or influence expressed by an asserter, or the relation expressed by a relative, which answers the question *whom?* or *what?* and depends, for sense, on an asserter or relative; is in the objective case; as, *I* sold *my* books to *William*, for *gentlemen* in *Utica*.

\* Perhaps the following may be thought the easier mode of distinguishing this case. That is, see whether or not the word comes within the definition and sign of either of the other three simple cases. If it does, you can readily distinguish in which case it is. If it does not, as there are but four, it must be in the independent case.



## SENTENCE.

WHAT is a simple Sentence ?

It is a combination of words expressing some fact or event, and making sense of itself, having in it a word in the subjective case, and an asserter depending on that word for sense ; as, James lives. John writes. Where is Henry ?

What is a Phrase ?

It is a combination of words not amounting to a complete sentence but express in a set of ideas, either separately from a sentence or in connexion with one ; as, *An elegant house.* John went to *Utica.*

Of what does an Appendant phrase consist ?

It consists of a name or substitute and a relative, (with, or without other words attached to the name or substitute,) joined, by means of the relative, to a sentence, for expressing ideas in connexion with the sentence ; as, *James lives.* This is a sentence. [See the chain.] James lives near the house. This is a sentence with one appendant phrase. [See the chain.] James lives near the house of Seth. A simple sentence with two appendant phrases. [See the chain.] James lives near the house of Seth in the city. A sentence with three appendant phrases. [See the chain.] James lives near the house of Seth in the city of New York. A sentence with four appendant phrases. [See the chain.] James lives near the house of Seth in the city of New York, on Manhattan Island, ["M'n Island."] A sentence with five appendant phrases. [See the chain.]

N. B. In every appendant phrase you will always find a relative and a word in the objective case. Remember too, that any name or substitute, joined by a connective, in the same simple sentence, to the objective word of an appendant must itself be in the objective case. *I spoke,* is a sentence. *I spoke to Henry,* is a sentence with one appendant phrase, and the name Henry in that appendant phrase is in the objective case. *I spoke to Henry and William.* Here the name *William* being joined by *and* to the name *Henry,* is in the same case as that name.

An asserter may occur after several appendant phrases, and, referring to one of the objectives in an appendant phrase, or to the word in the subjective case, may begin a new series of appendant phrases ; as, *I visited Horatio in Utica to induce him to accompany me on my tour to the far West.*

## EXERCISES IN PARSING.

[In the following lessons, a few words, only, will be parsed for the pupil: the remainder he must parse for himself.]

## LESSON I.

Seth: Maria loves her brother for his intelligence and virtue. William seeks enjoyment in activity and usefulness. He is happy in the pursuit and attainment of wisdom and goodness. The wise man is happy in his own esteem. The fool is satisfied with the applause of others.

SETH is a name, being a term by which an object is known: particular; it is used to particularize a single object: masculine; it denotes a male: of the second person; it denotes the object addressed or spoken to: in the singular form; it denotes but one:\* in the independent case; it is free from any constructive relation to, or dependence on, the sentence following it, and represents the person denoted by it as being unconnected with the event expressed by the sentence. [It is used like the name *John* above the staple *I*, of plate I]

MARIA is a name; being a term by which an object is known: particular; it is used to particularize a single object: feminine; it denotes a female: of the third person; it denotes not the speaker or writer, (as such,) but some other object spoken of: in the singular form; the form which denotes but one: in the subjective case; it represents the person denoted by it as the subject of remark. Like the term *I*, in the staple, plate I, it answers the question *who?* or *what?* and has an asserter [loves] depending on it for sense.

LOVES is an asserter; being a part of speech used to assert; it is transitive; it conveys the idea of the exercise, by Maria, of the passion or state of mind called love, and represents it as extending to the brother, as the object: it depends, for sense, on the name Maria, in the same manner that *sell*, in the large link, plate I, depends on the term *I*, in the staple.

HER is a substitute; being a word used in the place of another: simple; it merely stands in the place of the name *Maria*, and acts as that name would have stood and acted in its own place: feminine; it denotes that a female is meant: of the third person; it denotes not the speaker or writer, as such, but another object spoken of: in the singular form; the form which denotes but one: in the possessive case; it represents the person denoted by it as having or possessing something: it precedes and depends on, the name *brother*, which denotes the object that she has or possesses, in the same manner that the term *my* in the side link, plate I, depends on the name *books* in the first ring.

\* As all particular names are regular, their distinctions, in that respect, need not be named. When particular names are pluralized, they lose, by that means, their *particularity*, and become *general* names.

BROTHER is a name ; being a term by which an object is known : general ; it represents the class or kind [of relatives] to which the person denoted by it belongs : masculine, it denotes a male ; of the third person ; it denotes, not the speaker, or writer, as such, but another object spoken of : in the singular form, the form which denotes but one, singular, *brother* ; plural, *brothers* : regular ; its plural form is made by adding *s* to the singular : in the objective case ; it represents the person denoted by it as being the object of the action of mind expressed by the transitive asserter loves, on which it depends for sense. It answers the question *whom?* and depends on *loves*, just as the name *books*, in the first ring, plate I, answers the question *what?* and depends on the asserter *sell* in the large link.

FOR is a relative ; being a word used to show the relation existing between the event of Maria's loving her brother, and his intelligence and virtue. (severally considered) as the cause of that fact or event. It is the connecting link that joins the two names, *intelligence* and *virtue*, to the other part of the sentence, and thereby represents the principles of mind and soul denoted by those words, as being related to, and connected with, the event or fact described [Maria's loving her brother], in the same manner that the relative *to*, in the first small link, plate I, exerts its influence of relation.

INTELLIGENCE is a name ; being a term by which we distinguish, as an object, the combination of ideas existing within the grasp of the mind ; and which the mind has already, by investigation, made to become its own : general ; it represents a kind of objects : neuter ; it represents an object without sex : of the third person ; it denotes, not the speaker or writer, as such, but another object spoken of : defective ; it has not appropriate forms to mark singularity and plurality : of the first class ; it is always used in the singular sense ; in the ablative case ; it represents the quality or state of mind denoted by it, as being the object of the relation expressed by the relative *for*, on which it depends for sense. It answers the question *what?* and depends on the relative *for*, just as the name *gentlemen*, in the third ring, plate I, answers the question *whom?* and depends on the relative *for* in the second small link.

AND is a connective ; it merely connects (without showing any relation) the name *virtue* with the name *intelligence*, and thereby gives it the same bearing and dependence, that the name *intelligence*, with which it is connected, has.

VIRTUE is parsed like *intelligence*, except that it is a regular name ; for, being connected by *and* with the name *intelligence*, it is, with that equally dependent on the relative *for*, and represents the quality of mind and heart as being equally, with the *intelligence*, the cause of Maria's loving her brother, who is represented as possessing these qualities.

## LESSON II.

1. Heaven endows whatever man accepts the proffered bliss.

2. Whatever man will adhere to strict principles of honesty, will find his reward in himself.

3. William takes, as an associate, whatever person he finds rising or risen in intellectual and moral worth.

4. Walter's brother recovered from his sickness, but Henry's died.

5. I love my own friends, and respect Joshua's.

NOTE 1.—In the first three examples in this lesson, the adname *whatever*s are so used as to cause the names on which they depend to be in the twofold case, and thereby exerts a connective influence on the two parts of the sentence. In the first sentence, the name *man* is so used as to denote the object of the action expressed by the asserter *endows*, and depends for sense on that asserter, like the name *books*, in the first ring of plate I, depending on the asserter *sell*, and at the same time the same word denotes the person who is the subject of the remark [constituted by the name *man* and the words which follow it,] and has the asserter *accepts*, depending on it for sense, just as the term *I*; in the staple, plate I, denotes the subject of remark, and has the asserter *sell* depending on it for sense.

NOTE 2.—In the second sentence the name *man* is caused by the adname *whatever* to be twofold subjective case, from its denoting, of itself, one person as the subject of the two remarks; and has, without the use of a simple connective, the two asserters *shall adhere*, and *will find*, depending on it for sense.

NOTE 3.—In the third sentence the name *person* is seen in the twofold objective case. It represents the person who is denoted by it as the object of the action (figurative) expressed by the asserter *takes*, on which it depends for sense; and, at the same time, represents the same person, as being the object of the action expressed by the asserter *finds*, on which it also depends for sense. He takes the same object that he finds.

NOTE 4.—In the fourth sentence the name *Henry's*, as used, represents the man Henry as having or possessing something, and thereby represents the possessive case. It also, as used, denotes the person, the brother that Henry has; and represents that person as the subject of remark, [the one that died,] and has the asserter *died* depending on it for sense; and thereby represents the subjective case: and from these two facts, unitedly considered, it is seen to be in the twofold case; representing of itself the same ideas and relations that would have been represented by putting the words *Henry's brother*, where the term *Henry's* now stands.

NOTE 5.—In the fifth sentence the name *Joshua* is so used as to be in the twofold case. It represents Joshua (the *man*) as having or possessing something; and thereby represents the possessive case. It represents also the *friend* of Joshua as the object of the action of mind expressed by the asserter *respect*, on which the name *Joshua's* depends for sense, and thereby is seen in the objective case. From both facts unitedly considered it is seen in the twofold case.

### LESSON III.

Lord: I hate vain thoughts; but I love thy law. Thou art my hiding place, and my shield. I hope in thy pro-

mises. 'The sun shall not smite me by day nor the moon by night. The Lord will preserve from evil. He will save my soul. He will lead me by his counsel, and afterward receive me to glory.—*Bible*.

#### LESSON IV.

Our youth is like the dream of the hunter on the hill of heath. He sleeps in the mild beams of the sun: he awakes amidst the raging storm. Red lightnings fly around him: Trees shake their heads to the wind. He looks back with joy to the hour of the sun, and the pleasant dreams of his rest.—*Ossian*.

OUR is a substitute. It is a word used as a substitute for other words: simple; it simply takes the place of the names of the speaker and others referred to: [The reference is doubtless to all mankind; and by this is seen the advantage of a substitute in standing as a representative of very many words:] common; it is a term which is common to both sexes, may mean either, yet can distinguish neither: of the first person; it denotes, by one word, the speaker or writer and those associated with him: in the plural form; it is the form used to denote plurality: in the possessive case; it is used to denote the possessors of something; and depends for sense on the term *youth*, which denotes the object possessed; sustaining, to that name, the relation of the term *my* in the side link (page 50, to the name *books* in the ring on the same page.)

YOUTH is a name; it is a term by which an idea is known: general; it represents, as a kind, the period of man's existence which it denotes: neuter; it represents an object without sex. [*Youth*, referring as in this example to a period of life, instead of persons living in that period, is neuter: but when, instead of the period of life, it means persons existing in that period, it is common:] of the third person; it denotes, not the speaker, but another object spoken of: defective; [when meaning time of life it is defective; otherwise it is *regular*.] it has not appropriate forms to mark singularity and plurality; it is of the first class of defective names, being used [when denoting time of life merely] only in the singular sense: in the subjective case; it represents the period of life (which it denotes,) as being the subject of remark, and has the asserter *is* depending on it for sense, in the same manner that the name *James* in the staple of plate II. has the asserter *lives* in the large link, depending on it for sense.

IS is an asserter: being a part of speech which asserts: intransitive; it conveys the idea of the mere existence of the period of life denoted by the name *youth*, and depends on that name for sense, in the same manner that the asserter *lives* in the large link of plate II, depends for sense on *James* in the staple of the same plate. [*Lake the dream* is an appendant phrase.—See plate II.]

LIKE is a relative; it shows the relation, considered with respect to similarity of circumstance or character, existing between the period of life denoted by the term *youth*, and the condition or state of the hunter's

mind, denoted by the term *dream*. It is, in the sentence, the connecting link between the name *dream* and the preceding part of the sentence, acting like *near* in the first small link of plate II.

THE is an adname; it is added or joined to the name *dream*, to show how the state of mind denoted by it is to be regarded; referring to his dream when he was situated as particularly described; (on the hill, and in the warmth of the sun,) it belongs to, and depends on the name *dream*, that denotes the object, to which the word *the* as an adname refers; in the same manner that the word *the* in the first side link of plate II, depends on the name *house* in the second ring.

DREAM is a name; it is a term by which a state or condition of mind, as an object, is known: general; it is the name of a kind: neuter; it represents an object without sex: it is of the third person; it denotes not the speaker as such, but another object spoken of. It is in the singular form; it denotes but one: regular; it forms its plural by adding *s*: in the objective case; it denotes the object of relation expressed by the relative *like*, on which it depends for sense, in the same manner as the term *house*, in the first ring of plate II, depends on the relative *near*, in the first small link of the same plate. [*Of the hunter* is an appendant phrase. See plate II.]

OF is a relative; showing the relation existing between the dream, as one object, and the man denoted by the name *hunter*, as another: showing the dream as pertaining and belonging to him, [being his.] It is the connecting link of the sentence, which joins the name *hunter* to the part of the sentence before it, in the same manner that the word *of*, in the second small link of plate II, joins the name *Seth* to the preceding part of the sentence.

THE is an adname, being joined to the name *hunter* to make the reference more particular to the man as in the condition or circumstances described: it belongs to, and depends on, the name *hunter*, denoting the man to whom the particular reference is made; like the adname *the*, as used in the side links of plate II.

HUNTER is a name; being a term by which a thing or object is known: general; it represents the class or kind to which the person denoted by it belongs: masculine; it denotes that a male is meant: [The feminine name is *huntress*,] of the third person; it denotes not the speaker, as such, but some other object spoken of: in the singular form; it denotes but one:—singular, hunter; plural, hunters—it is regular; it is made plural by adding *s* to the singular form: in the objective case; denoting, as an object of relation to the dream, the *man*, whose dream is referred to: it depends for sense on the relative *of*, in the same manner that the name *Seth*, in the second ring of plate II, depends on the relative *of* in the second of the small links of the same plate. [*On the hill* is an appendant phrase.—See plate II.]

ON is a relative; showing the relation existing between the hunter, as described, as one object, and the elevation of land denoted by the term *hill*, as another,

THE is an adname, here used as though referring particularly to the hill as described: the one having a hunter on it; [otherwise the writer of the sentence would have made the sentence thus, "Our youth is like the dream of a hunter on a hill." It belongs to and depends on the name

*hill*, denoting, as the object, the elevation of land to which *the* as an ad-name refers; in the same manner that the adnames in the side links of plate II, depend on the names in the rings to which they are attached.

HILL is a name; it is the term of distinction by which the elevation of land, as an object, is known. [It is parsed, with respect to its qualities or appurtenances, like *dream*, and depends for sense on the relative *on*, which exhibits the relation between that and the man being on it; in the same manner that the name *city* depends on the relative *in*, in plate II. [*Of heath* is an appendant phrase.—See plate II.]

*of* is a relative; showing the relation between the hill, as one object, and the shrubbery denoted by the name *heath*, as another; representing thereby, the heath or shrubbery as pertaining to, and connected with, the hill as the object which it covers.

HEATH is a name. It is parsed, with respect to its distinctions, like *youth* in the same sentence; being defective when denoting shrubbery, but regular when used figuratively to denote ground covered with the shrubs of that species. It depends for sense on the relative *of*, just as the name *New-York* depends on the relative *of*. [See plate II.]

## LESSON V.

When will Ossian's youth return? When will his ear delight in the sound of arms. When shall I, like Oscar, travel in the light of my steel. Ye hills of Conar; come with your streams and listen to the voice of Ossian. The song rises, like the sun, in my soul; I feel the joys of other times.—*Ossian*.

## LESSON VI.

“The Assyrian came down like a wolf on\* the fold,  
And his cohorts were gleaming in purple and gold:  
And the sheen of the spears was like stars on the sea,  
When the blue waves roll nightly on deep Galilee.”

*Byron*.

[*When*, as used in the last line, is a connective, from its joining that line to the other part of the sentence, and a modifier, from its referring to time; it is then a *modifying connective*.]

In the following exercises as they occur in the book, let the pupil remember that the sentences offered, as erroneous, for correction, and signed by the initials M., K., B., S., and W., are written according to the principles of the

\* *On*, as here used, for grammatical correctness, should be exchanged for *upon*.

theories of Murray, Kirkham, Gould Brown, and Smith, and that of Joseph W. Wright [*wrong*,] who, after having declaimed with great ardor against the others, has adopted almost all of their errors and absurdities, and *manufactured* many of a still worse character that *are*, and, I think, always must be, peculiarly *his own*. By keeping these principles constantly in view, the learner will see how their theories vary from the principles of the language correctly spoken or written.

## LESSON VII.

[For correction.]

|                                |                                   |
|--------------------------------|-----------------------------------|
| Epaminondas's death and fame   | John Huestis's sickness           |
| Thebes's rise and fall         | The witness's deposition          |
| Archimedes's tomb              | Tom Hughes's apprehension         |
| Socrates's suffering and death | Mr. Williams's oration            |
| Aristides's banishment         | Dr. Dewees's writings             |
| Alcibiades's success           | Mr. Hastings's songster           |
| Themistocles's exile and death | Gen. Cass's requisitions          |
| General Gates's command        | Gov. Meigs's promptness and valor |
| General Knox's appointment     | Ulysses's strength                |
| James Otis's letters           | Sophocles's writings              |
| John Adams's inauguration      | General Shays's insurrection      |
| Moses's ministers              | Felix's room                      |
| Xerxes's defeat                | M. K. B. S. & W.                  |

## LESSON VIII.

[For correction and parsing.]

John took his book and left Henry's *book*, William's *book*, and Maria's *book*.

Maria's friend went to church, but Jane's *friend* staid at home.

Walton's fruit was very good, but William's *fruit* was worthless.

Seth lives in Zadok's house; John in Henry's *house*; and Franklin, Samuel's *house*. I study with Julia's brother, and Giles, with Horatio's *brother*.—M. K. B. S. & W.

## CHAPTER V.

## SUBSTITUTES.

What is a Substitute?

It is a word substituted for a name, phrase, or sentence.

Of how many kinds are substitutes?

They are of four kinds ; Simple, Adname, Interrogative, and Connective.

## SIMPLE SUBSTITUTES.

What is a Simple Substitute?

It is a word which simply stands in the place of a name, phrase, or sentence, and which always acts the part of a substitute ; as, James was sick ; but *he* is now well ; John was thrown from his horse upon the pavement ; and *he* was severely injured by *it*.

What words are used as simple substitutes ?

They are *I, thou, he, she,* and *it,* and their variations with respect to number and case ; *myself, thyself, himself, herself,* and *itself,* called EMPHATIC SUBSTITUTES, and their variations with respect to number ; and *none,* which is never varied, in form, and may be used in the singular or plural sense.

## DECLENSION OF SIMPLE SUBSTITUTES.

What is the declension of Simple Substitutes ?

It is changing their forms for the representation of objects with respect to number and case. Emphatic substitutes do not vary their forms on account of case.

## EXAMPLES.

## COMMON SUBSTITUTES.

## FIRST PERSON.

*Singular form.*

Subj. form, *I,*  
Poss. form, *My* or *mine,*  
Obj. form, *Me,*  
Indep. form, *Me,*  
Twofold form, *Mine.*

*Plural form.*

Subj. form, *We,*  
Poss. form, *Our,*  
Obj. form, *Us,*  
Indep. form, *We,*  
Twofold form, *Ours.*

## COMMON SUBSTITUTES.

## SECOND PERSON.

| <i>Singular form.</i> | <i>Plural form.</i> |
|-----------------------|---------------------|
| Subj. Thou,           | Subj. Ye or you,    |
| Poss. Thy or thine,   | Poss. Your,         |
| Obj. Thee,            | Obj. You,           |
| Indep. Thou,          | Indep. You,         |
| Twofold, thine,       | Twofold, Yours.     |

N. B.—*You*, like defective names of the fifth class, is used in the singular as well as the plural sense ; though it requires, when used in the singular sense, the same form of the asserter that it requires when used in the plural.—*See Appendix.*

## THIRD PERSON.

*Masculine Substitutes.**Singular form.*

Subj. He,  
 Poss. His,  
 Obj. Him,  
 Indep. Him,  
 Twofold, His.

*Common Substitutes.**Plural form.*

Subj. They,  
 Poss. Their,  
 Obj. Them,  
 Indep. They,  
 Twofold, Theirs.

*Feminine Substitutes.**Singular form.*

Subj. She,  
 Poss. Her,  
 Obj. Her,  
 Indep. She,  
 Twofold, Hers.

*Common Substitutes.**Plural form.*

Subj. They,  
 Poss. Their,  
 Obj. Them,  
 Indep. They,  
 Twofold, Theirs.

*Neuter Substitutes.**Singular form.*

Subj. It,  
 Poss. Its,  
 Obj. It,  
 Indep. }  
 Twofold, } not used.

*Common Substitutes.**Plural form.*

Subj. They,  
 Poss. Their,  
 Obj. Them,  
 Indep. They,  
 Twofold, Theirs.

A simple substitute used interrogatively or exclamatorily without an asserter, is in the independent case, though in the subjective form ; as,

*I* doubtful; cheerless? *I*, afraid  
 Of Moloch's altar—STILL-HOUSE SHADE?  
 No! though that HOLD WAS SATAN'S WORST,  
 And charged to crush me—let it burst!

*I* faint and sad! *I*, *I* a slave!  
 Though offspring of the good and brave!

When is an Emphatic simple substitute to be used?

1. When we would represent as the object of action, influence, or relation, the same person or thing that is represented by another word, as being the subject of remark; as, John injured *himself* by studying too assiduously. I reasoned with *myself*.

2. When it would give greater force to the expression by being used in the same relation to the sentence as another word preceding it, and denoting the same object; as, John, *himself*, could have done the work better than it was done by his workman.

Is *own* ever to be used in combination with a name or substitute, and as a part of it to constitute it *emphatic*?

Yes: when we would mark by that means more distinctly and forcibly what really belongs to the object denoted by the combination; as, John hires, for the use of his family, one of William's houses, and rents to Henry *his own* house.

'Twas *God's own* grace that saved my soul  
 From sinking in despair.

Its most common and important use, however, is to form, with greater strength, the twofold case of the simple substitute; as,

The deadliest wounds with which we bleed,  
 Our crimes inflict alone;  
 Man's mercies from God's hand, proceed;  
 His miseries, from *his own*.

*Hannah More.*

"O give me tears for others' woes;  
 But firmness 'midst *my own*!"

#### ADNAME SUBSTITUTE.

What is an Adname Substitute?

It is an adname that becomes a substitute by the omis-

sion of the name denoting the object, to which, as an adname, it refers; as, Two men shall be in the field, *one* shall be taken and the *other*, left.

What other distinctive appellation have some of the adname substitutes?

The combinations *each other* and *one another*, are called *reciprocal substitutes*, from their denoting reciprocation; as, They respected *each other*.

In what cases may these combinations be used?

They may be used in any of the simple cases except the subjective; as, They loved *one another*. They used *each other's* books. These words may be used separately in the subjective case. They are then parsed like any other adname substitute; as, *Each* used the *other's* book. *One* struck *another*.

When is an adname substitute to be used?

Whenever, without injury to the clearness or perspicuity of a sentence it can express, in the adname form, the sense which would otherwise require the adname and a name; as, John took five books and left *three*. Wise men foresee the evils incident to human life; but the *good* have, in themselves, a refuge from them.

What adnames are declined when they become adname substitutes?

*Other* and *another*; thus:

| <i>Singular.</i> |                    | <i>Plural.</i> |                 |
|------------------|--------------------|----------------|-----------------|
| Subj. form,      | The other,         | Subj. form,    | Others,         |
| Poss. form,      | The other's [book] | Poss. form,    | Others' [books] |
| Obj. form,       | The other.         | Obj. form,     | Others.         |

| <i>Singular.</i> |                  | <i>Plural.</i> |                                    |
|------------------|------------------|----------------|------------------------------------|
| Subj. form,      | Another,         | }              | It is not used in the plural form. |
| Poss. form,      | Another's [book] |                |                                    |
| Obj. form,       | Another.         |                |                                    |

What adnames may be used as adname substitutes?

All qualifying adnames that will respectively make sense when joined only to names; all assertive adnames, and all specifying adnames, except *a*, *an*, *the*, *every*, *very*, and *said*.

#### INTERROGATIVE SUBSTITUTES.

What is an Interrogative Substitute?

It is a word used instead of a name for the purpose of expressing interrogation; or which acts the parts of an interrogative and a substitute at the same time; as, *Who* can instruct the Ruler of the world? *Which* is greater, the gift or the giver? [*Which*, as an interrogative substitute or as an adname, may refer to rational objects.]

What words are used as interrogative substitutes?

*Who*, *which*, and *what*.

When is *who* to be used?

1. Whenever we would, by a general question, refer to a rational object that we expect to be designated in the answer, by a particular name, and without reference to any other distinction or quality; as, *Who* gave the books to John? William.

2. When in a pathetic appeal we would heighten the effect of conviction, and interrogate as though referring to rational objects without expecting an answer; as, *Who* can resist the Almighty? *Who* can escape from his presence or his power?

When is *what* to be used?

When we would interrogate, generally, respecting objects, qualities, quantities, or characters; as, *What* did you meet? A man and a carriage. *What* will consummate a man's destruction? Intemperance. *What* is Henry? An attentive student and a virtuous man.

When is *which* to be used?

Whenever, without reference to the *particular* names or qualities, we would discriminate between objects (as objects merely) that are referred to, or brought to mind; as, *Which* do you prefer, Vice, with disgrace and misery; or Virtue, with honor and felicity? *Which* is the direct route to Philadelphia?

In what cases may interrogative substitutes be used?

They may be used in all the simple cases; and, in the *possessive form*, should be used in the twofold case, when they can, without introducing obscurity, represent both the possessor and the thing possessed; as, William: I will borrow Henry's books. *Whose* will you take?

#### CONNECTIVE SUBSTITUTES.

What is a Connective Substitute?

It is a word which is not only substituted for a name,

phrase, or sentence, but which also connects sentences ; [It acts the parts of a Connective and a Substitute at the same time.] As James, *who* was sick, is now well.

What words are used as connective substitutes ?

They are *who, which, that, whoever, whosoever, whichever, whichsoever, what, whatever, and whatsoever.*

For what may *who* be substituted ?

It may be substituted for the name of any rational object, or one represented as such ; but not for the name of an irrational object except when represented as rational ; as, John, who was absent, has returned. "Fair Hope, *who* points to distant years !"

For what may *which*, as a *connective substitute*, be used ?

It may be used as a substitute for phrases, or sentences, and the names of an irrational object, or one represented as such ; but not for the names of rational objects, except when represented as rational beings ; as, John studies the book *which* I had bought. The first objects *which* I met were two huntsmen, *who* were traveling in pursuit of game.

NOTE. General names of immaterial beings require *which*, as the connective substitute ; while their particular names require *who* ; as, the spirit *which* ; the angel *which* ; *Gabriel who.*

Where is *that* as a connective substitute never to be used ?

It is never to be used to denote the object of relation ; as, Henry is the man *that* I purchased the books for. John is the person *that* I spoke to ; which sentences should stand—Henry is the man for *whom* I purchased the books. John is the person *whom* I addressed, or to *whom* I spoke.

With this exception, where is *that* to be used in preference to *who* or *which* ?

1. It should be used in preference to either of those words, where reference is had to *rational* or *irrational* objects, either conjointly or separately considered ; as, The *persons, carriage, and horses that* went off the precipice, were found below. Neither *John* nor his *dog, that* went out yesterday morning, returned till midnight.

2. When either of those words would occur after, and refer to, an interrogative substitute ; as, *who, that* has any sense of moral obligation, can stoop to profane swearing ?

3. It should be used in preference to *who* or *which*, when either of them would stand in the place of a preceding name, that has, depending on it, an interrogative adname, the adname *same*; or any adname in the superlative form, or a name that is preceded by a modifier denoting precision or exactness.

What man, *that* loves his neighbor, or venerates his God, can take advantage of his neighbor's distress? William is the same man *that* I met in the morning. Seth is the most attentive student *that* I have in school. Henry has just the character *that* I thought he had.

4. When a connective substitute is to be used in the subjective case before, an asserter that has, also, before it, a simple substitute in the same case, denoting the same subject; or, in the objective case before an asserter that has, also, a simple substitute denoting the same object, in the objective after it; as, Richard is the man *that* I thought *he* was. Robert is the person for talent *that* I had understood *him* to be.

In which cases are the connective substitutes used?

*Who*, *which*, and *that* may be used in the subjective, possessive, and objective; and the remainder may be used in either of these simple cases, or in the twofold case. None of the connective substitutes, when in the possessive form, is ever in the twofold case, except the word *whose*; as, I asked James for his horse and carriage. He said that he would not let them go; but he would tell me *whose* I could obtain.

NOTE. Here the word *whose* represents not only the possessor of a horse and carriage, but also them, as the objects possessed.

#### DECLENSION OF INTERROGATIVE AND CONNECTIVE SUBSTITUTES.

What is the declension of interrogative and connective substitutes?

It is changing their forms according to their representation of case. They are not varied on account of person or number, and do not admit any distinction with respect to the sex of objects denoted by them. Interrogative substitutes are declined in the same manner as connectives are. They are the same words differently applied. With the exception of *who*, *whoever*, and *whosoever*, these two

classes of substitutes admit variation only to make the possessive form. Those three have an additional variation for the objective form.

EXAMPLES.

| <i>Subjective form.</i> | <i>Possessive form.</i> | <i>Objective form.</i> |
|-------------------------|-------------------------|------------------------|
| Who,                    | Whose,                  | Whom,                  |
| Whoever,                | Whosoever,              | Whomever,              |
| Whosoever,              | Whosoesoever,           | Whomsoever,            |
| What,                   | Whose,                  | What,                  |
| Whatever,               | Whosoever,              | Whatever,              |
| Whatsoever,             | Whosoesoever,           | Whatsoever,            |
| Which,                  | Whose,                  | Which,                 |
| Whichever,              | Whosoever,              | Whichever,             |
| Whichsoever,            | Whosoesoever,           | Whichsoever.           |

When should connective substitutes be used ?

Whenever they can be used, in the places of names or simple substitutes and connectives, so as not to injure the clearness of sentences ; and yet, by a closer union of the parts, give greater strength and dignity to the expression ; as, “ *He whom* we should obey, is eternal.” “ *The tree that* thou cursedst is *dead.*” *The good which* I desire above all others is practical wisdom.

NOTE. The sense of these three examples is much more elegantly and forcibly expressed as the sentences stand, than it would have been by using names or simple substitutes, and a connective in the places that the connective substitutes occupy ; as, we should obey a certain Being ; *and he* is eternal : or. A certain Being is eternal ; *and* we should obey *him*. Thou cursedst a tree ; *and it* is dead. I desire a certain good above all things ; *and it*, or that good, is practical wisdom.

When should connective substitutes be used in the two-fold case ?

Whenever they would prevent, by that means, the disagreeable repetition of words before used ; or, without obscuring or weakening a sentence, can render it more elegant than it would otherwise be ; as, I took five apples, and left three ; and John took *what* I had left. *Whatever* purifies, fortifies also the heart.

NOTE. This is much better expressed than it would have been by saying I took five apples, and left three : and John took *the apples which* I had left. *The exercise of mind which* purifies, fortifies also the heart.

Are connective substitutes ever used in a simple case in an indefinite sense?

Yes: as *whomsoever* you may prefer, I shall choose Seth as my associate.

#### SUBSTITUTE PHRASE.

What is a Substitute Phrase?

It is a combination of words used to express some fact, and sustaining, to the other parts of a sentence, the relation of a name or substitute; as, "*To maintain a steady and unbroken mind amidst all the shocks of the world,* marks a great and noble spirit." *Living temperately and frugally,* promotes both health and happiness.

NOTE. *To maintain* and *living*, as here used, are *assertive names*.

#### EXERCISES IN PARSING.

[A few words in the following lessons are parsed for the pupil. The remainder he must parse for himself.]

#### LESSON I.

John sold his house, and moved into mine. Maria borrowed my books, and lent hers. William ate my fruit, but kept his own. Walter and Seth: I will take my things, and leave yours. My friends took my umbrella, and left theirs; for theirs was not sufficiently large to shelter them from the storm.

MINE, in the first sentence, is a substitute, [Pupil, tell why,] simple, [tell why,] common, [tell why,] of the first person, [tell why,] in the singular form; it denotes but one possessor: in the twofold case, from its sustaining a twofold relation to the sentence; that is, it denotes the possessor of something, and thereby represents the possessive case; and, at the same time, it represents the house, as the thing possessed, and as the object of relation expressed by the relative *into*, on which, from its objective relation to the sentence, the term *mine* depends for sense.

Remember that words in the twofold case, always sustain as many relations, and the same relations, that would be sustained by the words whose places they so elegantly supply.

Remember that a connective substitute immediately preceded by *than*, and followed by words denoting comparison, is always either in the possessive case (and that case is easily distinguished) or in the objective, depending on *than*, as a relative; but that, in all other circumstances, a connective substitute is in the same case, as the name or simple substitute for which it stands, would be, if used.

When a compound sentence is presented, being connected in its parts by a connective substitute; resolve it into two simple sentences; each expressing some fact or event. Thus—John is the man *whom* I met yesterday. Here are two distinct facts represented. One is, *John is a*, or the *man*; and the other is, I met *him*, or the *man* yesterday. Here it is seen, that the term *him*, if used, or *man*, if repeated, would be in the objective case depending on the asserter *met*, like the name *books* in the first ring of plate I, depending on *sell* in the large link.

Then, as connective substitutes are in the same case as the words for which they stand, would be, if repeated, the connective substitute *whom* must be in the objective case, and depend on the asserter *met*. The only difference is that of position, not of relation; as, while names and other substitutes, in simple affirmations, follow the asserters on which they depend, connective substitutes, from their office as connectives, come before the asserters on which they depend; between the two, when there are two in the compound sentence.

“Pity the sorrows of a poor old man,  
Whose trembling limbs have borne him to your door.”

This, representing two distinct facts, would stand in two simple sentences, thus,

Pity the sorrows of a poor old man.  
*His* (or the old *man's*) trembling limbs have borne him to your door.

Here it is seen that the simple substitute, or the name for which *whose* stands, would be, if used in the possessive case, depending for sense on the name *limbs*, like *my* in the side link, plate I, depending on the term *books*, in the first ring.

Then, as connective substitutes are used in the same case as the names or simple substitutes would be if repeated, the term *whose* must be in the possessive case depending on the same name *limbs*.

I met a man who was traveling towards *Utica*. Here, by making two sentences of the one we shall see in what case *who* is. Thus—I met a man, is one sentence. He [or the man] was traveling towards *Utica*, is the other. *He was traveling*. This being parsed according to the principles illustrated by plate II, we should see the term *he* or *man* in the subjective case. We then know that *who*, as used above, is in the same case.

#### EXEMPLIFICATION OF THE TWFOLD CASE.

##### Of Connective Substitutes.

|                   |                   |
|-------------------|-------------------|
| <i>The person</i> |                   |
| <i>Who</i>        | <i>Whoever</i>    |
| will do the work, | will do the work, |
| shall receive     | shall receive     |
| the reward.       | the reward.       |

*Whoever* is, in this example, in the twofold *subjective* case, having *will do* and *shall receive* depending on it for

sense. It is the only word used to denote the subject of remark, and is the common dependence of the two asserters.

John took  
*the books*  
*which*  
 had been left.

John took  
*what*  
 had been left.

*What* here sustains to the sentence the relation of the objective case, by its denoting, like "*books*," the objects of the action expressed by the asserter *took*, on which it depends for sense; and also the relation of the subjective case, by its representing the books as the subject of remark, having the asserter *had been left*, depending on it for sense.

John took  
*the books*  
*which*  
 I had left.

John took  
*what*  
 I  
 had left.

*What*, in this example, is in the twofold objective; occurring, like the word *books*, which it represents, after the transitive asserter *took*, on which it depends for sense; and like the word *which*, that it also represents, occurring before the transitive asserter *had left*, on which it also depends for sense.

## LESSON II.

Two men shall be in the field: one shall be taken and the other, left. God despiseth the proud, but giveth grace to the humble. Two are better than one; because they have a good reward for their labor. The wicked are overthrown, and are not; but the house of the righteous shall stand. The wicked are driven away in their wickedness; but the righteous have hope in their death.

ONE, in the latter part of the first sentence, is an adname substitute: like an adname it denotes number, and like a substitute it stands in the place of a name [the name *man*], on which it would, as a mere adname, depend, and to which it would belong. It is of the third person; denoting, not the speaker or writer as such, but another object spoken of: in the singular form; the form which denotes but *one*; in the subjective case, it denotes the person who is the subject of remark: like the term *I*, in the staple of plate I, and has the asserter *shall be taken*, depending on it for sense.

OTHER is parsed in the same manner ; having *left*, as a representative of *shall be left*, depending on it for sense.

NOTE.—Adnames may be used in either the singular or plural sense, when they have nothing of themselves to mark the distinction.

### LESSON III.

*Who* is so blind in thought, that he expects happiness in any thing but duty? *Who* has an arm like God's? *Who* can fight against him? *Whom* can I find that will support me? *Whose* arm will protect me? *Which* is the way of life? *What* can bring relief to the guilty mind? "What shall I do to be saved?" To whom shall we go? Thou hast the words of eternal life.

NOTE.—In parsing interrogative substitutes, you may remember that they do not mark the distinctions of sex, person, or number. Case is their only property, and in this they always sustain the same relation that would be sustained by the names for which they stand, if those names were repeated.

### LESSON IV.

He that is slow in anger, is better than the mighty. He that ruleth his spirit, is better than he that taketh a city. He that hath no rule over his own spirit, is like a city broken down and without walls. They who give to the poor shall not lack: but they that turn their eyes from suffering, shall have many a curse.—*Bible*.

### LESSON V.

Whoever is partner with a thief, hateth his own soul. Whoever mocketh the poor, reproacheth his Maker; and whoever is glad at their calamities, shall not go unpunished. The Lord loveth whomsoever he correcteth; as the father correcteth the son in whom he delighteth. The way of the wicked is an abomination to the Lord; but he loveth whomsoever followeth after righteousness.—*Bible*.

### LESSON VI.

[For correction and parsing.]

[These sentences are written according to the principles of Etymology and Syntax, as given in the theories of those whose initials are subscribed. The words in italics are, nevertheless, wrong.]

I took my book, and John took his *book*. John sold his horse, but I kept *my horse*. William's farm is situated five miles beyond *my farm*. Maria borrowed my book and lent *her book*. Seth and John: if you will attend to your business, William and I will attend to *our business*. Henry: Julia and Jane left their umbrella, and took *your umbrella*, because *your umbrella* was larger than *their umbrella*.—M. K. B. S. & W.

## LESSON VII.

[For correction and parsing.]

[These sentences are written in exact accordance with the declension of pronouns [substitutes] and the rules for governing the possessive case as given by my favorite authors!]

John took my book and left his *book*. I lent my book to Maria and she lent me hers *book*. Seth: if Rufus will do his work, let us do ours *work*. James: if you will visit my school to-day, I will visit yours *school* to-morrow. My friends left *theirs* carriage, and took *my carriage*, because *my carriage* was better than *theirs carriage*; *theirs carriage* having been broken before they called for *my carriage*.—M. K. B. S. & W.

## LESSON VIII.

[For correction and parsing.]

John bought ten apples, and afterwards ate three *apples* of them; gave two *apples* of them to Henry; three *apples* of them to Juliet; and reserved the remaining two *apples* for his brother, when he should return from school. These peaches are better than those *peaches*, for those *peaches* have been gathered longer than these *peaches*.—M. K. B. S. & W.

## LESSON IX.

[For correction and parsing.]

My friends brought with them from the East, five Canary birds. They gave *one Canary bird* of them to me: *one Canary bird* of them to Maria; *one Canary bird* of them to William; and kept the remaining two *Canary birds* as

*their Canary birds.* Henry: my two doves are prettier than your two doves; but if it is your wish, I will give you *my two doves* for *your two doves*.—M. K. B. S. & W.

## LESSON X.

[For contrast of sentences and parsing.]

[In the following examples the first sentence of each couplet stands correct, and as it must be parsed, according to this work: while the last of each couplet stands as it must be parsed according to the theories of M. K. B. S. & W.]

1. "Whatever purifies, fortifies also the heart."—*That* [thing] or *the thing which* purifies, fortifies also the heart.
2. "Whatever promotes and strengthens virtue; whatever calms and regulates the passions, is a source of happiness."—*That* [thing] or *the thing which* promotes and strengthens virtue; *that* [thing] or *the thing which* calms and regulates the passions, is a source of happiness.
3. "Our ignorance of what is to come, and of what is really good or evil, should correct anxiety about worldly success."—Our ignorance of *that* [thing] or *the thing which* is to come, and of *that thing* or *the thing which* is really good or evil, should correct anxiety about worldly success.
4. Education is, to a human soul, what sculpture is to a block of marble.—Education is *that thing* or *the thing* to a human soul, sculpture is *which* or *which thing* to a block of marble!!

## LESSON XI.

[For contrast of sentences and parsing.]

1. Whatever would induce a laxity in public or private morals, or indifference to guilt and wretchedness, should be regarded as the deadly Sirocco. *That thing* or *the thing which* would induce a laxity in public or private morals, or indifference to guilt and wretchedness, should be regarded as the deadly Sirocco.
2. Whatever debases a man in his own estimation, considered with respect to his fellow-creatures, throws him near the vortex of degradation and despair. *That thing* or *the thing which* debases a man in his own estimation, considered with respect to his fellow-creatures, throws him near the vortex of de-

gradation and despair. 3. Whatever humbles a man in view of his weakness and vileness, before his Maker, tends to increase his strength, with his moral purity. *That thing*, or *the thing*, which humbles a man in view of his own weakness before his Maker, tends to increase his strength, with his moral purity.

[Enough of *that thing* or *the thing*! Grammarians of the old school must deem themselves peculiarly fortunate in having a sovereign remedy in the words, *that* or *the* and *thing* which, for the evils of the "Compound relatives," NOT ONE OF WHICH WAS EVER PARSED by these grammarians. Their carrying in the head, "*the thing* which," to help them over any difficulty that they may meet in books, must be like carrying one of St. Paul's *ten thousand teeth*! in the pocket, to prevent a troublesome pain in the head: for it may be said of the word *thing*, as applied by the authors of the old school; that whatever *makes war* or leads to peace; whatever builds cities or desolates nations; whatever makes a people ignorant or wise, wretched or blessed, *I*, ("*the thing*,") do all *these things*.]

#### LESSON XIII.

John took his book, and left *my book*. My book was left; but John's *book* was taken. Theophilus borrowed a book of Maria and left his *book* at his store. Seth bought his family library for five hundred dollars; though I got *my family library* for four hundred dollars. William is as much dependent for a livelihood on his exertions as I am on *my exertions*. Our friends went away, taking by accident, John's cloak and Seth's *cloak*, and leaving their *cloaks*.

#### LESSON XIV.

I hurt *me* by studying too intensely. James injured *him* by inattention to business. Richard and Zadok saw *them* abandoned by those who had once patronized them very liberally. Giles and I relieved *us* by untiring industry and skill. Maria acquitted *her* well in recitation. The Canary bird hurt *it*, by becoming entangled in the frame of the cage. "Be not over wise, lest thou shouldst destroy" *thee*. "I have seen the wicked in great power and spreading" *him* "like a green bay tree."—M. K. S. & W.

#### LESSON XV.

I deliberated with *me* on the subject of my relations and duties to man. I said to *me*—every man should provide

for *him* and his family; that the whole world may be provided for: yet he should not confine his views of life to *him*, in such a manner as to prevent his neighbor from prospering. Nay, more! He should so conduct his affairs in securing the comforts of life to *him*, as to assist, at the same time, his fellow-creatures, in adding to their felicity. The avaricious man looks with an envious eye upon the success of his neighbors, and values their abundance only so far as he has a prospect of despoiling them for enriching *him*.—M. K. S. & W.

#### LESSON XVI.

John and *me* intend to visit Utica this spring. Solomon asserted that he had seen Julius and *I* at Trenton falls: but *I* contended that Julius and *me* were at Niagara falls, when Solomon saw us. "Friend;" must *thee* go home before evening? Henry and *thee* should call oftener. William spoke to Jane and *I* concerning our engagement with Lemuel and Juliet. He said *I* and *her* must visit him soon.

#### LESSON XVII.

Though, in time of public distress, arising from war, pestilence, or famine, the great *men* and the good *men*, the just *men* and the vile *men* must oftentimes alike stand or fall; yet this distress, however great, cannot destroy the treasures of felicity, which the wise *persons* and good *persons* have abundantly stored within *them*. The hardy *men* and brave *men* of a country or community have to protect *them*; and in so doing, they necessarily defend the weak *persons* and timid *persons*. The virtuous *persons*, and industrious *persons*, though poor, are more deserving of honour and confidence than the vicious *persons* or indolent *persons*; though they are rich.—M. K. B. S. & W.

#### LESSON XVIII.

The man and team *which* I met were traveling East. The cattle and men *whom* I met were moving at a rapid pace. "Here am I, and the children *which* thou hast given. "Our Father *which* art in heaven." "I am the Lord *which* made Heaven and Earth." Nicodemus was the

same man *which* had come to Jesus by night. James is just the person *whom* I met returning from the concert. Helen is the very person *who* I thought she was. James is just the adept in music *whom* I had understood him to be.

## LESSON XIX.

John; take, as your company, to Buffalo, *whosoever* you choose. I will tell you *who* I would take. *Who* did James engage to do his printing? *Whomsoever* shall do mine, will be puzzled in reading the manuscript; which is a great disgrace to me. William, the friend *which* I saw at Harlem said he would go with Henry and *I*: but Henry and *me*, after deliberating awhile, thought it would be better to decline his offer: for *whoever* we shall take, we should like to have more disposed to learn from nature, than to display himself.

## LESSON XX.

Maria told me *who* I should see coming into town with *she* and Henry. Seth associates only with the intelligent and virtuous *persons*; while he pities and yet shuns the vile persons *which* he never meets but with feelings of mingled disgust and sorrow. *Whoever* he sees in distress he is willing to relieve; but is careful not to let his benevolence towards the unfortunate *who* he relieves, encourage them to continuance in idleness and dissipation.

## CHAPTER VI.

## ASSERTERS.

What is an Asserter?

It is the part of speech which asserts, [existence, action, effect;] or which can be so used, with only a name or simple substitute, as to constitute, with that, an assertion concerning the object denoted by it; as *I am*; *I write*; *John walks*; *he reads*.

Of how many primary kinds are asserters?

They are of two kinds; Principal and Auxiliary; and some of them are called *Substitute* asserters; as distinguished by their office or use from those which are mere asserters. Besides these, there are *nominal* asserters, called *nominals*, which are asserters only in name, being

the names of actions or facts denoted by asserters. They have neither mode nor tense, and are not, in the following treatise, included in the class called asserters, except when particularly noticed as such. They are parsed like other names.

What is a Principal assenter?

It is one which, of itself, conveys the idea of the existence, action, or influence of some person or thing denoted by the word on which it depends for sense; as *I am*; *I love*; *William writes*; *George studies*.

What is an Auxiliary assenter?

It is one which, of itself, does not convey the idea of existence, action, or influence of the subject of remark; but is joined to a principal to vary its meaning, and forms, with the principal, but one assenter; as, *I shall love*. *William has written*. *George will study*.

What is a Substitute assenter?

It is either an auxiliary or principal, which is so used in reference to a preceding sentence, as to express what, as a full assenter, it would express, and to act as a substitute for a combination of words that must otherwise have been used in connexion with it; as, though *John cannot go to Buffalo, finish my business, and return in six days, yet Henry can*. Though *Richard has been ruined in character and fortune by vile associates, yet William has not*.

NOTE.—Here it is seen that the substitute assenter *can*, not only expresses all that the full assenter *can go* would have expressed, but also all that could have been expressed by saying, “*Can go to Buffalo, finish my business, and return in six days.*” So also it is with *has*, in the next example. It not only expresses what, as a full assenter, *has been ruined*, it would have expressed, but also what would have been expressed by speaking or writing every word in that example after the assenter *has been ruined*. The modifier *not* is used with the substitute assenter *has* to throw its negative influence over the sense expressed by it.

How are Principal asserters distinguished with respect to their relation to names and substitutes, and the objects denoted by them?

They are distinguished as Intransitive, Transitive, and Receptive. They are used in two particularities of form; the Completive and the Continuative: and are also called Regular, Irregular, and Defective.

What is an Intransitive assenter?

It is one which represents the subject of remark as

merely existing ; or as acting without affecting another object ; as, *time is*. *John walks*. *Truth will prevail*.

What does the Transitive asserter represent ?

It represents an action or influence of the subject of remark that extends to, and affects, some object (either really or figuratively) so as to change its condition, or represent it in a new relation ; as, *God created* the world. *Henry worships* his Creator. *Cain killed* Abel.

What does the Receptive asserter represent ?

It represents the subject of remark as receiving an action or influence which is extended to it, and by which it is changed in its condition, or represented in a new relation ; as, *The world was created*. *The Creator is worshipped*. *Abel was killed*.

NOTE.—The Receptive asserter necessarily implies some operative cause to exert the influence, or effect the change ; for, as the world *was created*, we know that some being must have been the creating cause. If the *Creator is worshipped*, he must be worshipped by some intellectual being, that exercises toward him the thought and feeling called worship. If *Abel was killed*, some active cause must have produced his death.

What are the properties or attributes of asserters ?

Mode and Tense, the divisions of each of which are named from their chief or general use ; not from what they *may be made* to express.

#### MODE.

What is Mode ?

It is a medium of distinction including both the form of the asserter, and the manner in which it is used, for expressing a fact or event.

In how many modes are asserters used ?

Five ; the Declarative, Inferential, Interrogative, Commanding, and the Unlimited.

What does the Declarative mode express ?

Declaration : or it is used with the word in the subjective case on which the asserter depends, to *declare* that the fact denoted by the principal asserter *has been, is, or shall or will be* ; [hereafter ;] as, *James wrote*. *He writes or is writing*. *He shall write or will write*. *Thou lovest me*.

What does the Inferential mode express ?

It expresses by *inference*, the idea of possibility or contingency, liberty, power, will, necessity, or obligation, in

relation to the fact denoted by the principal asserter; [it cannot declare the fact *to have been*, or *to be now*, or *hereafter*;] as John *might have written*. He *may be writing*. He *can write*. He *may write* [to-morrow].

NOTE.—By contrasting these two modes, it will be perceived that while the declarative declares that the act of *writing* (the fact denoted by the principal asserter) has been performed; is being, or will be, performed; the inferential does not so express the ideas in relation to the act of writing; does not declare that the *writing* (the fact denoted by the principal asserter) *has been done*, *is being done*; or *ever will be done*; but only gives grounds for *inferring* liberty or opportunity, possibility, or power, concerning the act of *writing*.

What does the Interrogative mode express?

Interrogation: or, it is the form, or position, of an asserter, which, taken only with a name, or simple substitute, would constitute an interrogation: as, *Has John written? Will he write? Can he write? Should he write?*

NOTE.—It is seen by reference to the examples given to illustrate these three modes, that in each of the first two modes, the word in the subjective case, stands first in the sentence, and the asserter next; as *John writes*; [declarative;] *John can write*; [inferential;] while in the interrogative mode the *principal* asserter, when it has no auxiliary, stands first in the sentence, and the word in the subjective case, next; as, *Lovest thou me?* and when there is an auxiliary with the principal, the auxiliary stands first, then the word in the subjective case, and then the principal asserter; as, *Has John written? Will John write? Can he write?* Where there is more than one auxiliary, only the first is placed before the word in the subjective case, to make the interrogative mode; as, *Will John have written? Should he have written?* The Interrogative mode may be used to express *wish*: as, “O may I pant for thee in each desire.”

What does the Commanding mode express?

Command. It may also be used to express desire, entreaty, exhortation, or permission; as, Children, *study*. “*Love your enemies.*” “*Do good to those that hate you.*”

Why is the Unlimited mode so called?

Because it is used independently of the limiting influence exerted on other modes, in respect to the person, form, and case, of the word to which it refers, and on which it depends; as, I saw John *adjust* his cloak, *preparing to go home*. He had been requested *to write*.

The Commanding and the Unlimited mode may be used in an absolute sense, or without a name or substitute on

which it can depend ; when there is a general address or reference to the fact denoted by the asserter ; as, “ *Remember the Sabbath day to keep it holy.* ”

How many distinctions of form does it admit ?

Two ; the Dependent and the Independent.

What is the Dependent form of the unlimited mode ?

It is the form which is always used after another asserter on which [as well as on a name or substitute] it depends for sense ; both with respect to time and the fact expressed ; as, I told John *to go* home. I had seen him on his return *to visit* his friends. [The term *asserter* used in this definition comprises the *nominals* as defined on page 77.]

What is the Independent form ?

It is the form which may be used independently of a preceding asserter, to indicate some fact as admitted or conceded ; or to show cause of the occurrence of a succeeding fact or event ; as, John *having returned* from the west I called to see him. James *being* sick I remained with him. Seth, *injured* by overturning his carriage, returned to the inn.

Is this form, which is called *independent*, ever used in a *dependent* sense or relation ?

Yes : when depending on a word in the objective case, it also depends on a preceding asserter ; as, I saw John *injured* by falling from his horse ; and saw him *carried* home.

## TENSE.

What is Tense ?

It is the form in which an asserter is used to represent a fact or event with respect to time.

In how many tenses are asserters used ?

They are used in seven : the Prior-past, the Indefinite-past, Prior-present, Present, Prior-future, Indefinite-future, and the Indefinite ; all of which, except when otherwise particularly directed, are to be used, severally, to express such facts as correspond with their respective names and definitions.

What is the Prior-past tense ?

It is the form used to denote the occurrence of a past event, prior to some other past event or past time ; as,

Morgan *had crossed* the river, when Cornwallis appeared on the opposite shore.

What is the Indefinite-past tense?

It is the form used to denote the occurrence of a past event, as indefinitely past; as, John *went* home. James *was* sick. Henry *spoke* well.

What is the Prior-present tense?

It is the form used to denote the occurrence of an event, as though immediately prior to the present time; as, The Lord *gave*, and *has taken* away. The children *have returned* from school.

What is the Present tense?

It is the form used to denote the occurrence of an event, at the present time; as, I *write*. I *am* writing. Henry *may be suffering* from sickness.

What is the Prior-future tense?

It is the form used to denote the occurrence of a future event, prior to some other future event or future time; as, John *will have been* absent three days, ere his departure will be known.

What is the Indefinite-future tense?

It is the form used to denote the occurrence of a future event, as indefinitely future; as, The sun *will rise*. We *shall see* our friends again.

What is the Indefinite tense?

It is the form used to represent an event as indefinite with respect to time; as, If John *could do* the work, he *would do* it. I requested Henry *to write* to me, *telling* me of his success while thus *engaged*.

[The Indefinite tense of the Completive form of the Unlimited mode Dependent is used after words expressing an affection of the mind, in showing the cause which affects it; as, I rejoiced *to find* Henry well. I was sorry to see William in trouble. In other circumstances it is used to show *design*; as, I went to Baltimore *to visit* Richard, and *purchase* goods.]

#### THE TENSES USED IN DIFFERENT MODES.

How many tenses are used in the Declarative mode, and the Interrogative, formed from the Declarative?

Six—all but the Indefinite tense.

How many are used in the Inferential mode, or the Interrogative formed from the Inferential?

Four—the Prior-past, Indefinite, Prior-present, and the Present.

How many tenses are used in the Commanding mode?

Only one, the Present tense.

How many tenses are used in the Unlimited mode?

Two—the Prior-past and the Indefinite?

#### OTHER FORMS OF THE ASSERTER.

What is the primary form of an Asserter?

It is that which it has when used without an auxiliary, in the Present tense of the Declarative mode, when following the substitute, *I*, and depending on it for sense; as, *I love*; *I walk*.

What form of the asserter is called Singular?

That which it assumes when referring to a name or substitute of the third person, and in the singular form; as *James thinks*; *he speaks*.

What form of the asserter is called Plural?

That which it assumes when referring to a plural name or substitute; as, *The pupils think*; *they speak*. [There is, however, a dissimilarity between the singular and the plural only in a few particular places, as will be seen by the following inflections. In all others the singular and the plural form of names and substitutes have a *common* form of the asserter.]

Why is the Completive form of the asserter so called? and when should it be used?

It is so called because it denotes the completion of a fact or event at the time referred; except in the present tense; as, *James wrote* a letter while I was with him. He will *write* again to-morrow.

It should be used when we would represent the fact as completed at, or in the time referred to, except when it is in the present, in which form it must be used to denote an event that continues its occurrence with only occasional or regular intermissions, as *The sun rises* and *sets* without our agency. *The epicure eats* and *drinks, revels* and *sleeps*, with no higher aim than the gratification of his animal appetites. *John may go* home to-day or *wait* till to-morrow; just as he chooses.

The present tense of the asserter *am* or *be*, denotes present existence, and may be applied to other asserters, to denote present progression, or continuance of events.

Why is the Continuative form so called, and when should it be used?

It is so called because it denotes the continuance or progression of an event at the time referred to; and should be used when we would describe, particularly, an event as being continued at or in the time referred to; as, John *was writing* when I left him. He *will be writing* till tomorrow. Henry *may be suffering* from sickness.

What asserters are called Regular?

Those which, in the past tenses, have *d* added to the primary form of an asserter which ends in *e*, and *ed* added to the primary form not ending in *e*; as, Primary form, I *love*. I *walk*. Past tenses—I had lov-*ed*, I had walk-*ed*, I walk-*ed*, I have lov-*ed*, I have walk-*ed*.

What asserters are called Irregular?

Those which have not, in the past tenses, the addition of *d* to a primary form ending in *e*, or *ed* to a primary ending in any other letter; as, Primary form, I *write*, I *speak*. Past tenses—I had writ-*ten*. I had spok-*en*. I *wrote*. *spoke*. I have writ-*ten*. I have spok-*en*.

What is a Defective asserter?

It is a principal asserter that cannot properly be used in all the different modes and tenses; as, John, *beware* of the allurements of vice. "It is not more than justice, *quoth* the former."

NOTE.—The learner will readily perceive what an awkward thought would be produced in a listener by hearing a person say, I *had bewared*, thou *hadst bewared*, he *had bewared*; or I *had quothed*, thou *hadst quothed*, he *had quothed*. Neither of which expressions is allowable in grammar.

INFLECTION OF THE IRREGULAR ASSERTER *Am* or *Be*.

## DECLARATIVE MODE.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. I had been,  
 2 per. Thou hadst been,\*  
 3 per. He, she or it had been,

*Plural Substitutes.*

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

## Indefinite-past Tense.

*Singular.*

- 1 per. I was,  
 2 per. Thou wast or wert,  
 3 per. He, &c. was,†

*Plural.*

- 1 per. We were,  
 2 per. Ye or you were,  
 3 per. They were.

## Prior-present Tense.

*Singular.*

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

*Plural.*

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

## Present Tense.

*Singular.*

- 1 per. I am,  
 2 per. Thou art,  
 3 per. He is,

*Plural.*

- 1 per. We are,  
 2 per. Ye or you are,  
 3 per. They are.

\* In ordinary discourse *you*, with the plural form of the asserter, is to be used, in preference to *thou*, and the form which that requires after it; but in an address to the Diety, *thou* should be used, with its own form of the asserter. [See, in the "Rules for the use of auxiliaries," and "Rules for the formation of principal asserters," the form belonging to *thou*.] The Quakers, or "Friends," however, use *thou*, and its attendant form of the asserter, in common conversation. For their benefit *thou* is given, in this work, in all the varieties of inflection; (in some of which it could not properly be used in an address to the Diety;) for they err most egregiously in the use of *thou*, with the form of the asserter which follows *he* or *they*, and are countenanced in their errors by G. Brown, who, instead of "disburdening the language of 144,000 useless distinctions," increases their number just 144,000.

† As the feminine substitute *she*, and the neuter substitute *it*, have respectively the same form of the asserter that the masculine substitute *he* requires, the former two will not be repeated in the inflections.

## Prior-future 'Tense.

*Singular.**Plural.*

- |   |  |
|---|--|
| 1 per. I shall or will have<br>been,    | 1 per. We shall or will have<br>been,        |
| 2 per. Thou shalt or wilt<br>have been, | 2 per. Ye or you shall or will<br>have been, |
| 3 per. He shall or will have<br>been,   | 3 per. They shall or will have<br>been.      |

## Indefinite-future Tense.

*Singular Substitutes.**Plural Substitutes.*

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| 1 per. I shall or will be,       | 1 per. We shall or will be,           |
| 2 per. Thou shalt or wilt<br>be, | 2 per. Ye or you shall or will<br>be, |
| 3 per. He shall or will be,      | 3 per. They shall or will be,         |

## INTERROGATIVE MODE.

## Formed from the DECLARATIVD.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |                          |                             |
|--------------------------|-----------------------------|
| 1 per. Had I been ?      | 1 per. Had we been ?        |
| 2 per. Hadst thou been ? | 2 per. Had ye or you been ? |
| 3 per. Had he been ?     | 3 per. Had they been ?      |

## Indefinite-past Tense.

*Singular.**Plural.*

- |                            |                         |
|----------------------------|-------------------------|
| 1 per. Was I ?             | 1 per. Were we ?        |
| 2 per. Wast or wert thou ? | 2 per. Were ye or you ? |
| 3 per. Was he ?            | 3 per. Were they ?      |

## Prior-present Tense.

*Singular.**Plural.*

- |                                     |                              |
|-------------------------------------|------------------------------|
| 1 per. Have I been ?                | 1 per. Have we been ?        |
| 2 per. Hast thou been ?             | 2 per. Have ye or you been ? |
| 3 per. Has he, or hath he<br>been ? | 3 per. Have they been ?      |

## Present Tense.

*Singular.**Plural.*

- |                   |                        |
|-------------------|------------------------|
| 1 per. Am I ?     | 1 per. Are we ?        |
| 2 per. Art thou ? | 2 per. Are ye or you ? |
| 3 per. Is he ?    | 3 per. Are they ?      |

## Prior-future Tense.

*Singular.**Plural.*

- |  |  |
|--|--|
| 1 per. Shall I, or will I have<br>been ?       | 1 per. Shall we, or will we<br>have been ?               |
| 2 per. Shalt thou, or wilt<br>thou have been ? | 2 per. Shall ye or you, or will<br>ye or you have been ? |
| 3 per. Shall he, or will he<br>have been ?     | 3 per. Shall they, or will they<br>have been ?           |

## Indefinite-future Tense.

*Singular.**Plural.*

- |   |   |
|---|---|
| 1 per. Shall I, or will I be ?          | 1 per. Shall we, or will we be ?                  |
| 2 per. Shalt thou, or wilt<br>thou be ? | 2 per. Shall ye or you, or will<br>ye or you be ? |
| 3 per. Shall he, or will he<br>be ?     | 3 per. Shall they, or will they<br>be ?           |

## INFERENTIAL MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |  |   |
|--|---|
| 1 per. I might, could, would<br>or should have been,*              | 1 per. We might, could, would<br>or should have been,           |
| 2 per. Thou mightst, couldst,<br>wouldst or shouldst<br>have been, | 2 per. Ye or you might, could,<br>would or should have<br>been, |
| 3 per. He might, could,<br>would or should have<br>been,           | 3 per. They might, could,<br>would or should have<br>been.      |

## Indefinite Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. I might, could, would<br>or should be, †          | 1 per. We might, could, would<br>or should be,        |
| 2 per. Thou mightst, couldst,<br>wouldst or shouldst be, | 2 per. Ye or you might, could,<br>would or should be, |
| 3 per. He might, could,<br>would or should be,           | 3 per. They might, could,<br>would or should be.      |

\* 'Ought to have,' is used as an auxiliary in the prior-past tense of this mode.

† 'Ought to,' is used as an auxiliary in the indefinite tense of this mode.

## Prior-present Tense.

*Singular.*

- 1 per. I may, can or must  
have been,  
2 per. Thou mayst, canst, or  
must have been,  
3 per. He may, can or must  
have been,

*Plural.*

- 1 per. We may, can or must  
have been,  
2 per. Ye or you may, can or  
must have been,  
3 per. They may, can or must  
have been.

## Present Tense.

*Singular.*

- 1 per. I may, can or must  
be,  
2 per. Thou mayst, canst or  
must be,  
3 per. He may, can or must  
be,

*Plural.*

- 1 per. We may, can or must  
be,  
2 per. Ye or you may, can or  
must be,  
3 per. They may, can or must  
be.

## INTERROGATIVE MODE,

## Formed from the INFERENCEAL.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. Might, could, would  
or should I have been ?  
2 per. Mightst, couldst,  
wouldst or shouldst thou  
have been ?  
3 per. Might, could, would  
or should he have been ?

*Plural Substitutes.*

- 1 per. Might, could, would or  
should we have been ?  
2 per. Might, could, would or  
should ye or you have  
been ?  
3 per. Might, could, would or  
should they have been ?

## Indefinite Tense.

*Singular.*

- 1 per. Might, could, would  
or should I be ?  
2 per. Mightst, couldst,  
wouldst or shouldst thou  
be ?  
3 per. Might, could, would  
or should he be ?

*Plural.*

- 1 per. Might, could, would or  
should we be ?  
2 per. Might, could, would or  
should ye or you be ?  
3 per. Might, could, would or  
should they be ?

Prior-present Tense.

| <i>Singular.</i>             |                  | <i>Plural.</i>                |                 |
|------------------------------|------------------|-------------------------------|-----------------|
| 1 per. May, can or must I    | have been ?      | 1 per. May, can or must we    | have been ?     |
| 2 per. Mayst, canst, or must | thou have been ? | 2 per. May, can or must ye or | you have been ? |
| 3 per. May, can or must he   | have been ?      | 3 per. May, can or must they  | have been ?     |

Present Tense.

| <i>Singular.</i>            |           | <i>Plural.</i>                |          |
|-----------------------------|-----------|-------------------------------|----------|
| 1 per. May, can or must I   | be ?      | 1 per. May, can or must we    | be ?     |
| 2 per. Mayst, canst or must | thou be ? | 2 per. May, can or must ye or | you be ? |
| 3 per. May, can or must he  | be ?      | 3 per. May, can or must they  | be ?     |

COMMANDING MODE.

Always in the Present Tense.

| <i>Singular.</i>        | <i>Plural.</i>                    |
|-------------------------|-----------------------------------|
| Be thou, or do thou be. | Be ye or you, or do ye or you be. |

UNLIMITED MODE DEPENDENT.

Prior-past Tense.

|                    |               |
|--------------------|---------------|
| Completive form,   | To have been. |
| Continuative form, | [wanting.]    |

Indefinite Tense.

|                    |            |
|--------------------|------------|
| Completive form,   | To be.     |
| Continuative form, | [wanting.] |

UNLIMITED MODE INDEPENDENT.

Prior-past Tense.

|                    |              |
|--------------------|--------------|
| Completive form,   | Having been. |
| Continuative form, | [wanting.]   |

Indefinite Tense.

Completive form, Been. [This word is not used except when preceded by the auxiliary *have*, or some of its variations.]

Continuative form,

Being.

Inflection of the Regular TRANSITIVE ASSERTER, LOVE.  
 Completive Form.

DECLARATIVE MODE.

Prior-past Tense.

*Singular Substitutes.*

*Plural Substitutes.*

|                          |                             |
|--------------------------|-----------------------------|
| 1 per. I had loved,      | 1 per. We had loved,        |
| 2 per. Thou hadst loved, | 2 per. Ye or you had loved, |
| 3 per. He, had loved,    | 3 per. They had loved.      |

Indefinite-past Tense.

*Singular.*

*Plural.*

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1 per. I loved, or did love,        | 1 per. We loved, or did love,        |
| 2 per. Thou lovedst, or didst love, | 2 per. Ye or you loved, or did love, |
| 3 per. He loved, or did love,       | 3 per. They loved, or did love.      |

Prior-present Tense.

*Singular.*

*Plural.*

|                              |                              |
|------------------------------|------------------------------|
| 1 per. I have loved,         | 1 per. We have loved,        |
| 2 per. Thou hast loved,      | 2 per. Ye or you have loved. |
| 3 per. He hath or has loved, | 3 per. They have loved.      |

Present Tense.

*Singular.*

*Plural.*

|  |                                    |
|--|------------------------------------|
| 1 per. I love, or do love,                         | 1 per. We love, or do love,        |
| 2 per. Thou lovest, or dost love,                  | 2 per. Ye or you love, or do love, |
| 3 per. He loveth, or loves, or doth, or does love, | 3 per. They love, or do love.      |

Prior-future Tense.

*Singular.*

*Plural.*

|                                       |  |
|---------------------------------------|--|
| 1 per. I shall or will have loved,    | 1 per. We shall or will have loved,        |
| 2 per. Thou shalt or wilt have loved, | 2 per. Ye or you shall or will have loved, |
| 3 per. He shall or will have loved,   | 3 per. They shall or will have loved.      |

Indefinite-future Tense.

*Singular.*

*Plural.*

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

## INTERROGATIVE MODE.

Formed from the DECLARATIVE.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. Had I loved?  
 2 per. Hadst thou loved?  
 3 per. Had he loved?

*Plural Substitutes.*

- 1 per. Had we loved?  
 2 per. Had ye or you loved?  
 3 per. Had they loved?

## Indefinite-past Tense.

*Singular.*

- 1 per. Loved I, or did I  
 love?  
 2 per. Lovedst thou, or didst  
 thou love?  
 3 per. Loved he, or did he  
 love?

*Plural.*

- 1 per. Loved we, or did we  
 love?  
 2 per. Loved ye or you, or  
 did ye or you love?  
 3 per. Loved they, or did  
 they love?

## Prior-present Tense.

*Singular.*

- 1 per. Have I loved?  
 2 per. Hast thou loved?  
 3 per. Has he, or hath he  
 loved?

*Plural.*

- 1 per. Have we loved?  
 2 per. Have ye or you loved?  
 3 per. Have they loved?

## Present Tense.

*Singular.*

- 1 per. Love I, or do I love?  
 2 per. Lovest thou, or dost  
 thou love?  
 3 per. Loves he, or doth, or  
 does he love?

*Plural.*

- 1 per. Love we, or do we love?  
 2 per. Love ye or you, or do  
 ye or you love?  
 3 per. Love they, or do they  
 love?

## Prior-future Tense.

*Singular.*

- 1 per. Shall I, or will I have  
 loved?  
 2 per. Shalt thou, or wilt  
 thou have loved?

*Plural.*

- 1 per. Shall we, or will we  
 have loved?  
 2 per. Shall ye or you, or will  
 ye or you have loved?

3 per. Shall he, or will he have loved?      3 per. Shall they, or will they have loved?

## Indefinite-future Tense.

*Singular.**Plural.*

|                                       |   |
|---------------------------------------|---|
| 1 per. Shall I, or will I love?       | 1 per. Shall we, or will we love?               |
| 2 per. Shalt thou, or wilt thou love? | 2 per. Shall ye or you, or will ye or you love? |
| 3 per. Shall he, or will he love?     | 3 per. Shall they, or will they love?           |

## INFERENTIAL MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

|   |  |
|---|--|
| 1 per. I might, could, would or should have loved,            | 1 per. We might, could, would or should have loved,        |
| 2 per. Thou mightst, couldst, wouldst or shouldst have loved, | 2 per. Ye or you might, could, would or should have loved, |
| 3 per. He might, could, would or should have loved;           | 3 per. They might, could, would or should have loved.      |

## Indefinite Tense.

*Singular.**Plural.*

|   |  |
|---|--|
| 1 per. I might, could, would or should love,            | 1 per. We might, could would or should love.         |
| 2 per. Thou mightst, couldst, wouldst or shouldst love, | 2 per. Ye or you might, could, would or should love, |
| 3 per. He might, could, would, or should love.          | 3 per. They might, could, would or should love.      |

## Prior-present Tense.

*Singular.**Plural.*

|  |   |
|--|---|
| 1 per. I may, can or must have loved,        | 1 per. We may, can or must have loved,        |
| 2 per. Thou mayst, canst or must have loved, | 2 per. Ye or you may, can or must have loved, |

3 per. He may, can or must have loved,      3 per. They may, can or must have loved.

## Present Tense.

*Singular Substitutes.**Plural Substitutes.*

1 per. I may, can or must love,  
 2 per. Thou mayst, canst or must love,  
 2 per. He may, can or must love,  
 1 per. We may, can or must love,  
 2 per. Ye or you may, can or must love,  
 3 per. They may, can or must love.

## INTERROGATIVE MODE.

Formed from the INFERENTIAL.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

1 per. Might, could, would or should I have loved?  
 2 per. Mightst, couldst, wouldst or shouldst thou have loved?  
 3 per. Might, could, would or should, he have loved?  
 1 per. Might, could, would or should we have loved?  
 2 per. Might, could, would or should ye or you have loved?  
 3 per. Might, could, would or should they have loved?

## Indefinite Tense.

*Singular.**Plural.*

1 per. Might, could, would or should I love?  
 2 per. Mightst, couldst, wouldst or shouldst thou loved?  
 3 per. Might, could, would or should he love?  
 1 per. Might, could, would or should we love?  
 2 per. Might, could, would or should ye or you loved?  
 3 per. Might, could, would or should they love?

## Prior-present Tense.

*Singular.**Plural.*

1 per. May, can or must I have loved?  
 2 per. Mayst, canst or must thou have loved?  
 1 per. May, can or must we have loved?  
 2 per. May, can or must ye or you have loved?

3 per. May, can or must he have been loved?      3 per. May, can or must they have been loved?

## Present Tense.

*Singular.**Plural.*

|  |   |
|--|---|
| 1 per. May, can or must I love?        | 1 per. May, can or must we love?        |
| 2 per. Mayst, canst or must thou love? | 2 per. May, can or must ye or you love? |
| 3 per. May, can or must he love?       | 3 per. May, can or must they love?      |

## COMMANDING MODE.

## Present Tense.

*Singular Substitute.**Plural Substitute.*

|                                    |  |
|------------------------------------|--|
| 2 per. Love thou, or do thou love. | 2 per. Love ye or you, or do ye or you love. |
|------------------------------------|--|

## UNLIMITED MODE DEPENDENT.

## Prior-past Tense.

|                    |                      |
|--------------------|----------------------|
| Completive form,   | To have loved.       |
| Continuative form, | To have been loving. |

## Indefinite Tense.

|                    |               |
|--------------------|---------------|
| Completive form,   | To love.      |
| Continuative form, | To be loving. |

## UNLIMITED MODE INDEPENDENT.

## Prior-past Tense.

|                    |                     |
|--------------------|---------------------|
| Completive form,   | Having loved.       |
| Continuative form, | Having been loving. |

## Indefinite Tense.

|                    |                     |
|--------------------|---------------------|
| Completive form,   | Loved, [receptive,] |
| Continuative form, | Loving.             |

## RECEPTIVE ASSERTERS.

From what are Receptive asserters formed ?

From Transitive asserters.

In what place does a transitive assenter become receptive ?

In the completive form of the indefinite tense of the unlimited mode independent.

How are receptive asserters inflected ?

By being united with the Intransitive assenter *am*, or *be*, as an auxiliary, through all its varieties of form ; as in the following :

## Inflection of the Receptive Assenter, AM LOVED.

## DECLARATIVE MODE.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. I had been loved,  
2 per. Thou hadst been loved,  
3 per. He, she or it had been loved,

*Plural Substitutes.*

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

## Indefinite-past Tense.

*Singular.*

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

*Plural.*

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

## Prior-present Tense.

*Singular.*

- 1 per. I have been loved,  
2 per. Thou hast been loved.  
3 per. He has been loved,

*Plural.*

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

## Present Tense.

*Singular.*

- 1 per. I am loved,  
2 per. Thou art loved,  
3 per. He is loved,

*Plural.*

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

## Prior-future Tense.

| <i>Singular.</i>                           | <i>Plural.</i>                                  |
|--|---|
| 1 per. I shall or will have been loved,    | 1 per. We shall or will have been loved,        |
| 2 per. Thou shalt or wilt have been loved, | 2 per. Ye or you shall or will have been loved, |
| 3 per. He shall or will have been loved,   | 3 per. They shall or will have been loved.      |

## Indefinite-future Tense.

| <i>Singular.</i>                    | <i>Plural.</i>                           |
|-------------------------------------|--|
| 1 per. I shall or will be loved,    | 1 per. We shall or will be loved,        |
| 2 per. Thou shalt or wilt be loved, | 2 per. Ye or you shall or will be loved, |
| 3 per. He shall or will be loved,   | 3 per. They shall or will be loved.      |

## INTERROGATIVE MODE.

Formed from the DECLARATIVE.

## Prior-past Tense.

| <i>Singular Substitutes.</i>  | <i>Plural Substitutes.</i>       |
|-------------------------------|----------------------------------|
| 1 per. Had I been loved?      | 1 per. Had we been loved?        |
| 2 per. Hadst thou been loved? | 2 per. Had ye or you been loved? |
| 3 per. Had he been loved?     | 3 per. Had they been loved?      |

## Indefinite-past Tense.

| <i>Singular.</i>        | <i>Plural.</i>               |
|-------------------------|------------------------------|
| 1 per. Was I loved?     | 1 per. Were we loved?        |
| 2 per. Wast thou loved? | 2 per. Were ye or you loved? |
| 3 per. Was he loved?    | 3 per. Were they loved?      |

## Prior-present Tense.

| <i>Singular.</i>             | <i>Plural.</i>                    |
|------------------------------|-----------------------------------|
| 1 per. Have I been loved?    | 1 per. Have we been loved?        |
| 2 per. Hast thou been loved? | 2 per. Have ye or you been loved? |
| 3 per. Has he been loved?    | 3 per. Have they been loved?      |

## Present Tense.

*Singular.*

- 1 per. Am I loved?  
 2 per. Art thou loved?  
 3 per. Is he loved?

*Plural.*

- 1 per. Are we loved?  
 2 per. Are ye or you loved?  
 3 per. Are they loved?

## Prior-future Tense.

*Singular.*

- 1 per. Shall I, or will I have  
 been loved?  
 2 per. Shalt thou, or wilt  
 thou have been loved?  
 3 per. Shall he, or will he  
 have been loved?

*Plural.*

- 1 per. Shall we, or will we  
 have been loved?  
 2 per. Shall ye or you, or will  
 ye or you have been loved?  
 3 per. Shall they, or will  
 they have been loved?

## Indefinite-future Tense.

*Singular.*

- 1 per. Shall I, or will I be  
 loved?  
 2 per. Shalt thou, or wilt  
 thou be loved?  
 3 per. Shall he, or will he be  
 loved?

*Plural.*

- 1 per. Shall we, or will we  
 be loved?  
 2 per. Shall ye or you, or  
 will ye or you be loved?  
 3 per. Shall they, or will  
 they be loved?

## INFERENTIAL MODE.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. I might, could, would  
 or should have been loved,  
 2 per. Thou mightst, couldst,  
 wouldst or shouldst have  
 been loved,  
 3 per. He might, could,  
 would, or should have been  
 loved,

*Plural Substitutes.*

- 1 per. We might, could, would  
 or should have been loved,  
 2 per. Ye or you might, could,  
 would or should have been  
 loved,  
 3 per. They might, could,  
 would or should have been  
 loved.

## Indefinite Tense.

*Singular.*

- 1 per. I might, could, would  
 or should be loved,  
 2 per. Thou mightst, couldst,  
 wouldst or shouldst be loved,

*Plural.*

- 1 per. We might, could, would  
 or should be loved,  
 2 per. Ye or you might, could,  
 would or should be loved,

3 per. He might, could, would or should be loved, 3 per. They might, could, would or should be loved

Prior-present Tense.

*Singular.*

*Plural.*

1 per. I may, can or must have been loved, 1 per. We may, can or must have been loved,  
 2 per. Thou mayst, canst or must have been loved, 2 per. Ye or you may, can or must have been loved,  
 2 per. He may, can or must have been loved, 3 per. They may, can or must have been loved.

Present Tense.

*Singular.*

*Plural.*

1 per. I may, can or must be loved, 1 per. We may, can or must be loved,  
 2 per. Thou mayst, canst, or must be loved, 2 per. Ye or you may, can or must be loved,  
 3 per. He may, can or must be loved, 3 per. They may, can or must be loved.

INTERROGATIVE MODE.

Formed from the INFERENCEAL.

Prior-past Tense.

*Singular Substitutes.*

*Plural Substitutes.*

1 per. Might, could, would or should I have been loved? 1 per. Might, could, would or should we have been loved?  
 2 per. Mightst, couldst, wouldst or shouldst thou have been loved? 2 per. Might, could, would or should ye or you have been loved?  
 3 per. Might, could, would or should, he have been loved? 3 per. Might, could, would or should they have been loved?

Indefinite Tense.

*Singular.*

*Plural.*

1 per. Might, could, would or should I be loved? 1 per. Might, could, would or should we be loved?  
 2 per. Mightst, couldst, wouldst or shouldst thou be loved? 2 per. Might, could, would or should ye or you be loved?  
 3 per. Might, could, would or should he be loved? 3 per. Might, could, would or should they be loved?

## Prior-present Tense.

*Singular.**Plural.*

|  |   |
|--|---|
| 1 per. May, can or must I<br>have been loved?        | 1 per. May, can or must we<br>have been loved?        |
| 2 per. Mayst, canst or must<br>thou have been loved? | 2 per. May, can or must ye or<br>you have been loved? |
| 3 per. May, can or must he<br>have been loved?       | 3 per. May, can or must they<br>have been loved?      |

## Present Tense.

*Singular.**Plural.*

|   |  |
|---|--|
| 1 per. May, can or must I<br>be loved?        | 1 per. May, can or must we<br>be loved?        |
| 2 per. Mayst, canst or must<br>thou be loved? | 2 per. May, can or must ye or<br>you be loved? |
| 3 per. May, can or must he<br>be loved?       | 3 per. May, can or must they<br>be loved?      |

## COMMANDING MODE.

## Present Tense.

*Singular Substitute.**Plural Substitute.*

|   |   |
|---|---|
| 2 per. Be thou, or do thou<br>be loved. | 2 per. Be ye or you loved, or<br>do ye or you be loved. |
|---|---|

## UNLIMITED MODE DEPENDENT.

## Prior-past Tense.

|                    |                     |
|--------------------|---------------------|
| Completive form,   | To have been loved. |
| Continuative form, | [wanting.]          |

## Indefinite Tense.

|                    |              |
|--------------------|--------------|
| Completive form,   | To be loved. |
| Continuative form, | [wanting.]   |

## UNLIMITED MODE INDEPENDENT.

## Prior-past Tense.

|                    |                    |
|--------------------|--------------------|
| Completive form,   | Having been loved. |
| Continuative form, | [wanting.]         |

## Indefinite Tense.

|                    |              |
|--------------------|--------------|
| Completive form,   | Loved.       |
| Continuative form, | Being loved. |

## Continuative form of RECEPTIVE ASSERTERS.

How are Receptive Asserters of the continuative form, made and inflected ?

By the union of the continuative form, of the indefinite tense of the unlimited mode independent, with the assenter *am*, or *be*.

In what modes and tenses may the continuative form of receptive asserters be used ?

It may be used in the indefinite tense of the unlimited mode independent, (as on the preceding page,) the indefinite-past and present of the declarative mode, and the interrogative formed from the declarative mode.

## INFLECTION of the Receptive Assenter AM LOVED. Continuative form.

## DECLARATIVE MODE.

## Indefinite-past Tense.

*Singular Substitutes.*

- 1 per. I was being loved,  
2 per. Thou wast being loved,  
3 per. He was being loved,

*Plural Substitutes.*

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

## Present Tense.

*Singular.*

- 1 per. I am being loved,  
2 per. Thou art being loved,  
3 per. He is being loved,

*Plural.*

- 1 per. We are being loved,  
2 per. Ye or you are being loved,  
3 per. They are being loved.

## INTERROGATIVE MODE.

## Formed from the DECLARATIVE.

## Indefinite-past Tense.

*Singular Substitutes.*

- 1 per. Was I being loved ?  
2 per. Wast thou being loved ?  
3 per. Was he being loved ?

*Plural Substitutes.*

- 1 per. Were we being loved ?  
2 per. Were ye or you being loved ?  
3 per. Were they being loved ?

## Present Tense.

*Singular.**Plural.*

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 1 per. Am I being loved ?     | 1 per. Were we being loved ?        |
| 2 per. Art thou being loved ? | 2 per. Were ye or you being loved ? |
| 3 per. Is he being loved ?    | 3 per. Were they being loved ?*     |

Inflection of the Irregular 'Transitive Asserter, WRITE.

## Completive Form.

## DECLARATIVE MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |                            |                               |
|----------------------------|-------------------------------|
| 1 per. I had written,      | 1 per. We had written,        |
| 2 per. Thou hadst written, | 2 per. Ye or you had written, |
| 3 per. He had written,     | 3 per. They had written.      |

## Indefinite-past Tense.

*Singular.**Plural.*

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1 per. I wrote, or did write,         | 1 per. We wrote or did write,         |
| 2 per. 'Thou wrotest, or didst write, | 2 per. Ye or you wrote, or did write, |
| 3 per. He wrote, or did write,        | 3 per. They wrote or did write.       |

## Prior-present Tense.

*Singular.**Plural.*

- |                                |                                |
|--------------------------------|--------------------------------|
| 1 per. I have written,         | 1 per. We have written,        |
| 2 per. Thou hast written,      | 2 per. Ye or you have written, |
| 3 per. He hath or has written, | 3 per. They have written.      |

## Present Tense.

*Singular.**Plural.*

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1 per. I write, or do write,        | 1 per. We write, or do write,        |
| 2 per. Thou writest, or dost write, | 2 per. Ye or you write, or do write, |
| 3 per. He writes, or does write,    | 3 per. They write or do write.       |

\* The continuative form of the receptive asserter '*am loved*,' is not to be used in the inflections here given. The reason why it is carried out in all its varieties, is, that some asserter must be used as a sample for the formation of other receptive asserters which may be, and will be used, in the inflections here given to *am loved*.

## Prior-future Tense.

| <i>Singular.</i>                        | <i>Plural.</i>                               |
|---|--|
| 1 per. I shall or will have written,    | 1 per. We shall or will have written,        |
| 2 per. Thou shalt or wilt have written, | 2 per. Ye or you shall or will have written, |
| 3 per. He shall or will have written,   | 3 per. They shall or will have written.      |

## Indefinite-future Tense.

| <i>Singular.</i>                 | <i>Plural.</i>                        |
|----------------------------------|---------------------------------------|
| 1 per. I shall or will write,    | 1 per. We shall or will write,        |
| 2 per. Thou shalt or wilt write, | 2 per. Ye or you shall or will write, |
| 3 per. He shall or will write,   | 3 per. They shall or will write.      |

## INTERROGATIVE MODE,

Formed from the Declarative.

## Prior-past Tense.

| <i>Singular Substitutes.</i> | <i>Plural Substitutes.</i>    |
|------------------------------|-------------------------------|
| 1 per. Had I written?        | 1 per. Had we written?        |
| 2 per. Hadst thou written?   | 2 per. Had ye or you written? |
| 3 per. Had he written?       | 3 per. Had they written?      |

## Indefinite-past Tense.

| <i>Singular.</i>                          | <i>Plural.</i>                                  |
|---|---|
| 1 per. Wrote I, or did I write?           | 1 per. Wrote we, or did we write?               |
| 2 per. Wrotest thou, or didst thou write? | 2 per. Wrote ye or you, or did ye or you write? |
| 3 per. Wrote he, or did he write?         | 3 per. Wrote they, or did they write?           |

## Prior-present Tense.

| <i>Singular.</i>                  | <i>Plural.</i>                 |
|-----------------------------------|--------------------------------|
| 1 per. Have I written?            | 1 per. Have we written?        |
| 2 per. Hast thou written?         | 2 per. Have ye or you written? |
| 3 per. Has he or hath he written? | 3 per. Have they written?      |

## Present Tense.

| <i>Singular.</i>               | <i>Plural.</i>                   |
|--------------------------------|----------------------------------|
| 1 per. Write I, or do I write? | 1 per. Write we, or do we write? |

- 2 per. Writest thou, or dost thou write?      2 per. Write ye or you, or do ye or you write?  
 3 per. Writes he, or doth or does he write?      3 per. Write they, or do they write?

## Prior-future Tense.

*Singular.**Plural.*

- 1 per. Shall I, or will I have written?  
 2 per. Shalt thou, or wilt thou have written?  
 3 per. Shall he, or will he have written?  
 1 per. Shall we, or will we have written?  
 2 per. Shall ye or you, or will ye or you have written?  
 3 per. Shall they, or will they have written?

## Indefinite-future Tense.

*Singular.**Plural.*

- 1 per. Shall I, or will I write?  
 2 per. Shalt thou, or wilt thou write?  
 3 per. Shall he, or will he write?  
 1 per. Shall we, or will we write?  
 2 per. Shall ye, or will ye or you write?  
 3 per. Shall they, or will they write?

## INFERENCEAL MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- 1 per. I might, could, would or should have written,  
 2 per. Thou mightst, couldst, wouldst or shouldst have written,  
 3 per. He might, could, would or should have written,  
 1 per. We might, could, would or should have written,  
 2 per. Ye or you might, could, would or should have written,  
 3 per. They might, could, would or should have written.

## Indefinite Tense.

*Singular.**Plural.*

- 1 per. I might, could, would or should write,  
 2 per. Thou mightst, couldst, wouldst or shouldst write,  
 3 per. He might, could, would or should write,  
 1 per. We might, could, would or should write,  
 2 per. Ye or you might, could, would or should write,  
 3 per. They might, could, would or should write.

## Prior-present Tense.

*Singular.**Plural.*

- |  |  |
|--|--|
| 1 per. I may, can or must<br>have written,         | 1 per. We may, can or must<br>have written,        |
| 2 per. Thou mayst, canst, or<br>must have written, | 2 per. Ye or you may, can or<br>must have written, |
| 3 per. He may, can or must<br>have written,        | 3 per. They may, can or must<br>have written.      |

## Present Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. I may, can or must<br>write,        | 1 per. We may, can or must<br>write,        |
| 2 per. Thou mayst, canst or<br>must write, | 2 per. Ye or you may, can or<br>must write, |
| 3 per. He may, can or must<br>write,       | 3 per. They may, can or must<br>write.      |

## INTERROGATIVE MODE,

## Formed from the INFERENCEAL.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |  |   |
|--|---|
| 1 per. Might, could, would<br>or should I have written ?               | 1 per. Might, could, would or<br>should we have written ?           |
| 2 per. Mightst, couldst,<br>wouldst or shouldst thou<br>have written ? | 2 per. Might, could, would or<br>should ye or you have<br>written ? |
| 3 per. Might, could, would<br>or should he have written ?              | 3 per. Might, could, would or<br>should they have written ?         |

## Indefinite Tense.

*Singular.**Plural.*

- |   |   |
|---|---|
| 1 per. Might, could, would<br>or should I write ?               | 1 per. Might, could, would or<br>should we write ?        |
| 2 per. Mightst, couldst,<br>wouldst or shouldst thou<br>write ? | 2 per. Might, could, would or<br>should ye or you write ? |
| 3 per. Might, could, would<br>or should he write ?              | 3 per. Might, could, would or<br>should they write ?      |

## Prior-present Tense.

*Singular.**Plural.*

|   |   |
|---|---|
| 1 per. May, can or must I<br>have written ?         | 1 per. May, can or must we<br>have written ?        |
| 2 per. Mayst, canst, or must<br>thou have written ? | 2 per. May, can or must ye or<br>you have written ? |
| 3 per. May, can or must he<br>have written ?        | 3 per. May, can or must they<br>have written ?      |

## Present Tense.

*Singular.**Plural.*

|   |  |
|---|--|
| 1 per. May, can or must I<br>write ?        | 1 per. May, can or must we<br>write ?        |
| 2 per. Mayst, canst or must<br>thou write ? | 2 per. May, can or must ye or<br>you write ? |
| 3 per. May, can or must he<br>write ?       | 3 per. May, can or must they<br>write ?      |

## COMMANDING MODE.

## Present Tense.

*Singular Substitute.**Plural Substitute.*

|                               |  |
|-------------------------------|--|
| Write thou, or do thou write. | Write ye or you, or do ye<br>or you write. |
|-------------------------------|--|

## UNLIMITED MODE DEPENDENT.

## Prior-past Tense.

*Singular Substitute.**Plural Substitute.*

|                    |                       |
|--------------------|-----------------------|
| Completive form,   | To have written.      |
| Continuative form, | To have been writing. |

## Indefinite Tense.

|                    |                |
|--------------------|----------------|
| Completive form,   | To write.      |
| Continuative form, | To be writing. |

## UNLIMITED MODE INDEPENDENT.

## Prior-past Tense.

|                    |                      |
|--------------------|----------------------|
| Completive form,   | Having written.      |
| Continuative form, | Having been writing. |

## Indefinite Tense.

|                    |                       |
|--------------------|-----------------------|
| Completive form,   | Written. [Receptive.] |
| Continuative form, | Writing.              |

Inflection of the Continuative of INTRANSITIVE OR  
TRANSITIVE ASSERTER.

How is the continuative form of a transitive assenter or any intransitive one, except *am* or *be*, formed?

By annexing to *am* or *be* in its variations, the continuative form, the indefinite tense of the unlimited mode independent, as exhibited in the third column of the table which follows the Inflections: thus,

INFLECTION of the Continuative of the Assenter, WRITE.

DECLARATIVE MODE.

Prior-past Tense.

| <i>Singular Substitutes.</i>           | <i>Plural Substitutes.</i>         |
|--|------------------------------------|
| 1 per. I had been writing,             | 1 per. We had been writing,        |
| 2 per. Thou hadst been writing,        | 2 per. Ye or you had been writing, |
| 3 per. He, she or it had been writing, | 3 per. They had been writing.      |

Indefinite-past Tense.

| <i>Singular.</i>            | <i>Plural.</i>                 |
|-----------------------------|--------------------------------|
| 1 per. I was writing,       | 1 per. We were writing,        |
| 2 per. Thou wast writing,   | 2 per. Ye or you were writing, |
| 3 per. He, &c. was writing, | 3 per. They were writing.      |

Prior-present Tense.

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

Present Tense.

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

## Prior-future Tense.

*Singular.**Plural.*

- |   |  |
|---|--|
| 1 per. I shall or will have<br>been writing,    | 1 per. We shall or will have<br>been writing,        |
| 2 per. Thou shalt or wilt<br>have been writing, | 2 per. Ye or you shall or will<br>have been writing, |
| 3 per. He shall or will have<br>been writing,   | 3 per. They shall or will have<br>been writing.      |

## Indefinite-future Tense.

*Singular Substitutes.**Plural Substitutes.*

- |  |   |
|--|---|
| 1 per. I shall or will be<br>writing,    | 1 per. We shall or will be<br>writing,        |
| 2 per. Thou shalt or wilt be<br>writing, | 2 per. Ye or you shall or will<br>be writing, |
| 3 per. He shall or will be<br>writing,   | 3 per. They shall or will be<br>writing.      |

## INTERROGATIVE MODE.

## Formed from the DECLARATIVE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1 per. Had I been writing?           | 1 per. Had we been writing?           |
| 2 per. Hadst thou been writ-<br>ing? | 2 per. Had ye or you been<br>writing? |
| 3 per. Had he been writing?          | 3 per. Had they been writing?         |

## Indefinite-past Tense.

*Singular.**Plural.*

- |                           |                                     |
|---------------------------|-------------------------------------|
| 1 per. Was I writing?     | 1 per. Were we writing?             |
| 2 per. Wast thou writing? | 2 per. Were ye or you writ-<br>ing? |
| 3 per. Was he writing?    | 3 per. Were they writing?           |

## Prior-present Tense.

*Singular.**Plural.*

- |   |  |
|---|--|
| 1 per. Have I been writing?               | 1 per. Have we been writing?           |
| 2 per. Hast thou been writ-<br>ing?       | 2 per. Have ye or you been<br>writing? |
| 3 per. Has he or hath he<br>been writing? | 3 per. Have they been writ-<br>ing?    |

## Present Tense.

*Singular.*

- 1 per. Am I writing ?  
 2 per. Art thou writing ?  
 3 per. Is he writing ?

*Plural.*

- 1 per. Are we writing ?  
 2 per. Are ye or you writing ?  
 3 per. Are they writing ?

## Prior-future Tense.

*Singular.*

- 1 per. Shall I or will I have  
 been writing ?  
 2 per. Shalt thou or wilt  
 thou have been writing ?  
 3 per. Shall he or will he  
 have been writing ?

*Plural.*

- 1 per. Shall we or will we  
 have been writing ?  
 2 per. Shall ye or you or will  
 ye or you have been  
 writing ?  
 3 per. Shall they or will they  
 have been writing ?

## Indefinite-future Tense.

*Singular.*

- 1 per. Shall I or will I be  
 writing ?  
 2 per. Shalt thou or wilt  
 thou be writing ?  
 3 per. Shall he or will he  
 be writing ?

*Plural.*

- 1 per. Shall we or will we be  
 writing ?  
 2 per. Shall ye or you or will  
 ye or you be writing ?  
 3 per. Shall they or will they  
 be writing ?

## INFERENCEAL MODE.

## Prior-past Tense.

*Singular Substitutes.*

- 1 per. I might, could, would  
 or should have been writ-  
 ing,  
 2 per. Thou mightst, couldst,  
 wouldst or shouldst have  
 been writing,  
 3 per. He might, could, would  
 or should have  
 been writing,

*Plural Substitutes.*

- 1 per. We might, could, would  
 or should have been writ-  
 ing,  
 2 per. Ye or you might, could,  
 would or should have been  
 writing,  
 3 per. They might, could,  
 would or should have been  
 writing.

## Indefinite Tense.

*Singular.*

- 1 per. I might, could, would  
 or should be writing,

*Plural.*

- 1 per. We might, could, would  
 or should be writing,

- |   |  |
|---|--|
| 2 per. Thou mightst, couldst, wouldst or shouldst be writing, | 2 per. Ye or you might, could, would or should be writing, |
| 3 per. He might, could, would or should be writing,           | 3 per. They might, could, would or should be writing.      |

Prior-present Tense.

*Singular.*

*Plural.*

- |   |  |
|---|--|
| 1 per. I may, can or must have been writing,        | 1 per. We may, can or must have been writing,        |
| 2 per. Thou mayst, canst or must have been writing, | 2 per. Ye or you may, can or must have been writing, |
| 3 per. He may, can or must have been writing,       | 3 per. They may, can or must have been writing,      |

Present Tense.

*Singular.*

*Plural.*

- |  |   |
|--|---|
| 1 per. I may, can or must be writing,        | 1 per. We may, can or must be writing,        |
| 2 per. Thou mayst, canst or must be writing, | 2 per. Ye or you may, can or must be writing, |
| 3 per. He may, can or must be writing,       | 3 per. They may, can or must be writing.      |

INTERROGATIVE MODE.

Formed from the INFERENCEAL.

Prior-past Tense.

*Singular Substitutes.*

*Plural Substitutes.*

- |  |   |
|--|---|
| 1 per. Might, could, would or should I have been writing?            | 1 per. Might, could, would or should we have been writing?        |
| 2 per. Mightst, couldst, wouldst or shouldst thou have been writing? | 2 per. Might, could, would or should ye or you have been writing? |
| 3 per. Might, could, would or should he have been writing?           | 3 per. Might, could, would or should they have been writing?      |

Indefinite Tense.

*Singular.*

*Plural.*

- |  |   |
|--|---|
| 1 per. Might, could, would or should I be writing? | 1 per. Might, could, would or should we be writing? |
|--|---|

- |   |  |
|---|--|
| 2 per. Mightst, couldst, wouldst or shouldst thou be writing? | 2 per. Might, could, would or should ye or you be writing? |
| 3 per. Might, could, would or should he be writing?           | 3 per. Might, could, would or should they be writing?      |

## Prior-present Tense.

*Singular.**Plural.*

- |   |  |
|---|--|
| 1 per. May, can or must I have been writing?        | 1 per. May, can or must we have been writing?        |
| 2 per. Mayst, canst or must thou have been writing? | 2 per. May, can or must ye or you have been writing? |
| 1 per. May, can or must he have been writing?       | 3 per. May, can or must they have been writing?      |

## Present Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. May, can or must I be writing?        | 1 per. May, can or must we be writing?        |
| 2 per. Mayst, canst or must thou be writing? | 2 per. May, can or must ye or you be writing? |
| 3 per. May, can or must he be writing?       | 3 per. May, can or must they be writing?      |

## COMMANDING MODE.

## Present Tense.

*Singular Substitute.**Plural Substitute.*

Be thou, or do thou be writing?

Be ye or you, or do ye or you be writing?

## UNLIMITED MODE DEPENDENT.

Prior-past Tense.—To have been writing.

Indefinite Tense.—To be writing.

## UNLIMITED MODE INDEPENDENT.

Prior-past Tense.—Having been writing.

Indefinite Tense.—Writing.

## BLANK INFLECTION OF THE ASSERTER.\*

## Compleitive Form.

## DECLARATIVE MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

|                           |                   |
|---------------------------|-------------------|
| 1 per. I had—             | 1 per. We had—    |
| 2 per. Thou hadst—        | 2 per. Ye or you— |
| 3 per. He, she or it had— | 3 per. They had—  |

## Indefinite past Tense.

*Singular.**Plural.*

|                       |                          |
|-----------------------|--------------------------|
| 1 per. I—or did—      | 1 per. We—or did—        |
| 2 per. Thou—or didst— | 2 per. Ye or you—or did— |
| 3 per. He—or did—     | 3 per. They—or did—      |

## Prior-present Tense.

*Singular.**Plural.*

|                        |                        |
|------------------------|------------------------|
| 1 per. I have—         | 1 per. We have—        |
| 2 per. Thou hast—      | 2 per. Ye or you have— |
| 3 per. He hath or has— | 3 per. They have—      |

## Present Tense.

*Singular.**Plural.*

|                                  |                         |
|----------------------------------|-------------------------|
| 1 per. I—or do—                  | 1 per. We—or do—        |
| 2 per. Thou—or dost—             | 2 per. Ye or you—or do— |
| 3 per. He—or—or doth or<br>does— | 3 per. They—or do—      |

## Prior-future Tense.

*Singular.**Plural.*

|                                    |   |
|------------------------------------|---|
| 1 per. I shall or will have—       | 1 per. We shall or will have—           |
| 2 per. Thou shalt or wilt<br>have— | 2 per. Ye or you shall or<br>will have— |
| 3 per. He shall or will have—      | 3 per. They shall or will<br>have—      |

\* These *blank* inflections for examples, are designed as a general guide to the pupil. They can be made complete by his using the principal asserter with them. When he would change the Declarative or the Inferential mode, into the Interrogative, he needs only to place the principal asserter, or its auxiliary, before the word in the subjective case, on which it depends. The pupil can see how to change it to the receptive or continuative form, by referring to the preceding examples.

## Indefinite-future Tense.

*Singular.**Plural.*

1 per. I shall or will—

1 per. We shall or will—

2 per. Thou shalt or wilt—

2 per. Ye or you shall or will—

3 per. He shall or will—

3 per. They shall or will—

## INFERENTIAL MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

1 per. I might, could, would or should have—

1 per. We might, could, would or should have—

2 per. Thou mightst, couldst, wouldst or shouldst have—

2 per. Ye or you might, could, would or should have—

3 per. He might, could, would should have—

3 per. They might, could, would or should have—

## Indefinite Tense.

*Singular.**Plural.*

1 per. I might, could, would or should—

1 per. We might, could would or should—

2 per. Thou mightst, couldst, wouldst or shouldst—

2 per. Ye or you might, could, would or should—

3 per. He might, could, would or should—

3 per. They might, could, would or should—

## Prior-present Tense.

*Singular.**Plural.*

1 per. I may, can or must have—

1 per. We may, can or must have—

2 per. Thou mayst, canst or must have—

2 per. Ye or you may, can or must have—

3 per. He may, can or must have—

3 per. They may, can or must have—

## Present Tense.

*Singular.**Plural.*

1 per. I may, can or must—

1 per. We may can or must—

2 per. Thou mayst, canst or must—

2 per. Ye or you may, can or must—

3 per. He may, can or must—

3 per. They may, can or must—

## COMMANDING MODE.

## Present Tense.

|                             |  |
|-----------------------------|--|
| <i>Singular Substitute.</i> | <i>Plural Substitute.</i>              |
| 2 per. —thou, or do thou—   | 2 per. —ye or you, or do<br>ye or you— |

## UNLIMITED MODE DEPENDENT.

## Prior-past Tense.

|                    |                    |
|--------------------|--------------------|
| Completive form,   | To have—           |
| Continuative form, | To have been —ing. |

## Indefinite Tense.

|                    |             |
|--------------------|-------------|
| Completive form,   | To—         |
| Continuative form, | To be —ing. |

## UNLIMITED MODE INDEPENDENT.

## Prior-past Tense.

|                    |                   |
|--------------------|-------------------|
| Completive form,   | Having—           |
| Continuative form, | Having been —ing. |

## Indefinite Tense.

|                    |                         |
|--------------------|-------------------------|
| Completive form,   | —ed, or en [receptive,] |
| Continuative form, | —ing.                   |

Inflection of the Receptive Asserter WRITTEN, which, when the subject of remark is not a person or a collection of persons, has not the word 'to,' affixed, but when it is a person, or collective body of persons, the word 'to,' is affixed. We say, 'a letter was written;' and of persons, companies, &c., 'they were written to:' of a body corporate, or society; 'it was written to.'

## DECLARATIVE MODE.

## Prior-past Tense.

|  |  |
|--|--|
| <i>Singular Substitutes.</i>                 | <i>Plural Substitutes.</i>               |
| 1 per. I had been written to,                | 1 per. We had been written<br>to,        |
| 2 per. Thou hadst been writ-<br>ten to,      | 2 per. Ye or you had been<br>written to, |
| 3 per. He, she or it had been<br>written to, | 3 per. They had been writ-<br>ten to.    |

## Indefinite-past 'Tense.

*Singular.*

- 1 per. I was written to,  
 2 per. Thou wast written to,  
 3 per. He was written to,

*Plural.*

- 1 per. We were written to,  
 2 per. Ye or you were written to,  
 3 per. They were written to.

## Prior-present Tense.

*Singular.*

- 1 per. I have been written to,  
 2 per. Thou hast been written to,  
 3 per. He hath or has been written to,

*Plural.*

- 1 per. We have been written to,  
 2 per. Ye or you have been written to,  
 3 per. They have been written to.

## Present Tense.

*Singular.*

- 1 per. I am written to,  
 2 per. Thou art written to,  
 3 per. He is written to,

*Plural.*

- 1 per. We are written to,  
 2 per. Ye or you are written to,  
 3 per. They are written to.

## Prior-future Tense.

*Singular.*

- 1 per. I shall or will have been written to,  
 2 per. Thou shalt or wilt have been written to,  
 3 per. He shall or will have been written to,

*Plural.*

- 1 per. We shall or will have been written to,  
 2 per. Ye or you shall have been written to,  
 3 per. They shall or will have been written to.

## Indefinite-future Tense.

*Singular.*

- 1 per. I shall or will be written to,  
 2 per. Thou shalt or wilt be written to,  
 3 per. He shall or will be written to,

*Plural.*

- 1 per. We shall or will be written to,  
 2 per. Ye or you shall or will be written to,  
 3 per. They shall or will be written to.

## INFERENCEAL MODE.

## Prior-past Tense.

*Singular Substitutes.**Plural Substitutes.*

- |   |  |
|---|--|
| 1 per. I might, could, would<br>or should have been writ-<br>ten to,          | 1 per. We might, could, would<br>or should have been writ-<br>ten to,      |
| 2 per. Thou mightst, couldst,<br>wouldst or shouldst have<br>been written to, | 2 per. Ye or you might,<br>could, would or should<br>have been written to, |
| 3 per. He might, could,<br>would or should have been<br>written to,           | 3 per. They might, could,<br>would or should have been<br>written to.      |

## Indefinite Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. I might, could, would<br>or should be written to,               | 1 per. We might, could, would<br>or should be written to,             |
| 2 per. Thou mightst, couldst,<br>wouldst or shouldst be<br>written to, | 2 per. Ye or you might, could,<br>would or should be writ-<br>ten to, |
| 3 per. He might, could,<br>would or should be writ-<br>ten to,         | 3 per. They might, could,<br>would or should be writ-<br>ten to.      |

## Prior-present Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. I may, can, or must<br>have been written to,          | 1 per. We may, can or must<br>have been written to.           |
| 2 per. Thou mayst, canst or<br>must have been written<br>to, | 2 per. Ye or you may, can or<br>must have been written<br>to, |
| 3 per. He may, can or must<br>have been written to,          | 3 per. They may, can or must<br>have been written to.         |

## Present Tense.

*Singular.**Plural.*

- |  |   |
|--|---|
| 1 per. I may, can or must<br>be written to,        | 1 per. We may, can or must<br>be written to,        |
| 2 per. Thou mayst, canst or<br>must be written to, | 2 per. Ye or you may, can or<br>must be written to, |
| 3 per. He may, can or must<br>be written to,       | 3 per. They may, can or must<br>be written to.      |

N. B. This manner of inflecting may be applied to some other asserters, and be continued through the different modes and tenses. To inflect irregular asserters, the pupil has only to observe their different forms in the following table, and inflect them, in other respects, like the regular asserters. Further inflections of irregular asserters are therefore deemed unnecessary. The pupil should be exercised in the following table, till he can, without difficulty, inflect each assenter in it. Let the teacher name the word and the learner give its inflections. Those asserters marked with the letter (*R*) are inflected regularly, as well as irregularly. Those marked with the star (\*) formerly had the *regular*, but now have only the *irregular* inflection. Of those marked with this character, (†) the Completive form, of the Indefinite tense, of the Unlimited Mode Independent, is not used without an auxiliary.

In the following examples and table of asserters, what form occupies the first or left hand column?

The primary form; as, I *love*. I *think*. I *write*.

What form occupies the second column?

The Indefinite-past tense; as, I *lov-ed*. I *thought*.

What form occupies the third column?

The Continuative form, of the Indefinite tense, of the Unlimited Mode Independent; as, I saw John *writing*. He sat *thinking*. I saw the paper *burning*.

What form occupies the fourth column?

The Completive form of the Indefinite-future tense of the Unlimited Mode Independent; as, I saw the letter *written*. I found John *respected*. I saw the paper *burnt*.

#### EXAMPLES OF REGULAR ASSERTERS.

| Primary form. | Indefinite-past Tense. | Continuative form of the Indef. Tense of the Unlimited Mode Independent | Completive form of the Indef. Tense of the Unlimited Mode Independent. |
|---------------|------------------------|---|--|
| Love          | Lov-ed                 | Lov-ing   | Lov-ed   |
| Hate          | Hat-ed                 | Hat-ing   | Hat-ed   |
| Walk          | Walk-ed                | Walk-ing  | Walk-ed†   |
| Respect       | Respect-ed             | Respect-ing   | Respect-ed   |
| Esteem        | Esteem-ed              | Esteem-ing  | Esteem-ed  |
| Divide        | Divid-ed               | Divid-ing   | Divid-ed   |
| Assert        | Assert-ed              | Assert-ing  | Assert-ed  |

## TABLE of the IRREGULAR ASSERTERS of the LANGUAGE.

| Primary form                     | Indefinite-past Tense. | Contin. form Indef. T.Unl.Mode Indep. | Compl. form Indef. T.Unl.Mode Indep. |
|----------------------------------|------------------------|---------------------------------------|--------------------------------------|
| Abide                            | abode                  | abiding                               | abode†                               |
| Am                               | was                    | being                                 | been†                                |
| Arise                            | arose                  | arising                               | arisen                               |
| Awake                            | awoke                  | awaking                               | awakened                             |
| Bear                             | bore, bare             | bearing                               | borne,* born                         |
| <i>to bring forth off-spring</i> |                        |                                       |                                      |
| Bear <i>to carry</i>             | bore                   | bearing                               | borne                                |
| Beat                             | beat                   | beating                               | beaten, beat                         |
| Begin                            | began                  | beginning                             | begun                                |
| Bend                             | bent                   | bending                               | bent                                 |
| Bereave*                         | bereft                 | bereaving                             | bereft                               |
| Beseech                          | besought               | beseeching                            | besought                             |
| Bid                              | bid, bade              | bidding                               | bidden, bid                          |
| Bind                             | bound                  | binding                               | bound                                |
| Bite                             | bit                    | biting                                | bitten, bit                          |
| Bleed                            | bled                   | bleeding                              | bled                                 |
| Blow                             | blew                   | blowing                               | blown                                |
| Break                            | broke                  | breaking                              | broken                               |
| Breed                            | bred                   | breeding                              | bred                                 |
| Bring                            | brought                | bringing                              | brought                              |
| Build                            | built                  | building                              | built                                |
| Burst                            | burst                  | bursting                              | burst                                |
| Buy                              | bought                 | buying                                | bought                               |
| Become                           | became                 | becoming                              | become†                              |
| Behold                           | beheld                 | beholding                             | beheld                               |
| Cast                             | cast                   | casting                               | cast                                 |
| Catch                            | caught                 | catching                              | caught                               |
| Choose                           | chose                  | choosing                              | chosen                               |
| Cleave <i>to adhere</i>          | clave R                | cleaving                              | cleaved†                             |
| Cleave <i>to split</i>           | cleft or clove         | cleaving                              | cleft, cloven                        |
| Cling                            | clung                  | clinging                              | clung†                               |
| Clothe R                         | clothed                | clothing                              | clad                                 |
| Come                             | came                   | coming                                | come                                 |
| Cost                             | cost                   | costing                               | cost†                                |
| Crow                             | crew                   | crowing                               | crowed†                              |
| Creep                            | crept                  | creeping                              | crept†                               |

\* *Borne* is used in the transitive assenter and *born* in the receptive.

| Primary form.                                | Indefinite-past Tense. | Contin. form Indef. T.Unl.Mode Indep. | Compl. form Indef. T.Unl.Mode Indep. |
|--|------------------------|---------------------------------------|--------------------------------------|
| Cut  | cut                    | cutting                               | cut                                  |
| Dare, <i>to venture</i>                      | durst or dared         | daring                                | dared                                |
| Dare, <i>to challenge</i> , <i>Regular</i> . |                        |                                       |                                      |
| Deal   | dealt                  | dealing                               | dealt                                |
| Dig*   | dug                    | digging                               | dug                                  |
| Do   | did                    | doing                                 | done                                 |
| Draw   | drew                   | drawing                               | drawn                                |
| Drive  | drove                  | driving                               | driven                               |
| Drink  | drank                  | drinking                              | drank                                |
| Dwelt  | dwelt                  | dwelling                              | dwelt†                               |
| Dream R                                      | dreamt                 | dreaming                              | dreamt                               |
| Drop R                                       | dropt                  | dropping                              | dropt                                |
| Eat  | ate                    | eating                                | eaten                                |
| Fall   | fell                   | falling                               | fallen                               |
| Feed   | fed                    | feeding                               | fed                                  |
| Feel   | felt                   | feeling                               | felt                                 |
| Fight  | fought                 | fighting                              | fought                               |
| Find   | found                  | finding                               | found                                |
| Flee   | fled                   | fleeing                               | fled†                                |
| Fling  | flung                  | flinging                              | flung                                |
| Fly  | flew                   | flying                                | flown†                               |
| Forget                                       | forgot                 | forgetting                            | forgotten                            |
| Forsake                                      | forsook                | forsaking                             | forsaken                             |
| Freeze                                       | froze                  | freezing                              | frozen                               |
| Forbear                                      | forbore                | forbearing                            | forborne                             |
| Gild R                                       | gilt                   | gilding                               | gilt                                 |
| Get  | got                    | getting                               | got                                  |
| Gird R                                       | girt                   | girding                               | girt                                 |
| Give   | gave                   | giving                                | given                                |
| Go   | went                   | going                                 | gone                                 |
| Grave R                                      | graved                 | graving                               | graven                               |
| Grind  | ground                 | grinding                              | ground                               |
| Grow   | grew                   | growing                               | grown                                |
| Have   | had                    | having                                | had†                                 |
| Hang*  | hung                   | hanging                               | hung                                 |
| Hear   | heard                  | hearing                               | heard                                |
| Hew  | hewed                  | hewing                                | hewn                                 |
| Hide   | hid                    | hiding                                | hidden, hid                          |
| Hit  | hit                    | hitting                               | hit                                  |
| Hold   | held                   | holding                               | held                                 |

| Primary form.      | Indefinite-past Tense. | Contin. form Indef. T.Unl.Mode Indep. | Compl. form Indef. T.Unl.Mode Indep. |
|--------------------|------------------------|---------------------------------------|--------------------------------------|
| Hurt               | hurt                   | hurting                               | hurt                                 |
| Keep               | kept                   | keeping                               | kept                                 |
| Knit*              | knit                   | knitting                              | knit                                 |
| Know               | knew                   | knowing                               | known                                |
| Kneel              | knelt                  | kneeling                              | knelt                                |
| Lay †              | laid                   | laying                                | laid                                 |
| Lead               | led                    | leading                               | led                                  |
| Leave              | left                   | leaving                               | left                                 |
| Lend               | lent                   | lending                               | lent                                 |
| Let                | let                    | letting                               | let                                  |
| Lie, to lie down † | lay                    | lying                                 | lain                                 |
| Load R             | loaded                 | loading                               | laden                                |
| Lose               | lost                   | losing                                | lost                                 |
| Light              | lighted or lit         | lighting                              | lighted or lit                       |
| Make               | made                   | making                                | made                                 |
| Meet               | met                    | meeting                               | met                                  |
| Mow                | mowed                  | mowing                                | mown                                 |
| Mean               | meant                  | meaning                               | meant †                              |
| Pay                | paid                   | paying                                | paid                                 |
| Put                | put                    | putting                               | put                                  |
| Read               | read                   | reading                               | read                                 |
| Rend               | rent                   | rending                               | rent                                 |
| Rid                | rid                    | ridding                               | rid                                  |
| Ride               | rode                   | riding                                | rode                                 |
| Ring               | rang or rung           | ringing                               | rung                                 |
| Rise               | rose                   | rising                                | risen                                |
| Rive R             | rived                  | riving                                | riven                                |
| Run                | run                    | running                               | run                                  |
| Saw                | sawed                  | sawing                                | sawn                                 |
| Say                | said                   | saying                                | said                                 |
| See                | saw                    | seeing                                | seen                                 |
| Seek               | sought                 | seeking                               | sought                               |
| Sell               | sold                   | selling                               | sold                                 |
| Send               | sent                   | sending                               | sent                                 |
| Set †              | set                    | setting                               | set                                  |
| Shake              | shook                  | shaking                               | shaken, shook                        |
| Shape              | shaped                 | shaping                               | shaped, shapen                       |
| Shave R            | shaved                 | shaving                               | shaven                               |
| Shear              | sheared                | shearing                              | shorne                               |

† Transitive.

‡ Intransitive.

|| Transitive.

| Primary form.  | Indefinite-past Tense. | Contin. form Indef.     |             | Compl. form Indef.    |             |
|----------------|------------------------|-------------------------|-------------|-----------------------|-------------|
|                |                        | T.Unl.                  | Mode Indep. | T.Unl.                | Mode Indep. |
| Shed           | shed                   | shedding                |             | shed                  |             |
| Shine          | shone                  | shining                 |             | shone*                |             |
| Show           | showed                 | showing                 |             | shown                 |             |
| Shoe           | shod                   | shoeing                 |             | shod                  |             |
| Shoot          | shot                   | shooting                |             | shot                  |             |
| Shrink         | shrunk, shrank         | shrinking               |             | shrunk                |             |
| Shred          | shred                  | shredding               |             | shred                 |             |
| Shut           | shut                   | shutting                |             | shut                  |             |
| Sing           | sung, sang             | singing                 |             | sung                  |             |
| Sink           | sunk, sank             | sinking                 |             | sunk                  |             |
| Sit †          | sat                    | sitting                 |             | sat †                 |             |
| Slay           | slew                   | slaying                 |             | slain                 |             |
| Sleep          | slept                  | sleeping                |             | slept †               |             |
| Slide          | slid                   | sliding                 |             | slid                  |             |
| Sling          | slung                  | slinging                |             | slung                 |             |
| Slink          | slunk                  | slinking                |             | slunk                 |             |
| Slit           | slit                   | slitting                |             | slit                  |             |
| Smite          | smote                  | smiting                 |             | smitten               |             |
| Sow            | sowed                  | sowing                  |             | sown                  |             |
| Speak          | spoke, spake           | speaking                |             | spoken                |             |
| Speed          | sped                   | speeding                |             | sped †                |             |
| Spend          | spent                  | spending                |             | spent                 |             |
| Spill R        | spilt                  | spilling                |             | spilt                 |             |
| Spin           | spun                   | spinning                |             | spun                  |             |
| Spit           | spit                   | spitting                |             | spit                  |             |
| Split          | split                  | splitting               |             | split                 |             |
| Spread         | spread                 | spreading               |             | spread                |             |
| Spring         | sprung, sprang         | springing               |             | sprung                |             |
| Stand          | stood                  | standing                |             | stood †               |             |
| Steal          | stole                  | stealing                |             | stolen                |             |
| Stick          | stuck                  | sticking                |             | stuck                 |             |
| Sting          | stung                  | stinging                |             | stung                 |             |
| Stink          | stunk                  | stinking                |             | stunk †               |             |
| Stride         | strode                 | striding                |             | strode †              |             |
| Strike         | struck                 | striking                |             | struck                |             |
| String         | strung                 | stringing               |             | strung                |             |
| Strive         | strove                 | striving                |             | strove,               |             |
| Strow or strew | strowed or<br>strewed  | strowing or<br>strewing |             | strown,<br>or strewed |             |

† Intransitive.

| Primary form. | Indefinite-past Tense. | Contin. form Indef. |                 | Compl. form Indef. |        |
|---------------|------------------------|---------------------|-----------------|--------------------|--------|
|               |                        | T.Unl. Mode         | Indep.          | T.Unl. Mode        | Indep. |
| Sweat         | swet                   | swetting            | swet            |                    |        |
| Swear         | swore                  | swearing            | sworn           |                    |        |
| Swell R       | swelled                | swelling            | swollen         |                    |        |
| Swim          | swam, swum             | swimming            | swum†           |                    |        |
| Swing         | swung                  | swinging            | swung           |                    |        |
| Take          | took                   | taking              | taken           |                    |        |
| Teach         | taught                 | teaching            | taught          |                    |        |
| Tear          | tore                   | tearing             | torn            |                    |        |
| Tell          | told                   | telling             | told            |                    |        |
| Think         | thought                | thinking            | thought†        |                    |        |
| Thrive R      | throve                 | thriving            | throve†         |                    |        |
| Throw         | threw                  | throwing            | thrown          |                    |        |
| Thrust        | thrust                 | thrusting           | thrust          |                    |        |
| Tread         | trod                   | treading            | trodden         |                    |        |
| Wear          | wore                   | wearing             | worn            |                    |        |
| Weave         | wove                   | weaving             | woven           |                    |        |
| Wet           | wet                    | wetting             | wet             |                    |        |
| Weep          | wept                   | weeping             | wept†           |                    |        |
| Win           | won                    | winning             | won             |                    |        |
| Wind          | wound                  | winding             | wound           |                    |        |
| Work          | worked, wrought        | working             | worked, wrought |                    |        |
| Wring         | wrung                  | wringing            | wrung           |                    |        |
| Write         | wrote                  | writing             | written         |                    |        |

## LIST OF DEFECTIVE ASSERTERS.

Trow, Quoth, Wot, Beware, Wist.

## RULES,

FOR THE USE OF THE AUXILIARIES,

*Am* or *Be* ;

[Whether a Principal or an Auxiliary.]

N. B. In the following rules, concerning auxiliaries, the pupil should remember, that, whenever they are said to be used in the Declarative or Inferential mode, they are also used in the Interrogative formed from that mode ; for the Interrogative is only the Declarative or Inferential reversed ; that when they are said to be used in certain tenses, they should be used in those tenses, in whatever

modes they occur, but never in any other tense ; that when they are said to be used, referring to particular words, or words of a certain person, or form, (with respect to number,) they should not be used referring to words of other persons, or in another form ; that whenever they are said to be used in one place, they should be used in no other which is not specified ; and that where no restriction in their use, (with respect to person and number,) is mentioned, none is to be used.

*Been.* Where should *been* be used ?

Rule 1. It should be used in the *prior* tenses : prior-past, prior-present, and prior-future.

[Give examples, by referring to the foregoing inflections.]

*Was, wast, wert.* Where should *was* be used ?

Rule 2. It should be used in the indefinite-past tense, when referring to a word in the singular form ; but is changed to *wast*, or *wert*, when referring to *thou*, as denoting the subject of remark. [Give examples.]

*Were.* Where should *were* be used ?

Rule 3. It should be used in the Indefinite-past tense, when referring to names or substitutes in the plural form. [Give examples.]

*Am, art, is.* Where should *am* be used ?

Rule 4. It should be used in the present tense of the Declarative mode, when referring to *I*, as denoting the subject : but it is changed to *art*, when referring to *thou* ; and to *is*, when referring to a word of the third person and singular form. [Give examples.]

*Are.* Where should *are* be used ?

Rule 5. It should be used in the Present tense of the Declarative mode, when referring to *we*, *you*, or *they* ; or to names of the third person, and in the plural form. [Give examples.]

*Be.* Where should *be* be used ?

Rule 6. It should be used in the Indefinite-future tense of the Declarative mode, in the Indefinite and the Present tense of Inferential, in the Commanding mode, and in the Indefinite tense of the Unlimited mode dependent. [Give examples.]

What general rule, respecting the forms of asserters, is to be observed ?

Rule 7. All asserters and their inflections, except *Am*

or *Be*, whether as principals or auxiliaries, have the same form when referring to *plural names and substitutes*, (no matter what their persons are,) as they have, when referring to the substitute *I*, as denoting the subject; as, *I love*, they *love*: *I have lived*, they have *lived*: *I write*, they *write*. [Give other examples.]

*Did, didst.* Where may *did* be used?

Rule 8. It may be used in the Indefinite-past tense; but it is changed to *didst*, when referring to *thou*. It *should*, as an auxiliary, be prefixed to the principal, when used in the Interrogative mode; as, *thou didst write*, instead of, *thou wrotest*. ‘*Didst thou write?*’ instead of, *wrotest thou?* *Did he write?* instead of *wrote he?*

*Do, dost, does, doest, doth.* Where may *do* be used?

Rule 9. In the Commanding mode; in the Present tense of the Declarative, when referring to *I*, or to plural names or substitutes. It is changed to *dost*, or *doest*, when referring to *thou*, and to *does*, *doeth* or *doth*, when referring to a name or substitute of the third person and in the singular form, and must be used in ordinary discourse, in forming the Interrogative mode. [Give examples.]

*Had, hadst.* Where should *had* be used?

Rule 10. It should be used in the Prior-past tense of the Declarative mode; and be changed to *hadst*, when referring to *thou*. [Give examples.]

*Have, hath, has, hast, having.* Where should *have* be used?

Rule 11. It should be used in the Prior-present tense of the Declarative mode, when referring to *I*; it is changed to *hast*, when referring to *thou*; to *has* or *hath* when referring to a word of the third person and singular form; it may be used in the Prior-future of the Declarative, and the Prior-past, and Prior-present, of the Inferential preceded by another auxiliary: in the Prior-past of the Unlimited mode Dependent, and, changed to *having*, in the Prior-past tense of the Unlimited mode Independent. [Give examples.]

*Might, mightst.* Where should *might* be used.

Rule 12. It should be used in the Indefinite tense of the Inferential mode; and, followed by *have*, in the Prior-past tense of the same mode. [Give examples.]

*May, mayst.* Where should *may* be used?

Rule 13. It should be used in the Present tense of the Inferential mode; and, followed by *have*, in the Prior-present tense of the same mode. [Give examples.]

*Must*. Where should *must* be used?

Rule 14. It should be used in the Present tense of the Inferential mode; and, followed by *have*, the Prior-present tense of the same mode. It is never varied in form. [Give examples.]

*Can, canst*. Where should *can* be used?

Rule 15. It should be used in the Present tense of the Inferential mode; and followed by *have*, in the Prior-present tense of the same mode. [Give examples.]

*Could, couldst*. Where should *could*, be used?

Rule 15. It should be used in the Indefinite tense of the Inferential mode; and, followed by *have*, in the Prior-past tense of the same mode. [Give examples.]

*Shall, shalt*. Where should *shall* be used?

Rule 17. It should be used in the Indefinite-future tense; and, followed by *have*, in the Prior-future tense. It should be changed to *shalt*, when referring to *thou*. [Give examples.]

*Should, shouldst*. Where is *should* to be used?

Rule 18. It should be used in the Indefinite tense of the Inferential mode; and, followed by *have*, in the Prior-present tense of the same mode. It should be changed to *shouldst*, when referring to *thou*. [Give examples.]

*Will, wilt*. Where should *will* be used?

Rule 19. It should be used in the Indefinite-future tense; and, followed by *have*, in the Prior-future tense. It should be changed to *wilt*, when referring to *thou*. [Give examples.]

*Would, wouldst*. Where is *would*, to be used?

Rule 20. It should be used in the Indefinite tense of the Inferential mode; and, followed by *have*, in the Prior-past of the same mode. It should be changed to *wouldst*, when referring to *thou*. [Give examples.]

*Ought, oughtst*. Where should *ought* be used?

Rule 21. When followed by the form of the asserter in the Indefinite tense of the Unlimited mode Dependent, it may be used, with what form, to constitute the Indefinite tense of the Inferential mode, and, when followed by the

form of the asserter in the Prior-past tense of the Unlimited mode Dependent, it may be used with that form, to constitute the Prior-past tense of the Inferential mode. It should be changed to *oughtst*, when referring to *thou*. [Give examples.]

## RULES,

### FOR THE FORMATION OF PRINCIPAL ASSERTERS,

#### REGULARLY INFLECTED.

DECLARATIVE MODE, or the INTERROGATIVE formed from it.

How is the Prior-past tense made?

Rule 1. It is made by giving the primary form an additional syllable *ed*, adding both letters when the primary does not end in *e*; and adding *d*, only, joining it to the *e* of the primary when that ends in *e*, and prefixing the auxiliary *had*; as, primary form I lift; I love. Prior-past tense, I *had lift-ed*; I *had lov-ed*; thou *hadst lov-ed*. [Give other examples.]

How is the Indefinite-past tense made?

Rule 2. It is made by giving the primary form the additional syllable *ed*, changed to *edst*, when referring to *thou*; as primary form, I *love*; Indefinite-past tense, I *lov-ed*; thou *lov-edst*: or by prefixing *did*, to the primary form; as, I *did love*; thou *didst love*. [Give other examples.]

How is the Prior-present tense made?

Rule 3. It is made by giving the primary form the additional syllable *ed*, and prefixing *have*; changed to *hast*, when referring to *thou*; and to *has*, or *hath*, when referring to a word of the third person and the singular form; as, primary form, I *love*; Prior-present, I *have lov-ed*; thou *hast lov-ed*; he *has* or *hath lov-ed*. [Give other examples.]

How is the asserter, when in the Present tense, and referring to *thou*, varied from the primary form?

Rule 4. It is varied by the additional syllable *est*, formed by adding *st*, to the final *e*, of the primary; or by adding the entire syllable *est*, when the primary does not end in *e*; as, primary, I *love*; I *walk*. Varied, thou *lov-est*; thou *walk-est*. [Give other examples.]

How is the asserter, when in this tense, and referring to a word of the third person and the singular form, varied from the primary?

Rule 5. In ordinary discourse by adding to the primary form, the letter *s*; and in the grave style, by giving it an additional syllable *eth*; as primary, *I love*; *I walk*. Varied; he *loves* or *lov-eth*; he *walks* or *walk-eth*. [The present tense of this mode is often expressed by prefixing *do*, to the primary form; as, *I do love*; *thou dost love*; he *doth* or *does love*.] [Give other examples.]

How is the Prior-past tense made?

Rule 6. It is made by giving the primary form the additional syllable *ed*, and prefixing *have*, preceded by *shall*, or *will*. [Give examples.]

How is the Indefinite-future tense made?

Rule 7. By prefixing to the primary form the *shall*, or *will*. [Give examples.]

#### INFERENCEAL MODE, or the INTERROGATIVE formed from it.

How is the Prior-past tense formed?

Rule 8. By giving the primary the additional syllable *ed*, and prefixing to it *have*, preceded by *might*, *could*, *would*, *should*, or *ought to*. [Give examples.]

How is the Indefinite tense made?

Rule 9. By prefixing to the primary form, *might*, *could*, *would*, *should*, *must*, or *ought to*. [Give examples.]

How is the Prior-present tense made?

Rule 10. By giving to the primary, the additional syllable *ed*, and prefixing *have*, preceded by *may*, *can*, or *must*. [Give examples.]

How is the Present tense made?

Rule 11. By prefixing, to the primary form, *may*, *can*, or *must*. [Give examples.]

#### COMMANDING MODE.

Always in the Present Tense.

What form of the asserter is used in this mode?

Rule 12. The primary form. The auxiliary *do*, is sometimes prefixed to the asserter in this mode as well as others. [Give examples.]

## UNLIMITED MODE DEPENDENT.

## The Completive and the Continuative Form.

How is the asserter made in the completive form of the Prior-past tense?

Rule 13. It is made by giving the primary form the additional syllable *ed*, and prefixing *to have*, as an auxiliary. [Give examples.]

How is the asserter made in the completive form of the Indefinite tense.

Rule 14. It is made by prefixing to the primary form the word *to*, as one of the constituent parts of the asserter in this mode and tense. [Give examples.]

## UNLIMITED MODE INDEPENDENT.

How is the asserter made in the Completive form of the Prior-past tense?

Rule 15. It is made by giving to the primary form the additional syllable *ed*, and prefixing *having*, as an auxiliary. [Give examples.]

How is the asserter made in the Completive form of the Indefinite tense?

Rule 16. It is made by giving the primary form the additional syllable *ed* [Give examples.]

Where and how is the Continuative form of *all* asserters made, except that of *am* or *be*?

Rule 17. It is made in the indefinite tense of this mode, by giving the primary form an additional syllable, *ing*. [*Am* or *be* has *ing* added to *be*.] [Give examples.]

When is the entire syllable *ing*, added?

Rule 18. When the primary form does not end in *e*.

It sometimes has the final consonant of the primary form repeated and joined to the *ing*. [Give examples.]

When the primary ends in *e*, how is the continuative form made?

Rule 19. It is made by putting *i*, into the place of *e*, and adding *ng*, to form the entire syllable *ing*. [Give examples.]

How are *all* asserters in the Continuative form inflected?

Rule 20. By being united with the asserter *am* or *be*, through all its inflections. [Give examples.]

## RULES,

FOR THE FORMATION OF PRINCIPAL ASSERTERS  
IRREGULARLY INFLECTED.

DECLARATIVE MODE, or the Interrogative formed from it.

How is the asserter made in the Prior-past tense ?

Rule 1. By prefixing *had*, to the form of the asserter given in the fourth column of the foregoing table. [Give examples.]

What form of the asserter is used in the Indefinite-past tense ?

Rule 2. That form which is given in the second column of the table. It has *st*, or *est*, added to it, when referring to *thou*. The primary form preceded by *did*, is sometimes used to make this tense, [Give examples.] This rule is not applicable to the asserter *am* or *be*; for the form of which, in this tense, see Rules 2 and 3, for the use of auxiliaries.

How is the asserter made in the Prior-past tense ?

Rule 3. By prefixing *have*, to the form of the asserter given in the fourth column. [Give examples.]

How is the asserter made in the present tense ?

Rule 4. By the use of the primary form only; or the use of that preceded by *do*, as an auxiliary. [Give examples.]

How is the asserter in this tense, when referring to *thou*, varied from the primary form ?

Rule 5. By adding *st* to the primary form, when that ends in *e*; and *est* to the primary when it does not end in *e*. [Give examples.]

How is the asserter varied in this tense, when referring to a name or substitute of the third person in the singular form ?

Rule 6. By adding the letter *s*, to the primary; or giving it an additional syllable, *eth*. [Give examples.] These last three rules are not applicable to the asserter *am* or *be*; for the formation of which, in this tense, see Rules 4 and 5, for the use of auxiliaries.

How is the Prior-future tense made ?

Rule 7. By prefixing, to the form given in the fourth column, the auxiliary *have*, preceded by *shall* or *will*.

How is the Indefinite-future tense made ?

Rule 8. By prefixing *shall*, or *will*, to the primary form of all except the asserter *am* or *be*, which is made by prefixing *shall*, or *will*, to the word *be*.

INFERENTIAL MODE, or the INTERROGATIVE formed from it.

How is the asserter made in the Prior-past tense ?

Rule 9. By prefixing, to the form in the fourth column, the auxiliary *have*, preceded by *might*, *could*, *would*, *should*, or *ought to*. [Give examples.]

How is the asserter made in the Indefinite tense ?

Rule 10. By prefixing the auxiliary *might*, *could*, *would*, *should*, or *ought to*, to the primary form of all asserters except *am* or *be*, which has the word *be*, with the auxiliary prefixed. [Give examples.]

How is the asserter made in the Prior-present tense ?

Rule 11. By prefixing to the form in the fourth column, the auxiliary *have*, preceded by *may*, *can*, or *must*. [Give examples.]

How is the present tense made ?

Rule 12. By prefixing *may*, *can*, or *must* to the primary form of all asserters except *am* or *be*, which has the word *be*, preceded by the auxiliary. [Give examples.]

#### COMMANDING MODE.

Always in the present tense.

What form of the asserter is used in this mode ?

Rule 13. The primary form of all asserters, except *am* or *be*, which has the word *be*, used. The principals in this mode may be preceded by *do*, as an auxiliary. [Give examples.]

#### UNLIMITED MODE DEPENDENT.

How is the Completive form of the asserter made in the Prior-past tense ?

Rule 14. By prefixing, to the form in the fourth column, the auxiliary *to have*.

How is the Completive form of the asserter made in the Indefinite tense ?

Rule 15. By prefixing *to*, as a constituent part of the asserter, to the primary form of all asserters except *am* or

*be*, which has the word *be*, preceded by *to*. [Give examples.]

### UNLIMITED MODE INDEPENDENT.

How is the completive form of the asserter made in the Prior-past tense?

Rule 16. By prefixing the auxiliary *having*, to the form given in the fourth column. [Give examples.]

What form of the asserter is used in the completive form of the Indefinite tense?

Rule 17. That which is given in the fourth column. [Give examples.]

How is the continuative form of the asserter made?

Rule 18. By prefixing, in this mode and tense, the additional syllable *ing* to the primary form of all asserters except *am* or *be*, which has the word *be* with the syllable *ing*, added. [Give examples.]

How is the continuative form of *all* asserters inflected?

Rule 19. By uniting the Continuative, here made with the asserter *am* or *be* through all its variations. [Give examples.]

## RULES,

### FOR THE USE OF PRINCIPAL ASSERTERS, DEFECTIVE IN THEIR INFLECTION.

Where may *beware* be used?

Rule 1. It may be used without change of form in the Indefinite-future tense of the Declarative mode, in the Indefinite and the Present tense of the Inferential mode, in the Commanding mode, and in the Completive form of the Indefinite tense of the Unlimited mode dependent. It is never used in the continuative form.

Where may *quoth*, be used?

Rule 2. It may be used in the Indefinite-past tense of the Declarative mode, when referring to a name or substitute of the third person. It always precedes the word on which it depends for sense.

Where may the other defective asserters be used?

Rule 3. *They should never be used at all*. [Their former use cannot now be avoided. To use them, is to sacrifice elegance without a counterbalance of gain in sense, force, or perspicuity.]

N. B.—Every transitive or intransitive asserter, with the *completive* termination, except the *defectives*, has the same form in all the *prior* tenses, wherever used, that it has in the prior-past of the Declarative mode : and all them but the *Defectives*, and *am* or *be*, have the primary form, in every other place except the indefinite tense of the unlimited mode independent and the present tense of the Declarative and the Interrogative formed from it ; and even in this except when referring to *thou*, or a word of the third person and singular form.

## EXERCISES IN PARSING.

[Let the pupil hereafter parse all that he does not find parsed for him, and give the definitions all whose definitions are not given in the parsing.]

## LESSON I.

My son, be wise and make my heart glad ; that I may answer him that reproacheth me. A prudent man foreseeth the evil and hideth himself ; but the simple pass on and are punished.

MY is a substitute ; standing in the place of a name : simple ; it simply supplies the name of the speaker : common ; it is a term common to both sexes : of the first person ; it denotes the speaker or writer as such : in the singular form ; it denotes but one : in the possessive case ; it represents the person denoted by it as having or possessing something : and precedes, and depends on the name *son*, denoting the object possessed like the term *my*, in the side link of plate I.

SON is a name ; a term by which an object is known : general ; it represents the class or kind [of relations] to which the object denoted by it, belongs : masculine ; it denotes a male : of the second person ; it denotes the object addressed or spoken of ; in the singular form ; it denotes but one : singular, *son* ; plural, *sons* : it is regular ; it forms the plural by adding *s* to the singular : in the subjective case ; it represents the person denoted by it as being the subject of remark ; it answers the question *who?* and has the asserter *be*, depending on it for sense, like the term *I*, in the staple of plate I.

BE is an asserter ; it is a part of speech used to assert : intransitive ; it refers to the mere existence of the subject : in the commanding mode ; the mode used to express command : in the present tense denoting a present command ; or command in the present time. Irregular it does not make its past tenses from the primary form by the addition of *d* or *ed*. it refers to, and depends on the name *son*. [See *sell* in the large link of plate I.]

WISE is an adname ; a word added to the name *son* to show the quality

which the person mentioned, is exhorted or commanded to have pertaining to him, and belongs to, and depends on the name *son*. [See the side link of plate II.]

AND is a connective; joining the two asserters *be*, and *make* with their appendant words.

MAKE is an assenter; transitive; in the Commanding mode in the present tense in the completive form; irregularly; connected by *and* with the assenter *be* and depending for sense on the name *son*.

MY is parsed like the other *my*.

HEART is a name; general; neuter; of the third person; in the singular form; heart—hearts; regular; in the objective case and depends on the transitive assenter *makes*. [See the name *books* in the first ring of plate I.]

GLAD is an adname; from its referring particularly to the condition of the heart: it is a modifier; it refers to the manner of the heart's being constituted glad: it is a *modifying* adname.

THAT is a connective; joining together the two parts of the sentence.

I is a substitute; simple; common; of the first person: in the singular form; in the subjective case: having *may answer*; depending on it for sense. [See *I* in the staple of plate I.]

MAY ANSWER is an assenter; it is a part of speech used to assert: transitive; it represents the fact denoted by it as extending from the subject of remark to an object: regular it forms its past tenses from the primary by adding *ed*: in the inferential mode: it does not declare that the fact denoted by the principal assenter [*answer*] has been or will be accomplished: in the present tense it denotes (when joined only to the word on which it depends) present liberty: and depends for sense on the substitute *I*. [See *sell* in the large link, plate I.]

HIM is a substitute; simple; masculine; of the third person; in the singular form: in the objective case; and depending for sense on the assenter *may answer*. [See *books* in the first ring of plate I.]

THAT is a substitute; it is a word substituted for a name: connective; it also acts the part of a connective, in joining together the two parts of the sentence; [I may answer him, is one sentence. He reproacheth me, is another. Who? reproacheth me? He does it.] It is in the subjective case; from its denoting the subject of remark; the same as the term *he* would, if used: and has the assenter *reproacheth* depending on it for sense in the same manner that *I* in the staple of plate I, has *sell* in the large link depending on it.

REPROACHETH is an assenter; transitive; regular; in the declarative mode; in the present tense; and depends for sense on the connective substitute *that*. [See *sell* in the large link of plate I.]

ME is a substitute; simple; common; of the first person; in the singular form; in the objective case; depending on the transitive assenter *reproacheth*. [See *books* in the first ring of plate I.]

## LESSON II.

The wicked flee when no man pursueth; but the righteous are as bold as a lion. When the righteous are in authority, the people rejoice: but when the wicked rule,

the people mourn. Remove far from me vanity and lies. Give me neither poverty nor riches : lest I should be poor and steal, and take the name of my God in vain : or lest I should be full, and deny thee ; and say, “*Who is the Lord ?*”

[*Remove* and *give* in this lesson, are in the Commanding mode absolute, having no words on which to depend for sense.]

## LESSON III.

William persuaded John to accompany him to New Orleans. Seth was at home when I sent Richard to see him. I have been writing since I saw James at Hartford. He is engaged to return to New York in the month of May. Will Henry call on me while he shall be journeying South. John ; hand my book to your brother. I had seen William several times before I met him in Buffalo. I will visit James to-morrow ; when I hope to see him engraving Washington’s portrait.

## LESSON IV.

Jane can write very elegantly. Juliet excels her cousin in working lace. John should pay his debts as early as he can. Henry ought to accompany Maria to school. He might have gone earlier ; but he chose to delay, that he might see Zedekiah start for Philadelphia. Robert can not have arrived in Washington yet. He must, however, have left Philadelphia before this time.

## LESSON V.

[For correction and Parsing.]

John ; where *was* you when I called to see you ? I *were* gone to Windsor, but if I had known that you would call I would not have *went*. Though I *were* sorry to see you there, yet, I was glad that you *was* on a pleasant and profitable tour. If I *be* under obligation to any man you *be* he. Johnson *done* my work very well ; for I stood by and *seen* how it was *doing*.

## LESSON VI.

“Friend,” if thou *be* tired of listening, I will cease to read. If thou *has* known Seth and *will* call at his house, thou

can get the money for me. *Does* thou hate deceit? Why then *will* thou practice it. If thou *would* consent, I would take thy horse and carriage to carry me to Harlem. If thou *would* be happy thou *should* cease to do wrong: for while thou *sins* against thy neighbor thou *can* not expect that thy neighbor will forgive thee. [*Beauties* of G. Brown's grammar. See pages 56—57 of that *grammar*.]

## LESSON VII.

I had *began* the work before John *had* called to see it. I was *setting* on the bench at work when he *come* in. I *ris* to meet him and welcomed him, though I *were* not quite ready to have him call for the work. I *beseech*ed to have patience; for I had been so busily engaged with the work that I had not *eat* my dinner. He said he had *became* tired of waiting.

## LESSON VIII.

The boys *blow*ed the dust out of Henry's eyes and he *become* quiet again. William *come* running home from school yesterday afternoon. He had *forgot* to bring his books with him. The boiler of the engine was *burst*ed. Richard *dig*ged a well and *drunk* the water of it. He had *freez*ed both his feet while finishing it, and by that means he was *bereav*ed of the means for supporting his family.

## LESSON IX.

I *eat* my dinner yesterday before two o'clock. I *sot* by the table half an hour till John had *ate* all the fruit, and till all the water had been *drunken*. The Canary bird had *flew* away from the cage. Henry had *forbore* a long time to reply to Seth's remarks. John would have *gotten* a dollar per bushel for his apples if he had *know*ed the market price. The murderer was *hang*ed for his crime. "The tomb had been" hewed "out of a rock." Horace *hitted* the mark every time that he shot. Seth had *laid* in bed two hours longer than he had been accustomed to *lay*.

## LESSON X.

"The sea-fowl has" *went* "to her nest,  
The lion is *laid* down in his lair."

I *lay* the book on John's table yesterday morning where he had *lain* it before. Robert: can Henry have *ridden* as far as Albany by this time? Has William ever *knowed* me? The board might be divided by being *sawed* in the middle. Hugh *meaned* well enough, but he failed in execution. The horse had not been *shoed* well in a long time, when I *sot* Julius at the task. Edward might have *showed* me the whole house. William; *shet* the door. "I have *shot* it once," I had *sat* down, and had *began* to read, when Gilbert *come* in. John had *sat* the trees in the wrong place. Ned *sleeped* all day.

## LESSON XI.

The thief had *stole* a horse and escaped. Zenos *stringed* his harp, and played. Byron had only *swam* across the strait, when he became sick. Seth had *thriven* by his industry and frugality which with honesty add to competence, comfort and respect. As the sailor *swinged* off he seized another rope and saved himself. Xerxes *weeped* to think that within one hundred years all his army would cease to exist. The vile gambler had *winned* the bet which ruined his associate.

## LESSON XII.

Robert; *set* in that chair, and *sit* the candle beside you. I have *saw* you before, I think, Sir. "Very likely. I believe I *seen* you at Oswego." The men *was* taking up the bridge when William *come* along and wanted to cross. He tried to persuade them to *git* some of the old planks, and *lie* them down, so that he could pass. The *telled* him they would, if he *were* willing to pay them for doing it. He said he *want* willing to pay them for doing their duty, but would always accept with grateful civility, what he might demand as justice. They *was* pleased with this remark, and replaced the planks. I *wot* not what can be done to prevent death. William, I *trow*, thinks death only the beginning of life, not the cessation of it. John, I *wist*, will be shipwrecked and perish.

## CHAPTER VII.

## ADNAMES.

What is an Adname ?

It is a part of speech added to a name or substitute, to show the quality, class or condition of the object which the name or substitute represents ; or how that object is to be considered whether generally or particularly.

Of how many kinds are Adnames ?

They are of seven ; Qualifying, Specifying, Interrogative, Exclamatory, Negative, Assertive, and Modifying ; each of which (whatever its subdivision) is to be used to express an idea corresponding with its name and definition.

## QUALIFYING ADNAMES.

What is a Qualifying Adname ?

It is one which shows the quality, condition, or class of the object to which it refers ; as, a *good* man, a *sweet* apple. John is *happy*. A *wooden* wheel.

In how many different forms are most qualifying adnames used ?

They are used in four ; the Simple, Comparative, Superlative, and Diminutive. They are also called Regular, Irregular and Defective.

What does the Simple form of a qualifying adname show ?

It shows the rank or quality of one object without reference to that of another ; as, a *good* man ; a *wise* man ; a *sweet* apple.

What does the Comparative form represent ?

It represents the rank or quality of one object as compared with that of another ; as, a *better* man ; a *wis-er* man ; a *sweet-er* apple.

What does the Superlative form represent ?

It represents an object as exceeding all others in the rank or quality referred to ; as, the *best* man ; the *wis-est* man ; the *sweet-est* apple.

What does the Diminutive form of an adname or combination of adnames represent ?

It represents, without the idea of the direct comparison of objects, a diminution from the state or quality which the simple form of the adname denotes ; as, Simple form, *red*,

*blue, strong* : Diminutive form, *reddish, bluish, somewhat strong*.

Which of the qualifying adnames that are declinable may be declined *regularly* ?

All, of two syllables, that end in *y*, may be declined regularly by exchanging *y* for *i* and adding *er* and *est* ; as, Simple form, *holy, happy* : Comparative form, *holier, happier* : Superlative form, *holiest, happiest*.

All, except *little*, that end in *le* with the *e* not sounded, by adding *r* and *st* ; as, Simple form, *simple, humble, gentle* : Comparative form, *simpler, humbler, gentler* : Superlative form, *simplest, humblest, gentlest*.

All of one syllable, except those mentioned as irregular and those whose *sound* would be unpleasant.

All others that are declinable are to be declined irregularly. Those which may be declined regularly, may also have the irregular declension ; as *wise, wiser* or *more wise* ; *wisest* or *most wise* ; *happy, happier* or *more happy* ; *happiest* or *most happy*.

#### DECLENSION OF ADNAMES.

What is the declension of adnames ?

It is varying their forms to represent different degrees of the rank or quality of the objects to which they refer.

What adnames are called Regular ?

Those which have their Comparative form made by the addition of *r*, or *er*, to the Simple form ; and their Superlative by adding *st* or *est* ; as, Simple, *wise, great* ; Comparative, *wis-er, great-er* ; Superlative, *wis-est, great-est*.

What adnames are called Irregular ?

Those which are not declined by the addition of *r*, or *er*, and *st*, or *est*, to the Simple form ; but have their Comparative and Superlative forms made, either by associating with them the words *more* and *most* ; or by a change of the entire words ; as, Simple, *elegant, good* ; Comparative, *more elegant, better* ; Superlative, *most elegant, best*.

What adnames are called Defective ?

Those which denote substances of which things are composed ; or denote, in the simple form, the extent of sense which the adname is capable of expressing ; and which, consequently, cannot be used in these different forms without a violation of sense ; and are of course, not declinable : as, *golden, woollen, round, square, boundless, infinite*.

## EXAMPLES IN DECLENSIONS.

| <i>Dimin. form.</i> | <i>Simple form.</i> | <i>Comp. form.</i> | <i>Super. form.</i> |
|---------------------|---------------------|--------------------|---------------------|
| Whitish             | white               | whiter             | whitest             |
| Bluish              | blue                | bluer              | bluest              |
| Yellowish           | yellow              | yellower           | yellowest           |

## EXAMPLES OF REGULAR ADNAMES.

| <i>Simple form.</i> | <i>Comparative form.</i> | <i>Superlative form.</i> |
|---------------------|--------------------------|--------------------------|
| Able                | abler                    | ablest                   |
| Bright              | brighter                 | brightest                |
| Happy               | happier                  | happiest                 |
| Heavy               | heavier                  | heaviest                 |
| Light               | lighter                  | lightest                 |
| Slow                | slower                   | slowest                  |

## EXAMPLES OF IRREGULAR ADNAMES.

They are of two classes. First, Those which are declined by having *more* and *most*, associated with them ; as,

| <i>Simp. form.</i> | <i>Comp. form.</i> | <i>Sup. form.</i> |
|--------------------|--------------------|-------------------|
| Acid               | more acid          | most acid         |
| Awful              | more awful         | most awful        |
| Blithesome         | more blithesome    | most blithesome   |

Second ; those which are declined by a change of the entire words.

| <i>Simp. form.</i> | <i>Comp. form.</i> | <i>Sup. form.</i> |
|--------------------|--------------------|-------------------|
| Bad                | worse              | worst             |
| Good               | better             | best              |
| Little             | less               | least             |
| Equal*             | superior           | supreme, or chief |
| Equal              | inferior           | least             |

## EXAMPLES OF DEFECTIVE NAMES.

|           |             |           |
|-----------|-------------|-----------|
| Brazen    | Omnipotent  | Absent    |
| Round     | Omnipresent | Wooden    |
| Infinite  | Perfect     | Pecuniary |
| Boundless | Present     | Golden    |

\* *Equal* denotes not a quality, but rank with respect to quality, and supposes a comparison even in the Simple form ; while the other two forms give a different representation with respect to the same rank or quality.

What adnames are prefixed to the simple form and associated with it, to represent a *comparative diminution* from the state or quality of an object which is denoted by the simple form?

*Less* is prefixed to make the Comparative, and *least*, to make the Superlative form; as, Simple form; *able, wise, happy*: Comparative form; *less able, less wise, less happy*: Superlative form; *least able, least wise, least happy*.

Double *Comparatives* and *Superlatives*; [such as *more happier, most happiest*] are never to be used.

What other distinctive appellations have qualifying adnames?

They are called Primary and Secondary.

What is a Primary qualifying adname?

It is one which makes sense, when taken only with the name or substitute on which it depends; and shows the quality, class, or condition of the object denoted by the name or substitute; as, a *good* man; a *sweet* apple: a *fine* horse.

Any adname is *Primary*, which makes sense without another adname's intervening between that and the word on which it depends; as *This* man: a man: *ten* men.

What is a Secondary qualifying adname?

It is one which is prefixed to a primary adname to qualify the sense expressed by it, and which extends its influence through the primary, to the object to which that refers; as, a *truly* good man; a *very* sweet apple; a *remarkably* fine horse. [Some of these are declined, in combination with the primary, by associating with them *more* and *most*; as, Simple form of the combination, *truly good*; Comparative form *more truly good*; Superlative form, *most truly good*.]

Of how many classes are Secondary adnames?

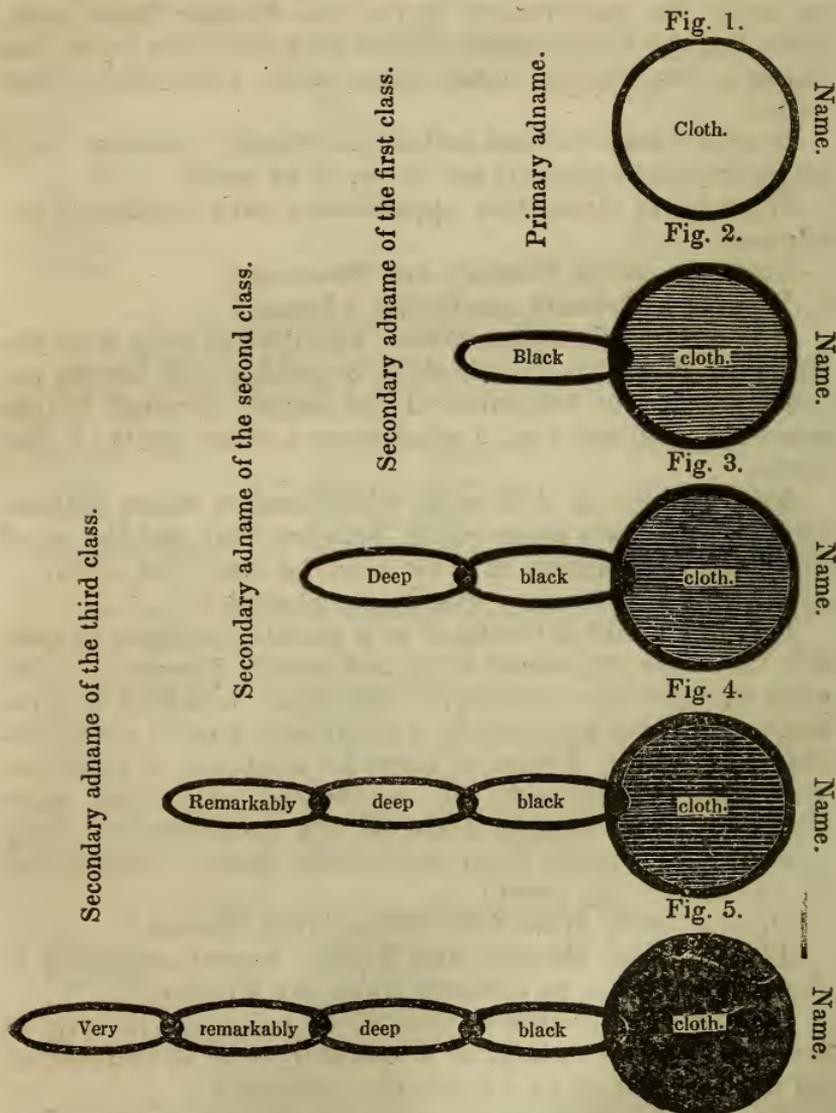
Three; First, Second, and Third; named according to their nearness to, or distance from, the Primary.

Is a primary qualifying adname that changes its form in becoming a secondary, or a *modifier*, ever to be used, in its *primary form*, as a secondary adname?

No. The following examples are, therefore wrong. I saw a *great* many folks at the fair; a *good* many of whom purchased articles offered for sale.

May names be used either with, or without, adnames to constitute secondary adnames?

Yes; as John is *five years* older than Henry, William is *two inches* taller than Seth.



The foregoing plate illustrates the *immediate* dependence of the primary adname on the name ; and the *intermediate* connexion of the primary with the secondary adname, and the name to which the secondary is attached, through the medium of the primary ; Thus,

1. The primary adname is attached immediately to the name denoting the object to which it refers ; as *black* in figure 2 : which adname (*black*) is attached to the name to represent the color of the cloth as being nearer the hue known as black, than any other color having a name ; as being darker than brown, green, or blue. The primary adname : remember, makes sense when taken only with the name denoting the object to which it refers.

2. The secondary adname of the first class, is attached to a primary, as the connecting link between that and the name to which both the primary and secondary belong ; as, *deep*, [in figures 3, 4 and 5 ;] that qualifies the sense expressed by the primary adname (*black*) and through the primary gives a different representation of the quality which that, as the starting point, denotes ; the expression *deep black* cloth, representing a shade of color, in the cloth, different from (and darker than) that which the expression, *black* cloth, would denote.

3. A secondary adname of the second class, qualifies the sense expressed by the two following adnames, and through them, as the medium or connecting links, gives still an additional representation of the quality which the primary denotes ; as *remarkably*, [in figures 4 and 5,] that qualifies the sense expressed by, *deep* and *black*, and with them, belongs to, and depends on, the name *cloth*, on which they, without *remarkably*, (do, as here used,) belong.

4. A secondary adname of the third class, qualifies the sense expressed by the following adnames, which act unitedly, (though still acting in their individual capacities,) as the medium or connecting links by whose use and intervention the influence of the former is enabled to reach the name, and thereby to assist the other adnames, in describing the quality of the object which the name denotes ; as *very* [in figure 5 ;] that qualifies the sense of each (in turn) and all (at last) of the following adnames, and, by being attached (by them as the medium) to the name *cloth*, throws the force of its expression upon the name, and thus extends it to the object denoted by the name : to which name the primary adname *black*, and, by means of that, the secondaries *deep*, *remarkably* and *very* do, unitedly, belong.

The secondaries have no sense or application without the primaries.\* Several primaries, with or without secondaries, may follow each other, and belong to, and depend on, the same name or substitute ; as, John was a *deeply learned*, *very modest*, *upright*, and *active* man.

### SPECIFYING ADNAMES.

What are Specifying Adnames ?

They are those which specify the number or order of

\* To throw out the link *black*, and say *deep* cloth, or *remarkably deep* cloth, would be nonsense : while to throw out the links *deep* and *black*, and say *remarkably* cloth, or *very remarkably* cloth, would seem ridiculous.

things, or how they are to be considered; whether separately or inclusively, particularly or generally.

Of how many classes are Specifying adnames?

They are of five; Numeral, Ordinal, Distributive, Definite, and Indefinite.

What does a Numeral specifying adname show?

It shows the number of the objects referred to; as *two* men; *ten* men.

What do Ordinal specifying adnames show?

They show the order, with respect to number, in which the objects referred to are to be considered or taken: as, the *second* man; the *tenth* man. James gave me every *fifteenth* apple.

Where a Numeral and an Ordinal specifying adname are to be used together, which is to precede the other in the sentence, and act as a secondary adname?

The Ordinal; as, William read the *first* three verses of the hymn.\*

What do the Distributive specifying adnames denote?

They denote that the objects referred to, are to be regarded separately or singly. They are *each*, *every*, *either* and *neither*; as, *each* man; *every* man. [*Each* and *every* mean both or all of the objects referred to. *Either* means not both, or all, but one or the other; and *neither* means not either.]

For what is a Definite specifying adname used?

To mark more definitely some particular object or class, or collection of objects; as, *This* man. *Those* men. *Hudson* river.

Which are the Principal adnames of this class?

They are *this*, and *that*; exchanged, when referring to plural names, for *these* and *those*; *former*, *latter*, *which*, *said*, *aforsaid*, *afore-mentioned*, *the*, *the same*, and Particular names, used as adnames; as, *Oneida* county; *Oregon* territory; *Paris* fashions. Other words may be used as Definitive specifying adnames, which can be known by the sense.

What rule is to be observed in the use of *the* as con-

\* As the verses necessarily succeed each other, there can be but *one first* verse, and to say sing the *three first* would be very absurd. The ordinal is also to be used in particularizing which (in relation to number) is meant; as, the *fifth* verse: page *twenty-fourth*.

trasted with *this*, and *that*, and their plurals *these* and *those*.

*The* is to be used in a subsequent sentence in referring to an object described in a foregoing sentence; and in referring to an object to be particularly described by the use of *the* and a *connective substitute*; as, I met a person when I was returning from church. I think that James is *the* man. John ate *the* apple, and kept *the* pear which I had given him. *This* and *that* or their plurals should be used when we would define, without prior reference, some particular object or objects; as, James will read *these* rules; and will, I think, remember *this* one.

When these words are to be used in preference to *the*, and in referring to objects contrasted, *this* and *these* are to refer to what is near us, or last mentioned; *that* and *those* to what is more distant, or first mentioned; as John will take *these* books, and leave *those*. Washington and Greene were compatriots. That man was commander-in-chief. *This* was a major-general.

*This* and *that* refer to *single* objects; *these* and *those* to *several*.

What are the Indefinite specifying adnames?

They are those which specify or denote that the objects to which they refer, are to be considered or taken indefinitely or generally; as, *some* man; *any* man; *all* men; *a* man; *an* apple.

What rule can be given with respect to the use of *a*, and *an*, considered with respect to each other?

*A* is to be used before a word beginning with a *consonant* sound; as, *a* hundred men; *a* house; *a* university.

*An* is to be used before a word beginning with a *vowel* sound; as, *an* apple; *an* under-ground room; *an* ant-eater.

Which are the principal Indefinite specifying adnames?

They are *a*, *an*, *one* (when not referring particularly to number) *some*, *other*, *another*, *any*, *all*, *such*, *several*, *little* (when referring to quantity, not size) *much*, *many*, *enough*, *sufficient*, *few*, *whole*, *whatever*, *whatsoever*, and *whichever*.

Which of these are declinable?

*Some*, *little*, *few*, *several*, *much*, and *many*.

## DECLENSION ON INDEFINITE SPECIFYING ADNAMES.

| <i>Simple form.</i> | <i>Com. form.</i> | <i>Sup. form.</i> |
|---------------------|-------------------|-------------------|
| Some                | more              | most              |
| Some                | less              | least             |
| Little              | less              | least             |
| Few                 | fewer or less     | fewest or least   |
| Several             | more              | most              |
| Much                | more              | most              |
| Many                | more              | most              |

Which words of the list of the Indefinite are declined like names?

*One*, *other* and *another*, when used as *Adname* substitutes; as,

| <i>Singular form.</i>               | <i>Plural form.</i>                |
|-------------------------------------|------------------------------------|
| Subj. form, <i>One</i> ,            | Subj. form, <i>Ones</i> ,          |
| Poss. form, <i>One's</i> [books]    | Poss. form, <i>Ones'</i> [books]   |
| Obj. form, <i>One</i> ,             | Obj. form, <i>Ones</i> .           |
| <i>Singular form.</i>               | <i>Plural form.</i>                |
| Subj. form, <i>Other</i> ,          | Subj. form, <i>Others</i> ,        |
| Poss. form, <i>Other's</i> [book]   | Poss. form, <i>Others'</i> [books] |
| Obj. form, <i>Other</i> ,           | Obj. form, <i>Others</i> .         |
| Subj. form, <i>Another</i> ,        | } The plural form is wanting.      |
| Poss. form, <i>Another's</i> [book] |                                    |
| Obj. form, <i>Another</i> .         |                                    |

## INTERROGATIVE ADNAMES.

What are Interrogative adnames?

They are words prefixed to names to express interrogation; as, *which* apple is sour? *What* fruit do you prefer? [*Which* and *what* are the only words of this class.]

## EXCLAMATORY ADNAME.

What is an Exclamatory adname?

It is a word prefixed to a name in a sentence of exclamation, only to give force to the expression; as, *What* a painful truth that was! *What* a villain Ned is! [*What* is the only word of this kind.]

## NEGATIVE ADNAME.

What is a Negative adname?

It is a word added to a name only to exert a negative influence on its meaning; as, *no* vicious man can ever be happy. [*No* is the only word of this kind.]

## ASSERTIVE ADNAMES.

What is an Assertive adname ?

It is a word which is prefixed to a name, and which partakes of the natures of an asserter and an adname at the same time ; as, a *flowing* brook ; a *roaring* cataract ; a *shrivelled* form. A *blooming* rose.

## MODIFYING ADNAMES.

What is a Modifying adname ?

It is a word which acts the parts of a modifier and an adname at the same time ; as, I held my hand *open*. He appeared walking *erect*. I left John *alone*.

## EXERCISES IN PARSING.

[Let the pupil recur to the chart and explain the various distinctions as given.]

## LESSON I.

Horace purchased five very large apples ; and gave them to Julia.

**HORACE** is a name ; particular ; masculine ; of the third person ; in the singular form ; in the subjective case, having the asserter *purchased* depending on it for sense. [Compare its position with that of *I* in the staple of plate I.]

**PURCHASED** is an asserter ; transitive ; in the declarative mode ; in the indefinite-past tense ; in the completive form ; regular ; and depends for sense on the name Horace. [Compare its dependence with that of *sell* in the large link of plate I.]

**FIVE** is an adname ; specifying ; numeral ; and depends for sense on the name *apples*, representing the objects whose number it denotes. [Compare its dependence with that of *black*, figure 2, plate III.]

**VERY** is an adname ; qualifying ; secondary ; of the first class ; it qualifies the sense expressed by the term *large*, and with that term, belongs to, and depends on, the name *apples*. [Compare its dependence with that of *deep* ; figure 3, plate III.]

**LARGE** is an adname ; qualifying ; primary ; in the simple form ; (simple, *large* ; comparative, *larger* ; superlative, *largest* ; ) regular ; and belongs to, and depends on, the name *apples*. [Compare its dependence with that of *black*, figure 3, plate III.]

**APPLES** is a name ; general ; neuter ; of the third person ; in the plural form ; (singular, *apple* ; plural *apples* ; ) regular ; in the objective case ; and depends for sense on the asserter *purchased*. [Compare its dependence with that of *books* in the first ring of plate I.]

**AND** is a connective ; it connects, as here used, the asserters *gave* and

*purchased*, with the words depending on them, respectively ; and thereby represents both actions as having been performed by Horace.

*GAVE* is an asserter ; transitive ; in the declarative mode ; in the indefinite-past tense ; in the completive form ; irregular ; and is connected by *and* with the asserter *purchased* ; and depends for sense on the name *Horace*, on which that depends.

*THEM* is a substitute ; simple ; common, but applied to neutral objects ; of the third person ; in the plural form ; in the objective case, denoting the objects of the action expressed by the asserter *gave*, on which it depends for sense. [Compare its dependence with that of *books* in the first ring of plate I.]

*TO JULIA* is an *appendant phrase*, joined by means of the relative *to*, to the other part of the sentence. [Remember that in every *appendant phrase* you will find a word in the objective case.]

*TO* is a relative ; showing the relation that existed between the event of Horace' giving the apples, and Julia, as the person to whom they were given ; thereby representing her as being related to that event.

*JULIA* is a name ; particular ; feminine ; of the third person ; in the singular form ; and in the objective case, representing the person Julia, as being the object of the relation expressed by the relative *to*. [See the dependence of words in the objective case, on relatives, illustrated by plates I and II.]

## LESSON II.

Seth ; you are five years older than Mary ; who is, herself, a few days older than Harriet. My highway fence is a hundred and fifty feet less than Richard's. Stone fence is the best kind. Julia's father is a very remarkably good agriculturist.

*SETH* is a name ; particular ; masculine ; of the second person ; in the singular form ; in the independent case : it stands free from any constructive dependence on the sentence following it. [Compare its position, with respect to the sentence, with that of *John*, at the head of plate I, and *Jane*, at the head of plate II.]

*YOU* is a substitute ; simple ; common ; [it is a term which is common to both sexes ;] but applied to a male ; of the second person ; in the plural form ; [so called because it is the form which must be used when we would represent plurality. See appendix.] Applied to a single object ; in the subjective case ; and has the asserter *are* depending on it for sense. [Compare its relation to the sentence with that of *I*, in the staple, plate I, or *James*, in the staple of plate II.]

*ARE* is an asserter ; intransitive ; [as the asserter *am* or *be* and its variations are without the continuative form, with the exception of the word *being*, it is unnecessary to name those distinctions of form (the completive and the continuative) except when using the word *being* as an asserter.] in the declarative mode : in the present tense ; and depends for sense on the substitute *you*. [Compare its dependence with that of the asserters in the large links of plates I. and II.]

**FIVE** is an adname ; specifying ; numeral ; and belongs to, and depends on, the term *years*, as a *name*.

**YEARS** is a name. [It can be parsed in all its peculiarities as a name, with the exception of *case*, which, as a *name* it loses in its office as an *adname*.] It is used with the adname *five*, to constitute, with that, a secondary qualifying adname ; it qualifies the sense expressed by the term *older*, and belongs, with that, to the substitute *you*, on which that depends.

**OLDER** is an adname ; qualifying ; primary ; in the simple form ; (Simple form, *old* ; Comparative form, *older* ; Superlative, *oldest*, or *eldest* ;) regular ; and refers to, it depends on, the substitute *you*, that denotes the person whose age is referred to.

**THAN** is a connective ; joining the name *Mary* to the preceding part of the sentence ; and showing, by its comparative and connective influence, that the person denoted by that name, is one of the subjects of comparison.

**MARY** is a name ; particular ; feminine ; of the third person ; in the singular form ; and the subjective case ; representing the person denoted by it, as being one of the subjects of the comparative remark ; and, being used after the term *than*, in general reference to the asserter *we*, it has no asserter immediately depending on it for sense. [See in Chapter X. the remarks on *than* and *us*, as "*modifying connectives*."] ]

**WHO** is a substitute ; connective. It admits no other distinctions except case. [To determine the case, follow the directions given in Chapter V. page 69. Thus, *Seth ; you are older than Mary*—one sentence. *She, or Mary, is, herself, a few days older than Harriet*—the other sentence. In this sentence, the simple substitute *she*, if used, or the name *Mary*, if repeated, would be in the subjective case, and have the asserter *is*, depending on it for sense. Then, as a connective substitute (with the exception marked on page 69) must be in the same case as the simple substitute would be, if used, or the name, if repeated.] *Who* must be in the subjective case, and have the asserter *is* depending on it for sense.

**IS** is an asserter ; intransitive ; in the declarative mode ; in the present tense ; and depends for sense on the connective substitute *who*.

**HERSELF** is a substitute ; simple ; *emphatic* ; feminine ; of the third person ; in the singular form ; in the subjective case ; given in addition to the term *who*, to mark, more *emphatically*, the person denoted by that term : and sustains to the following part of the sentence the same relation that is sustained by *who* which represents the same object.

**A** is an adname ; specifying ; indefinite ; secondary and belongs to, and exerts its influence on, the adname *few* ; and by that means extends its relation, dependence, and influence to the name *days* ; to which, in the plural form, it could not belong, without an intervening primary adname.

**FEW** is an adname ; specifying ; indefinite : [it is declinable ; Simple *few* ; Comp. *fewer* ; Sup. *fewest* : it belongs to, and depends on, *days* as a name of the periods of time denoted by it ; while yet,

**DAYS** of itself considered, is a name ; general ; neuter ; of the third person ; in the plural form ; it is regular ; it loses, in its *adname* capacity, its relations of *case*, and constitutes with the adnames *a* and *few*, a secondary qualifying adname ; qualifying the sense expressed by the

primary adname *older*, and belongs, as a secondary adname, with the primary *older*, to the substitute *who* to which *older* belongs.

OLDER is parsed as the word *older* preceding ; except that it depends on the substitute *who* representing the person Harriet instead of the name *Mary* denoting another person.

THAN and HARRIET are parsed exactly like the preceding *than* and *Mary*.

NOTE 1. In the next sentence of this lesson, *a* is a secondary adname belonging to *hundred*, and thereby belonging to the name *feet* ; while *hundred* and *fifty*, whether taken separately or unitedly are primary, and, being joined to each other by the connective *and*, they both belong as one primary to the name *feet* as a name ; which in its adname capacity, acts, with the combination, *a hundred and fifty* as one secondary adname, to qualify the sense expressed by the primary adname *less*, and belongs, with that, to the name *fence*, on which they both depend for sense.

NOTE 2. RICHARD'S is a name, in the twofold case ; representing both a possessor and the thing possessed. In its *subjective* relation to the sentence it is parsed after the term *than*, like the name *Harriet*, not having an asserter after it, depending on it for sense.

NOTE 3. *A* in the next sentence is a primary adname belonging to the name *agriculturist* while *good* is a primary, *remarkably*, a secondary of the *first class*, and *very*, a secondary of the second class ; all belonging to, and depending on, the name *agriculturist* denoting the object whose quality they unitedly represent.

### LESSON III.

Hiram is somewhat careless with respect to his personal appearance ; but I hope he will amend. The soil of the southern part of the country is of a reddish hue. Richard is more studious than Robert. Seth gave me much fruit ; but William gave me more. Giles lent me more than twenty dollars. I lost less than five dollars by trading with the stranger.

NOTE. MORE THAN, and LESS THAN, as used in this lesson are, respectively, secondary adnames, qualifying the sense expressed by their respective primaries, *twenty* and *five*, and belonging with them to the terms to which they belong. They are used in this sense when they refer to the qualities or quantities of things, without having *than* act the part of a connective. When the combination *more than*, or *less than*, acts the part of an adname, it must precede the term to which it refers ; and the two words of the combination, must stand beside each other.

### LESSON IV.

The period of life is short in which man must prepare himself for the duties of active life. We should, therefore, never waste a moment of time in idleness ; or in such amuse-

ment as would unfit us for the performance of our parts in the great theatre of life.

The upright man secures the respect and esteem of the good, and the veneration of the vile who stand in awe of his virtues. Manly habits, without tedious or dull formality, should characterize the young. Open and candid deportment, and vivacity without levity of mind, should be among the characteristics of middle-aged persons; and cheerfulness and serenity of mind, should gild the mild radiance of life's decline.

#### LESSON V.

Youthful follies are seeds, sown in the spring of human life, that must, in vigorous manhood produce thorns and thistles, which will bestrew our pathway in the decline of life when we shall be too feeble to remove them.

“Virtuous youth gradually brings forward accomplished and flourishing manhood; and that manhood, passes of itself, without uneasiness in respectable and tranquil old-age.”

“Vice poisons our felicity in the bud, by introducing disorders into the heart.”

#### LESSON VI.

The hoary head is a crown of glory, if it is found in the way of righteousness. A wise servant shall have rule over the foolish son that causeth shame. The poor man that walketh in his integrity, is better than the rich who is perverse in his way. A wise son maketh glad his father; but a foolish son is the heaviness and grief of his mother.

Better is a little, with righteousness, than great revenues without right. A discreet woman retaineth honor; as strong men retain riches. As is a jewel of gold in a swine's snout; so is the beauty of a woman without discretion.—*Bible.*

#### LESSON VII.

The liberal soul shall be satisfied; and he that feedeth others, shall, himself, be filled. The simple have folly as their portion; but prudent men are crowned with knowledge. The mouth of the righteous man is a well of life to those around him; but a prating fool shall fall.

Happy is the man that findeth wisdom, and that getteth

understanding. She is more precious than rubies : yea, all other things that thou canst desire, are not to be compared with her. Length of days is in her right hand, and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace.—*Bible.*

## LESSON VIII.

[For correction and Parsing.]

*A great many* men prefer idleness and want, to industry and comfort. *A good many* persons are more *readier* to receive favours, than to reciprocate them. John read the *three first* books of Virgil. I spoke to the *two last* men I met. Samuel read the hymn on page three hundred and sixty-five. Richard is the *agreeablest* child *which* I have seen. Seth is the most *unhappiest* man that I have seen *this* ten weeks. Henry is *more perfect* in his attainments than John.

## LESSON IX.

[For correction and Parsing.]

I have a *more prettier* Canary bird than John has. His is the most ugliest thing in appearance that I have seen. I have seen a *great many*, almost as homely as his. Helen is *beautifuler* than Julia, and she is more *happier* than Helen. John is *disagreeabler* than William, in his deportment, because he is *austerer*.

## LESSON X.

[For correction and Parsing.]

James bought *an* hundred shade trees. I visited a person who was called *a* honest man, and *an* humble Christian. He resided with *a* upright neighbor very nearly resembling himself. I like *those* kind of folks. William is *that* man whom I met in Utica. Seth and Henry are *those* men of whom I rent my house. July 4th is *that* day of the year on which our ancestors declared the nation Free and Independent. Flowers bloom in wild luxuriance, on *either* side of the river.

## CHAPTER VIII.

## MODIFIER.

What is a Modifier ?

It is a part of speech used to modify the sense or sound, not of one particular word merely, but of the whole sentence or clause of the sentence in which it occurs ; as, James speaks *fluently* in debate. John was *not* at home when I called yesterday. Seth writes *elegantly* when he tries to write well.

## DECLENSION OF MODIFIERS.

What is the Declension of modifiers ?

It is changing their forms for a different representation of the facts or events to which they refer.

In how many different forms are declinable modifiers or combinations of them used ?

They are used in four ; the Simple, Comparative Superlative and Diminutive.

What does the Simple form of the modifier show ?

It shows the time or manner of one fact or event without reference to that of another ; as, James speaks *fluently*. George visits us *often*.

What does the Comparative form represent ?

It represents the time and manner of one fact or event, as compared with that of another ; as, Henry speaks *more fluently* than James. Seth visits us *often-er* than George.

What does the Superlative form represent ?

It represents one fact or occurrence as exceeding all others in the time or manner referred to ; as, John speaks *most fluently*. Edward visits us *often-est*.

What does the Diminutive form of a combination of modifiers represent ?

It represents the time or manner of an event or fact as existing in a less degree than the simple form expresses ; as James walked *somewhat carelessly* around the cage of the leopard.

How are Modifiers declined to denote an advance from what is represented by the Simple form ?

They are declined by adding *er* to the Simple form to render it the Comparative ; and *est* to render it the Super-

lative form : by associating with them *more*, to make the Comparative form ; and *most*, to make the Superlative form : or by a change of words ; as in the following declension.

| <i>Simple form.</i> | <i>Comp. form.</i> | <i>Sup. form.</i> |
|---------------------|--------------------|-------------------|
| Soon                | sooner             | soonest           |
| Often               | oftener            | oftenest          |
| Fast                | faster             | fastest           |
| Far                 | farther            | farthest          |
| Well                | better             | best              |
| Ill                 | worse              | worst*            |
| Swiftly             | more swiftly       | most swiftly      |

How are Modifiers declined to mark a *comparative* diminution from what is represented by the Simple form ?

They are declined by associating with them *less*, to make the Comparative form ; and *least*, to make the Superlative form ; as,

| <i>Simple form.</i> | <i>Comp. form.</i> | <i>Sup. form.</i>   |
|---------------------|--------------------|---------------------|
| Freely              | less freely        | least freely        |
| Industriously       | less industriously | least industriously |

Double Comparatives and Superlatives [such as more *oftener* most *oftenest*] are never to be used.

Of how many kinds are Modifiers ?

They are of two kinds ; Primary and Secondary.

What is a Primary modifier ?

It is one that modifies, of itself, the meaning or sound of the sentence or clause in which it occurs : as, John behaves *well*. He writes *elegantly*. *There* is more happiness than misery in life.

What is a Secondary modifier ?

It is one which is prefixed to a primary modifier, to exert, through that, its modifying influence on the sentence in which it occurs ; as, John behaves *very* well. He writes *remarkably* elegant.

May names ever be used as primary or secondary modifiers ?

Yes, when they are used, without preceding relatives, or dependence on asserters, to show the time, place, manner, proportion, tendency or direction, or extent of a fact or

\* *Ill* and *well* have the same form as modifiers, that they have as adnames.

event; as, John studied many *hours* alone. He went *home*, traveling *east* when I met him. Seth ran *three times* faster than Richard.

[They are sometimes declined, (like secondary adnames,) in combination with their primaries, by associating with them *mere*, to make the Comparative form, and *most*, to make the Superlative form. A modifier or secondary adname derived from a primary adname, is made by adding *ly* to that primary.]

Is the form of a primary modifier ever changed on account of a preceding secondary?

Yes. A primary modifier ending in *ly*, loses its last syllable by having a secondary of the same termination before it; as, John behaves *civilly* to all men. John behaves truly *civil* to all men.

Besides these distinctions, modifiers are divided into eleven classes: **First, Modifiers**

Of **MANNER**; as *wisely, wickedly, unceremoniously, cheerfully, fast, swiftly, slowly, badly, kindly, sweetly, sincerely, together, alike.*

Second; Of **TIME**:

**TIME PAST**; as, *already, lately, heretofore, hitherto, long ago, long since.*

**TIME PRESENT**; *now.*

**TIME FUTURE**; as, *hereafter, henceforth, by-and-by.*

**TIME INDEFINITE**; as, *oft, often, oft-times, monthly, yearly, then, ever, never, again, immediately, presently, instantly, yet.*

Third; Of **PLACE**; as, *here, there, anywhere, no-where, somewhere.*

Fourth; Of **TENDENCY**, (or **Direction**;) as, *hither, thither, up, upward, down, downward, back, backward, forth, forward, hence, thence, off, away.*

Fifth; Of **NUMBER**; as, *once, twice, thrice, or three times, four times, ten times.*

Sixth; Of **ORDER**; as, *first, secondly, thirdly.*

Seventh; Those referring to **MEANS**, or **CAUSE**; as, *hereby, thereby, wherefore, therefore, consequently.*

Eighth; Of **DEGREE**; as, *much, little, sufficiently, greatly, enough, almost, less, more.*

Ninth; Of **DOUBT** (or **Contingency**;) as, *haply, perhaps, peradventure, possibly, perchance.*

Tenth; Of **AFFIRMATION**; (by way of emphasis,) as,

*truly, indeed, undoubtedly, doubtless, doubtlessly, certainly, really, surely.*

Eleventh; Of NEGATION; as, *not, by no means, not at all, in no wise.*

## EXERCISES IN PARSING.

[A few words only in these exercises will be parsed for the pupil; the remainder he must parse for himself.]

## LESSON I.

William studies very attentively at school, in the winter; but in the summer, he often plays the truant.

VERY is a modifier; secondary; qualifying the sense expressed by the term *attentively*, and through that, the sense expressed by the whole of the member of the sentence preceding *but*.

ATTENTIVELY is a modifier; primary; in the simple form: (Simple attentively; Comparative, *more attentively*; Superlative, *most attentively*;) it qualifies, (with its own influence and that gained by its connexion with *very*) the whole of the part of the sentence which precedes *but*, showing how *William studies at school, in winter*; referring to the actor the action, the place and season of the year; to all, and to each of these ideas.

OFTEN is a modifier: primary; in the simple form; (Simple, often; Comp. *often-er*; Super. *often-est*;) it qualifies or modifies the sense expressed by the whole of the part of the sentence following *but*; referring to, and representing, the frequency of the event described.—William's playing the truant in summer.

## LESSON II.

Henry learns three times faster than John. Richard walked five miles farther than Seth.

THREE is an adname, considered with respect to the word *times*; specifying: numeral; belonging to, and depending on *times* as a name.

TIMES is a name, considered only by itself; being a term given for representing as objects the different degrees of proficiency; the proficiency of Henry being taken as the standard; it is general; neuter; of the third person; in plural form: its loses, by its connexion with *faster*, its relations of case; and in combination with the adname *three*, constitutes a secondary modifier, qualifying the sense expressed by the term, *faster* (showing how much faster one learns than the other) and through the term *faster*, modifying the sense of the whole sentence.

FASTER is a modifier; primary; in the comparative form; (Simple, fast; Comparative, *faster*; Superlative, *fastest*;) it modifies the sense of the whole sentence referring to the whole fact of one's proficiency in learning, compared with that of the other. [The word *than* acts the part of a *modifying connective*.] In the next sentence,

FOUR is an adname ; specifying ; numeral, and belongs to the term *miles* in its name capacity ; and MILES is a name ; general ; representing, as objects, seven spaces of three hundred and twenty rods each ; neuter ; of the third person ; in the plural form : it loses, by its connexion with farther, its relations of case ; and with the term *four* constitutes a secondary modifier, qualifying the sense expressed by the primary *farther*, and through that as the medium, modifying the sense expressed by the whole sentence including every idea expressed in and by it. Farther is parsed like faster.

## LESSON III.

Henry writes elegantly, when striving, before his tutor, to excel his cousins. John : Helen sings melodiously at church. Seth behaved very awkwardly at the social concert. Maria's friend accosted me very civilly, and kindly invited me to his house. Time flies rapidly, and should therefore be diligently improved.

## LESSON IV.

James went home last night, at twelve o'clock. His father rose and let him in. He sat some time, and finally explained the cause of his having been out so late. His father reprimanded him mildly ; and at length allowed him to retire to rest.

Note. NIGHT, IN, TIME, FINALLY, OUT, LATE, MILDLY and AT LENGTH are all primary modifiers.

## LESSON V.

[For correction and Parsing.]

Seth writes *elegant*. Julia sings *melodious*. William walks *graceful*. John behaves *civil*. Robert ran very *rapid*. Zadok treated me quite *kind*. Sarah plays *admirable* on the guitar. Grammar should be studied very *attentive*. Time should be *careful* improved.

## LESSON VI.

William behaves very *good*. Samuel went *direct* to Utica ; passed very *quick* through the city, and went to Rome ; where he *unexpected* met James and left that village very *sudden* for Buffalo. Julia tries, very *frequent* to sing "Hail Columbia." Maria's cousin was walking very *careless* along Broadway ; when he was jostled by a horse that ran very *furious* against him and injured him very *severe*.

## LESSON VII.

The young nobleman spoke very *ostentatious* concerning his ancestors' greatness. He imagined himself boasting quite *secure*, of his titles and his estate. He deported himself very *haughty*, when among his equals in empty ancestral fame; and quite *disdainful* towards those whom he imagined his inferiors, in wealth, in stars, and *ribbons*! which showed more *clear* what he was, by forming a contrast with what he should have been.

## LESSON VIII.

Abigail passed quite *hasty* through the saloon to her place. Graceful motion seems almost a part of Helen's nature. She could hardly move *awkward* though she should attempt it. Juliet demeans herself very *becoming* among her associates. Mary seemed to have dressed herself most *splendid* to attract admirers at church! where, instead of seeking, *penitent*, the favor of her God, she courted only the smiles of men.

## LESSON IX.

Deal *just*; love mercy; and walk *humble* before thy God. If you would be healthy, live *temperate*. If you would ensure a competence and its comforts, labor *industrious* and live *frugal*. If you would be honored, walk *upright* among men. If you would be esteemed, deal *kind* with all. If you would be happy live, *religious* and *devout*: yet be not bigoted or censorious.

## LESSON X.

He who pretends to great civility and respectfulness of deportment towards man, and yet can *impious* profane the name of his Maker, acts *inconsistent* with himself, whether considered rationally or morally. Those, who, on every occasion trifle so *unceremonious* with the name of the Deity, are the first to think themselves insulted by another person's trifling with their names.

## LESSON XI.

Those who argue so very *inconsiderate* that "though the Creator may exercise a general providence towards the

world, he can not, from the nature of things, exercise a particular providence" should prudently remember that the former necessarily supposes and includes the latter : from the fact, that no body can be preserved and sustained as a whole, without the preservation and support of the smallest particles composing the grand aggregate. He who would preserve an entire book, must preserve, not the cover only, but that and the least part of each and every page.

## LESSON XII.

“ Though sore are thy trials ; thy God is thy stay :  
 Though deep thy denials ; yield not in dismay :  
 But, wrapt with bright visions, look on to the day  
 When the founts of Elysium thy thirst, shall allay.  
 There shalt thou for ever enjoy thy repose :  
 Where Life’s gentle river eternally flows :  
 Yea ! there thou shalt rest thee, thy tears wip’d away :  
 Joys, fadeless, shall bless thee, in Glory’s bright day.”

## CHAPTER IX.

## RELATIVES.

What is a Relative ?

It is a part of speech used to show the relation of an object to some fact or event, or of one object to another ; as, My knife is *worth* a dollar. Jane went *to* Utica, *in* Oneida county.

Of how many kinds are Relatives ?

They are of two kinds, Primary and Secondary ; and some of the former class are called Independent relatives ; some of them also partake the natures of relatives and modifiers ; and some partake the natures of adnames and relatives ; consequently they may be called *modifying relatives*, or *adname relatives*, according to their representation.\*

\* A *modifying relative*, while it shows relation, refers, at the same time, to the manner of action ; as, Henry walks *like* his brother. An *adname relative*, while it shows relation, refers, at the same time, to the quality or condition of an object ; as, William is *like* his cousin, but *unlike* his brother, who is *worth* little to community. Relatives, when thus used, in the twofold capacity, are capable of being declined like the other parts of speech whose office they assume.

What is a Primary relative ?

It is one which, of itself, shows the relation existing between an object and a fact or event, or the relation of one object to another ; as, William went *to* Boston to meet Seth ; and had gone *through* the city before he met him.

What is a secondary relative ?

It is one which is prefixed to a primary, and qualifies, or renders more emphatic, the sense expressed by it ; as William went *almost* to Boston to see Henry. He met him *very* near the city.

What is an independent relative ?

It is one which represents the object denoted by the word depending on it, as being independent of the sense expressed in the sentence to which the relative is attached, and unconnected with the event or fact which the sentence describes ; as, All were destroyed, *except* Noah and his family. None of John's cousins, *save* Jane and Richard, reside in New York.

TABLE OF THE PRINCIPAL PRIMARY RELATIVES.

|              |            |                 |                 |
|--------------|------------|-----------------|-----------------|
| About        | At         | *From between   | Since           |
| Above        | Before     | In              | Throughout      |
| Across       | Behind     | Into            | Till            |
| According to | Below      | Instead of      | To              |
| Aboard       | Beneath    | In lieu of      | Toward          |
| Aboard of    | Beside     | In relation to  | Towards         |
| Ahead of     | Betwixt    | In spite of     | Touching        |
| After        | Between    | Near            | Through         |
| Against      | Beyond     | Nigh            | Under           |
| Along        | Besides    | Notwithstanding | Underneath      |
| Amid         | But for    | Of              | Unto†           |
| Amidst       | By         | Off             | Until           |
| Among        | Concerning | Opposite        | Up              |
| Amongst      | Down       | Out of          | Upon            |
| Around       | During     | Past            | With            |
| Aslant       | Devoid of  | Per             | Within          |
| Athwart      | Ere        | Previous to     | Without         |
| Astride      | For        | Respecting      | With respect to |
| As to        | From       | Round           | With regard to  |

\* Other relatives may be joined to express a two-fold relation ; as, the dog came *from under* the house.

† This word should never be used. It weakens the grave style ; and is *intolerable* in any other.

## INDEPENDENT.

But      Except      Excepting      Save      Saving

NOTE.—*Including* and *excluding*, when merely meaning the state of being included and the state of exclusion, without direct reference to the acts or agents producing those states or conditions, may be parsed as relatives; as, The school was composed of twenty persons, *including* the teacher. The number of children taught in the common schools of the State, is 500,000, *excluding* those who are less than five years old.\*

Are relatives ever used in an absolute sense, so as not to depend on any preceding sentence expressing a fact or event?

Yes; as, "O, *for* a lodge in some vast wilderness." *As to* the traveler's death; it was, most likely, caused by his being thrown from his carriage.

## CRITICAL REMARKS

Respecting the use of some of the Relatives. They show the same relation with respect to immaterial or imaginary objects when used *figuratively*, that they do to other objects when used *literally*.

ABOUT—in the circumjacent or immediate neighborhood of; as, Henry went *about* the country lecturing. He can, to-day, be found *about* home.

ABOVE—exceeding in altitude; as, The mountain extends twenty thousand feet *above* the level of the sea. William is far *above* John in talent, enterprise, and moral worth.

[Abuse of the word.—John is *above* three years younger than Richard. Corrected; *more than* three years, &c.]

ACROSS—motion, tendency or position, considered transversely with respect to the object denoted by the word depending on the relative; as, Henry sailed *across* the river. John walked *across* the room. The serpent was lying *across* the path.

[Abuse of the word.—William came *across* his friend yesterday—that is, he walked upon, walked on, and walked off his friend; moving from one side to the other of him. Must it not have *hurt his friend*? "I came *across* an Indian about twenty rods ahead of me," (singular that I should come *across* the Indian twenty rods distant!) "who

\* *Including*, thus used, acts like *with*, and *excluding*, like *besides*.

ran toward me, discharged his musket, threw his tomahawk, and fled." Corrected; I met a friend. I saw an Indian.]

ACCORDING TO—in agreement with; not contrary, to or different from; as, I acted *according to* my instructions. The work was done *according to* the stipulations concerning it. [Joseph W. Wright would have it stand "*agreeably to!*" which is not *according to* grammatical consistency, or the principles of good language.]

NOTE.—The *grammarians!* of the *old school* have wrangled long concerning "*agreeably to,*" and "*agreeable to,*" without being able to determine which should be used in a sentence like this—He did the work *agreeably to,* or *agreeable to* his instructions. This dispute must be settled in the same manner with that of the frog and the mouse that were both borne off by the Kite. Neither the one nor the other of these authors is right. Neither *agreeably to,* nor *agreeable to,* should be used in a sentence like the one given in exemplification; but the place should be occupied by *according to;* as, He did the work according to his instructions.\*

AFTER—succession or pursuit; in time, referring to a *later* period; as James went first, or foremost, and John went *after* him. Julius returned *after* nine o'clock.

[Abuse of the word.—"John; harness *up!* the horses, and go to the mine *after* a load of coal." "William; run to the store *after* a few pounds of tea." They are here used as though the coal and tea had gone first from the place where John and William stood, and they must run or go *after* those things. They are not ordered to *get* the coal and tea, but are only to follow them wherever they, the tea and coal, go. Corrected.—John; harness the horses and go to the mine *for* some coal. William; run to the store *for* a few pounds of tea.]

AT, TO.—*At* may be used in reference to a cessation of motion (in tendency) by, or without, a particular boundary, goal or place; or an interference with an object; as James stopped *at* the door. The bird flew *at* Jack, who was robbing her nest. *To* may be used in general reference to an object; as, John is, *to* me, a warm-hearted friend: or to denote the completion of the act of tending toward

\* *Agreeably* is a *modifier* not a *relative*; as John behaves *agreeably* towards all. *Agreeable* is an *adname*; as, John is very *agreeable* in his deportment among his friends.

a goal or object: as, James came *to* the door and let me in. It is never to be used to denote a rest, or remaining *at* a place. I may say, I went *to* the house and stopped *at* the door; but I may not say, I went *at* the house and stopped *to* the door. I may say, I will stay *at* home; but not, I will stay *to* home. To say that, the bird flew *to* Jack, would not intimate that Jack had any cause of alarm; while to say that the bird flew *at* him, would indicate hostility of intent and action on the part of the bird, toward Jack.

A most outlandish use of *to* has been made by men professing to be learned in the language, in putting it into the place of *on*, as I will speak *to* that resolution—[Corrected; I will speak *on* that subject or resolution.]

When we would use the asserter *arrive*, and represent the motion as having ceased without the boundary or limit; we should use *at*; as, James arrived *at* the gate. When we use any other asserter to describe the motion, we should use *to*, as William went, or came, *to* the gate.

When we would represent the moving body as not having ceased its onward motion without the limit or boundary, we should use *into* with an objective after it, except when we use the *arrive* that requires *in*; as, John came *into* the city. Henry arrived *in* Philadelphia *at* eight o'clock.

IN, INTO.\* *Into* is to be used in describing motion and tendency to a place within the limits of a thing; while *in* is to be used in describing a rest or remaining there; as, Henry came *into* the city and took lodgings *in* the city. Edward threw a stone *into* the house and hit John *in* the house. To say that he threw the stone *in* the house, would indicate that while the stone was *in* the building he threw it somewhere, not that he threw *into* the building; while, to say that he threw it *into* the house, indicates,

\* Within indicates, particularly, that the limits of what is referred to are known and contemplated; and that the object is, or the fact occurs, between those limits; as, I live *within* the boundaries of the city. The vessel came *within* hearing distance. [This is improperly called "speaking distance." A man may *speak* any where: so that any distance is "speaking distance," but he cannot hear another unless he is within the space in which the action of the speaking organs causes such a vibration of the atmosphere as sensibly to affect the hearing organs—the auditory nerves.

clearly, that while the stone was without the house, he took it, and caused it to move till it arrived within the enclosure of the edifice. What is *in* a place, can not be thrown *into* it. What is *without* a place cannot be thrown *in* it.

**OUT OF, WITHOUT.** *Out of* is used in representing a body as moving or being drawn outward, from within a place, to a space beyond the limits of it—on the outside of it; while *without* is to be used in representing a rest or remaining on the outside of the limits of the place. It is also used to denote destitution, or absence from a thing. Examples. James threw the hat *out of* the house, and left it lying on the ground *without* the walls. Seth is *without* money. He went to school *without* his hat. Men who are in a house may go *out of* it, and when they have done that, they can remain *without* the house, but it would be incorrect to say he went *without* the house and staid *out of* the house.\*

**ON and UPON.** *Upon* is to be used in representing a body as tending to a place on something; and *on*, in representing the person or thing as remaining there; as, John went *upon* the roof, and sat down to rest himself *on* the roof. Seth climbed *upon* the wall and sat reading *on* the wall. It would not be correct to say he climbed *on* the wall and sat *upon* the wall. [*Upon* is also used in the place of *against*; as William rushed *upon* the foeman's spear.] **ON** may also be used to denote relation to a certain state or business, as in the following examples. I was *on* my journey to Michigan, when Henry, who had been at the West *on* a visit returned. The soldier had been *on* duty four hours when, he was relieved. I am writing *on* the subject of the proper use of the relatives.

**NOTE.**—Owing to what may seem a defect in the language, *upon* (*up-on*) must be used even when reference is had to a *downward* motion; for *on*, cannot be used to indicate motion either *up* or *down*; as, The bird descended *upon* the roof. This would indicate, that it descended *to* the roof, and was *on* the roof: Yet, to say, that the bird descended *on* the roof; would be the same as to say, that while she was *on* the roof, she went down it: or, that being already *on* the roof, she descended it. The

\* Custom is, and long has been, setting strongly in favour of using *out of* and *without*, synonymously. This is wrong, and should be made right: or the *distinctive* properties of the two words will be lost. *Without*, is sometimes very improperly used in the place of *unless*; as, John will be ruined *without*, James shall assist him.

word *to*, is not sufficient to supply the place of *upon*; for, to say, the bird descended *to* the roof, does not indicate that it went *upon*, but only that it descended till it came to a place, where, if it had advanced any farther, it would have been *on* the roof. *To*, may be used, even in describing a descent, if it is used only to indicate, that the thing descended, till it arrived *at* the place, without going *upon*; or stopping, or resting *on* it.

WITH, BY. *With*, is made to precede the name or substitute denoting the instrument or means with which something is done, or to be done; and *by*, is made to precede the term denoting the agent, or operative cause; as, Edward was whipped *with* a scourge, *by* the man whose fruit he had been detected in stealing. When, however, the instrument is, by a figure of speech, used for, or made to represent, the agent, *by*, must be used. Former rhetoricians have given, but never *half* illustrated, an example, designed to sustain this point. Some of the old Scottish barons are represented as laying their hands upon their swords, and exclaiming to their king, who wished to extend his prerogative: "*By* these our rights were obtained, and *with* these we will defend them." *By* these our rights were obtained, represents the *swords* as the agents or operative causes; while, *with* these we will defend them, represents the barons themselves as the *agents*, and the *swords* only as the *instruments* or *means*.

FOR—as *on account of*, may be used to show the relation of cause and effect; as, John wept bitterly *for* the wrong which he did to William. William forgave him *for* his penitence. Seth shouted *for* joy, when he saw the success of those who went to save the drowning crew. It may be used to denote purpose or design; as, John went to New York *for* his stock of goods: (not *after* his goods.) It may represent the sense of the words, *in the place of*; as, Walter *trained* on review-day *for* Henry. Zadok went to Albany *for* Richard. It may denote exchange; as, I gave William five hundred dollars *for* his horses. [It should never be used in the place of *after*, or before an asserter in the unlimited mode dependent; as James went to the store *after* a book. John went to Utica *for* to see William. The words *to see* denote John's purpose or design in going, without the aid of *for*.

ASLANT—may be used in representing motion, tendency, or position, obliquely considered; as, "Lo! now

apparent all [wholly apparent] *aslant* the dew-bright earth and colored air, he looks in boundless majesty abroad.”—*Thomson on “Sunrise.”* [That is, he looks *aslant* the earth and air.]

ATHWART—may represent motion [but not position] considered transversely with respect to an object; as, ‘The first shot passed *athwart* the bow of the enemy’s flag-ship.

BESIDE, BESIDES.—*Beside*, meaning, by-the-side-of, is a relative, referring to the place of one thing, considered with respect to another; as, The drunkard lay *beside* the fence. *Besides*, denotes addition to another object or to other objects mentioned; as, James had twenty apples, *besides* those which John had given him.

BESIDES, OTHER THAN.—*Other than*, should never be used as a relative, or in the place of *besides*, *except* or *but*; as, No man was seen there, *other than* the coachman. No reasons were offered, *other than* those which William had suggested. [*Other than*, in these and all similar places, should yield place to *besides*, *but*, *except*, or *excepting*.

PER—is used in the sense of *by*, either to mark the relation of an event to the agent or means; as, I shall send this letter *per* mail: or to represent the relation of many objects severally considered, to some fact described by foregoing words; as, John sold his wheat for two dollars *per* bushel. The only advantage of using *per* in the place of *by*, is that the former in this last use of the term, excludes the adname *the*, while the latter retains it; as, John sold his wheat at two dollars *by the* bushel; or two dollars *per bushel*.

## LESSON I.

[For Parsing.]

James walked with Henry across the street, went into a store and placed himself beside Horatio, near the book-case.

JAMES is a name; particular; masculine; of the third person; in the singular form; in the subjective case; having the asserter *walked* depending on it for sense, and making, with that, a simple sentence. [See *James* in the staple of plate II.]

WALKED is an asserter; intransitive; in the declarative mode; in the indefinite-past tense; in the completive form; regular; and depends for sense on the name *James*. [See *lives* in the large link of plate II.]

*With Henry* is an appendant phrase. [See plate II.]

WITH is a relative ; showing the relation (with respect to place) existing between the two persons as they walked ; and has the name *Henry* depending on it for sense. [See *near* in the first small link of plate II.]

*Henry* is parsed like *James* in every respect but *case*. It is in the objective case, and depends for sense on the relative *with*. [See *house* in the first ring of plate II.]

*Across the street* is an appendant phrase. [See plate II.]

ACROSS is a relative : showing the relation that existed between the event of the persons' walking, and the road as the object across which they walked. [It does not, as the *grammarians!* of the *old school* pretend, show the relation of the names ; or the objects, (the persons and the road) The persons *could not have been across* the road, unless the road was so narrow, or their individual, or aggregate length so great that when they were stretched on the ground, (transversely with respect to the road,) they extended from one side to the other of it.] *They walked*, describes an event. The road is represented as having been in some way related to that event ; and the word *across* shows what that relation was ; whether they walked *beside* the road, *near*, *under*, *over*, or *across* it.

THE is an adname ; specifying ; definite ; and belongs to, and depends on the same *road*, denoting the object to which the adname refers.

ROAD is a name ; general ; neuter ; of the third person ; in the singular form ; in the objective case ; denoting the object to which the event of *James* and *Henry's* walking, is represented as having been related. It depends, for sense, on the relative *across*. [See the name *house*, in the first ring of Plate II.]

AND is a connective ; joining together the two asserters *walked* and *went*, with the words severally dependent on them ; and thereby representing the two persons, *James* and *Henry*, as being the actors in both the events described.

WENT is an asserter ; intransitive ; in the declarative mode ; in the indefinite past tense ; in the completive form ; and, being joined by *and*, to the asserter *walked*, it depends on the words on which that depends, to denote the actors.

*Into a store* is an appendant phrase. [See plate II.]

INTO is a relative ; showing the relation that existed between the event of the persons' going, and the store, as the object, into which they went. [It cannot show merely the relation of the persons, as objects, to the store, as another object ; (see the grammars of M. K. B. S. and W.) for the persons were not "*into*" or *in* the store till they had gone into it. If they had been *in* the store they could not have gone *into* it. See the remarks on *in* and *into* page 131.]

STORE is a name ; general neuter of the third person ; in the singular form ; in the objective case ; depending on the relative *into*. [See the dependence of the names in the rings, in plates I. or II. on the small links immediately preceding them ]

NOTE.—HIMSELF is a substitute ; simple ; emphatic ; masculine ; of the third person ; in the singular form, and the objective case, depending for sense on the asserter *placed* ; while the relative *beside*, shows, not merely the relation of the man *James*, to the person *Horatio* ; but the

relation of the fact of James placing himself, and the man Horatio, as the object. Remember that he could not have *placed himself beside* Horatio, if he had been there, or *beside* him, at the time referred to.

NEAR shows the relation existing merely between the man Horatio, and the bookcase as the object near which he sat, or was standing.

## LESSON II.

[For Parsing.]

[A few words only, of this lesson, will be parsed for the pupil; the remainder he must parse for himself.]

My uncle took with him, to Trenton Falls, all his children except Sarah, who was at school in Auburn. James stood very near the elephant; and John was almost under him.

WITH, TO, EXCEPT, AT, IN, VERY NEAR, and ALMOST UNDER, are relatives. EXCEPT shows, it is true, how Sarah is to be regarded in relation to the fact of her father's family's going to Trenton Falls, but it is done by showing how she is to be regarded with respect to the sentence expressing that fact, showing that Sarah is not included in the remark expressing the journey to Trenton Falls; is to be regarded as independent of the remark, and not connected with the event which it represents. It is then of course an independent relative.

VERY is a secondary relative; qualifying the sense expressed by the primary *near*, and depending on that word for sense. It adds to the sense expressed by the primary *near*; VERY *near*, denoting closer proximity to the object than the term *near*, alone, would denote.

ALMOST is a secondary relative, qualifying the sense of the primary *under*, on which, it depends. It detracts, or takes from, the sense which the word *under* of itself expresses. When one object is *under* another, a right line from one to the other must be perpendicular: but when one object is *almost* under another, a right line from one to the other must be oblique or slanting.

## LESSON III.

It is better to hear the rebuke of the wise, than to listen to the song of the fool. Remember thy Creator in the days of thy youth. Soon shall the dust return to dust, and the soul, to God who gave it. He that diggeth a pit or spreadeth a snare for his neighbor, shall fall into it, himself.—*Bible*.

## LESSON IV.

Who have wo and babblings? who have contentions, and wounds without cause? They that tarry long at the wine; they that go to seek mixed wine. Look not upon

the wine when it is red ; when it giveth its color in the cup : for, in the end, it biteth like a serpent, and stingeth like an adder. It will lead thee into destruction, and cause thee to utter perverse things. Thou wilt be like him who lieth down in the midst of the sea.—*Bible.*

## LESSON V.

He that depends on his own exertions for success, will seldom be in want ; but he that depends on the patronage of friends, is always in distress. Honesty, industry, and frugality constitute the best capital with which a young man can begin business ; and without these, money is, to him, but the heavy load of a car going off a precipice—it hastens the hour of his destruction ; and makes more complete and fatal, the catastrophe which it induces.

## LESSON VI.

He that has no respect for himself, will never be respected by others. He that over estimates himself, ensures the contempt of all around him. Let no man despise you for your diffidence or dullness : let no one hate you for your pride or ostentation. The stubborn oak tempts, from the mountain's top, the tempest's rage and lightning's blaze ; is smitten, and thrown prostrate upon the ground ; the filthy bramble lies grovelling in the muddy, stagnant pool ; or is buried by the deluge sweeping over it : while the amiable fruit-tree, on the mountain's side, thrives in security, from the deluge and the tempest's rage.

## LESSON VII.

Good nature (as it is called) and uniform civility of demeanor, are the oil on life's chariot wheels, enabling us to glide smoothly and pleasantly through the ceaseless variety of character and circumstances which we must pass. These qualities cost nothing, and yet are valuable gifts inspiring pleasure in ourselves, and imparting it to all with whom we associate ; and, not unfrequently they prove a passport to higher enjoyment, and to a more extended sphere of activity and usefulness. A morose disposition

entering a circle of rationally cheerful, and social minds, is like a winter blast, sweeping, with its chill breath, and icy scourge, over the blooming fields of fragrant and balmy May.

#### LESSON VIII.

The highway of the righteous, is, departing from evil. He that keepeth in this path, preserveth his soul. Pride goeth before destruction; and a haughty spirit before a fall. The wicked man taketh a gift out of his bosom to pervert the ways of judgment. The integrity of the upright will guide them to plenty: but the perverseness of the wicked will destroy them. The memory of the just shall be honored: but the name of the wicked shall rot. By the sorrow of the heart, the spirit is broken: but he that is of a cheerful heart, hath a continual feast. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Wisdom excelleth folly, as much as light excelleth darkness.—*Bible.*

#### LESSON IX.

Son of man: hast thou given strength to the horse? Hast thou clothed his neck with thunder? Doth the hawk fly by thy wisdom, and stretch her wings toward the South? Hast thou gone into the springs of the sea? Have the gates of death been opened to thee? Hast thou seen the doors of the shadow of death? Who provideth food for the raven, when her young ones cry to God?—It is not for kings to drink wine; or for rulers to use strong drink; lest they should drink and forget the law, and pervert the judgment of the afflicted.—*Bible.*

#### LESSON X.

“The chief misfortunes that befall us in life can be traced to some errors or follies which we have committed.” Contentment amidst misfortunes would prevent us from doing our duty in trying to extricate ourselves. Submission to what is unavoidable should be practised by all: but who shall say of this misfortune, or of that calamity, “it is more than I can meet with firmness, or bear with patience, or more than I can surmount?”

## LESSON XI.

The evils, like the blessings, of this life, appear vast at a great distance from us; yet, to the weak and timid, those blessings diminish, and those evils increase, as they approach. Hope and fear hold alternate sway in the human mind. When we are in prosperity, we fear coming reverses of fortune, which may plunge us into distress. When we are in the depths of adversity, we naturally hope for future good. When Hope is lost in certainty of possession, Fear begins her part. When Fear's worst scenes have been entered, Hope shows her golden light.

## LESSON XII.

The ceaseless changes of life, give trouble to the prosperous, but joy to the distressed; and this keeps, in equipoise, the happiness of man. He who is full and can hope for nothing, is wretched from fearing every thing, in a coming change. He who can fear nothing worse than he feels, hopes all things, and is joyous in his hope. Then as hope, in adversity, is a more gladsome quality than fear, in affluence; who shall say that the prosperous are always the more blessed? Who shall say that those, in trouble, who rejoice in hope of what to-morrow may bestow, are not more happy, or, at last, less wretched, than those, rolling in luxury, who are, already, beneath the pall of sadness, from fear of what tomorrow may bring forth?

## LESSON XIII.

[For Correction and Parsing.]

Henry threw the cloak *on* the floor. John threw his hat *in* a neighbor's window. William wrote *upon* the book cover. I reside *out of* the city; but go *in* the city every day. Richard has no business, *other than* buying and selling horses. I have twenty apples, *beside* those which Henry gave me. Seth; come *in* the house. I want you to stay *to* home while I shall be *to* the fair. James had volunteered to speak *to* the resolution offered *into* the meeting. James said *unto* me that he would purchase him a country seat; and go *on to* [upon] it to spend the summer.

## LESSON XIV.

[For Correction and Parsing.]

I rested myself *upon* my bed. I sat *upon* a bench and listened to William's harangue. He had been standing *upon* the steps; but stepped *in* the store, as he saw me approaching him. I led John from the hall, *in* the apartment allotted him. He went *in* his room and sat down. Maria went to the store *after* some lace; and staid *to* the place where she had got it, till I called for her. I sent a man from New-York to Albany *after* a horse that was to come from Buffalo to Albany, to meet him there.

## LESSON XV.

[For Correction and Parsing.]

John sat *upon* his horse, and talked a long time. William went *unto* the residence of Henry; and found him sick and *upon* his bed. He said but little to William, *upon* the subject of his sickness. I went from the river, *on* the hill and from that place to my residence. Seth fell *in* the river and was near being drowned; but John went *in* the water and brought him out alive; laid him *on* to the carpet, and sent *after* a physician who was *to* church, *under* the hill.

## CHAPTER X.

## CONNECTIVES.

What is a Connective?

It is a part of speech used to connect words or sentences to each other; as, Henry *and* John were good boys, *but* James was the best scholar; *or* he could not have excelled the others.

Of how many kinds are Connectives?

They are of two kinds; Simple and Modifying.

What is a Simple connective?

It is one which connects words or sentences to each other, without any other modifying effect on the sense than is necessarily attendant on its connective influence;

as, John, *as well as* James, was at the fair. Henry *or* Richard wrote the letter.

What does *and*, (opposed to *or*) indicate?

It indicates that prior and subsequent things are to be taken together; (or it means both;) as, Richard *and* Edward steal poultry.

What does *or* indicate?

*Or* indicates that they are to be taken or considered, separately; (or it means one or the other;) as, Richard *or* Edward steals poultry.

What do *but* and *yet* indicate?

They indicate a change in the circumstances of the narration; as, James was taken sick, *but* he soon recovered.

What does *and* (opposed to those words) indicate?

It indicates a continuance of the circumstances of the narration; as, Henry fell sick, *and*, lingering some time, died.

What is a Modifying connective?

It is a word which has the office of a modifier and a connective at the same time; as, James did my work *as well as* John did yours.

#### LIST OF THE SIMPLE CONNECTIVES.

|            |     |      |
|------------|-----|------|
| And        | But | That |
| As well as | Or  | Yet  |

#### LIST OF THE PRINCIPAL MODIFYING CONNECTIVES.

|            |             |             |          |
|------------|-------------|-------------|----------|
| As         | Seeing that | Whilst      | If       |
| As well as | So          | Rather than | Unless   |
| As high as | Till        | Though      | Lest     |
| Because    | Until       | Although    | Provided |
| Before     | When        | Either—or   | In case  |
| After      | Where       | Neither—nor | Whereby  |
| Since      | While       | Whether—or  | Wherein  |

#### CORRESPONDING CONNECTIVES.

A Modifying connective is sometimes placed in one part of a sentence, in such a manner as to require a corresponding connective in another part; both of which connectives are to be considered as one part of speech. These are therefore called Corresponding connectives.

## EXAMPLES.

*Though, yet or nevertheless.* *Though* he was rich, *yet* for our sakes he became poor, that we, through his poverty, might become rich.

*Though* John was wealthy, he was, *nevertheless*, active and benevolent.

*Whether-or*; as *Whether* he will go, or not, I can not tell.

*Either-or*; as, I will *either* send the book, or bring it myself.

*Neither-nor*; as, *Neither* John *nor* James would abandon his studies.

*As-as*; She is *as* amiable *as* her sister.

## CRITICAL REMARKS

Concerning the use of Modifying Connectives, and other corresponding words used negatively.

No, as adname, requires, as the simple connective referring to it, the word *or*; as, *No* gold *or* silver was found. [*No* has the same influence when joined to the word *thing*, to make the word *nothing*; as *Nothing* bad *or* unamiable was seen in the behavior of William, when at school. *Nothing* which I can fear, *or* that misfortune can inflict, shall cause me to do, in youth, what, in manhood, I can have cause to regret. *No* is never to be used alone as a modifier; but may be when in combination with *more*.

NEVER and NOT, as modifiers, when used in a complex sentence, require the connective *or* to join the parts; as, We should *never*, in youth, do what can, in manhood, give us uneasiness of mind; *or* forget, in old-age, that we have, ourselves, been young. Henry can not excel William in geography *or* grammar.

NEITHER, as a modifying connective, requires *nor* after it, in the same sentence; as *Neither* James *nor* John can ever be seduced from the paths of virtue. William could *neither* find James, *nor* learn where he had been.

EITHER, when not used as an adname or adname substitute, requires *or* after it, in the same sentence; as, I will *either* go myself, *or* send John. *Either* William *or* Henry must return.

THOUGH, ALTHOUGH, or WHAT THOUGH, when begin-

ning a sentence, requires after it, in the sentence, either *yet*, or *nevertheless*, unless it is followed by *as*. Thus, *Though* a man should be ever so learned; *yet*, if he is not good, he can not be happy. *Although* James is rich; he is, *nevertheless*, humble. “*What though*, not all of mortal offspring, can attain the height of envied life; *yet* Nature’s care, to all her children is just.”

**THOUGH**, immediately followed by *as*, may have that word repeated, as the corresponding part of the connective, with or without *yet* or *nevertheless*. Example; *Though*, as a warrior, Napoleon stands unrivalled in the history of the world; as a statesman, he was more liable to err; his errors in state policy originating, in some degree, in his martial abilities, and his success in arms.

**WHETHER**, requires after it, *or*, when the *or* connects two asserters referring to the same name or substitute; as, I can not tell *whether* James will remain *or* go home: yet, if the sentence is so abbreviated as not to have but one asserter used to denote the event referred to, *not* must follow *or*; as, I can not tell *whether or not* James will go home; or, *whether or not* William has written the letter. *Whether* should not take the place of *which*; as, “*Whether* of the twain did the will of his father.” Corrected; *Which* of the twain, &c.

**RATHER**, as a modifying connective, denotes preference or choice, and requires *than* after it, in the same sentence; as, I would *rather* suffer, *than* inflict, an injury.

**As** and *so* may be used in representing one fact as the consequence of another; thus, “*As* Columbia expects her sons to be enlightened and brave; *so* she expects her daughters will be enlightened and virtuous.”

**As—As**. *As*, placed at the beginning of a compound sentence, expressing comparison, requires *so* after it. Example; “*As* is a madman, casting fire-brands, arrows and death; *so* is he that deceiveth his neighbor, and saith that he is in sport.” When one member of the compound sentence precedes the word *as*, that word (repeated) is to be used after the word denoting the idea concerning which the comparison is made; as, John is *as* happy without wealth, *as* Henry is with it. James runs *as* fast *as* William. *As—as*, the two words, when acting as corresponding connectives, denote equality.

**So—AS.** *As* is used after *so*, and the first member of a complex sentence, in showing the cause of what the latter member of the sentence expresses; as, William was *so* sick *as* to be unable to leave his room. The eagle soared *so* high *as* to be invisible to me.\*

**So THAT.** *So* is used after the first member of a compound sentence; and followed by *that* to express cause in relation to what is represented by the latter member of the compound; as, William has recovered *so* far *that* he is able to walk about his room.

**LEST** is used after the first member of a compound sentence, to denote fear or caution in relation to what is expressed by the following member of the compound; as, I bring my body under, and keep it in subjection; *lest*, after having preached to others, I should, myself, become a cast-away.—*St. Paul*

**TILL** and **UNTIL** are, respectively, to be used, in connecting sentences, to mark the limits of two successive periods of time; one of them beginning at the expiration or conclusion of the other. The asserter in each sentence, thus connected, is to be in the completive form; as, John wrote *till* I called, Henry agreed to study *till* his teacher should desire him to rest.

**WHILE** is to be used in connecting two sentences expressing facts that occur the same period of time, in the last of which sentences is an asserter in the *continuative* form; as, I wrote *while* John was reciting his lesson. I assisted Henry *while* he was preparing for college.

**WHEN** is to be used to connect two sentences expressing facts that occur in *immediate* succession, or referring to the same period of time; in the last of which sentences there must be an asserter in the *completive* form; as, I had been traveling two days *when* John met me. I was writing *when* Henry called.

**BEFORE**, **ERE**, and **AFTER**, are to be used in connecting sentences expressing facts that occur in succession; unless we would represent them as occurring in immediate succession; in which case *when* is to be used: as, the crew had left the ship *before* it sunk. [This might mean a long time

\* In such sentences the asserter in the unlimited mode, has a *triple* dependence. It here depends on the name *eagle*, on the asserter *soared*, and the modifying connective *so as*.

before the sinking of the ship.] The crew had just left the ship, *when* it went down: or, *when* the crew had left the ship, it sunk. [By either of these two examples, the sinking of the ship is represented as occurring *immediately* after the crew's having left it.]

THAN and AS have a very beneficial influence in complex sentences, in saving the repetition of asserters and other words, and yet expressing the idea more clearly, elegantly, and forcibly, than it could be expressed by the use of the words whose repetition they prevent.

Thus—John has more fruit *than* Henry. This asserts in the best manner, that Henry has fruit, and that John has more fruit. William has *as* much land *as* Henry, lying near Lake Michigan, and in Illinois. This asserts, that Henry has land lying in Illinois, and near lake Michigan, and that the quantity owned by William is equal to it. William has more fruit *than* can be gathered in a week. Here it saves the repetition of the name fruit, and all the other words, which must have been used had *than* not been used. Henry has more correspondents *than* he can attend to. This prevents the repetition of the objective word after the relative *to*, and expresses the idea better than it can be expressed by any other words.

IF, THOUGH. *If*, should not be used, unless to introduce a condition; or made to precede the expression of some matter or event on which something else is depending for its fulfillment; as, *If* John shall prove industrious and frugal, he will be able to support himself. It should never be used merely to introduce a supposition. The following use of it is therefore wrong. *If* John should become ever so wealthy, he could not thereby be made happy. It should be, *Though* he should become, &c.

*Though*, should be used only where a supposition or comparison is to be introduced, without having any matter depending, as a consequence on the fulfillment of what is expressed by that member of the sentence which immediately follows *though*; as, *Though* James should visit his brother, he could not assist him. James acts as *though* he was tired of life. The villain stranger departs himself as *though* he was an honest man.

NOTE. Wherever *if* is to be used, there should be something represented as depending, for its occurrence, on the fulfillment of the event

described by that member of the compound sentence which immediately follows the word *if*: and such an implied negative sense is connected with the *if* that the event represented as the dependence on the condition, is not expected to take place, unless the condition which *if* serves to introduce, shall first or also be fulfilled; as, if Richard should pay his debts, he would again be respected. Here, it is seen, that Richard's restoration to respectability, depends on his paying his debts. The negative sense, connected with the use of the word *if*, is such as to show clearly, that unless he should pay his debts, he would not again be respected. "I shall die in Cazenovia, *if* I live to become an old man."—Remarks of a citizen. Giving *if* the negative sense, always connected with it, the citizen would represent by his words, that if he should live to become an old man, he should die in Cazenovia; but that if he should die when young, he might not die there. He doubtless meant that he should die in Cazenovia, though, or although he should live to become an old man; inasmuch as he did not intend to remove from that place. The word *even* should never be used before *if*; though it may, under any circumstances, be used before *though*, or *although*, (which are synonymous words;) as, *Even* though John should come with his carriage for me, I could not accompany him. See in the appendix the remark on the "*subjunctive mode!*" and on the sentence "*if I were to write he would not regard it.*"

## EXERCISES IN PARSING.

## LESSON I.

James and John met each other where I had left William.

JAMES is a name; particular; masculine; of the third person; in the singular form; in the subjective case, having the asserter *met*, depending on it for sense.

AND is a connective; simple; it simply connects the two names, making them both bear the same relation to the sentence.

JOHN is parsed like *James*; it is connected with *James* by *and*, and has the asserter *met* depending on it for sense.

MET is an asserter; transitive; in the declarative mode; indefinite-past tense; in the completive form, irregular; and depends for sense on the names, *James* and *John*.

EACH OTHER is a combination called reciprocal substitutes, (see the definition of reciprocal substitutes, page 64:) in the objective case, and depending for sense on the asserter *met*.

WHERE is a connective; joining together in one compound sentence what would otherwise stand in two simple sentences: modifying; while it connects the sentences; it refers to the place of the occurrence of the two events, considered with respect to each other.

I is a substitute; simple; common; of the first person; in the singular form; in the subjective case, and has the asserter *had left* depending on it for sense.

HAD LEFT is an asserter; transitive; in the declarative mode; in the prior-past tense; in the completive form; irregular; it depends for sense on the word *I*.

WILLIAM is a name ; particular ; masculine ; of the third person ; in the singular form ; in the objective case, depending for sense on the asserter *had left*.

## LESSON II.

[Let the pupil parse what is not parsed for him.]

Julius will start for Philadelphia when Joseph shall have returned from the west.

WHEN is a connective ; joining together the two sentences ; modifying ; it shows the time of the occurrence of the two events described, considered with respect to each other.

## LESSON III.

James died on the day that Henry returned from the East Indies.

THAT is a connective ; like *when* in Lesson II ; it connects sentences : modifying ; like a modifier, and like *when* in Lesson II, it shows the time of the occurrence of the two events considered with respect to each other ; and like *where* in Lesson I, and *when*, in Lesson II, it is a *modifying connective*.

N. B. Modifying connectives exert the same influence when they stand at the heads of sentences, that they do when standing between the sentences which they unite.

## LESSON IV.

When we reflect that every man is surrounded with enough to render him happy, and see how many are not even comfortable in their minds ; we are led to think that the chief sources of unhappiness, are in ourselves.

## LESSON V.

While we are young we are looking forward to the mature joys and blushing honors of manhood : but we are apt to forget that they will not be ours, unless we shall, in youth, adopt, by virtuous and persevering industry, the only means which can, in aftertime produce what we now desire.

## LESSON VI.

When in middle-age, we shall look back, with hopeless regret, to the misimprovement of the means which might

have placed us in the rank which we once desired to gain ; but can not then hope will ever be ours.

#### LESSON VII.

We plant, with care, the fruit-tree in the richest soil ; and cultivate it long, with unceasing care, and diligence ; knowing that we can not plant it and eat of its fruit in the same day. After years of attention bestowed upon it, we have a rich, regular, and increasing return for all our toils ; and by due attention to the preservation of the tree we shall be secured from want of fruit.

#### LESSON VIII.

We should in youth, plant, in the rich, exhaustless soil of intelligence and virtue, the seeds of future usefulness, respectability and enjoyment ; that, when the seed time of life, shall have passed, we can, still vigorous and useful, enjoy the fruit secured to us by youthful integrity, study, and attention to business ; and solace ourselves in old-age, with the pleasing consciousness of having tried to act our parts, and the good will and respect of all within the reach of our influence—a consolation which no great or good man can despise.

#### LESSON IX.

If there were no drunkards, three quarters of the wretchedness of life, would yield to comfort and plenty. If there was no drinking intoxicating draughts, there could be no drunkards. If no intoxicating drinks were sold, none could be used. If none were made, none could be sold. If the means were not furnished, none could be made, and the whole traffic and its consequences would cease.

#### LESSON X.

[For correction and Parsing.]

No man *nor* woman should hope to live and be independent of the rest of the world : for Heaven has wisely formed us dependent on each other ; that every one may feel, on his own account, an interest in his neighbors' welfare.

In business affairs, neither one partner *or* the other thinks his interest *secure* or feels himself at rest *when* the other's private affairs are in embarrassment: and he does not suspend his anxiety for himself, *nor* allow himself to rest, till he has either dissolved the partnership, or made his partner's interest secure.

## LESSON XI.

The comforts and happiness of mankind are common stock in trade, and all men are partners. Then, as it is impossible for us to disengage ourselves from the partnership, without destroying our own lives; we should never think our own interest secured, *nor* our work half done, *while* all mankind shall have become intelligent and virtuous, prosperous and happy. Then neither interest *or* sense of duty, can safely soothe our minds *when* we are inactive, or seeking to appropriate to ourselves, what is the private estate of another, with which he adds to the success of enterprise for public felicity.

## LESSON XII.

*If* James is rich, he is, nevertheless, industrious. I am comfortable, even *if* I am not wealthy. I stood at William's house *while* Seth returned. I will be visiting at Richard's *when* he shall be absent and will go home *while* he shall have returned. Amos writes as *if* he did not intend that any one but himself should read his essay. Helen is not proud *if* she is beautiful. Henry is not *so* studious as Seth. The duck can not fly *so* high as the eagle soars. Arnold was not *so* patriotic as he had appeared to be.

## CHAPTER XI.

## INTERROGATIVES.

What is an Interrogative?

It is a word which is used to interrogate, and represents of itself, what would otherwise be expressed by several words of different classes.

Of how many kinds are interrogatives?

They are of two kinds; Simple and Modifying.

### What is a Simple Interrogative ?

It is one which succeeds a sentence expressing some proposition, and stands alone, referring to the sense expressed by the whole of the foregoing sentence ; as, James will visit New-York and the states east of the Hudson. "When?" We should detest vice, yet pity and seek to relieve its victims? "Why?"

### What is a Modifying Interrogative ?

It is a word placed at the head of the sentence to interrogate, as though nothing had preceded it, and referring, like a modifier, to time, place, manner or cause ; as, *Where* is John? *When* will James visit New-York? *Why* should we detest vice? *How* can Henry do the work?

When should an interrogative be used without other words following it and referring to the same fact ?

Whenever, without injuring the fullness, perspicuity, or force of an expression, it can represent the sense of several words whose united sense would be its equivalent ; as in the foregoing examples. [All must see that it is in every way better to use the term *when*, alone, as it is there used, than it would be to say, James will visit New-York and the states east of the Hudson. *At what time will James visit New-York and the states east of the Hudson?* The word *when* expresses, by one word, all that could be expressed by the whole fourteen words of the last of these two sentences.]

## EXERCISES IN PARSING.

### LESSON I.

James will go to Europe to visit his friends in London. "When?" I would like to spend some years in improving myself, by travelling. "Why?"

WHEN, following the first sentence, is an interrogative ; it is used to interrogate ; simple ; it follows a sentence and interrogates, of itself concerning the time of the occurrence described by that sentence ; and although it refers to the sense expressed by the whole sentence, yet, it stands distinct from it.

WHY, following the next sentence, is an interrogative ; it is a word which interrogates : simple ; it stands alone, and refers to what is expressed by the whole of the foregoing sentence, demanding the cause of the wish to spend some years in traveling for self-improvement. Although it refers to the sense expressed by the whole sentence it is nevertheless, as, used in its place, distinct from the sentence ; not in it, or a part of it.

## LESSON II.

When will Henry visit New-York, and the states east of the Hudson? Why should we detest vice, yet pity and seek to relieve its deluded victims?

WHEN, in the first sentence, is a modifying interrogative; it is used to express, with the sentence in which it stands, both the fact represented by the sentence, and an *interrogation* concerning that fact; and so *modifies* the interrogation as to make it bear particularly on the *time* of the event described. Thus, if I say, Will Henry visit New-York and the states east of the Hudson? I interrogate as though I was ignorant in relation to the matter, and would like to know whether or not he will do it: but, by saying, *When* will he visit New-York and the states east of the Hudson? I admit or concede that he will go; and that I am aware of it. My interrogation is then, only with respect to the time of his doing this; and is not, of course, a general inquiry as before.

WHY is parsed on the same principle; as, by saying, should we detest vice, yet pity and seek to relieve its deluded victims? I should ask as though I was uncertain in relation to the obligation referred to, and wished to be informed: yet, by using *why* at the head of the sentence I admit the obligation and only demand on what principle it is based.

## LESSON III.

[For Correction and Parsing.]

William will go to Mobile, in Alabama, to visit his former associate in business. "When, sir, *will he go to that place, for that purpose?*" Seth: I rode with you in the stage, last winter, twenty or thirty miles. Where, sir, *did you ride with me twenty or thirty miles in the stage last winter?*

## LESSON IV.

Robert subdued the malicious temper of his horse, and rendered him in all respects perfectly submissive, in only three days' time. "How *did he do that in so short a time:*" or, "How *did he subdue the malicious temper of his horse, and render him perfectly submissive, in only three days' time?*" Walter was once so sick that he could not leave his bed. "When *was that?*" or, "When *was Walter so sick that he could not leave his bed.*"

## CHAPTER XII.

## REPLIERS.

What is a Replier ?

It is a part of speech which constitutes a reply to a foregoing question or remark ; and which represents, of itself, what would otherwise require a whole sentence ; as, James, will you sell me your carriage for one hundred dollars ? " Yes. "

Of how many kinds are repliers ?

They are of two kinds ; Affirmative and Negative.

What is an Affirmative replier ?

It is one which is used in reply to a question or remark, to give an affirmative answer ; as, John, will you help me ? " Yes. " Shall you see James to-morrow ? " *Certainly.* "

What is a Negative replier ?

It is one which is used in reply to a question or remark, to give a negative answer ; as, John : will you injure William ? " No ! " Will Henry stoop to deception ? " *Never !* "

When should a replier be used alone, after a sentence expressing the interrogation, fact or event ?

Whenever it can, alone, represent a full reply to the foregoing remark ; as, William : can Henry write plain and fast ? " No, sir. " Seth : has Maria gone to school ? " Yes. " " Yes, sir, " or " Yes, Madam. " Is George a legal voter ? " *Certainly not.* " [This combination is used as a replier to express the negative answer more emphatically than no could do it.]

## EXERCISES IN PARSING.

## LESSON I.

Can mortal man withhold his thoughts from the all-pervading mind of his Maker ? " No. " Should writers and speakers, at all times endeavor to improve the heart, while they are seeking to inform the understanding ? " Certainly. " Did you say that the moral code of God's government, is a perfect representation of reason and phi-

osophy, as deduced from the constitution and condition of man? “Yes, sir.”

NO is a replier; it is used to constitute a reply to the foregoing interrogation: negative; it gives a negative answer to the foregoing expression. It stands distinct from the sentence preceding it, yet refers to the sense expressed by every part—the whole.

CERTAINLY is a replier; affirmative and emphatic; emphatic because expressing with emphasis the idea of affirmation. It stands distinct from the sentence to which it refers.

YES is a replier; affirmative; and stands distinct from the sentence to whose sense it constitutes the reply.

SIR is a name; general; masculine; of the second person; in the singular form; and independent case; standing distinct from, and independent of, the preceding sentence.

## LESSON II.

[For Correction and Parsing.]

Will John expect to drink of the refreshing streams of happiness while he is sailing on the stagnant waters of dissipation? “No: *he will not.*” Can man, who hardly knows enough to provide for his own wants, instruct his Maker in the government of the world. “No: *he cannot do it.*” Is the preservation of one’s life, and health, generally the first duty which he owes to mankind? “Yes; *it is so:*” for without these he can do nothing to advance the interest and happiness of the world.

## CHAPTER XIII.

### EXCLAMATIONS.

What is an exclamation?

It is a part of speech standing distinct from the phrase or sentence to which it refers, and used for expressing emotion: as, *Alas!* Man still triumphs over the wretches whom he has made miserable. *Oh!* Glorious hope! *O!* Blessed abode!

### EXAMPLES OF EXCLAMATIONS.

|       |          |           |         |
|-------|----------|-----------|---------|
| O!    | Heigh!   | Fie!      | Ho!     |
| Oh!   | Heigho!  | Fudge!    | Hem!    |
| Ah!   | Really!  | Sure!     | So!     |
| Alas! | Strange! | Surely!   | Shah!   |
| Pish! | Indeed!  | All hail! | Halloe! |

[Combinations of words are sometimes used as Exclamations; *Delightful hope! Encouraging thought! Ah me!* These are always capable of being analyzed in the same manner as other combinations.]

Exclamations are to be used according to their respective representations as described in our dictionaries.

## EXERCISES IN PARSING.

## LESSON I.

*Alas!* Man still triumphs over the wretches whom he has made miserable. O Glorious hope of bliss secure! [*Triumphs* as used in this lesson is, by mistake, printed *tramples* on page 22.]

ALAS is an exclamation; it stands distinct from the following sentence describing the fact which produces the emotion that *alas* expresses.

O is an exclamation; it is a word standing distinct from the phrase describing the idea that produces in the mind the emotion expressed by *o*.

## LESSON II.

“O murdered, butchered brother!” “Oh the depth of the wisdom and goodness of God!”

O MURDERED, BUTCHERED BROTHER! taken together is an exclamation, or exclamatory phrase. [In parsing the words separately O would be parsed as an exclamation; MURDERED and BUTCHERED, both as assertive adnames and *brother* a name in the independent case.]

## CHAPTER XIV.

## ; DERIVATION OF WORDS.

NAMES are derived from *names*, in various ways, and for various purposes:

1. By adding *ian* to denote professions; as, from tactics, comes *tactician*; from music, *musician*; from physis, *physician*; from tragedy, *tragedian*:

2. By adding *y*, *ry*, or *ery*, to denote a general state or condition, business, art, or occupation; or to mark the classes of certain objects; as, from slave, comes slavery; from scene, scenery; from cook, cookery; from soldier, soldiery; from peasant, peasantry; from yeoman, yeomanry:

3. By an additional syllable ; to denote dominion or jurisdiction, office or period of life ; as, from king, is *kingdom* ; from duke, *dukedom* : from bishop, *bishoprick* ; from senate, *senator* ; from child, *childhood* ; from man, *manhood* :

4. By adding *ist*, to denote an adherent to certain principles ; or one skilled in something ; as, from method, is *methodist* ; from colonization, *colonizationist* ; from abolition, *abolitionist* ; from mechanic or mechanism, *mechanist* ; from organ, *organist* :

5. By adding different syllables, to denote a diminutive class of the things represented by the simple word ; as, from kid, is *kidling* ; from lamb, *lambkin* ; from goose, *gosling*, (originally *gooseling* ; ) from hill, *hillock* :

6. By adding some syllable to denote office, or relation to the object represented by the simple word : as, from heir, is *heirship* ; from friend, *friendship* ; from consul, *consulship* ; from president, *presidency* ; from regent, *regency* ; from partner, *partnership*.

#### NAMES are derived from *Asserters*.

7. By adding *r*, *er*, or *or*, to denote an agent or one engaged in the business represented by the simple word ; as, from write, comes *writer* ; from read, *reader* ; from speak, *speaker* ; from instruct, *instructor* ; from mediate, *mediator* ; from sleep, *sleeper* ; from dream, *dreamer*.

8. Names and asserters have sometimes the same form ; as, *love*, *hate*, *salt*, *heat*, *spring*, *view*, which are in the same form, whether used as names or asserters.

9. By changing the termination of the adname, or by an additional syllable ; as, from fragrant, comes *fragrancy* ; from effulgent, *effulgence* ; from brilliant, *brilliancy* ; from warm, *warmth* ; from good, *goodness* ; from wise, *wisdom* ; from great, *greatness* ; from dark, *darkness* ; from ferocious, *ferocity* ; from brutal, *brutality*.

#### ASSERTERS are derived from *Names* ; as,

1. From system, comes to *systemize* ; from method, to *methodize* :

2. From *adnames* ; as, from particular, to *particularize* ; from white, to *whiten* ; from dark, to *darken* ; from glad,

to gladden; from short, to shorten; from bright, to brighten; from deep, to deepen.

3. From the Modifier, *forward*, comes the Asserter to *forward*.

4. *Asserters* sometimes have their meaning changed by prefixes; as, own, *disown*; bid, *forbid*; run, *outrun*; hold, *uphold*; draw, *withdraw*; look, *overlook*.

ADNAMES are derived from *Names*.

By adding *en*, to show the quality of a thing, or from what it is made; as, from wood, comes *wooden*; from oak, *oaken*; from silk, *silken*; from wool, *woollen*; from flax, *flaxen*.

NAMES are sometimes used as adnames without any change of the words; as, a *silver* tankard, an *iron* bar, a *gold* coin, a *steel* chain, an *evening* visiter.

Adnames are derived from names and other adnames by the addition of the syllable *y* or *ly*; as, from coward, is formed *cowardly*; from man, *manly*; from friend, *friendly*; from day, *daily*; from night, *nightly*; from health, *healthy*; from God, *godly*; from weak, *weakly*; from sick, *sickly*; from frost, *frosty*.

[Adnames are formed in various other ways.]

MODIFIERS are derived from *Adnames*; as,

From grateful, comes *gratefully*; from personal, *personally*; from pensive, *pensively*; from harmonious, *harmoniously*; from sweet, *sweetly*; from kind, *kindly*; from awkward, *awkwardly*; from genteel, *genteelly*; from wise, *wisely*; from just, *justly*.

Modifiers are variously formed; as, back-ward, forward, up-ward, down-ward, thither-ward, there-by, there-in, here-in, there-upon.

[For a further view of derivation, see the "Tables of *prefixes* and *suffixes*."] ]

ACCOMMODATIVES.

[So called because they are capable of being used in various relations to suit the circumstances of composition, and the taste of authors.]

ALL is an *indefinite specifying* adname; as, *All* men

should be just and benevolent. It is a *secondary qualifying* adname; as, Richard's guilt was *all* apparent: [wholly apparent—quite apparent.] It is an *adname substitute*; when standing for a name. Thus speaking of books, I say, John took *all* that I had left. [See on page 64, the last paragraph before "Interrogative Substitutes."]

**BUT** is a *connective* when merely joining words or sentences to each other; as, James is dying, *but* happy. William wrote to me, *but* I could not answer him. It is a *relative* when denoting exception or exclusion; as, All of the guests were well *but* the stranger. It may be joined to *for*; as, I should have been dead *but for* John's advice. "Heaven hides from us all of the book of fate, *but* the page prescribed [*written before* us] the present state." It is a *modifier* when used in the sense of *only*; as, That member of the Legislature was *but* a cypher, to increase the influence of his more wily associates. It may be joined to *what*, to form an *exclamation*: as, *But what!* Is thy servant a dog, that he should do this great thing?

**BUT**, used alone as a modifier, may, like *only*, denote the extent of ability in relation to a matter; as, I could *but* lend John money to pay his bill for a month's board; and was obliged to leave the city soon after my arrival. This shows, that whatever might have been my wish, with respect to John, I was not able to assist him more than I did. *But*, preceded by *not*, denotes constraint or compulsion, in relation to what the sentences express; as I could *not but* believe that John would surmount his difficulties, and soon be at rest in his affairs. This indicates that circumstances had forced conviction upon me; that I could not avoid believing what I have described in relation to John. Other examples.—I can *but* (or only) hope that the commercial aspect of the country will be improved. I can *not but* believe (can not avoid believing) that the commercial aspect of the country will be improved.

**DOWN** is a *modifier*; as, I threw the book *down*. A *relative*; as, I went *down* the stairs. I sailed *down* the river.

[Relatives not used after an asserter, preceded by *than* or *as*, become modifiers, when words in the objective case do not follow them; as, relatives, James went *before* the

carriage, and Henry *behind* it.—Modifiers ; as, While we were traveling, James went *before* and Henry *behind*.]

EACH is a *distributive specifying adname* ; as, *Each* scholar should study for himself. It is a *modifier* : as, I bought my pears for a penny *each*.

FOR is a *relative*, except when it is used in the place, or the sense, of *because* ; as, I did not lie down, *for* I knew that I should not sleep ; in which case it is a *modifying connective*.

EXCEPT, and EXCEPTING, when denoting a *state of exclusion*, but not the *act* of excluding, are *relatives* : as, All my friends are in good health, *except* John. Otherwise they are *asserters*. [This may also be said of *save* and *saving*.]

ROUND, is an *adname* ; as a *round* building : it is a *relative* ; as, I went *round* [or *around*] the house.

SINCE, is a *relative* ; as, I have not seen James *since* yesterday : a *modifier* ; as, I saw William when I was in Utica, but I have heard of him *since* : a *modifying connective*, when expressive of *cause* ; as,

*Since* life is no more than a passage at best ;  
Let us strew the way over with flowers.—*H. More*.

Let us, (*since* life can little more supply  
Than just to look about us, and to die,)  
Expatriate free o'er all the ways of man :  
A mighty maze, but not without a plan.—*Pope*.

THE is a *definite specifying adname*, when belonging to a name or adname substitute : but a *definite specifier* when belonging to a sentence, in marking proportion ; as, Henry : *the* faster you run, *the* sooner you will overtake James.

WHICH is a *connective substitute* ; as, I ate the apple *which* James had given me. It is an *interrogative substitute* when used without a name, to interrogate ; as, *Which* is better, Virtue, with happiness and honor ; or Vice, with misery and disgrace ? It is an *interrogative adname* ; as, *Which* apple is sweet ? It is a *definite specifying adname* ; as, James told me *which* apple I should take.

WHAT is used as an *interrogative substitute* ; as, "What shall I do that I may inherit eternal life ?" an *interrogative adname* ; as, *What* man goeth to war at his own expense ?

It is a connective substitute in the two-fold case; as, William ate three peaches, and I took *what* he had left. It is an exclamatory adname; as, *What* men, James and John are! It is an exclamation; as,

“*What!* shall an African, shall Juba’s heir,  
Reproach great Cato’s son;  
And show the world a virtue wanting in a Roman soul?”

As an *exclamation* it may be joined to *but*; as, *But what!* is thy servant a dog? It may be joined with *though* or *if* to constitute a modifying committee to supply the place of *although* or *in case*. *What if* I should speak; no one would be hurt.

*Neither* is an *adname*; as, *neither* person that I met was armed: a *modifying connective*; as, I will *neither* strike my friend, nor desert him.

*Either* is used as an *adname* or *modifying connective*; as, *Either* lad can do the work; I will *either* go to Utica or send William there.

**AS WELL AS** is a *modifying connective* when referring to manner; as, James writes *as well as* Henry can. Otherwise it is a *simple connective*; as, James can go to school *as well as* Henry.

## SYNTAX.

Of what does Syntax treat?

It treats of arranging and combining words to form them into sentences.

What is a Sentence?

It is an assemblage of words expressing some fact or event, and making full sense of itself; having in it an asserter and a word or phrase, on which it depends for sense; as, John lives. Where is James? Henry; study your lesson.

Of how many kinds are sentences?

They are of two kinds—Primary and Secondary. They are also called Simple and Compound.

What is a Primary sentence?

It is one which represents an event as though unconnected with any other and makes full sense of itself, or without dependence on another combination; as, John assisted Henry. We started for Europe.

What is a Secondary sentence ?

It is one which expresses the occurrence of some entire event, but represents it as connected with some other event, and always has, for his asserter, one in the Unlimited mode, independent ; as, *John having returned*, we started on our journey. *James being sick*, William remained.

What is a Simple sentence ?

It is a primary sentence standing by itself ; as, John works. Henry studies his books. William was studious. Seth prefers his company.

What are the principal component parts of a simple sentence ?

They are the word or phrase in the subjective case, denoting the subject of remark ; the asserter, and, when the asserter is used transitively, some word in the objective case denoting the object of the action, influence or effect, expressed by the asserter ; as, James walks. John learned his lesson. [In the first example, the name *James*, denotes the person who is the subject of that remark ; and the word *walks* is the asserter depending for sense on the name *James*. In the other example, the name *John* denotes the subject of the remark ; *learned* is the asserter, and *lesson* is the word in the objective case denoting the object of the action expressed by the asserter *learned*.

What is a Phrase ?

It is a combination of words not amounting to a complete sentence but expressing a set of ideas, either separately from a sentence, or in connexion with one ; as, *An elegant house*. John went to *Utica*.

Of what does an Appendant phrase consist ?

It consists of a name or substitute and a relative, (with, or without other words attached to the name or substitute,) joined, by means of the relative, to a sentence, for expressing ideas in connexion with the sentence ; as, *James lives*. This is a sentence. [See the chain, p. 52.] *James lives near the house*. This is a sentence with one appendant phrase. [See the chain.] *James lives near the house of Seth*. A simple sentence with two appendant phrases. [See the chain.] *James lives near the house of Seth in the city*. A sentence with three appendant phrases. [See the chain.] *James lives near the house of Seth in the city of New York*.

A sentence with four appendant phrases. [See the chain.] James lives near the house of Seth in the city of New-York, *on Manhattan Island*, [“ M'n Island.”] A sentence with five appendant phrases. [See the chain.]

N. B. In every appendant phrase you will always find a relative and a word in the objective case. Remember too, that any name or substitute, joined by a connective, in the same simple sentence, to the objective word of an appendant, must itself, be in the objective case. *I spoke*, is a sentence. *I spoke to Henry*, is a sentence with one appendant phrase, and the name *Henry* in that appendant phrase, is in the objective case. *I spoke to Henry and William*. Here the name *William* being joined by *and* to the name *Henry*, is in the same case as that name. †

An asserter may occur after several appendant phrases, and, referring to one of the objectives in an appendant phrase, or to the word in the subjective case, may begin a new series of appendant phrases ; as, *I visited Horatio in Utica* to induce him to accompany me on *my tour—to the far-West*.

Example of phrases not appendant :

*An elegant house. A fine prospect. Persevering ardor. Untiring industry and skill! Ambitious fools! Glorious hope! O! unexhausted love!*

Of what does a Compound sentence consist ?

It consists of two primary sentences, or one primary and one secondary sentence, united ; as, James went home, and John returned. James having gone home, John returned. James went home, but he soon returned.

### MEMBERS OF SENTENCES.

Of what does a Member of a Compound sentence consist ?

It consists of one of the sentences of which the compound is made, including the asserter, the word or phrase denoting the subject, and the appendants connected with the remark.

EXAMPLE. John went with his brother to the school-house, but he did not go in with him. Here is a compound sentence : *John went with his brother to the school-house,*

being one member of the compound sentence, and *he did not go in with him*, the other.

Of what does a Member of a Simple sentence consist?

It consists of the asserter, the word or phrase denoting the subject, the word denoting the object, or any appendant phrase connected with the remark; as, *John went with his brother to the school-house*. Here the name *John* is one member of the sentence, and *went* another. These two words, as parts or members, constitute or form a complete sentence. *With his brother*, (an appendant phrase,) is another member of the same sentence; and, *to the school-house*, is the fourth and last member or component part of this simple sentence.

#### PARSING.

Is describing the nature, use, and powers of words, and, when they are united in a sentence, their relation to, and dependence and influence on each other.

#### GENERAL REMARKS ON PARSING.

Find what are the limits of the sentence given you for your parsing. See whether or not there are words enough in the sentence for expressing fully and clearly, the ideas which the author would convey. If there are not words enough used to express the ideas, supply the deficiency. If there are too many, throw out the superfluous words. Make the sentence stand as it should be spoken.

Then find the asserter, which, taken only with a word in the subjective case, will make sense, as far as the sense extends. If the asserter is transitive, see whether or not it should have a word in the objective case depending on it; if so, find that word. If the asserter is intransitive, and has many words joined to it, divide them into appendant phrases. [See this particularly illustrated by Plate II, Page 52.]

When this shall have been done, begin with the word in the subjective case, (or the words preceding it, and depending on it, if there are any,) parse that word and the asserter, according to their natures and relation to each other; and all the other words of the sentence according to their natures, and their relation to each other, and their relation to either of these, or both combined.

Be careful to give, if possible, such an analysis of the sentence as will represent the sense of the piece, and the meaning of the author, without forcing words to represent, in the sentence, what, in their individual capacity, they would not represent.

Never put in words, under the mere pretence of "supplying the ellipsis," when there are words enough in the sentence to form a regular dependent construction, and express the meaning of the author. If you find sentences, properly constructed, and cannot find a treatise on the language, that furnishes rules for parsing them without destroying the sense, force, or elegance, of the expression; condemn, without hesitancy, your theory of *pretended grammar*, and seek another, or rely on your own resources and form your own rules for parsing; adapting those rules to the principles of the language as it *is*, and as it *should be*, spoken or written.

#### ORDER OF PARSING.

Distinguish the parts of speech: and, in giving the minor distinctions, follow the order in which they are laid down on the chart, and in the book. When you shall have become able to define all the parts of speech, and their respective properties or qualities, you need not spend your time in repeating the reasons which you fully understand, but should name their various distinctions; and explain their relation to, and dependence on, each other, giving the rules which describe those relations and dependences.

In parsing a name or substitute in the twofold case denoting the possessor of something, you will give part 2 of the analytical rule III; then describe its dependence or relation, from its representation of the other case, and give the rule applicable to the other case.

In parsing a word in any other twofold case, name its relations to the sentence, and give the same rule for each relation that would have been applied, in case it sustained only that single relation to the sentence. When a name is used without adnames, to act the part of a modifier or adname, give its distinctive traits, as a name, till you come to *case*, which it loses in being an adname or modifier; [though it retains case when acting as an interrogative or

replier ; being, of course, in such places, in the independent case,] tell how, as an adname or modifier, it exerts its influence, and give the rule applicable to that part of speech whose place it assumes.

When an asserter in the unlimited mode independent, is used, with any of the variations of *AM* or *BE*, to express only one fact or event, let the two parts be parsed as one asserter ; as, James *was* always *trying* some new scheme.

When, however, the asserter, in the unlimited mode independent, is, for the purpose of qualification or explanation, joined, with its attendant words, to the sentence before expressed, it is to be parsed as a separate asserter : as, James *was* never idle ; always *trying* some new scheme.

In parsing words which bear the names of two parts of speech, (as *assertive adnames*,) tell how far, and in what respect, they partake of the natures of those parts of speech whose names they bear ; what is their influence on the sentence ; and give the rules relating to them.

Remember, that a modifying connective, commencing a reply, to a foregoing interrogation, refers to facts mentioned in the interrogative sentence, in the same manner as though these facts were expressed affirmatively by a part of the sentence, at the head of which the modifying connective stands. It then connects *ideas*, although not sentences ; for it throws the reference back upon the foregoing sentence. Thus : Why did Henry strike the stranger ? *Because* he could not escape from him.

A relative, too, expresses, in a phrase constituting an answer, the relation of the fact or matter described by the interrogative sentence, to the object denoted by the word depending on the relative in the answering phrase. Thus : William ; with whom did you converse in the parlor this morning ? “ *With* Walter.”

Remember, that every part of speech and subdivision is named according to its *general use*, and that when it is applied to some purpose different from what its name or definition would represent, you are to describe its application as it is, if it is allowable, and to change the application when you find it wrongly applied ; and,

Last ; Remember that in *science*, as in *morals*, *authority* cannot make *right*, what, in itself, is wrong ; or make

*wrong* what, in itself, is right.—That, in Science, Religion, and Law, in Philosophy, in EVERY THING, the language of the inquirer for truth should be, “*How is this matter?*” not, “*How have other men regarded it?*”

## ANALYTICAL RULES;

APPLIED IN PARSING, AND ALSO USED AS GUIDES IN  
COMPOSITION.

**RULE I. Part 1.** A word in the subjective case, has an asserter immediately depending on it for sense, except when it is used after another subjective, and immediately preceded by *than*, *as*, or *not*. Thus—John *loves* fruit. William ; *give* me your book. Where is *Henry*?

**NOTE.** This rule is to be applied in parsing a word in the simple or twofold subjective case ; but not in parsing a word in the twofold, that represents different cases, unless one of them is the subjective.

### EXAMPLES FOR PARSING.

*John* went to Utica last week. *William* sent a letter by him. *John* ; study your lesson. The wise *man* says, “*Who* can instruct me ; or advance me in knowledge ?” The fool’s *cry* is, “*Who* will show us any fun ? *Who* can make us sport ?” *James* having written the letter, *I* sealed it and carried it to the office. *Whoever* will do the work, shall receive the reward. Whatever *man* desires wisdom can obtain it. The *birds* singing sweetly, *I* joined them in song.

**Part 2.** A word in the subjective case, following another subjective, and immediately preceded by *than*, *as*, or *not*, may be used without an asserter immediately depending on it for sense.

**NOTE.** When this word in the subjective case, refers to something different from what is expressed by the asserter in the sentence, it should have its own asserter : also, when the clearness of the sentence would require the asserter, to prevent ambiguity : thus, I can lift the weights as easily as *you*. This may mean as easily as I can lift *you* ; or, as *you* can lift the weights. If the former is the sense intended, I should say, I can lift the weights as easily as *I can you* : if the latter is the sense, I should say, I can lift the weights as easily as *you can*.

### EXAMPLES FOR PARSING.

Martin is more frivolous than *Henry*. He was at school

as regularly as *William*. Truth is better than *error*. Solomon is as industrious as *Rufus*; and more frugal than *Edmund*. Nathan, not *Julius*, teaches school in our city. He who desolates nations, is a greater villain than *he* who steals horses; yet one is admired, and the other, detested. Rulers, as much as private *citizens*, are bound to do justice, nationally, as well as individually.

RULE II. Part 1. An asserter has a direct dependence on a name or substitute, except when, in a simple sentence, it is used after the subjective or objective word of the other part of the sentence; and immediately preceded by *than* or *as*: or when used in a *mode-absolute*.

#### EXAMPLES FOR PARSING.

John *loves* fruit. William; give me your book. Where *is* Henry? Truth *should be spoken*, when we speak at all. Life *is* a brief space: we *should*, then, improve it. What man *can say*, "I am not frail?" James; *be* attentive. William; *come* here. Where *have you been*? Whom *did you see*? What *did he say* to you? "This day *be* bread and peace my lot." "Be it so. We part for ever."

[In the last two examples the asserters are in the commanding mode, expressing, in one example, desire; in the other, consent. When thus used, the commanding mode of the asserter may depend on a word of the *third person*. See the commanding mode page 80.]

Part 2. An asserter, in a complex sentence, following a subjective or objective word of the other part of the sentence, and immediately preceded by *than* or *as*, does not require a name or substitute as its own peculiar dependence.

#### EXAMPLES FOR PARSING.

John has more fruit than *can be gathered* in a week. More fruit was gathered than *could be used* in a year. Such persons as *could swim*, were saved from the wreck; such as *could not*, were drowned. William forgave such of his enemies as appeared sorry for the wrong that they had done. The travellers ate such nuts and shellfish as *could be found*: and by that means saved themselves from starvation. As many persons as *saw* the signs, believed.

Part 3. An asserter may be used in the Commanding or the Unlimited *mode-absolute*; that is, without having a name or substitute as its dependence. [See the last paragraph beginning on page 80.]

## EXAMPLES FOR PARSING.

God said, "*Let* there be light." *Let* a man be ever so wealthy, if he is not intelligent and virtuous, he is miserably poor. *Remember* the Sabbath-day to keep. *Be* sure to seek happiness only in the way of duty. *Let* not your hearts be troubled. *Strive* to improve your time. *Be* diligent and frugal: be open and sincere.

Part 4. An asserter in the unlimited mode, except when used in an *absolute* sense, refers to, and depends on, a name or substitute, which may be in the subjective or the objective case: and when it is not in the dependent form, or in the completive form of the indefinite tense, it may depend on a word in the possessive case.

## EXAMPLES FOR PARSING.

John was requested to teach the pupil to read. William desired me to write to him. I had intended to write, but could not, during my absence from home.

"Teach me to feel another's wo; [and]  
To hide what faults I see."

RULE III. A word in the simple possessive case, must precede and depend on the term denoting the object possessed.

## EXAMPLES FOR PARSING.

John took *his* book with him. *My* geography was lost at school. *John's brother's* wife died of the consumption. William's father's son, is *my son's* father. William is, then, *my* brother. Peace of mind, is *Virtue's* reward to her votaries.

Ill-fated White! while life was *its* spring;  
When *thy* young muse had waved *her* joyous wing;  
The Spoiler swept *thy* soaring lyre away,  
Which would have sounded an immortal lay.  
Oh! what a noble heart was here undone;  
When *Science's* self destroy'd *her* fav'rite son!  
Yes! she, too much, indulg'd *thy* fond pursuit:  
She sowed the seeds; but Death has reap'd the fruit.

Byron, on the genius and death of H. K. White.

Part 2. A word in the twofold case, representing the possessive, must also sustain to a sentence, the relation of one or other of the simple cases.

#### EXAMPLES FOR PARSING.

William's ship was wrecked; but *mine* outrode the gale. John's books were bought in Boston; but *Henry's* came from New York. James took his book, and left *mine*. Whose books will Richard use? *Angeline's*. I hoped for Henry's health; and tried to save *my own*.

RULE IV. Part 1. A subsequent name or substitute given addition to a prior one, for the purpose of emphasis or explanation, must be in the same case.

#### EXAMPLES FOR PARSING.

John, *himself*, will go to Buffalo. William Jackson—*Secretary*, reported the proceedings. New York, the chief *city* in the United States, contains three hundred and fifty thousand inhabitants. Truth, the *gold* of life, can not be overvalued. John Williams, *merchant*, resides in Cazenovia. Intemperance, the *bane* of life, makes Nature sigh and weep.

Part 2. A name in the possessive case, may be used without the possessive sign, when given to show the character or capacity of the object denoted by the possessive words to which it refers.

#### EXAMPLES FOR PARSING.

John's business as a *philosopher*, is, not to show, as fact, what never existed; but to represent matters as they are; showing their combinations and causes. William's fame as a *teacher*, was unrivalled. Napoleon's success, as a *warrior*, made him imprudently arbitrary as a statesman.

RULE V. A name, substitute, or substitute-phrase, in the independent case, may refer to the sense expressed by a sentence, and may, or may not, have other words referring to that.

#### EXAMPLES IN PARSING.

*John*: I shall go home to-morrow. "*Cain*: where is thy brother?" *Julius*: Henry will start in the morning

(no matter for that,) in the steamer Liverpool, for England.  
Henry : are you well ?

“ O Death ! the poor man’s dearest friend :  
The kindest and the best !”

“ O Life ! thou art a galling load ;  
A long, a rough, a dreary road,  
To such a wretch as I.”

Oh Fools ! who think to find in death,  
What manly firmness only gives !

Ah Him ! the first great martyr in this great cause !

Webster.

To confess the truth, I was in fault. Ah me ! a hapless  
wretch !

RULE VI. A transitive asserter requires a word in the objective case, depending on it for sense ; except when the asserter is used in a general sense, or following another asserter, and is preceded by *than* or *as*.

#### EXAMPLES IN PARSING.

James owns the book which William found. “ Whom seekest thou ?” Where shall I find my friend ? Those who teach others, should not err, themselves. The bliss which man enjoys, and the evils that he endures, should instruct him to be wise. The more attention you shall bestow on your studies, the greater proficiency you will make. John told me whom to take with me.

RULE VII. A transitive asserter, except when in the unlimited mode, must be used without an objective word depending on it, when it is used to express a fact in a general manner, or in a particular manner, if it follows another asserter, and is preceded by *than* or *as*.

#### EXAMPLES FOR PARSING.

John writes elegantly. James has more books than he can read. The farmer had more land than he could till. Henry bought more fruit than he can eat. The orator spoke very well and very distinctly. Seth speaks fluently in conversation. John has greater tasks than he can learn. The merchant has as many goods as he can sell this year.

RULE VIII. A transitive asserter may have depending on it, two objective words not joined by a connective, when

one denotes the object of the action or influence, expressed by the asserter, and the other, the object to, or for, which the action is performed or the influence exerted.

#### EXAMPLES FOR PARSING.

“Son; give *me* thy heart.” “God will provide *himself* a lamb for the offering.” “And the king of Sodom said, Give *me* the persons, but take the goods for thyself.” “Forgive *us* our trespasses.” “Give *us* our daily bread.” James sent *me* a letter; but I could not give *him* an answer as early as he had desired.

**RULE IX.** A nominal of an *intransitive* asserter occurring after it and depending on it, causes it to assume a *transitive* relation to the sentence. The substitute for the nominal has the same effect. [See nominals at the bottom of page 79.]

#### EXAMPLES FOR PARSING.

John *ran* the race of a mile, in six minutes. “I *have fought* the good fight; and *shall* soon sleep the sleep of death. I *struck* a heavy blow with my hatchet, and killed the wolf on the spot. The race *which* Seth *ran*, was very short. *May* I live the life of the righteous, that I may die his death.

**RULE X.** A receptive asserter may have depending on it a word in the objective case, denoting something that is represented as pertaining to the subject of remark.

#### EXAMPLES FOR PARSING.

James *was offered* a horse, and money for his expenses. Scott *was tendered* a public dinner as a token of the respect and good-will of his fellow-citizens. William *was paid* a thousand dollars as his salary.

**RULE XI. Part 1.** An *intransitive* or *receptive* asserter may have a word in the subjective case before, and another in the subjective after it, if both words refer to and denote the same thing.

#### EXAMPLES FOR PARSING.

John *is* my friend. Webster *was* re-elected Senator. The child *was* named Samuel. The secretary *was* made

*president*. The *shepherd* became *sovereign*. The wealthy man became a *beggar*. The temperate *drinker* of intoxicating beverage will, most likely, become a *drunkard*. "Richard is *himself* again." Julius hopes to become a civil *engineer*.

Part 2. An intransitive asserter may have before it as its dependence, two words, not joined by a connective, when one is a connective or interrogative substitute, and the other a name or other substitute.

#### EXAMPLES FOR PARSING.

James is the man *that* I thought *he* was. John, *what-ever* *he* may be as a scholar, is unfit, on account of his temper, to govern and direct a school. Jane is *what* I had understood *she* was. You must take Henry for *what* *he* is. That person, *whoever* *he* is, appears like a statesman in his pride.

"O! bless'd with temper, whose unclouded ray  
Will prove, to-morrow, *what it is to-day*."

Part 3. An intransitive or receptive asserter in the unlimited mode, depending on a word in the possessive case, may have, after it, a word in the subjective case, denoting the same thing: And, when it acts the part of an assertive name, depending on a relative, it may have after it a word in the subjective case.

#### EXAMPLES FOR PARSING.

John's being my *friend*, saved me from inconvenience. *William's* having become a *judge*, changed his whole demeanor. Seth Hamilton was unhappy in being a *slave* to party prejudice.

RULE XII. Either a principal or an auxiliary asserter, may be so used as to represent itself and the other; or as a *substitute asserter* may, with its subjective word, may represent the affirmative sense of the sentence before it, to which it refers.

#### EXAMPLES FOR PARSING.

If the wicked shall turn from his wickedness, and *do* what is lawful and right, he shall not die. Henry can read Latin as well as he *can* Greek. William cannot write

legibly when he writes fast; but John *can*. Though virtue cannot exist without intelligence; yet intelligence *can*, without virtue.

“The Lord my pasture will prepare,  
And *feed* me with a shepherd’s care.”

**RULE XIII. Part 1.** A primary adname must belong to, and depend on, the term denoting the object to which it refers.

#### EXAMPLES FOR PARSING.

James, *who* is *generous*, had given me the *sweet apples* which I ate. *John* is *happy* and *contented*. The *period* of man’s life is *short*. *New discoveries* change the *relative rank* of many individuals. A *white house* is a more *pleasant object* for contemplation than a *black one*. *The tiger* is *fierce*: *the lion* is *terrible*. *The elephant* is *large* and *strong*. *The wise* and *the good* are the salt of the world.

**Part 2.** A secondary adname qualifies the sense expressed by a primary; and with that, belongs to, and depends on, the term denoting the object to which both refer.

#### EXAMPLES FOR PARSING.

John gave ten *very large apples*. *Henry* was always, at school, *very remarkably* studious. *John* is *more than five years* older than William. The *monument* is *two hundred feet* high. The *well* is *three hundred and sixty-five feet* deep. *Solomon* was, in some matters, *very wise*, but, in others, *remarkably* foolish. Amos bought a *remarkably deep* blue coat.

**Part 3.** *The*, as a *definite specifier*, may be joined to corresponding parts of a compound sentence, to mark proportion in relation to a matter.

#### EXAMPLES FOR PARSING.

James, *the* faster you run, *the* sooner you will overtake Seth. John, *the* more attentively you study, *the* greater will be your proficiency. *The* earlier you rise, (if you retire to rest in season,) *the* better will be your health.

*The more I contemplate the character of John, the more I am pleased with him.*

**RULE XIV. Part 1.** A primary modifier modifies the meaning or sound, of the sentence or clause of a sentence, in which it occurs.

**EXAMPLES IN PARSING.**

James went *home* with Henry, who *kindly* invited him to spend his holyday *entirely* with him. John *carelessly* left his book where he can *never* find it *again*. I care not *a pin* for the applause of the mob. Jane sings *delightfully*. Horace writes *elegantly*. Helen moves *gracefully*. I traveled *three days and two hundred and thirty miles westward*, with Giles Henry.

**Part 2.** A secondary modifier qualifies the sense expressed by a primary, and through that, the meaning of the sentence in which it occurs.

**EXAMPLES FOR PARSING.**

James went *almost* home with Henry, who *very* kindly invited him to his father's residence. John *very* carelessly left his book on the stone wall. I traveled with Giles Henry *almost* three days; and *more than* two hundred miles. Horace lived with me *almost* all winter. He learned *more than five times* faster than I had ever known him to learn before.

**RULE XV.** A primary relative requires after it, and in the objective case, the word denoting the object to which it shows the relation of an event or another object: [except when standing at the conclusion of a compound sentence, whose last member is preceded by *than* or *as*.]

**EXAMPLES FOR PARSING.**

If men would allow themselves to expect more happiness *in this state of existence*, they would render this life more agreeable *to themselves and others*; and *by the practical discharge of their duties* here, they would be made more secure *of happiness in the life to come*. Those who declaim *against this world*, as a barren waste, destitute of *enjoyment*, and place all their hopes *of felicity in the next*, are not the most likely to enjoy existence, or to prove themselves really the benefactors *of their race*.

## LESSON II.

They are *like* speculators, who pass *through* a country, not to fix their abode *in it*, and to improve it, but to enrich themselves at the country's expense, and then to decamp, to enjoy their treasures *in the place* of their permanent abode. Those who, *in their weakness*, confine their views exclusively *to themselves*, in this *life*, are *like fools* who know that they must emigrate; yet, instead of *cultivating* the soil *on which* they are located, and procuring bills of exchange to ensure *to them* competence and comfort in their final resting place, they scrape together and pile around them what makes the fertile valley become a desert—deprives them of present enjoyment, and at their departure, rends them *with the double torture* of viewing the choicely kept, unenjoyed stores, which they must leave behind, and the dread and dismay of the future *destitution to which* they haste.

Part 2. A secondary relative qualifies the sense expressed by the primary, and belongs to, and depends on, the primary.

## EXAMPLES FOR PARSING.

In the valley of the Mohawk whole trees are found *twenty feet* below the surface of the earth. The child sunk *almost* to the bottom of the stream. The summit of the highest mountain is *more than twenty thousand feet* above the level of sea. John writes *more like* Richard than Henry does. William is *less like* Julius than he is like George.

Part 3. *Than*, immediately followed by a connective substitute, and words denoting comparison, becomes a relative, and as such has after it and depending on it, a word in the objective case; as, Washington, *than whose fame* naught earthly, purer has been seen, was appropriately termed the Father of his country. Bonaparte, *than whom* was never given, a more striking illustration of the power and frailty of man, and the inconstancy of human affairs; rose, like a meteor from the sea, to dazzle, cheer, and appal, then set, by prisoned solitude in ocean exile, amidst the deepening gloom of hopeless decline.

Part 4. A relative at the conclusion of a compound sen-

tence whose last member is preceded by *than* or *as*, may be used without a word in the objective case after it and depending on it for sense; as, The political demagogue had more office seeking friends than he could provide *for*. I have as many correspondents as I can write *to*.

**RULE XVI. Part 1.** A connective, or the word not joining a subsequent word to a prior one of the same class, causes it to assume the same relation to the sentence that the one to which it is connected sustains; William *or* Henry must go home. Richard slept *and* was destroyed. I spoke to, *of* and *before* my friends, who were engaged in the same cause. Seth is contented *and* happy. When *and* where shall I see Henry.\* James writes elegantly *and* rapidly.

**Part 2.** An adname may be joined by a connective or the word *not* to an asserter formed by the union of any of the variations of *am* or *be*, with the form of another asserter in the unlimited mode; as, John is dying, *but* contented and happy. William is much fatigued, *but* very cheerful.

**Restriction.**—A connective should never join exclamations or words of its own class.

**RULE XVII. Part 1.** Simple interrogatives and repliers, and exclamations; though respectively referring to the sense expressed by the words of a sentence, stand, nevertheless, distinct from the sentence; as, Oh, John! I must leave you! “Why? Can you not remain longer?” No.

**Part 2.** Modifying adnames, interrogatives, and connectives, modify the meaning of the sentences in which they occur; as, James: *when* will John return from the West? I saw William *where* he had left his brother. I polished the marble *smooth*.

#### EXERCISES IN PARSING.

##### LESSON I.

##### Illustration of Rule I, part 1.

**SENTENCE.**—“My son; give ear to the counsel of thy father, and forsake not the law of thy mother.”—*Proverbs*.

\* *When, where, while, till, and how, because, in case, lest and provided* and other modifiers of the same general character, may connect sentences, but not single words.

**MY** is a substitute ; simple ; common ; of the the first person ; in the singular form ; the possessive case ; written according to rule III, part 1.

**SON** is a name ; general ; masculine ; of the second person ; in the singular form ; regular ; in the subjective case ; having the asserter *give* depending on it for sense, according to rule I, part 1.

**GIVE** is an asserter ; transitive ; in the commanding mode ; in the present tense ; in the completive form ; irregular, and depending for sense on the name *son*, according to rule 2, part 1.

**EAR** is a name ; general ; neuter ; of the third person ; in the singular form ; regular ; in the objective case ; denoting the object of action expressed by the asserter *give*, written according to rule VI, part 1.

*To the counsel* is an appendant phrase. See plate II.

**TO** is a relative ; primary ; showing the relation of the event of the son's giving ear, to the object, *counsel*.

**THE** is an adname ; specifying ; definite ; belonging to the name *counsel*, according to rule XIII, part 1.

**COUNSEL** is a name ; general ; neuter ; of the third person ; in the singular form ; regular ; in the objective case ; denoting the object of relation expressed by the relative *to* ; written according to rule XV, part 1.

*Of thy father* is an appendant phrase. See plate II.

**OF** is a relative ; primary ; showing the relation existing between the two objects, the *counsel*, and the *father*.

**THY** is a substitute ; simple ; common ; (in this place applied to a male object) of the second person ; in the singular form ; in the possessive case ; written according to rule III, part 1.

**FATHER** is a name ; general ; masculine ; of the third person ; in the singular form ; regular ; in the objective case, denoting the object of relation expressed by the relative *of* ; written according to rule XV, part 1.

**AND** is a connective ; simple ; connecting the two asserters with their appendants.

**FORSAKE** is an asserter ; transitive ; in the commanding mode ; in the completive form ; irregular ; in the present tense ; connected with *give*, by the connective *and*, and depending for sense on the name *son*, according to rule II, part 1.

**NOT** is a modifier ; of negation ; modifying the sense of the name *son*, as connected with the part of the sentence following *and*, as, my son forsake *not* the law of thy mother, according to rule XIV, part 1.

**THE** is an adname ; specifying ; definite ; belonging to the name *law*, according to rule XIII, part 1.

**LAW** is a name ; general ; neuter ; of the third person ; in the singular form ; regular ; in the objective case, denoting the object of action expressed by the asserter *forsake* ; written according to rule VI, part 1.

*Of thy mother* is an appendant phrase.

**OF** is a relative ; primary ; showing the relation existing between the objects the *law*, and the *mother*.

**THY** is a substitute ; simple ; common, (applied to a male object,) of the second person ; in the singular form ; the possessive case ; written according to rule III, part 1.

**MOTHER** is a name ; general ; feminine ; of the third person ; in the singular form ; regular ; in the objective case, denoting the object of a

relation expressed by the relative *of*; written according to rule XV, part 1.

## PART II.

### Illustration of part 2 of Rule I.

SENTENCE—John has more fruit than Henry.

JOHN is a name; particular; masculine; in the singular form; in the subjective case, and written according to rule I, part 1.

HAS is an asserter; transitive; in the declarative mode; the indefinite-past tense; in the completive form, it is irregular; it depends for sense on the name *John*, and is written according to rule II, part 1.

MORE is an adname; specifying; indefinite; in the comparative form: Simple, *much*; Comparative *more*; Superlative *most*. It belongs to, and depends on, the name *fruit*, according to rule XIII, part 1.

FRUIT is a name; general; neuter; of the third person; in the singular form; regular; in the objective case; denoting the object of the influence, (exercised towards the fruit, and) expressed by the asserter *has*. Rule VI, part 1.

THAN is a connective; modifying; it is used to express inequality of proportion in relation to the possession of fruit; written according to rule XIV, part 1.

HENRY is a name; particular; masculine; of the third person; in the singular form; in the subjective case; representing the *man* Henry as the subject of remark, as much as the *man* John is so represented by the name *John*. As the sentence stands, it is as much asserted that Henry has fruit, as that John has; though by *than's* being used instead of *as*, it is not asserted that the former has as much fruit as the latter. While, however, it is seen that the asserter *has*, depends directly on the name *John*; it is also seen that it does not depend on *Henry*; inasmuch as it makes sense without the latter name; though it could not without the former. The name *Henry* then is written according to part 2 of rule I.

## LESSON II.

### Illustration of the four parts of Rule II.

SENTENCES.—John learned faster than could have been expected. God said “Let there be light.” “Remember the Sabbath day, to keep it holy.” Maria will be so sick as to be unable to leave her room.

JOHN is a name; particular; masculine; of the third person; in the singular form; in the subjective case; having the asserter *learned* depending on it for sense, according to rule I, part 1.

LEARNED is an asserter; transitive; (the word denoting the science which he learned being omitted, according to rule VII,) in the declarative mode; indefinite past tense; in the completive form; regular; depending for sense on the name *John*, according to rule II, part 1.

FASTER is a modifier; primary; in the comparative form; modifying

the sense of the sentence in which it occurs, according to rule XIV, part 1.

THAN is a connective ; modifying ; expressing inequality with respect to John's proficiency and that which it could have been expected he would make ; thus modifying the sense of the sentence. Rule XVII, Part 2.

COULD HAVE BEEN EXPECTED is an asserter ; receptive ; in the inferential mode ; prior-past tense ; in the completive form ; regular ; written according to part 2, rule II.

NOTE. The sentence is better expressed as it stands, than it would have been, had I said, " John learned faster than it could have been expected of him that he could or would learn."

GOD is a name ; particular ; of the third person ; in the singular form ; in the subjective case ; having the asserter *said*, depending on it for sense according to rule I, part 1.

NOTE. God, in a general sense, means only an idol, or an object on which the first affection of our hearts and our supreme regard are placed ; although, when used to denote the Almighty, it is, in sense, a particular name. In parsing any name of the Deity, the term masculine, feminine or neuter, need not be applied, or even thought of : for, although we may regard the Deity, as a being, as strictly *neutral* as any substance or thing which *he* has made ; as *life*, or *power*, or *love*, *wisdom*, or *goodness*, being but the grand concentration and combination of all these glorious attributes ; and although the term *he*, as a substitute, should be used, when we speak of the Deity, lest, to our minds, the dignity of his being should, through the weakness of human conception, be lost, by the use of the neuter substitute ; yet, as his relation to the distinctions of sex, he has never seen fit to reveal, we, as Grammarians, or men, have no concern with that property or distinction. In parsing *lord*, *king*, and other similar terms, we may call them *masculine names*, because *generally* applied to males ; yet, when applied as the names of God, we need not make the application of the terms distinctive of sex.

SAID is an asserter ; transitive ; in the declarative mode ; in the indefinite past tense ; in the completive form ; irregular ; it depends for sense on the name *God*, according to rule II, part 1.

LET THERE BE LIGHT is a substitute phrase ; showing what God said, and in the objective case ; and depending for sense on the transitive asserter *said* ; yet in parsing the words of this phrase it will be seen that,

LET is an asserter ; transitive ; in the commanding *mode absolute* ; in the present tense ; in the completive form ; irregular ; it is used according to rule II, part 3.

NOTE. The reason why this is called the commanding mode is given in the definition of the mode on page 80. It has the term *absolute* given as a means of distinction, because when thus used, it is absolute, or independent of a name or substitute, on which asserters not in a *mode-absolute* must depend. It is the same form that would be used in giving to a person a direct command ; and yet it cannot be imagined that the Almighty, in ordaining that light should exist, addressed any particular object ; for no one but himself had power to make light *be* : much less could it be supposed, as some contend, that he directed the

command to the light itself, for that was not then in being. Besides, if it was in being so that he could command it; why should he command it *to be*, when it was already existing? [*being*.] Even though it should be pretended that he addressed the inert principles which when acting would produce light, (and we have no proof that even those principles existed but in his own power,) the mode of *let* would still be absolute; because used independently even of the name of those principles. So, whichever way this may be regarded, the asserter *let* as here used is seen in the commanding mode-absolute.

THERE is a modifier of *sound* and the arrangement of the words of the phrase. The smoothness of the expression is aided by the use of *there*, (which does not as here used refer to place,) and the word light is by the use of *there*, made to follow *be*, instead of preceding it, as it would otherwise have done. *There* is used according to the first part of rule XIV.

BE is an asserter; intransitive; in the unlimited mode dependent; indefinite tense; irregular; depending for sense on the asserter *let*, and also on the name light, according to rule II, part 4.

LIGHT is a name; general; neuter; of the third person; in the singular form; regular; in the objective case; depending on *let* according to rule VI, part 1.

REMEMBER, in the next sentence is in the commanding *mode-absolute*, not having or requiring, as it is used in the expression, the names of the persons addressed. It is in the present tense; in the completive form; regular; used according to part 3, of rule II. [Let the pupil parse what words are not parsed.]

TO KEEP is an asserter; transitive; in the unlimited *mode absolute*; having no name or substitute on which to depend: but depending on *remember* in the indefinite tense; in the completive form; irregular; and used according to part 3, of rule II.

MARIA, in the next sentence, is a name; particular; feminine; of the third person; in the singular form; in the subjective case; having the asserter *will be*, depending on it for sense; being used according to rule I. part 1.

WILL BE is an asserter; intransitive; in the declarative mode; in the indefinite-future tense; irregular; and depending, according to rule II. part 1, on the name *Maria*.

so, taken with *as*, constitutes a *corresponding* modifying connective, joining the latter part of this complex sentence to the former part, and represents the fact expressed by the former as the cause of what is expressed by the latter; modifying by that means the sense of the sentence according to rule XVII. part 2.

TO BE is an asserter; intransitive; in the the unlimited mode dependent; in the indefinite tense; referring to, and depending on, the name *Maria*; according to part 4, of rule II; also (having here a *triple* dependence,) on the asserter *will be*, and the modifying connective *so-as*.

UNABLE is an adname; qualifying; primary; defective; belonging to, and depending on the name *Maria*, written according to rule XIII, part 1.

TO LEAVE is an asserter; transitive; in the unlimited mode; in the indefinite tense; in the completive form; irregular; and depending, ac-

cording to part 4, of rule II. on the name *Maria*; and having also a dependence on the adname *unable*.

HER is a substitute; simple; feminine; of the third person; in the singular form; in the possessive case; and preceding, and depending on, the name *room*, according to rule XIII. part 1.

ROOM is a name; general; neuter; of the third person; in the singular form; regular; in the objective case; denoting the object of the action, expressed by the asserter *to leave*, according to rule VI. part 1.

### LESSON III.

#### Illustration of Parts first and second, of Rule III.

SENTENCE.—John's business is good; but William's is unprofitable.

JOHN's is a name; particular; masculine; of the third person; in the singular form; in the possessive case; denoting the possessor of the business, and representing the man, denoted by the name *John's*, as having something. It precedes, and depends on, the name *business*, according to rule III, part 1.

BUSINESS is a name; general; neuter; of the third person; in the singular form; defective, of the first class; in the subjective case; having, according to rule I. part 1, the asserter *is*, depending on it for sense.

IS is an asserter; intransitive; in the declarative mode; in the present tense; irregular; depends for sense on the name *business*, according to rule II. part 1.

GOOD is an adname; qualifying; primary; in the simple form; simple, *good*; comp. *better*; sup. *best*: it belongs to, and depends on, the name *business*, denoting the object whose state, quality, or condition good represents. Rule XIII, part 1.

BUT is a connective; simple; joining to each other the simple sentences constituting the compound sentence.

WILLIAM's is a name; particular; masculine; of the third person; in the singular form; representing but one possessor: (taking its distinction in this matter according to what it represents of the possessor, without reference to the number of the objects possessed, that it may denote,) in the twofold case, denoting the possessor of something, and, from that fact, sustaining the relation of the possessive, and having, according to the principle of part 2, of rule III. the asserter *is* depending on it for sense, and from that relation acting the part of a word in the subjective case; being written according to rule I. part 1.

IS is an asserter, parsed like the preceding *is*, except that it depends for sense on the name *William's*. Rule II. part 1.

UNPROFITABLE is an adname; qualifying; primary; in the simple form; defective; belonging to, and depending on, the name *William's*: the term representing the business whose state or condition it shows: according to rule XIII.

### LESSON IV.

#### Illustration of Parts 1 and 2, of Rule IV.

SENTENCES.—Truth, the gold of life, can not be over-

valued. Maria's duty, as a teacher, is to instruct her pupils in the principles of science.

TRUTH is a name ; general ; neuter : of the third person : in the singular form ; regular ; in the subjective case ; and having the asserter *is* depending on it. Rule I. part 1.

THE is an adname ; specifying ; definite : belonging to, and depending on, the term *gold*, according to rule XIII. part 1.

GOLD is a name : general ; neuter ; of the third person ; in the singular form ; defective ; of the first class ; in the subjective case ; being given in addition to, and explanatory of the name *truth*, to show by this figure, how that is to be regarded. [These two terms, *truth* and *gold*, refer to, and denote the same quality as the subject of remark.] Gold is used according to the first part of rule IV. part 1. [Pupil : parse the remainder of the sentence.]

MARIA'S is a name ; particular ; feminine ; of the third person ; in the singular form ; in the possessive case : preceding, and depending on the name *duty*, according to rule III. part 1.

DUTY is a name [Pupil ; give the others distinctions,] having the asserter *is* depending on it for sense. Rule I, part 1.

AS is a connective ; modifying ; connecting words, and at the same time denoting something with respect to the character in which the object denoted by the term following : as thus, modifying the sense expressed by the sentence according to rule XVII, part 2.

A is an adname ; specifying ; indefinite ; belonging to, and depending on, the name *teacher*, according to rule XIII, part 1.

TEACHER is a name ; general ; common ; (here applied to a *female*) of the third person ; in the singular form ; regular ; in the possessive case ; from its relation to the name *Maria*, denoting the same object, being written according to rule III, part 2. [Pupil ; parse the rest of the sentence.]

## LESSON V.

### Illustration of Rule V.

SENTENCES.—John : where have you been ? To confess the truth ; Henry did err in one particular.

JOHN is a name ; particular ; masculine ; of the second person ; singular form ; regular ; in the case-absolute ; written according to rule V.

WHERE is a modifying interrogative ; qualifying the sense expressed by the whole sentence, by referring interrogatively to place, according to rule XVII, part 2.

HAVE BEEN is an asserter ; intransitive ; interrogative mode ; prior present tense ; irregular ; depending for sense on the substitute *you*, according to rule II, part 1.

YOU is a substitute ; simple ; common ; yet applied to a male, of the second person ; plural in form, yet singular in sense ; subjective case ; having the asserter *have been* depending on it for sense. Rule I, part 1.

TO CONFESS THE TRUTH is a substitute phrase in the independent case ; written according to rule V, : while, to parse this phrase separately, we must parse,

TO CONFESS as an assertive name in the case-absolute. THE is an adname ; belonging to the name *truth*, and truth is in the objective case ; depending on *to confess*, which retains its properties as an asserter. Rule VI. part 1.

## LESSON VI.

### Illustration of Rule VI.

SENTENCES.—Henry had written the letter which I sent away. This is the man whose books I bought. Whom did you meet ? What man wrote this letter ?

HENRY is a name ; [Here give the other distinctions] in the subjective case ; having the asserter *had written*, depending on it for sense. Rule I, Part 1.

HAD WRITTEN is an asserter ; transitive ; declarative mode ; complete form ; irregular in the prior past tense ; depending on the name *Henry*. Rule II, Part 1.

THE is an adname ; specifying ; definite ; belonging to *letter*, according to rule XIII, part 1.

LETTER is a name ; [here give its different distinctions preceding case,] in the objective case ; denoting the object of action expressed by the transitive asserter *had written*, and written according to rule VI, part 1.

WHICH is a substitute ; connective ; in the objective case ; depending for sense on the asserter *sent* ; rule VI, part 1.

I is a substitute ; simple ; common ; of the first person ; singular form ; subjective case ; having the asserter *sent* depending on it for sense, according to rule I, part 1.

SENT is an asserter ; transitive ; declarative mode ; indefinite past tense ; in the completive form ; regular ; depending for sense on the substitute *I*, according to rule II, part 1.

AWAY is a modifier ; qualifying the sense expressed by the sentence, *I sent the letter* ; according to rule XIV, part 1.

THIS is a substitute ; substituted for the name person, adname ; singular form ; subjective case ; having the asserter *is* dependent on it for sense, according to rule I, part 1.

IS is an asserter ; intransitive ; in the declarative mode ; present tense ; irregular ; depending for sense on the substitute *this*, according to rule II, part 1.

THE is an adname ; specifying ; definite ; belonging to the name *man*, according to rule XIII, part 1.

MAN is a name ; [Here give the other distinctions] in the subjective case ; written after *is* ; according to rule XI, part 1.

WHOSE is a substitute ; connective ; in the possessive case ; depending on *books* ; written according to rule III, part 1.

BOOKS is a name ; [Here give the other distinctions] in the objective case ; denoting the objects that I bought ; depending on the asserter *bought* ; written according to rule VI, part 1.

I is a substitute ; simple ; common ; of the first person ; in the singular form ; in the subjective case ; having the asserter *bought* depending on it for sense, according to rule I, part 1.

BOUGHT is an asserter ; transitive ; in the declarative mode ; indefinite-past tense ; completive form ; irregular ; depending for sense on the substitute *I*, according to rule II, part 1.

WHOM is a substitute ; interrogative ; in the objective case, written according to rule VI, part 1.

DID MEET is an asserter ; transitive ; in the interrogative mode ; indefinite-past tense ; completive form ; irregular ; depends forms for sense on the substitute *you*, according to rule II, part 1.

YOU is a substitute ; simple ; common ; of the second person ; in the plural form ; in the subjective case, having the asserter *did meet*, dependent on it for sense, according to rule I, part 1.

WHAT is an adname ; interrogative ; belonging to the name *man*, according to rule XIII, part 1.

MAN is a name, [Here give the other distinctions,] in the subjective case, having the asserter *wrote*, depending on it for sense, according to rule I, part 1.

WROTE is an asserter ; transitive ; in the declarative mode ; the indefinite-past tense ; in the completive form ; irregular, depends for sense on the name *man*, according to rule II, part 1.

THIS is an adname ; specifying ; definite ; belongs to the name *letter* according to rule XIII, part 1.

LETTER is a name, [Here give the other distinctions,] in the objective case, depending on *wrote* ; written according to rule VI, part 1.

## LESSON VII.

### Illustration of Rule VII.

SENTENCE.—James has more land than he can till.  
Seth writes elegantly.

JAMES is a name, [Here give the other distinctions except case,] in the subjective case ; having the asserter *has*, depending on it for sense, according to rule I, part 1.

HAS is an asserter : transitive ; (denoting that the possession extends from James the possessor, to the land as the thing possessed,) in the declarative mode ; present tense ; completive form ; irregular, and depends for sense on the name *James*, according to rule II, part 1.

MORE is an adname ; specifying ; indefinite ; in the comparative form ; belongs to *land*, according to rule XIII, part 1.

LAND is a name, [Here give the other distinctions,] in the objective case, (denoting the object of the ownership, possession, or occupancy,) written according to rule VI, part 1.

THAN is a modifying connective, (connecting the two sentences ; and, at the same time is used to modify the sense with respect to both sentences, showing, with the aid of other words, the disproportion of the land, to the means of tillage,) rule XVII, part 2.

HE is a substitute ; simple ; masculine ; of the third person ; in the

singular form ; in the subjective case ; having the asserter *can till*, depending on it for sense, according to rule I, part 1.

CAN TILL is an asserter ; transitive, (written without a word denoting the object, according to rule VII,) in the inferential mode ; in the present tense ; in the completive form ; regular ; depending for sense on the substitute *he*, according to rule II, part 1.

SETH is a name, [Here give the other distinctions,] in the subjective case, and has, depending on it for sense, the asserter *writes*. Rule I, part 1.

WRITES is an asserter ; transitive ; expressing in a general manner James' act of writing, and written according to rule VII. without a word in the objective case to denote the object of the action expressed by the asserter *write*. It is in the declarative mode ; in the present tense ; irregular ; depending for sense on the name *Seth*. Rule II, part 1.

ELEGANTLY is a modifier ; primary ; in the simple form ; it modifies the meaning expressed by the other two words of the sentence and referring alike to the action and the actor, according to rule XIV. part 1.

## LESSON VIII.

### Illustration of Rule VIII.

SENTENCE.—James ; pay William the money that you hold.

JAMES is a name, [Here give the various distinctions which it admits,] in the subjective case ; having the asserter *pay*, depending on it for sense, according to rule I, part 1.

PAY is an asserter ; transitive ; in the commanding mode ; in the present tense ; in the completive form ; irregular ; and depends for sense on *James*, according to rule II, part 1.

WILLIAM and MONEY are both names, [Here give the other distinctions pertaining to them,] in the objective case, depending on the asserter *pay*, written according to rule VIII.

THE is an adname ; specifying ; definite ; belongs to *money*, according to rule XIII, part 1.

THAT is a substitute ; connective ; in the objective case ; written according to rule VI, part 1.

YOU is a substitute ; simple ; common ; of the second person ; in the plural form, (referring to, and standing for, a single object,) in the subjective case, having *hold* depending on it for sense. Rule I, part 1.

HOLD is an asserter ; transitive ; in the declarative mode ; present tense ; in the completive form ; irregular, and depending for sense on substitute *you*, according to rule II, part 1.

## LESSON IX.

### Illustration of Rule IX.

SENTENCE.—Let me live the life of the righteous.

LET is an asserter ; transitive ; commanding mode absolute ; present tense ; irregular, written according to rule II, part 3.

ME is a substitute ; simple ; common ; of the first person ; in the singular form : objective case, written according to rule VI, part 1.

LIVE is an asserter ; intransitive ; used *transitively* ; unlimited mode dependent ; indefinite tense ; completive form ; irregular, depending for sense on the preceding asserter *let*, and also on the substitute *me*, according to rule II, part 4.

THE is an adname ; specifying ; definite ; belonging to *life*, according to rule XIII, part 1.

LIFE is a nominal asserter, (see page 79,) parsed as a name ; general ; neuter ; third person ; singular form ; irregular ; objective case, written according to rule IX.

OF is a relative ; showing the relation of the objects represented by the words *life*, and *righteous*.

THE is an adname ; specifying ; definite ; belonging to *righteous*, according to rule XIII, part 1.

RIGHTEOUS is a substitute ; adname ; of the third person ; in the singular form : in the objective case, (denoting the object of relation expressed by the relative *of*,) and written according to rule XV, part 1.\*

## LESSON X.

### Illustration of Rule X.

SENTENCE. John was offered a horse, and money for his expenses.

JOHN is a name. [Here give the distinctions which precede case.] In the subjective case ; having the asserter *was offered*, depending on it for sense, according to rule I. part 1.

WAS OFFERED is an asserter ; receptive ; in the completive form ; in the declarative mode ; indefinite past tense ; regular ; depending on the name *John* for sense, according to rule II. part 1.

A is an adname ; specifying ; indefinite ; belongs to the name *horse*, according to rule XIII. part 1.

HORSE is a name : [Give the distinctions as usual, remembering that horse, as generally used, is a *common* name.] in the objective case, denoting the object which John was offered, and written according to rule X.

AND is a connective ; simple ; connecting the name *money* with the name *horse*. Rule XVI, part 1.

MONEY is a name : [give the other distinctions.] in the objective case, denoting another object that John was offered, and connected by *and* with the name *horse*, according to rule XVI. part 1.

FOR is a relative ; primary ; showing the relation of the money, to the design of its use, one being designed *for* the other.

HIS is a substitute ; simple ; masculine ; of the third person ; in the singular form ; possessive case ; and written according to rule III. part 1.

\* All substitutes except a few simple ones, are *common*, and have nothing in the form to mark the distinctions of number.

EXPENSES is a name; [Here give the other distinctions.] in the objective case; denoting the object of relation expressed by the relative *for*, written according to rule XV. part 1.

## LESSON XI.

## Illustration of Parts 1, 2, and 3, of Rule XI.

SENTENCES.—The captain was appointed general. William's having been a teacher, was the cause of the interest which he felt in the improvement of school books. Seth Hamilton was unhappy in being the slave of party prejudice. That man, whoever he may be, resembles J. Randolph.

THE is an adname; specifying; definite: and belongs to *captain*, according to rule XIII. part 1.

CAPTAIN is a name; [Here give the other distinctions.] in the subjective case; having the asserter *was appointed*, depending on it for sense, according to rule I. part 1.

WAS APPOINTED is an asserter; receptive; in the declarative mode; indefinite-past tense; regular; complete form; depending on the name *captain*, according to rule II. part 1.

GENERAL is a name: [Here give the other distinctions.] in the subjective case; referring to the same person as the name *captain*, and written according to rule XI, part 1.

*Note.*—The word in the subjective case after the asserter always refers to the same person as that in the subjective case before it, although it shows the object as being or acting in a state or capacity different from that which is denoted by the word in the subjective case before the asserter; or, at least, represents the object in a new character or capacity.

WILLIAM'S is a name: [give the other distinctions.] in the possessive case; preceding, and depending on, the substitute-phrase, *having been a teacher*, representing the profession or capacity which had been his; and is written according to rule III. part 1.

*Having been a teacher* is a substitute-phrase, in the subjective case; having the asserter *was* depending on it for sense. Rule I. part I.

In parsing the *words* of the phrase:

HAVING BEEN is an asserter; intransitive; in the unlimited mode independent; prior-past tense; depending on the name *William's*; according to rule II. part 4.

A is an adname; specifying; indefinite; belonging to, and depending on the name *teacher*. Rule XIII, part 1.

TEACHER is a name; general; common; of the third person; in the singular form; regular; in the subjective case after the asserter *having been*; referring to the name *William*, denoting the same person. Rule XI. part 2. [Pupil: parse the remainder of this sentence.]

SETH HAMILTON is a name. [Give other distinctions.] In the subjective case; having the asserter *was* depending on it for sense. Rule I. part 1. [Parse the remainder of the sentence, till you shall come to *in*.]

IN is a relative; primary; showing the relation of the fact of Hamilton's unhappiness, and the state or circumstances denoted by the substitute phrase, *in being a slave to party prejudice*; which, as a phrase, is in the objective case, depending on the relative *in*. In parsing the words of the phrase, take each one by itself, thus,

BEING is an *assertive name*; in the objective case, after the relative *in*.  
Rule XV.

A is an *adname*; specifying; indefinite; belonging to *slave*; according to rule XIII. part 1.

SLAVE is a name; general; common; (here applied to a male,) of the third person; in the singular form; in the subjective case after the assertive name *being*, according to rule XI. part 3. [Pupil; parse the remainder of the sentence.]

## LESSON XII.

### Illustration of Rule XII.

[Let the Pupil parse all that is not parsed for him.]

Sentences—If the wicked shall turn from his wickedness and *do* that which is lawful and right, he shall not die. Isaac: William can go to Philadelphia, purchase books, and return to Newburgh, as soon as you can. James: Seth will write, before you will.

SHALL TURN is an *asserter*; intransitive; in the declarative mode; indefinite future tense; in the completive form; regular; and depends for sense on the *adname* substitute *wicked*. Rule II, part 1.

DO is an *asserter*; transitive; in the declarative mode; in the indefinite future tense; in the completive form; irregular; parsed according to rule XII, as though the auxiliary preceded it and is connected by *and* with the *asserter* *shall turn*; Rule XVI, and depends for sense on the *adname*, substitute *wicked*. Rule II, part.

CAN, used after *you*, in the next sentence; is a substitute *asserter*; standing not only as a representation of the entire *asserter* *can go*; but also of the entire expression *can go to Philadelphia, purchase books and return to New York*, it is in the inferential mode: present tense, and depending for sense on the substitute *you*, according to rule II, part 1.

WILL, used before the word *you*; is an *asserter*; transitive; written according to rule XII; in the declarative mode; in the indefinite future tense, depending for sense on the substitute *you*. Rule II, part 1.

NOTE. Where an auxiliary or principal *asserter* represents only the *asserter*; it is parsed as an *asserter* merely; all the distinctions of the *asserter* being given, and applied to it. Where it is so used as to represent, not the *asserter* only, but *that* and other parts of speech, it is called a substitute *asserter*; and the distinction of transitive, intransitive or receptive is not applied, but it is only distinguished as a *substitute asserter*, its mode and tense being told, its dependence pointed out; and the rule for that dependence being given.

## LESSON XIII.

## Illustration of Parts 1, 2, and 3 of Rule XIII.

**SENTENCE.**—James is very cheerful and remarkably studious. Jabez ; the more care you exercise, the more beautiful you will form the instrument.

**JAMES** is a name, [Here give the other distinctions,] subjective case ; having the asserter *is*, depending on it for sense. Rule I, part 1.

**IS** is an asserter, [Here give the other distinctions,] depending for sense on the name *James*. Rule II, part 1.

**VERY** is an adname ; qualifying ; secondary ; qualifying the sense expressed by the adname *cheerful*, and belonging with that to the name *James*. Rule XIII, part 2.

**CHEERFUL** is an adname ; qualifying ; primary ; simple form ; irregular ; belonging to the name *James*. Rule XIII, part 1.

**AND** is a connective ; simple ; connecting the adname phrases *very cheerful*, and *remarkably studious*. Rule XVI, part 1.

**REMARKABLY** is an adname ; qualifying ; secondary ; qualifying the sense expressed by the adname *studious*, and belonging, with that, to the name *James*. Rule XIII, part 2.

**STUDIOUS** is an adname ; qualifying ; primary ; in the simple form ; irregular ; being with *remarkably*, joined by *and*, to the adname phrase, or combination *very cheerful* and belonging with that, to the name *James*. Rule XIII, part 1.

**JABEZ** is a name, [Here give the other distinctions,] in the case absolute, standing according to rule V.

**THE** is, in a place like this, a *definite specifier* ; for the two *the's* specify *definitely* with respect to the proportion of the two events of facts, which are represented by the two members of this compound sentence. Each *the* refers and belongs to the member of the sentence immediately following it ; according to rule XIII, part 3.

**MORE** is an adname ; specifying ; indefinite ; in the comparative form, belonging to the name *care*. Rule XIII, part 1.

**CARE** is a name, [Here give the other distinctions,] in the objective case, written according to rule VI, part 1.

**YOU** is a substitute, [Here give its other distinctions,] in the subjective case ; having the asserter *exercise*, depending on it for sense. Rule I, part 1.

**EXERCISE** is an asserter ; transitive ; declarative mode ; present tense ; regular ; completive form ; depending for sense on the substitute *you*. Rule II, part 1.

**THE** is a *definite specifier* ; referring and belonging to the sentence which follows it, according to rule XIII, part 3.

**MORE** and **BEAUTIFUL** are modifying adnames ; the former secondary, and the latter, primary : as adnames, they belong to the name *instrument*, according to parts 1 and 2 of rule XIII : as modifiers, they qualify the member of the compound sentence in which they stand, according to rule XIV, parts 1 and 2.

**YOU** is a substitute, [Here give its other distinctions,] in the subjective case ; having *will form*, depending on it for sense. Rule I, part 1.

WILL FORM is an asserter; transitive; declarative mode; indefinite future tense; completive form; regular; depending for sense on the substitute *you*. Rule II, part 1.

THE is an adname, [Here give its other distinctions,] belonging to the name *instrument*. Rule XIII, part 1.

INSTRUMENT is a name, [Here give its other distinctions,] objective case; depending on the asserter *will form*, and written according to rule VI, part 1.

#### LESSON XIV.

##### Illustration of Parts 1 and 2 of Rule XIV.

SENTENCE.—James behaves very well when he is in company.

JAMES is a name, [Here give its other distinctions,] in the subjective case; having the asserter *behaves*, depending on it for sense. Rule I, part 1.

BEHAVES is an asserter; intransitive; declarative mode; present tense; completive form; regular; depending for sense on the name *James*. Rule II, part 1.

VERY is a modifier; secondary; qualifying the sense expressed by *well*, and through that the sense of the whole of the rest of the sentence. Rule XIV, part 2.

WELL is a modifier; primary; qualifying the sense of the sentence in which it occurs. Rule XIV, part 1.

WHEN is a modifying connective, [It is a connective, because it joins in a compound sentence, the two simple sentences, *John behaves very well*, and *he is in company*: it is a modifier, because it shows these two events to be correspondent in time; both referring to the same time.] It qualifies, (as a modifier,) the sense of the entire compound sentence, according to rule XIV, part 1.

HE is a substitute, [Here give its other distinctions,] in the subjective case; having the asserter *is*, depending on it for sense. Rule I, part 1.

IS is an asserter; intransitive; in the declarative mode; present tense; irregular, and depends for sense on the substitute *he*. Rule II, part 1.

IN is a relative; primary, [It shows the relation of the fact that *James is*, to the object with which he is connected; viz. the *company*.]

COMPANY is a name, (being a collective name it admits no distinction of sex,) of the third person; singular form; regular; objective case, written according to rule XV, part 1.

#### LESSON XV.

##### Illustration of Rule XV.

SENTENCE.—James bought a knife for two dollars which was worth three.

JAMES is a name, [Here give its other distinctions,] in the subjective case; having the asserter *bought*, depending on it for sense. Rule I, part 1.

**BOUGHT** is an asserter; transitive; declarative mode; indefinite past tense; completive form; irregular; depending for sense on the name *James*. Rule II, part 1.

**A** is an adname; specifying; indefinite; belonging to the name *knife*. Rule XIII, part 1.

**KNIFE** is a name, [Here give its other distinctions,] objective case; denoting the object of action expressed by the asserter *bought*, and written according to rule VI, part 1.

**FOR** is a relative; showing the relation between the event of *James'* buying the knife, and the object, (the money,) *for*, or with which he bought it.

**TWO** is an adname; specifying; numeral; belonging to the name *dollars*. Rule XIII, part 1.

**DOLLARS** is a name, [Here give the other distinctions,] objective case; denoting the means *for*, or *with* which he bought the knife, and written according to rule XV, part 1.

**WHICH** is a substitute; connective, [It does not mark the distinction of sex, person, or number; in the subjective case; having the asserter *was*, depending on it for sense. Rule I, part 1.

**WAS** is an asserter; intransitive; in the declarative mode; in the indefinite past tense; irregular; depending on the substitute *which*. Rule II, part 1.

**WORTH** is a relative; primary; showing the *relative* value of the *knife* and the money; or the *relation* of the knife, represented by *which*, to the object, the money, represented by the word *three*.

**THREE** is a substitute; adname; in the plural form; in the objective case, written according to rule XV, part 1.

## LESSON XVI.

### Illustration of the parts of Rule XVI.

James and John are brothers of Julia and Maria. My farm and William's are adjacent to each other. Whoever is intelligent and virtuous, may be respected and happy. Whoever would enjoy retirement, and whoever would secure the good will of his fellow-citizens, must be intelligent and virtuous. William went to church with John, but returned immediately to his house, on account of sudden indisposition.

**AND** in the first part of the first sentence joins together the names *James* and *John*, thereby making them sustain a common relation to the sentence, and act, in common, as the dependence of the asserter *are*. Rule XVI, part 1.

The next *and* joins together the two names *Julia* and *Maria*, making them sustain a common relation to the *fore* part of the sentence, and have a common dependence on the relative *of*; *Julia* being in the objective case after that relative, according to rule XV, part 1, and *Maria*, connected with that name, by *and*, according to rule XVI, part 1; and

by that connection, made to depend on the relative *of*; according to rule XV. part 1.

AND, in the next sentence, connects the word *farm*, preceded by the substitute *my*, with the name *William's*, as a representative of the possessive and the objective case; causing them to sustain a common relation to the asserter *are*, and the other parts of the sentence following it. Rule XVI. part 1.

The next *and* connects the adnames *intelligent* and *virtuous*, according to rule XVI. part 1, and thus represents the qualities denoted by those terms, as pertaining to the object denoted by the word *whoever*, to which the adname *intelligent*, and (by its connection with that,) the adname *virtuous*, belong, according to rule XIII. part 1.

The next *and* joins the adname *happy*, to the asserter *may be respected*, according to rule XVI. part 2; representing, thereby, the quality expressed by the adname *happy*, as belonging to the object denoted by the word *whoever*, on which *may be respected* depends.

AND, in the first part of the next sentence, connects the combinations *whoever would enjoy retirement*, with *whoever would secure the good will of his fellow-citizens*, and makes these two parts of the complex sentence sustain a common relation to the following part; and causes also, according to rule XVI, part 1, the two connective substitutes, in the twofold subjective case, to act as the common dependence of the asserter *must be*, with its appendant words.

BUT, in the last sentence, connects the two asserters with their appendant words; according to rule XVI. part 1: thereby representing that the man *William*, was the person who performed both actions.

## LESSON XVII.

### Illustration of the two parts of Rule XVII.

SENTENCES.—Will James visit your family to-morrow?  
 "O, yes!" James will visit his father's family to-morrow.  
 "Why?" I saw John where he had bidden adieu to his brother. When will Henry go home? I polished the marble smooth.

O is an exclamation; used to express the emotion raised by the thought of what is expressed by the sentence and the replier. It is written according to rule XVII. part I.

YES is a replier; constituting a full reply to the foregoing interrogatory; affirmative: constituting an affirmative answer; written according to rule XVII. part 1.

WHY is an interrogative; used to interrogate respecting the cause that will induce the fact expressed by the foregoing sentence; written according to rule XVII. part 1.

WHERE is a modifying connective; joining the two simple sentences constituting the compound; and, like a modifier referring to the place of the two facts considered in relation to each other; according to rule XVII. part 2.

WHEN is a modifying interrogative; used to express the idea of time

in relation to the fact expressed by the sentence, and to make the interrogation have reference only to time : for, if I say, *Will Henry go home?* I interrogate respecting the fact, as though ignorant in relation to it : but if I say, *When will Henry go home?* I admit that he will go, and that I am aware of it ; and question only in relation to the time. Thus it is seen how it *modifies* the interrogation. It is written according to rule XVII. part 2.

SMOOTH is a modifying adname : it not only acts the part of an adname, in showing the condition of the marble : but it acts also like a modifier, in referring to the means used to render the marble as it is described ; representing it as having undergone a change to become smooth. Like an adname, it belongs to the name *marble*, according to rule XIII. part 1. and like a modifier it modifies the meaning of the sentence in which it occurs : according to rule XIV. part 1.

### LESSON XVIII.

Henry looked aslant the roof and saw the piece of money which James had lost. Seth had just gone aboard of the "Caledonia," when the sloop "John Adams" sailed ahead of the "Red Rover." He had visited all his friends except James, and bid adieu to all but him, before he sailed. His father had given him all that he wished to take, except a few things which could not be procured. Dick was devoid of regard for his widowed mother. Henry sold his muslin for seventy-five cents per yard. All the soldiers, save three, were taken. The whole of the victorious army, including all the retainers and sutlers were spectators of the surrender of a once dreaded foe ; and all, saving a few who had suffered severely from late ravages, were deeply affected by the sight of such humiliation.

NOTE.—In the above lesson, the words *aslant*, *aboard of*, *ahead of*, *except*, *but*, *excepting*, *devoid of*, *per*, *save*, *including*, and *saving*, are relatives.

### LESSON XIX.

James at length yielded to his father's wishes. The enemy, knowing that the shock could not long be sustained, at last sounded a retreat. They had fought bravely, but in vain.

NOTE.—Here *at length*, *long*, *at last*, *bravely*, and *in vain*, are modifiers. [Let the other parts of the sentence be parsed in full.] Here *in full*, is a modifier.

William's house is three stories high. His youngest brother is ten years old. His highway fence is two miles

long. How sublimely great and incomprehensible are the attributes of God! How indescribably pure and sweet are the joys of the good! How exalted are the views of him who admires, who loves, obeys, adores, and worships, his Creator, understandingly! Immeasurably blessed and happy is he who knows that his Maker will provide.

NOTE.—In the first three sentences, the words *high*, *old*, and *long*, are primary adnames: while the words, *three stories*, taken together, are a secondary adname, qualifying the sense of *high*, by showing *how high* the house is: *ten years* and *two miles*, are secondaries; qualifying, in the same manner, the sense of their primaries, *old* and *long*; and belonging, with them, to the names, *brother*, and *fence*. [While in these two lessons only a few words are found parsed, let the pupil parse them all.]

N. B. For further information on the nature and use of the parts of speech, and the structure of sentences, see the “Synthetical Rules,” and the general exposition of facts, in the appendix.

## CHAPTER XVI.

GENERAL RULES FOR THE TRANSPOSITION OF SENTENCES, AND FOR THE SYNTHETICAL ARRANGEMENT OF SIMPLE SENTENCES COMPRISING INTRANSITIVE AND RECEPTIVE ASSERTERS.\*

EXAMPLE.—John lived several years at home with his father in Utica, Oneida County, and State of New York.

RULE I. Find, as the centre column of the sentence, the asserter which, taken only with a word in the subjective

\* In transposing different members of compound sentences, follow, as far as practicable, the same rules that are given for the transposition of simple sentences. When the declarative or the inferential mode is used, the subjective word stands as the left hand column or pillar of the sentence. When an asserter is in the interrogative mode, the word in the subjective case on which it depends, follows the principal asserter, if it has no auxiliary: and follows the first auxiliary when the principal has one. So, an asserter in the commanding mode, depending on a simple substitute, not followed by a name referring to the same object, or by a connective substitute, goes before the substitute on which it depends for sense: though in other circumstances, the asserter, even in the commanding mode, must follow the word on which it depends.

case, will make good sense, as far as the sense extends ; as, *lived*, in the preceding example.

RULE 2. Find, as the left hand column or pillar, the word in the subjective case on which the asserter depends for sense ; as, *John*. [This constitutes a sentence ; *John lived*.]\*

RULE 3. Find the word or phrase that denotes the *duration* of the time in which the event occurs ; and let that stand next after the asserter ; as, the modifier, *several years*. [This constitutes the sentence thus ; *John lived several years*.]

RULE 4. Find, and place next, the appendant phrase which describes the place or spot where the event or fact, denoted by the sentence, took place ; as, *at home* ; remembering that in every appendant phrase, you will find a word in the objective case.

RULE 5. Find, in that appendant phrase, the word which denotes, as an object, the place or spot, (if the place is mentioned where the event occurred ; ) as, *home*.

RULE 6. Find the word, as a *relative*, which shows, to the place or spot, as the object, the immediate relation of the event described by the simple sentence ; making the relative come between the simple sentences and that word in the appendant phrase which denotes the place as the object ; as, *at*. [This constitutes the sentence thus ; *John lived several years at home*.]

RULE 7. When several appendant phrases succeed each other, let that which denotes the circumstances of the subject of the remark come next to the one which denotes the spot ; as, *with his father*. [This constitutes the sentence, thus ; *John lived several years at home with his father*.†

\* When the asserter is receptive, let the appendant phrase describing the agent (if mentioned) come first after the asserter ; then that describing the means ; (if mentioned ; ) and then put the other appendants according to the foregoing rules.

† When an appendant phrase expresses the most important part of the sentence, it may be placed before the asserter ; though in ordinary discourse on common topics, appendant phrases stand as here directed. So is it with words in the objective case, depending on a transitive asserter. See the Synthetical Rules, treating on the arrangement of words.

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EXAMPLES.—“ *Catch ye, the thrilling sound.*”

“ *Ye angels, catch the thrilling sound.*”

“ *Ye, who, before the throne,*

*In sacred concert join.*”

“ *Lend, lend, your harps to man.*”

**RULE 8.** When the circumstances of the subject of remark shall have been described, let your next appendant be that which shall describe the particular district of the country in which the event occurred; then let the state or country itself be described; as, *in Utica, Oneida County, and State of New York.*

**RULE 9.** Let the adnames stand, as shall seem better, either next before or next after the words to which they belong, and the word in the possessive case occupy the place denoted by analytical rule 3. Place your connectives between the word or couplets which they should join to each other, and give your modifiers that place which the sense and euphony of the sentence shall require.

RULES FOR TRANSPOSING SIMPLE SENTENCES, COMPRISING TRANSITIVE ASSERTERS.

EXAMPLE.—Cain killed Abel with a bludgeon.

**RULE 10.** Find, as the centre column, the asserter, which, taken only with the word in the subjective case, will make good sense; as, *killed.*

**RULE 11.** Find, as the left hand column, the word in the subjective case on which the asserter depends for sense; as, *Cain.* [This constitutes the sentence thus; *Cain killed.*] See the notes on the preceding page.

**RULE 12.** Find, as the right hand column, the word, (if it is, or should be expressed,) in the objective case, which denotes the object of action, influence or effect expressed by the asserter; as, *Abel.* [This constitutes the sentence thus; *Cain killed Abel.*]

**RULE 13.** Follow, in relation to appendant phrases, the rules given for the transposition of sentences comprising intransitive asserters; remembering to have that phrase come first, which denotes the continued period, *during* which the event took place; as, *John worked several years at home with his father in Boston:* and that come last of all, which denotes the time *at* which the event took place; unless the sound of the words should require it to hold a different place; as, *John went with his cousin to Philadelphia last Junē.*

**RULE 14.** When an asserter in the unlimited mode dependent, refers to the word in the subjective case, which

constitutes the left hand pillar of a sentence, let it occupy that place which the sense of the piece requires it to hold, and if it stands connected with appendant phrases, let them follow the rules first above given for the placing of appendant phrases.

## PART I.

## PROMISCUOUS EXERCISES IN TRANSPOSING AND PARSING.\*

EXAMPLE 1.—When in the sultry glebe I faint,  
 Or on the thirsty mountains pant ;  
 To fertile vales, and dewy meads,  
 My weary wand'ring steps, he leads,  
 Where peaceful rivers, soft and slow,  
 Amid the verdant landscape, flow.

*Addison.*

Here, according to rule I, the asserter *faint* acts as the centre column of the sentence ; and the substitute *I*, as the left hand column, according to rule 2 ; while, according to rule 5, in the appendant phrase, *in the glebe*, *glebe*, acts as the right hand column. This makes the sentence stand, When I faint in the sultry glebe : the relative *in*, showing the relation of the event of my fainting, to the *glebe*, as the object.

In the next line, *pant* acts as the centre column, and, being connected by *or*, depends on the substitute *I*, as its left hand column, on which *faint* depends ; then according to rule 5, follows the appendant *on the thirsty mountains* ; the word *mountains*, in that phrase, acting as the right hand column ; which would make the sentence stand,

I faint in the sultry glebe,  
 Or pant on the thirsty mountains.

Either of these two lines, it is seen, would constitute, with the substitute *I*, a regular, prosaic sentence. Then follows the member of the compound sentence represented by the next two lines. Of this member *leads* acts, according to rule 10, as the centre column ; while, according to rule XI, the substitute *he*, occupies the left ; as, *he leads*.

Then, according to rule XII, follows the word *steps*, denoting the objects, and having its adnames, *weary*, and *wand'ring*, before it, according to rule IX ; as,

He leads my weary wand'ring steps.

Then, according to rule V, in the appendant phrase *to fertile vales*, stands *vales*, denoting the object to which the event of his leading my steps, is made to relate ; while, according to rule VI, the relative *to*, comes between the word denoting the object, and the sentence expres-

\* Let the pupil transpose, and then parse the examples which follow.

sing the event which relates to that object. This, giving the adname *fertile*, its place, would make the sentence stand thus—

He leads my weary wand'ring steps to fertile vales.

Then the connective *and*, joining, to this expression, the phrase, *dewy meads*, (*meads*, by its connexion, denoting another object to which the event of his leading my steps, is, by the relative *to*, made to relate,) makes this sentence, with its appendants, stand thus—

He leads my weary wand'ring steps  
To fertile vales and dewy meads.

Then, in the last two lines, *flow* acts as the centre column of the sentence, according to rule 1. *Rivers*, preceded by its adname *peaceful*, acts, according to rule II, as the left hand column of the sentence, which would make the expression stand thus—*peaceful rivers flow*. Next, according to rule IX, put in the modifiers *soft* and *slow*, changed to *softly* and *slowly*. Next, according to rule V, find in the appendant, *amid the verdant landscape*, the word denoting the object to which the event of the rivers flowing is made to relate. That word is *landscape*. Then, according to rule VI, let the relative *amid*, come between the sentence expressing the event and the word, (with its adnames,) which denotes the object, shown, by the relative, as being related to that event. The expression would then stand—

Peaceful rivers flow softly and slowly  
Amid the verdant landscape.

By this arrangement of the parts, it is seen that the verse above quoted contains three simple sentences with their respective appendants. The word *where*, acting as a modifying connective, joins the last two sentences, making the compound stand thus—

He leads my weary wand'ring steps  
To fertile vales and dewy meads,  
Where peaceful rivers flow softly and slowly  
Amid the verdant landscape.

Lastly, by the use of *when*, as a modifying connective, the other member of the compound is added, making those parts which before constituted three separate sentences with their appendants, now form, by a triple compound, an entire whole : thus—

When I faint in the sultry glebe,  
Or pant on the thirsty mountains,  
He leads my weary wand'ring steps  
'To fertile vales and dewy meads,  
Where peaceful rivers flow softly and slowly  
Amid the verdant landscape.\*

\* The member of the compound immediately succeeding *when*, *while*, or *where*, if, as in the above example, it is represented as the more pro-

EXAMPLE 2.—How oft the laughing brow of joy,  
 A sick'ning heart conceals!  
 And, through the cloister's deep recess,  
 Invading sorrow steals.

*Carter's "Pursuit of Happiness."*

TRANSPOSED.—[Rules 11, 10, and 12.] How oft the laughing brow of joy conceals a sick'ning heart. [Rules 1, 2, 5, and 6,] and invading sorrow steals through the cloister's deep recess.

NOTE. The word *and*, connecting these two sentences, makes the influence of the secondary modifier *how*, and the primary *oft*, extend alike over both members of the compound.

EXAMPLE 3.—In vain, through beauty, fortune, wit,  
 The fugitive we trace ;

*Id.*

TRANSPOSED.—[Rules 9, 11, 10, 12, 5, and 6.] In vain we trace the fugitive, through beauty, fortune, or wit: Or, We trace the fugitive in vain, through beauty, fortune, or wit.

EXAMPLE 4.—Perhaps the joy, to these, denied,  
 The heart, in friendship, finds :

*Id.*

TRANSPOSED.—[Rules 9, 11, 10, 5, 6, 12, and 14 ] Perhaps the heart finds in friendship the joy denied to these.

NOTE. In this sentence, it is requisite, for perspicuity, that we should vary a little from rule XII; for, otherwise we should say, Perhaps the heart finds the joy, in friendship, denied to these, which might indicate, that the friendship, not the joy, is denied to the qualities, *fortune, beauty,* and *wit*.

EXAMPLE 5.—But chief, my fear, the dangers moved,  
 That virtue's path enclose :  
 My heart the wise pursuit approved ;  
 But O, what toils oppose !

*Merrick's "Trials of Virtue."*

---

minent part of the compound, must precede the other member to which it is attached: otherwise, it must succeed that member: as, I saw James when he returned.

TRANSPOSED.—But the dangers that enclose virtue's path, chiefly moved my fear : Or, Chiefly, the dangers that enclose virtue's path, moved my fears. My heart approved the wise pursuit, but O, what toils oppose !

EXAMPLE 6.—“ 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.”

TRANSPOSED.—The man is great indeed, who obtains noble ends by noble means ; or, failing, smiles in exile or in chains : Let him reign like good Aurelius ; or bleed like Socrates.

NOTE. *Let* is here used in the commanding mode absolute. To parse it, as by grammarians of the old school it always has been parsed, “ Do thou let him to reign or bleed,” would be the *perfection* of *non-sense*. The sense is the same, whether I say, “ let him reign or bleed,” or “ whether he reigns,” or “ should reign, or bleed.”

#### EXAMPLE 7.

“ Soft is the strain when zephyr gently blows,  
And the smooth stream, in smoother numbers, flows ;  
But when loud surges lash the sounding shore,  
The hoarse, rough verse should like the torrent, roar.”

TRANSPOSED.—When Zephyr gently blows, (or blows gently,) the strain is soft, and the smooth stream flows in smoother numbers : but when loud surges lash the sounding shore, the hoarse, rough verse, should roar like the torrent.

#### EXAMPLE 8.

“ Devoid of fear, the fawns around thee play ;  
Emblem of peace, the dove before thee flies ;  
No blood-stained traces mark thy blameless way ;  
Beneath thy feet, no hapless insect dies.  
Come lovely nymph, and range the mead with me,  
To spring the partridge from the guileful foe ;  
From secret snares, the struggling bird, to free ;  
And stop the hand upraised to give the blow.”

*Elegy to Pity.*

## TRANSPOSED.

The fawns play around thee, devoid of fear :  
 The dove, emblem of peace, flies before thee :  
 No blood-stained traces mark thy blameless way :  
 No hapless insect dies beneath thy feet.  
 Lovely nymph, come, and range the mead with me,  
 To spring the partridge from the guileful foe ;  
 To free the struggling bird from secret snares ;  
 And stop the hand upraised to give the blow.

## EXAMPLE 9.

See lofty Lebanon his head advance ;  
 See nodding forests, on the mountains, dance ;  
 See spicy clouds, from lowly Saron, rise,  
 And Carmel's flow'ry top perfume the skies.  
 Hark ! a glad voice the lonely desert cheers ;  
 " Prepare the way, a God, a God appears."  
 " A God, a God," the vocal hills reply ;  
 The rocks proclaim the approaching Deity.—*Pope.*

## TRANSPOSED.

See lofty Lebanon advance his head.  
 See nodding forests dance on the mountains :  
 See spicy clouds rise from lowly Saron ;  
 And Carmel's flow'ry top perfume the skies.  
 Hark ! a glad voice (" Prepare the way, a God,  
 A God, appears,") cheers the lonely desert.  
 The vocal hills reply, " a God, a God !"  
 The rocks proclaim the approaching Deity.

## EXAMPLE 10.

Immortal Peter ! first of monarchs !\* he  
 His stubborn country tamed, her rocks, her fens,  
 Her floods, her sea, her ill-submitting sons ;  
 And while the fierce barbarian, he subdued,  
 To more exalted soul, he raised the man.

*Thomson.*

TRANSPOSED.—Immortal Peter ! first of monarchs ! he

\* Emperor of Russia.

tamed his stubborn country, her rocks, her fens, her floods, her seas, and her ill-submitting sons; and while he subdued the fierce barbarian, he raised the man to a more exalted soul.

## EXAMPLE 11.

As on the sea-beat shore, Britannia\* sat,  
Of her degenerate sons, the faded fame,  
Deep in her anxious heart, revolving sad;  
Bare was her throbbing bosom to the gale  
That, hoarse and hollow, from the bleak surge blew.  
*Thomson.*

TRANSPOSED.—As Britannia sat on the sea-beaten shore, sadly revolving in her anxious heart the faded fame of her degenerate sons, her throbbing bosom was bare to the gale, that, hoarse, and hollow, blew from the bleak surge.

## EXAMPLE 12.

But there was one, in folly farther gone,  
With eye awry, incurable, and wild,  
The laughing stock of devils and of men,  
By his guardian angel given up;  
The miser, who, with dust inanimate,  
Held wedded intercourse.  
Ill-guided wretch!  
Thou mightst have seen him at the midnight hour  
When good men slept, and in light-winged dreams,  
With vigilance and fasting, worn, to skin and bone,  
And wrapped in most debasing rags,  
Thou mightst have seen him bending o'er his heaps,  
And holding strange communion with his gold.  
*Pollok.*

TRANSPOSED.—But there was one, farther gone in folly, and given up, by his guardian angel, as the laughing stock of devils and of men; the miser, who, with eye awry, incurable, and wild, held wedded intercourse with inanimate dust. Ill-guided wretch! At the midnight hour, when good men slept, and in light-winged dreams, ascended up

\* The ancient name of Britain, was *Britannia*.

to God, thou mightst have seen him in a wasted hall, and, worn by vigilance and fasting, to skin and bone, wrapped in most debasing rags, bending o'er his heaps, and holding strange communion with his gold.

NOTE. The sentence, "thou mightst have seen him," repeated as in the quotation, is altogether superfluous : and although it may be parsed, being a perfect sentence, in itself, yet, as it is causelessly repeated, it should, as in the transposition, be expunged—thrown out.

### EXAMPLE 13.

Plum'd conceit, himself surveying,  
 Folly, with her shadow, playing,  
 Purse-proud, elbowing insolence,  
 Bloated empiric, puff'd pretence,  
 Noise, that through a trumpet, speaks,  
 Laughter, in loud peals, that breaks,  
 Intrusion with a fopling's face,  
 (Ignorant of time and place,)  
 Sparks of fire, dissension, blowing ;  
 Ductile, court-bred flattery, bowing ;  
 Restraint's stiff neck, grimace' leer,  
 Squint-eyed censure's artful sneer,  
 Ambition's buskins, steep'd in blood,  
 Fly thy presence, Solitude !—*Grainger.*

TRANSPosed.—Solitude ! Plumed conceit, surveying himself ; folly, playing with her shadow ; purse-proud, noise, that speaks through a trumpet ; and empiric ; puffed pretence ; in loud peals ; intrusion, with a fopling's face ; (ignorant of time and place,) dissension, blowing sparks of fire ; ductile, court-bred flattery, bowing ; restraint's stiff neck ; grimace' leer ; squint-eyed censure's artful sneer ; and ambition's buskins, steep'd in blood ; fly thy presence.

### EXAMPLE 14.

God never made an independent man :  
 'Twould jar the concord of his general plan.  
 " See every part of that stupendous whole  
 " Whose body, nature is, and God, the soul ;"  
 To one great end, the general good, conspire,  
 From matter, brute, to man, to seraph.

*Grainger.*

**TRANSPOSED.**—God never made an independent man : It would jar the concord of his general plan. Of that stupendous whole, whose body is nature, and whose soul is God, see every part, from matter and brute, to man, to seraph, and fire, conspire to one great end, the general good.

## EXAMPLE 15.

“I no smiling pleasures knew ;  
I no gay delights could view :  
Joyless sojourner, was I,  
Only born to weep and die.”

*English Reader.*

**TRANSPOSED.**—I knew no smiling pleasures. I could view no gay delights. I was a joyless sojourner, only born to weep and die : Or, I, a joyless sojourner, was only born to weep and die.

## PART 2.

EXERCISES IN WHICH THE WORDS ARE NUMBERED, AS THEY SHOULD STAND IN PROSE—THESE, AND THE LESSONS WHICH FOLLOW, THE PUPIL CAN WRITE ON A SLATE, FOR EXERCISING HIS MIND IN TRANSPOSITION.\*

## EXAMPLE 1.

6      7      8      1      2      3      4      5  
By foreign hands, thy dying eyes were closed :  
6      7      8      4      1      2      3      5  
By foreign hands, [were] thy decent limbs composed :  
6      7      8      1      2      3      4      5  
By foreign hands thy humble grave [was] adorned :  
4      5      1      2      3      6      8      9      7  
By strangers, [it was] honored, and by strangers, mourned.

## EXAMPLE 2.

18 19      20      21      22      23      32      33  
Of the mail-cover'd barons, who, proudly, to battle,  
24 25 26      27      28 29 30      31  
Led their vassals, from Europe, to Palestine's plain ;  
1      2      3      4      5      7      8      9      6  
'The escutchen and shield, which, with every blast, rattle,

\* Let the learner remember, that the words printed in *italic* are wrong, and he must supply their places with right words.

10 12 13 14 15 11 16 17  
 Are the only sad vestiges, now, that remain.

*Byron's Newstead Abbey.*

EXAMPLE 3.

4 5 6 7 8 9 3  
 On Marston, with Rupert, 'gainst traitors, contending,  
 1 2 27 31 32 33 28 29 30  
 Four brothers enrich'd, with their blood, the bleak field :  
 10 14 15 16 17 18 19 12 13  
 [And] For the rights of their monarch, their country, de-  
 11  
 fending ;  
 20 21 23 24 25 26 22  
 Till death their attachment to royalty, seal'd.

*Id.*

EXAMPLE 4.

4 5 6 1 2 3  
 In yonder grave, your druid lies ;  
 7 12 11 8 9 10  
 Where slowly winds the stealing wave ;  
 1 2 3 4 5 7 6  
 The year's best sweets shall duteous [ly] rise,  
 8 9 10 11 12 13  
 To deck the poet's sylvan grave.

*Collins, on the death of Thomson.*

EXAMPLE 5.

8 9 10 11 12 13 14  
 In yon deep bed of whip'ring reeds,  
 1 2 3 4 5 6 7  
 His airy harp shall now be laid ;  
 15 16 17 18 20 21 19  
 That he, whose heart, in sorrow, bleeds,  
 22 23 27 28 24 25 26  
 May love, through life, the pleasing shade.

*Id.*

EXAMPLE 6.

1 2 3 4 5 6 11 7 8 9  
 What could I do ? what succor ? [had I or] what resource ?  
 14 15 16 17 18 12 13  
 With pious sacrilege, a grave I stole ;  
 23 24 25 21 22 19 20  
 With impious piety, that grave I wronged.

*Young.*

## EXAMPLE 7.

51 52 53 54 55 56  
 Beneath the lumber of demolish'd worlds,  
 43 44 45 46 47 48 49 50  
 Deep in the rubbish of the general wreck,  
 29 30 31 32 33 34  
 Swept, ignominious, [ly] to the common mass  
 35 36 37 38 39 40  
 Of matter never dignified with life ;  
 42 41 1 2 3 4 5 6  
 Here lie proud rationals ; the sons of heaven ;  
 7 8 9 10 11 12 13 14  
 'The lords of earth ; the property of worms ;  
 15 16 17 18 19 20  
 Beings of yesterday, and no to-morrow ;  
 21 22 23 24 25 27 28 26  
 Who liv'd in terror, and in pangs expired.

*Young.*

## EXAMPLE 8.

1 2 3 4 5 6 7 8  
 Death treads in pleasure's footsteps round the world ;  
 9 10 11 12 13 14 15 16  
 When pleasure treads the path which reason shuns :  
 17 22 23 18 19 20 21  
 When, against Reason, Riot shuts the door ;  
 24 25 26 27 28 29 30  
 And gayety supplies the place of sense ;  
 31 33 34 35 36 37 38 39  
 Then, foremost, at the banquet, and the ball,  
 32 40 41 42 43 44 45 46 47  
 Death leads the dance, and stamps the deadly die :  
 48 49 50 53 54 55 51 52  
 Nor ever fails the midnight bowl to crown.  
 3 2 4 5 6 7  
 Gaily carousing,\* to his gay compeers,  
 9 1 8 10 11 12 13 14 15  
 Inly he laughs, to see them laugh at him,  
 16 17 19 18 20 21 22 23 24  
 As [though] absent far ; and when the revel burns,  
 25 26 27 28 29 30 31  
 When Fear is banish'd, and triumphant Thought,  
 32 33 34 35 36 37 38 39  
 Calling for all the joys beneath the moon,

\* Drinking or pledging the cup.

44 45 41 42 43 46 47 48 49  
 Against him turns the key, and bids him sup  
 50 51 52 53 54 55 56  
 With their\* progenitors; he drops his mask,  
 57 58 59 60 61 62 63 64  
 Frowns out at full: they start, despair, expire.

*Young.*

EXAMPLE 9.

9 10 1 2 3 4 5  
 Thy life; may all the tenderest care  
 6 7 8  
 Of Providence defend  
 11 12 13 14 19 20  
 And [may] delegated angels 'round [thee]  
 16 17 18 15  
 Their guardian wings extend.  
 1 8 9 10 11  
 When through creation's vast expanse,  
 2 3 4 5 6 7  
 The last dread thunders [shall] roll;  
 12 13 14 15 16 17  
 Untune the concord of the spheres;  
 18 19 20 21 22  
 And shake the rising soul;  
 25 23 24 27 28 29  
 Unmov'd, may'st thou, the final storm  
 30 31 32 26  
 Of jarring worlds. survey,  
 33 34 35 36 37 38  
 That ushers in the glorious morn,  
 39 40 41  
 Of everlasting day.

*Mrs. Carter.*

EXAMPLE 10.

1 2 3 4 5  
 Friendship, thou soft propitious power;  
 6 7 8 9 10 11  
 Sweet regent of the social hour;  
 15 14 12 13 16 17 18 19  
 Sublime [are] thy joys; nor [are they] understood,  
 20 21 22 23 24 25 26  
 But by the virtuous, and the good.  
 1 2 3 4 5 6  
 Cabal and Riot take thy name;

\* Bacchanalians.

7 8&9 10 11 12 13  
 But 'tis a false, affected claim :  
 19 20 14 d5 16 17 18  
 In heaven, if love and friendship dwell ;  
 21 22 23 24 25  
 Can they associate with hell ?

*Cowper.*

EXAMPLE 11.

1 2 3 5 6 4  
 Ten thousand beauties 'round me throng :  
 9 10 9 7 8 11  
 What beauties, say, ye nymphs, belong  
 12 13 14 15  
 'To the distemper'd soul ?  
 1 2 3 4 5 6 7  
 I see the lawn of hideous die ;  
 8 9 10 11 12  
 The tow'ring elms nod misery ;  
 16 17 13 14 15  
 With groans, the waters roll.

*Greville.*

EXAMPLE 12.

1 2 1 2 3 4  
 Awake then, (thy Philander calls, awake !)  
 3 4 5 6 7 8 9 10  
 Thou who shalt wake when the creation *sleeps* ;  
 11 17 18 19 12 13 14 15 16  
 When, like a taper, all these suns [shall] expire ;  
 20 21 22 23 24 25 26 27 28  
 29 like him of Gaza, in his wrath,  
 Plucking the pillars that support the world,  
 38 39 40 41 36 37  
 In nature's ample ruins, *lies* entomb'd ;  
 41 43 44 45 46  
 And midnight, universal midnight, *reigns*.

*Young.*

EXAMPLE 13.

1 2 3 6 7 4 5  
 Author of good, to thee I turn :  
 8 9 10  
 Thy ever-wakeful eye

11 12 18 20 21 13 14  
 Alone can all my wants discern, [and]  
 15 16 17 18 19  
 Thy hand alone [can] supply  
 1 2 3 4 6 7 5 8  
 Oh ! let thy fear, within me dwell, [and]  
 9 10 12 13 11  
 Thy love, my footsteps guide :  
 1 2 3 5 6 4  
 That love, shall other love expel :  
 1 2 3 4 5  
 That fear, all fear besides.

*Merrick.*

## EXAMPLE 14.

1 2 3 4 5 6 7  
 When my breast labors with oppressive care ;  
 8 13 14 15 12 9 10 11  
 And o'er my cheek, descends the falling tear ;  
 16 17 18 19 20 21 22 23  
 While all my warring passions are at strife ;  
 24 25 26 27 28 29 30 31 32  
 Oh let me listen to the words of life !  
 6 5 1 2 3 4  
 Raptures deep-felt, his doctrine did impart ;  
 7 8 9 10 13 15 11 12 13  
 And thus he raised, from earth, the drooping heart.

*Thomson.*

## EXAMPLE 15.

36 37 38 39 40 41 42  
 Of man's first disobedience, and the fruit  
 43 44 45 46 47 48  
 (Of that forbidden fruit, which was mortal taste  
 49 50 51 52 53 55 56 57 58  
 Brought death into the world, and all our woe ;  
 59 60 61 62 63 64 65 66 67  
 With loss of Eden, 'till one greater man [shall]  
 68 69 70 71 72 73 78 79 80  
 Restore us, and regain the blissful seat ; [for us]  
 35 1 2 3 4 5 6 7  
 Sing, heavenly Muse, that, on the secret top  
 8 9 10 11 12 13 14  
 Of Oreb and of Sinai, didst inspire  
 15 16 17 18 19 20 21 22  
 That shepherd, who first taughtst the chosen seed,

29 30 31 23 24 25 26 27  
 In the beginning, how the heavens and earth  
 28 32 33 34  
 Rose out of chaos.

*Milton.*

EXAMPLE 16.

2 1 3 4 5 6  
 \* \* \* \* \* Thou, O spirit! that dost prefer,  
 12 13 14 7 7 11 9 10  
*Before* all temples, th' upright heart and pure,  
 15 16 17 18 19 20 23 24 25  
 Instruct me, (for thou know'st; thou, from the first  
 21 22 26 27 28 29 30  
 Was present; and with mighty wings outspread,  
 33 31 32 34 34 36 37  
 Dove-like, sat'st brooding on the vast abyss,  
 38 39 40 41 43 44 45 46 47  
 And mad'st it pregnant) what in me is dark,  
 42 48 52 53 54 49 50 51  
 Illume; [and] what is low, raise and support;  
 55 58 59 60 61 62 63 64  
 That, to the height of this great argument,  
 56 57 65 66 67  
 I may assert\* eternal providence,  
 68 69 70 71 72 73 74 75  
 And justify the ways of God to man.

*Milton.*

EXAMPLE 17.

5 6 7 8 1 2 3 4  
 In faith and hope, the world will disagree;  
 9 10 11 12 13 14  
 But all mankind's concern is, charity:  
 1 8 9 10 2 3 4 5 6 7  
 All must be false that thwarts this one great end;  
 11 12 18 19 29 21 13 14 17 15 16  
 And all [must be] of God that bless mankind or mend  
 1 4 5 6 7 3 2  
 Man, like the generous vine, supported lives:  
 1 2 3 4 5 6 7 8 9 10  
 The strength [which] he gains is from th' embrace [that  
 11 12  
 he gives.

\* Vindicate.

7 8 9 10 1 2 3 6  
 On their own axes as the planets run,  
 9 10 4 5 11 12 14 15  
 And make, at once\* their circle round the sun ;  
 16 17 18 19 20 21 22  
 So two consistent motions act† the soul ;  
 23 24 25 26 27 28 29 30  
 And one regards itself, and one the whole :  
 4 1 2 3 5 6 7 8  
 Thus, God and Nature link'd the general frame,  
 9 10 11 12 13 14 15 16  
 And bade self-love, and social, be the same.

*Pope.*

## EXAMPLE 18.

1 2 3 4 5 6 7  
 Oh gaudy summer veil, thy blushing head :  
 4 3 1 2 5 6 7 8 9 10  
 Dull is thy sun, and all thy beauties [are] dead :  
 7 8 9 10 11 12 13 14  
 From thy short nights, and noisy, mirthful day,  
 1 2 3 5 4 6  
 My kindling thoughts, disdainful, [ly] turn away.  
 1 2 4 5 6 3  
 Majestic Winter with his floods appears ;  
 7 27 28 29 24 25 26 23  
 And, o'er the world, his awful terrors rears :  
 10 11 12 13 14 15 9 8  
 From north to south, his train dispreparing slow, [ly]  
 16 17 18 19 20 21 22  
 Blue frost, bleak rain, and fleecy-footed snow.

*Mira to Thomson.*

## EXAMPLE 19.

4 5 6 1 2 3  
 His mighty power, ye thunders, praise,  
 7 10 11 12 8 9  
 As through the heavens, ye roll ;  
 13 17 18 19 14 15 16  
 And his great name, ye lightnings, blaze,  
 20 21 22 33  
 To the far-distant pole.  
 1 2 7 8 9 10  
 Ye seas, in your eternal roar,

\* At the same time.

† Actuate.

4      5      6      3  
 His sacred praise proclaim ;  
     11    12    13      14      16  
 While the inactive sluggish shore  
     16    17    18    19  
*Re-echoes* to the same.

EXAMPLE 20.

1 2 3 4 5 6  
 O ye, you high, harmonious spheres,  
   8 9 10 7 11  
 Your powerful mover sing ; [and]  
  16 17 20 21 22 18 19  
 To him, your circling course, that steers,  
   13 14 15 12  
 Your tuneful praises bring.  
     1          2      3 4 5  
 Ungrateful mortals, catch the sound,  
   6 7 8 9 10  
 And in your numerous lays,  
  16 17 18 19 20 21  
 To all the listening world around,  
  12 13 14 15 11  
 The God of nature praise.

*Thomson.*

EXAMPLE 21.

1 2 3 4 5 6 8 9 7  
 They taught that God and nature our attention claim,  
  10 11 12 13 14 15 16  
 That, nature is the glass, reflecting God ;  
  17 31 32 33 30 29 18 19  
 As by the sea, reflected is the sun,  
  20 22 22 23 24 25 26 27 28  
 Too glorious to be gazed on in his sphere ;  
  34 35 37 36 38 29 40  
 That, [the] mind immortal loves immortal aims :  
  41 42 43 44 45 46 47 48  
 That [the] boundless mind affects\* a boundless space :  
  49 50 51 52 53 54 55 56  
 That, vast surveys, and the sublime of things,  
  58 59 57 60 61 62 63  
 The soul assimilate, and make her great ;  
  64 65 66 72 73 74 75 76  
 That, therefore, heaven her glories, as a fund  
  77 78 67 68 69 70 71  
 Of inspiration, thus spreads out, to man.

*Young.*

\* Aspires to.

## PART VI.

## LESSON 1.

Beneath this verdant hillock, lies  
 Demar, the wealthy and the wise,  
 His heirs, that he might safely rest,  
 Have put his carcass *in* a chest;  
 The very chest, in which, they say,  
 His other self, his money lay:  
 And if his heirs continue kind  
 To that dear self, he left behind,  
 I dare believe, that four in five,  
 Will think his better half alive.

*Epitaph on a Miser.*

## LESSON 2.

Oh! for a pencil dipt in living light,  
 To paint the agonies that Jesus bore!  
 Oh! for the long-lost harp of Jesse's might,  
 To hymn the Savior's praise from shore to shore.  
 While seraph hosts the lofty pæan pour;  
 And heaven, enraptured, lists the loud acclaim;  
 May a frail mortal dare the theme explore?  
 May he, to human ears, his weak song frame?  
 Oh! may he dare to sing Messiah's glorious name?

*H. K. White.*

## LESSON 3.

The purest treasure mortal times afford  
 Is spotless reputation; that away,  
 Men are but gilded loam, or painted clay.  
 To gild refined gold; to paint the lily;  
 Upon the rose to throw perfume;  
 To smooth the ice; or add another hue  
 Unto the rainbow, or with taper light,  
 To seek improvement on meridian place,  
 Is wasteful and ridiculous excess.  
 Then who would not most covet to be good,  
 Active, and useful, careless of the rest.

*Shakspeare.*

## LESSON 4.

See the philanthropist, all good and wise,

Each sordid wish, and selfish aim despise !  
 Wide as the earth, his vast desire extends,  
 As Sol to all, on all, his radiance sends :  
 " Statesman, yet friend to truth, of soul sincere,  
 In action faithful, and in honor clear ;  
 Who *broke* no promise, *served* no private end,  
 Who *gained* no title, and who *lost* no friend.  
 Ennobled by himself, by all approved  
 And praised unenvied, though by all beloved."

*Pope, with some additions and alterations.*

#### LESSON 5.

When Leagued Oppression pour'd to Northern wars,  
 Her whiskered pandours, and her fierce hussars :  
 Waved her dread standard to the breeze of morn ;  
 Peal'd her loud drum, and twang'd her trumpet horn ;  
 Tumultuous horror brooded o'er the van ;  
 Presaging wrath to Poland, and to man.

#### LESSON 6.

Warsaw's last champion, from her heights, survey'd,  
 Wide o'er the field, a waste of ruin laid.  
 Oh Heaven ! he cried, my bleeding country save !  
 Is there no hand on high to shield the brave ?  
 Yet, though destruction sweeps those lovely plains ;  
 Rise ; fellow men ! OUR COUNTRY yet remains !  
 By that dread name, we wave the sword on high,  
 And swear for her to live, with her to die.

#### LESSON 7.

He spoke, and on the rampart heights, array'd  
 His trusty warriors, few, but undismay'd.  
 Firm paced and slow, a horrid front they form ;  
 Still as the breeze, yet dreadful as the storm :  
 Low, murm'ring sounds, along their banners fly ;  
 " Revenge or death !" the watchword and reply.  
 Then peal'd their notes omnipotent to charm ;  
 And the loud tocsin toll'd their last alarm.

#### LESSON 8.

In vain, alas ! in vain, ye gallant few,  
 From rank to rank, your volley'd thunder flew :

Oh ! bloodiest picture in the book of time !  
 Sarmatia\* fell, unwept, without a crime :  
 Dropp'd from her nerveless grasp, the shattered spear ;  
 Closed her bright eye, and curb'd her high career ;  
 Hope, for a season, bade the world farewell ;  
 And Freedom shrieked, as Kosciusko fell !

## LESSON 9.

The sun went down, nor ceased the carnage *there* ;  
 Tumultuous horror shook the midnight air :  
 On Prague's proud arch, the fires of ruin glow ;  
 His blood-dy'd waters murm'ring far below.  
 The storm prevails, the ramparts yield away ;  
 Bursts the wild cry of horror and dismay :  
 Hark ! as the smould'ring piles with thunder fall,  
 A thousand shrieks, for hopeless mercy call :  
 Earth shook ; red meteors flash'd along the sky ;  
 And conscious nature shudder'd at the cry.

## LESSON 10.

Oh righteous Heaven ! Ere Freedom found a grave,  
 Why slept thy sword, omnipotent to save ?  
 Where was thine arm, O Vengeance ! where the rod,  
 That smote the foes of Zion and of God ?  
 That crush'd proud Ammon, when his iron car  
 Was yoked in wrath, and thunder'd from afar ?  
 Where was the storm that slumber'd till the host  
 Of blood-stained Pharaoh left their guilty coast ;  
 Then made the deep in wild commotion flow ;  
 And heaved an ocean on their march below ?

## LESSON 11.

Departed spirits of the mighty dead !  
 Ye that at Marathon, and Leuctra, bled !  
 Friends of the world ! restore your swords to man ;  
 Fight in his sacred cause ; and lead the van :  
 Yet for Samartia's tears of blood, atone ;  
 And make her arm puissant as your own :  
 Oh ! once again, to Freedom's cause return,  
 Thou patriot Tell, thou Bruce of Bannockburn !

\* Sarmatia was anciently the name of Poland.

## LESSON 12.

Yes! Thy proud lords, unpitied land, shall see  
 That man hath yet a soul, and dares be free.  
 A little while, along thy sadden'd plains,  
 The starless night of desolation *reigns* :  
 Truth shall restore the light by nature given ;  
 And, like Prometheus, bring the fire from heaven :  
 Prone to the dust, Oppression shall be hurl'd ;  
 Her name, her nature, wither'd from the world.  
*Campbell.*

## LESSON 13.

Nor is the hour of lonely walk forgot,  
 In the wide desert, where the view was large.  
 Pleasant were many scenes, but most to me  
 The solitude of vast extent, untouch'd  
 By hand of art, where nature sowed, herself,  
 And reap'd her crops ; whose garments were the clouds ;  
 Whose minstrels, brooks ; whose lamps, the moon and  
 Whose organ-choir, the voice of many waters ; [stars ;  
 Whose banquets, morning dews ; whose heroes, storms ;  
 Whose warriors, mighty winds ; whose lovers, flowers ;  
 Whose orators, the thunderbolts of God ;  
 Whose palaces, the everlasting hills ;  
 Whose ceiling, heaven's unfathomable blue ;  
 And from whose rocky turrets battled high,  
 Prospect immense, spread out on all sides round ;  
 Lost, now, between the welkin and the main ;  
 Now, wall'd with hills, that *slept* above the storm.  
*Pollok.*

## LESSON 14.

When coldness wraps this suffering clay,  
 Ah, whither strays the immortal mind ?  
 It cannot die, it cannot stay,  
 But leaves its darken'd dust behind.  
 Then, unembodied, doth it trace  
 Each shining planet's heavenly way ?  
 Or fill, at once, the realms of space.  
 A thing of eyes, that all survey ?

## LESSON 15.

Eternal, boundless, undecay'd,  
 A thought unseen, but seeing all ;  
 All, all, in earth or heaven, display'd,  
 Shall it survey, shall it recall.  
 Each fainter trace that memory holds.  
 So darkly of departed years,  
 In one broad glance, the soul beholds,  
 And all that was, at once appears.

## LESSON 16.

Before Creation peopled earth,  
 Its eye shall roll, through chaos, back,  
 And where the farthest heavens had birth,  
 The spirit trace its rising track :  
 And where the future *mars* or *makes*,  
 Its glance, dilate, o'er all shall be ;  
 While sun *is quench'd*, or system *breaks*  
 Fix'd in its own eternity.  
*Byron, on the soul.*

## LESSON 17.

O THOU ! whose balance does the mountains weigh ;  
 Whose will, the wild, tumultuous seas obey ;  
 Whose breath can turn those watery worlds to flame ;  
 That flame to tempest, and that tempest, tame ;  
 Earth's meanest son, all trembling, prostrate falls,  
 And on the bounty of thy goodness calls.  
 \* \* \* \* \*

## LESSON 18.

O may I pant for thee, in each desire !  
 And with strong faith foment the holy fire !  
 Stretch out my soul in hope, and grasp the prize,  
 Which in eternity's deep bosom lies !  
 At the great day of recompense, behold,  
 Devoid of fear, the fatal book unfold !  
 Then, wafted upward, to the blissful seat,  
 From age to age my grateful song repeat ;  
 My Light, my Life, my God, my Savior see,  
 And rival angels in the praise of Thee !

*Young.*

## LESSON 19.

Good man was he, humble, and kind, forgiving, meek,  
 Easy to be entreated, gracious, mild ;  
 And, with all patience and affection, taught,  
 Rebuked, persuaded, solaced, counsell'd, warn'd,  
 In fervent style and manner. Needy, poor,  
 And dying men, like music, heard his feet  
 Approach their beds ; and guilty wretches took  
 New hope in his prayers, and wept, and smiled,  
 And bless'd him, as they died forgiven : and all  
 Saw, in his face, contentment ; in his life,  
 The path to glory and perpetual joy.

## LESSON 20.

Deep-learn'd in the philosophy of heaven,  
 He search'd the cause out, of both good and ill,  
 Profoundly calculating their effects,  
 Far past the bounds of Time ; and balancing,  
 In the arithmetic of future things,  
 'The loss and profit of the soul, to all  
 Eternity. A skilful workman he,  
 In God's great moral vineyard : what to prune  
 With cautious hand, he knew ; what to uproot,  
 What were mere weeds, and what celestial plants,  
 Which had unfading vigor in them ; knew,  
 Nor knew alone, but watch'd them night and day,  
 And rear'd and nourish'd them, till fit to be  
 'Transplanted to the Paradise above.

## LESSON 21.

Oh ! who can speak his praise ! great, humble man !  
 He, in the current of destruction, stood,  
 And warn'd the sinner of his wo ; led on  
 Immanuel's members in the evil day ;  
 And, with the everlasting arms, embraced,  
 Himself, around, stood in the dreadful front  
 Of battle high ; and warr'd victoriously  
 With Death and Hell. And now was come his rest,  
 His triumph day. Illustrious, like a sun,  
 In that assembly, he, shining from far,  
 Most excellent in glory, stood assured ;

Waiting the promised crown, the promised throne,  
The welcome and approval of his Lord.

*Pollok.*

### LESSON 22.

Father of Light and Life ! thou Good Supreme !  
O teach me what is good ! teach me thyself !  
Save me from folly, vanity, and vice,  
From every low pursuit ! and feed my soul  
With knowledge, conscious peace, and virtue pure ;  
Sacred, substantial, never-fading bliss !  
O make me like thyself, in active goodness wise,  
And then above, translate, with life and glory, crown'd.  
*Thomson.*

## SYNTHETICAL RULES,

USED ONLY AS GUIDES IN COMPOSITION, OR THE FORMATION OF SENTENCES.

**RULE I. Part 1.** Mark well and distinctly, the ideas which you would express : mark the relation which you wish to represent as existing between the ideas, when taken in connexion : choose, with care, such words to express the ideas, as will express those, and no others ; their relation *to*, dependence *on*, and connexion *with*, each other ; and then arrange and combine those words in such a manner as will express the ideas in all their relations, connexions, and dependences, without doing violence to the individual meaning of the words.

### EXAMPLES.

Sitting at my table, I remark ; I *am going to get* to Philadelphia, before John *starts* to-morrow, for the South. I *am going*, is perfectly absurd, as here used ; for while I *am sitting* at my table, stationary, I cannot be travelling. *To get*, means *to obtain or acquire*. This must be absurd ; for to talk of obtaining *to Philadelphia*, as an object, would be perfect nonsense. Before John *starts* for the South This cannot be correct ; for *starts*, referring to a particular event, means *is starting*, which must mean *now* ; while the event is represented as an occurrence of *to-morrow*. The person who should hear this remark, would, if acquainted with our *vulgarisms*, know well enough what would be meant, in *spite of* the words used, not by them ; for, give the words their individual meaning, and the sentence would stand, I *am (now) going*, to acquire, to

*Philadelphia*, before John is (*now*) starting *to-morrow* for the South. Perfect nonsense! The meaning is, I intend to arrive at (or *in*) *Philadelphia*, before John shall start, *to-morrow*, for the South.

William's house *is building*. *To build* means to construct something; and as the asserter *is building* refers to, and depends on, the name house, to denote the thing that is doing the act which *is building* represents, the sentence must mean, (taking the words according to their own import,) that the house, itself, is constructing some edifice.

Walter's coat *is making*. Maria's bonnet *is repairing*. Henry's grain *is harvesting*. This grammar *is printing*. Clark's Commentaries and Henry's Expository *are now binding*. The Black River Canal *is digging*. The New-York and Erie Rail-Road *is making*. The piers at Oswego *are finishing*. Great efforts *are making* to extend the mental, moral, and physical advantages of the Temperance Reformation.

### NAMES, SUBSTITUTES, AND ASSERTERS.

**RULE II.** A word in the subjective should stand before its dependent asserter, except when the latter is in the Interrogative mode, or in the Commanding; and even this mode, when it depends on a name of the second person; as, *Henry*; *study*.

*Note 1.* The asserter in the Commanding mode follows its subjective word, when that word is a substitute of the second person, with a name given after it to identify the object: or when a connective substitute intervenes between the asserter and its subjective word; as,

“Ye princes, rulers, all *adore*;  
Ye kings, praise Him who makes your power  
An image of his own.”

“*Thou*, who knowest the hearts of all men, show which of these persons thou hast chosen.”

*Note 2.* When the asserter in the commanding mode is used to express desire, choice, or consent, and joined to a word of the third person as its dependence, it may come before, or after it; as,

“This day *be bread* and *peace* my lot.”  
The *light* of truth alone *be* mine.

*Note 3.* An asserter in the interrogative mode always has its first auxiliary (when it has auxiliaries), or the principal, before the word in the subjective case; whether the asserter is used to express interrogation or desire; as, *May* John go home? “*Lovest* thou me, more than these do?”

O *may* I *pant* for thee, in each desire;  
And with strong faith *foment* the holy fire!

*Note 4.* The interrogative mode may be used in an affirmative sentence; when, for the sake of emphasis in relation to any idea, an adname or modifier, or the word in the objective case depending on the asserter, or an appendant phrase, is placed at the beginning of a sentence; as, *Great* is the Lord. *Rarely*, indeed, *can* a spotless patriot *be found*: and when the member of the sentence is preceded by *therefore*, *wherefore*,

*thus, then, there*, or by *as* or *so* as parts of the combination, *so, as, or as, so.* [See page 173.] Examples. "Therefore *is* the kingdom likened to a man that built his house upon [on] a rock." "As are thy people, so are my people."

*Note.*—The declarative or inferential mode of an asserter may be used in an interrogative sentence, when its subjective word is an interrogative substitute or has an interrogative adname joined to it, thus: "*Who is* the Lord? that I should obey him." *Who can instruct* the Almighty, or *fly* from his parental and kingly sway? *What man is* so base as to wish injury to his fellow-creatures, whom he should regard as his partners in the joys and griefs of life; having, with himself, the same origin, tendency, and destination?

**RULE III. Part 1.** A connective substitute in the simple objective case, must follow the relative or precede the asserter on which it depends; as, John is the man *to whom* I spoke. Henry has bought the books *that* I owned. Maria: *whom did* you meet. *To whom* did you send the letter?

**Part 2.** A name, or adname substitute, in the simple objective case, follows the relative on which it depends: and the transitive asserter; except when it is preceded by a connective or interrogative substitute in the possessive case depending on it; or, when it is preceded by *the* as a *definite specifier*, [see page 202] or when the word in the objective case, is the chief object concerning which it is designed to make the remark.

**EXAMPLE 1.** I spoke *to John*, who *had visited* his brother. I gave one *apple* to Henry, and *three* to John. 2. I told William *that* he might take *whichever* book he chose. 3. *The more attention* you bestow, now, upon your studies, the greater *enjoyment* you will *derive* from them. 4. "One *thing* do I *desire*; and *that will* I seek."

**RULE IV.** When a substitute or name in the subjective case, stands at the head of a sentence, and has a name, or several names given in addition to, and explanatory of it, or in the subjective *after* its asserter; the first one determines the form of the asserter; as,

"Reason's whole *pleasure*, all the *joys* of sense,  
*Lies* in three words—health, peace, and competence."

\* \* \* \* \*

The *bliss* of earth, of toil, the recompense,  
*Is* health unbroken, peace, and competence.

"John's whole *property*, three *farms*, two *stores*, and flour *mill*, was sold at public auction."

My *friends*, my only *hope*, are gone,  
My *enemies*, my *dread*, are here.

**RULE V.** Singular names and substitutes, not preceded by *each*, *every*, or *not*, when denoting different objects, and connected by *and*, require succeeding names, substitutes, and asserters, referring to them, to be in the plural form; as, *James and John are happy, because they are virtuous men: Henry and Maria are cousins:* except when the assenter comes between the first subjective word, and those with which *and* connects it; in which case the first assenter, whether singular or plural, gives form to the dependent assenter; as,

“Forth in the pleasing spring thy *beauty* walks,  
Thy *tenderness* and *love* :”  
“Ten thousand *voices* cheer the day,  
And *one* the live-long night.\*”

*Note.*—Two or more *substitute phrases* connected by *and*, follow this rule; as, “To be wise in our own eyes, to be wise in the opinion of the world, *and* to be wise in the sight of our Creator, *are three things* so very different: as rarely to coincide.”

**RULE VI.** Singular names, though connected by *and*, if preceded by *each*, *every*, or *not*, require succeeding names, substitutes, and asserters, referring to them, to be in the singular form; as, *every officer, soldier, and servant, was taken:* except when these singularizing words are joined to others, in which case the twofold influence of these and the others require the assenter to be in the plural form; as, *Every man, woman, and private soldier, and the general and his staff, were taken. Every fowl and creeping thing, and all the beasts of the field, except those remaining with Noah, were destroyed.*

**RULE VII.** Distributive specifying adnames, (whether used as adnames or adname substitutes,) require succeeding names, substitutes, and asserters, referring to them, or the names to which they belong, to be in the singular form; as, *Every child was spared. Either man is adequate to the accomplishment of the task he has begun.*

**RULE VIII.** Singular names and substitutes, connected

\* Two or more names, denoting the same object, even though connected by *and*, require the singular form of the substitute and the assenter; as, *The father of his country is no more. The warrior, the statesman, and philanthropist, has gone to his eternal rest. His work is done. His fame rests unrivalled above the reach of envy. His glory is consummated. The stars of his country encircle his name.*

by *or*, or preceded by *neither*, and connected by *nor*, require succeeding names, substitutes, and asserters referring to them, to be in the singular form; as, Richard *or* Edward *lives* at home. *Neither* Henry *nor* Seth *is* dishonest.

**RULE IX.** Never connect by *or*, or *nor*, two or more names or substitutes that have the same assenter depending on them for sense, if when taken separately, they require different forms of the asserters. Examples. "Neither you nor I *am* concerned. Either he *or* thou *wast* there. Either they *or* he *is* faulty."

These examples are as erroneous as it would be to say, "Neither you *am* concerned, nor am I." "Either he *wast* there, or thou *wast*. "Either they *is* faulty, or he *is*." The sentences should stand thus—"Neither of us *is* concerned," or, "neither *are* you concerned, nor *am* I" "Either he *was* there, or thou *wast*." "Either they *are* faulty, or he *is*." They are, however, in all their impropriety, written according to the principles of Gould Brown's *grammar*! and the theories of most of the former writers.

**RULE X.** A collective name, conveying the idea of all taken, or considered as one, or referring generally to the mass or collection, not particularly to the individuals composing it, requires succeeding names, substitutes, and asserters referring to it, to be in the singular form; as, The meeting was disturbed, by one of *its* members. The Parliament *is* dissolved. Congress *has* ended *its* session. The army *was* a powerful *force*, although *it* was composed of persons of all countries, colors, ranks, and conditions.

**RULE XI.** A collective name, conveying the idea of all taken, considered, or acting separately; or referring particularly to the individuals composing the mass or collection, instead of the mass or collection itself, as a whole, requires succeeding names, substitutes, and asserters, referring to it, to be in the plural form; as, My people *do* not consider *their* ways. The yeomanry of England *are* its chief strength. The peasantry of Poland *are* but slaves to the nobility, who regard *them* as the appurtenances of the land which *they* till.

*Note.*—Whenever the plural form of the name denoting one of the collection, can well be used to represent the individuals constituting the collection, it should be used; as, The *members* of the council were divided in their sentiment—instead of the *council* were. The members of the

church, were at variance with each other—instead of the church were at variance with each other, or the church was at variance with itself.

**RULE XII.** Whenever an asserter is to be used between two words in the subjective case, the one that designates the person or thing that is referred to, must precede the asserter; and that which shows what the object or person is, or which marks the business, character, or profession, must follow the asserter. Howard was a philanthropist. “The wages of sin, is death; but the gift of God, is eternal life.” Patrick Henry was the orator of nature. Wirt was Attorney General.

*Note.*—The philosophy of this rule is obvious; for the sense is expressed much better by the arrangement in the above examples, than it would have been by saying—A philanthropist was Howard. Attorney General was Wirt, &c. &c.

**RULE XIII.** The possessive form of a word may be used in the twofold case, and be preceded by the relative *of* denoting possession, when the relative has, before it, a word so used, as to represent a part of something; but otherwise it must not be used; as, that horse was one *of John's*. These associates are some *of Henry's*. The troops *of the king's*, or the king of England's, would be incorrect; for then no words used, could indicate that a part is meant.

**RULE XIV.** A substitute requires the same form of the asserter, as the name for which it stands; as I *who* command you, am the man. I am the man *who* commands you. *Who* lives for himself alone?

*Note.*—With respect to the use of asserters, be particular in remembering, that if you expect the answer to be a plural name or substitute, or several singular ones connected by *and*, you must give, after the interrogative substitute, the plural form of the asserter; as, Who were with you? (John and James.) but that when you expect a singular name or substitute for your answer, you must use the singular form of the asserter; as, Who *is* the man? Which *is* the person whom you met?

**RULE XV.** Neither *art*, nor any form of the asserter peculiar to *thou*, should *ever* be made to depend on *which*: for, whenever even an inanimate thing is (by personification) so represented, as to require the form of the asserter

which follows *thou*, it must be denoted by *thou*, or the connective *who*, or *that* : as,

Thou mountain *that didst* shake with fear !  
Thou sea that *rolledst* back thy waves !

*Note.*—*Who*, standing for a name of the second person, requires the same form of the asserter depending on it, as the substitute *thou* ; as, “Our Father *who art* in Heaven.” [Many persons, even some *clergymen*, are so great sticklers for “ANCIENT USAGE,” or so blind to the purity and elegance of English diction, as still to speak that, “Our Father *which art*.” Some of them seem to consider it little less than *sacrilege*, to attempt improving, *not the sentiment itself*, as they imagine, but the English mode of expressing it, that the force and dignity of the sentiment may not, to our weak minds, be made to dwindle, by its being *irreverently* expressed.]

RULE XVI. A connective substitute must have the next succeeding asserter depending on it for sense, when no other word in the subjective case comes between that and the asserter ; as, James, *who wrote* the letter, was a good penman.

RULE XVII. Interrogative substitutes require the names and substitutes constituting the answer, (whether in a simple or the twofold case) to correspond in form with the case of the interrogatives ; as, *Who* gave you that book? *John*. *Whose* book is that? *Angeline's*. Of *whom* did you speak? Of *her*. *Whom* did you see when you went to visit Richard? I saw *him*.

RULE XVIII. Singular and plural names require, respectively, that their substitutes should agree with them in form, and the representation of objects with respect to sex ; *John* was at home when I saw *him*. My *friends* left *their* goods with orders to have *them* forwarded to Buffalo.

RULE XIX. Part 1. Names and adname substitutes may be used in addition to, and explanatory of simple substitutes ; as,

Ye *princes, rulers*, all adore,  
Praise Him, ye *kings*, who makes your power  
An image of his own. Ogilvie.  
Ye good *distressed*, ye noble *few*,  
Who here unbending stand. Thomson.

Part 2. A simple substitute, unless it is one of the *emphatics*, should not, in the same sentence, be used after the

name denoting the same object, and be made to sustain the same relation to the sentence; as, James; hand *thou* to me *your* book, or *thy* book. William; go *thou* to home, or go *you* to home.\*

*Note.*—The language in such examples is unpardonably anti-English diction, yet it is *grammatically correct!* according to former writers. It should be, James; hand me your book. William; go home. The following language is correct: O God; make me a clean heart, and renew a right spirit within me. Save me, O God; for thy name's sake. O Lord; rebuke me not in thine indignation, neither chasten me in thy displeasure. Have mercy on me, O Lord; for I am weak. O Lord; heal me. Hear my prayer, O God; and hide not thyself from me. And they stoned Stephen, who calling on God, cried, saying, Lord Jesus; receive me spirit; Lord; lay not this sin to their charge. O Lord God of Israel; I beseech thee tell thy servant. My son; despise not the chastening of the Lord, nor be weary of his correction.—*Bible.*

Any person can see that weakness and awkwardness of style would be introduced, by the use of *thou*, or *you*, after each of the asserters.

**RULE XX.** A substitute phrase, in the subjective or objective case, having in it an assertive name, in the form of an asserter in the unlimited mode independent, requires the name or substitute on which the assertive name depends, to be in the possessive case; as, *John's* having sold his father's farm was the cause of the old man's removal. He talked of *John's* having purchased a paradise in the West. Henrietta was delighted with *Julia's* working lace so very well.

*Note.*—It is obvious that irregularity, as well as a change of sense, would be produced by my saying, John, having sold his father's farm, was the cause, &c. This would not indicate that the sale of the farm by John, was the cause of the old man's removal; but that John, having sold the farm, was, himself, independently of the sale, the cause of the removal. So, to say, Henrietta was delighted with Julia, working lace so well, would indicate that Henrietta was delighted with Julia's person, especially with her when thus employed; while, as the language stands, it would indicate only that Henrietta was delighted with Julia's performance, not at all referring to her person, as a person merely.

### NAMES AND SUBSTITUTES.

**RULE XXI. Part 1.** *It* as a substitute, may stand for the dependence of an asserter that has after it a word, a substitute phrase or sentence, meaning the thing or fact for which *it* stands.

\* See the *emphatic* substitutes, page 61.

## EXAMPLES.

*It* is our privilege and duty to be kind and affectionate in our behavior towards all. *It* is for usefulness and happiness that man is constituted as he is. *It* is folly, madness; it is downright insult and presumption, to ask the aid of Heaven, without seeking, as far as possible, to use the means with which we are endowed for aiding ourselves. *It* is vain that we seek happiness in any thing but innocence and duty. *It* is useless to attempt proving that any thing is right, which God and nature have pronounced is wrong.

Part 2. *It* may be used in the place of any common name not denoting a human being; as, I saw the *dove* after John had killed *it*: and in referring to a person, when it is used in the subjective case before an asserter that has in the singular form and subjective after it, the general or particular name of the object; as, *it* was *John* that I met in Utica: to represent a combination of causes producing a certain result; as, *it* rains; *it* thunders; *it* freezes; *it* thaws: and to represent an infant; as, *it* died.

RULE XXII. Part 1. Place the connective substitute next the name, other substitute, or combination of words, for which it stands. Examples. William has broken his arm, whom you met yesterday. The man has sold his farm, who was formerly your partner in trade. Corrected. William, *whom* you met yesterday, has broken his arm. The man who was formerly your partner in trade, has sold his farm.

Part 2. Never make a connective substitute stand for a name or substitute in the possessive case; as, I rode the general's horse, whose son presented, with the horse, the compliments of his father. I live in William's house, whose friendship for me has never abated. Henry is his father's third son, whose affection for his offspring was never doubted.

*Note.* These sentences should stand—I rode the horse of the general, whose son, &c. I live in the house of William, whose friendship, &c. Henry is the third son of his father, whose affection, &c.

Part 3. In using a connective substitute, in the twofold case, take the form that corresponds with the form of the simple substitute that might represent the first of the relations that the twofold case represents; as I will give the reward to *whomsoever* will apprehend the rogue. *Whoever* will apprehend the rogue shall receive the reward.

*Note.* The sense of the substitute in first example might be represented by the words *him who*; as, I will give the reward to him who will apprehend the rogue. Then as the word *him*, in the objective form, is the simple substitute that would represent the first relation, represented in the example by *whomsoever*, it is seen that the objective form *whomsoever* is correctly used. The simple substitute representing the first relation now represented by *whoever* in the next example, would be *he*; as, *He* who will apprehend the rogue shall receive the reward. *Whoever*, is then properly used—*he* being the subjective form in the simple substitute, and *whoever*, of the connective substitute. Yet, to say *I will give the reward to whoever will do it*, would be the same in construction; as *I will give the reward to he who will do it*: and, to say, *whomsoever will apprehend the rogue, shall receive the reward*, would, in construction, be the same as, *him shall receive the reward, who will apprehend, &c.*

**RULE XXIII. Part 1.** In using several names connected by *and* that are to represent the possessors of *common* property, affix the sign of the possessive case only to the last; as, *John, James, and William's* farm, is the one which their father left them. *Walter and Seth's* horse was sold for seventy-five dollars.

*Note.* This rule rests on the principle on which what is called a *firm* or the name of an association has its possessive case made; as, I may say, *Jay Hathaway & Company's* Store. The term, *Jay Hathaway & Company*, being the appellation by which that firm or association is known, and the affixing of the apostrophic *s*, the means of denoting that I would represent that term in the possessive case.

**Part 2.** Whenever these names denote the possessors of separate property, instead of a common stock of things, the sign of the possessive case should be affixed to each; as, *Seth's, Richard's, and Edmund's* farms, are those which their *fathers* left them.

*Note.* Names connected by *or* when they denote the possessors, must always have after them the sign of the possessive case; as, *William's* or *John's* horse was stolen.

**Part 3.** Names or substitutes in the possessive or the objective case, denoting several persons who are possessors, should, even when referring to similar members or things of different objects, have the plural of the word representing the several members or properties, unless they are classed as one stock or association; as, *The hearts of Seth and William* were much affected. Their having lost *their fathers*, was a sad catastrophe to both.

*Note.* Where something pertaining to two or more is taken in the abstract, or in representing a common emotion, the singular form should be used to represent it; as, their *health* was impaired by vigilance and sorrow; yet, their *grief* was not like that of those who mourn without hope.

#### ASSERTERS.

**RULE XXIV.** In describing an event that continues its occurrence with only some occasional intermission, use the present tense; as, The epicure *eats* and *drinks, revels* and *sleeps*, with no higher wish, than merely to gratify his animal appetites. William *may sell* his carriage, *may give* it away, or *keep* it.

**RULE XXV.** In describing a past remark that represented a fact or error based on a principle which is always the same, use the present tense; as, Sam. Parker pretended that the earth *is* a huge animal, that *breathes* once every day, and thereby *causes* the ebbing and flowing of the tides!! The Psalmist represents that man's days *are* as a hand's breath; and that man, in his best estate, *is* altogether vanity.

**RULE XXVI.** In describing, not existence or possession merely, but an event that you would represent emphatically as occurring at the present time, use the continuative form of the asserter describing the event; as, John *is writing* the contract as you proposed to have it. Henry *is finishing* the portrait which he began day-before-yesterday.

*NOTE.* When the continuative form and indefinite tense of a transitive asserter is used as an assertive name, with an objective word following it in the same sentence, either omit the adname *the*, before the assertive name, and the relative *of*, after it, or use them both: thus, *The making* more brick with less materials was indeed a heavy burden on the Israelites: or, *Making* of more brick with less materials, &c., should stand, *Making more brick, &c.*; or, *The making of* more brick, &c.

**RULE XXVII.** In describing a past event, with or without reference to another represented as occurring at the same time, use the indefinite past tense; as, The world was made. The creation *was finished*. John sat by me while I *was writing* the letter which he *intended* to take to the office.

**RULE XXVIII.** Part 1. In describing two past events that occurred in succession, and which have no reference to present time, use the prior past tense, to mark the first,

and the indefinite past, to denote the other; as, Morgan *had crossed* the river when Cornwallis *appeared*. William *had written* before John *returned*.\*

Part 2. In describing two future events that are to occur in succession, use the prior future tense, to represent the *first*, and the indefinite future, or the present of the inferential, to express the other; as, I shall have visited you before John will return from the West. James will have ceased to breathe before I can arrive at his father's house.

NOTE. In describing a past fact, as the cause why another fact referred to, did or did not occur, we may use the prior past tense of the declarative mode to express the cause, and the prior past of the inferential to express the contingency owing to, or originating in, that cause. If John *had not been* absent, I *should have called* at his store. If John *had been* sick, while I was at Syracuse, I *should have known* it.

RULE XXIX. In describing a past event that occurred in a period of time which is represented as being continued to the present and not separated from it, use the prior present tense; as, William *has sold* his farm. John *has returned* from the West.

RULE XXX. In describing two past events that occurred in succession, one of which is represented as a recent occurrence, let the first be denoted by the indefinite past tense, and the other, by the prior present; as, James *sold* me his farm, but he *has re-purchased* it. Seth *traveled* eastward last summer, but he *has returned*.

RULE XXXI. In describing an event, which, by a past conversation or remark, was represented, then, as something, either future, or contingent and future, use the indefinite tense of the inferential mode, not the indefinite past of the declarative mode; as, James told me yesterday, that if he *should see* (not *saw*) John this morning, he would hand him my note of yesterday morning. The ge-

\* A violation of this rule is seen on page 163, where is the example, "John *wept* bitterly for the wrong which he did to William." This was correctly *written*, "*had done* to William;" but the compositor, by accident, omitted the auxiliary *had*; and the *proof-reader*, in the absence of the author, seeing *done* used in the sentence, without an auxiliary—and not thinking of the principle of the above rule, put in *did*, instead of the auxiliary *had*, which should have been put in before *done*, to make the asserter *had done*.

neral told me, last evening, that, if it *should rain* (not *rained*) this morning, I must not expect him to call on me. William said, if he *should die* (not *died*) he hoped that there would be no parade concerning his useless corpse. [Few rules are violated more frequently than *this*.]

RULE XXXII. In describing an event or fact, which, by a past remark, was represented as then present, use the indefinite past tense ; as, William said if he *was* mistaken, he should be willing to re-consider the matter at any time. [*Should be*, is here used according to rule XXXI, above.]

RULE XXXIII. In expressing a present desire for a change of state or condition, let the asserter denoting the existence in the state, or condition desired, be in the indefinite past tense ; as, I wish I *was* at home, or, that I *was* at home. I wish men *were* more intent on improving their own minds and morals, than on seeking and reporting the faults of their neighbors.

NOTE. The application of the indefinite past tense to present time is from the necessity of the case ; inasmuch as we have no present tense to represent the idea here represented by the indefinite past tense. As the first example stands, it represents, clearly, both my absence from home and my desire to be at home *now*. What would be thought of the literary taste of a man who should say, I wish that I *am* at home ?

RULE XXXIV. In using, after *if*, a sentence referring to present time, and showing one fact as the cause of another, use the indefinite past tense with or without the modifier *not* ; as, I would go home if it *did not rain*. James would be at school if he *was not* sick. If Dick *was not* an intemperate man, he could support his family. The man would be respected if he *was* intelligent and virtuous. I would pay my debts if I *was* able. John would go home if his father *was* able to accompany him.

NOTE. In all these, and similar examples, the writer admits, as fact, the reverse of what the sentence would mean, with the *if* taken *out*. In the first example, I admit that it rains *now*. In the next, I admit that James is sick ; and the other facts are admitted in the same manner by the means used for expressing them.

RULE XXXV. In using the inferential mode to premise, conditionally, and without reference to time, one obligation as the grounds for inferring another, use *ought to* as an auxiliary, instead of *should* ; as,

If James *ought* to assist his father, so also should John ; for they received equal parts of the estate.

NOTE. This mode of expressing the obligation, is better than saying —if John should assist his father, &c., for, by the last expression, no person would think, from the first member of the compound, that I referred to any thing but contingency ; obligation not being thought of, till the other member, so also should John, should be expressed.

RULE XXXVI. *Shall*, as auxiliary, is to be used, in a simple sentence, in dependence on a word of the *first* person, merely to express a fact contemplated as future, without obligation or promise, as I *shall* have gone to Utica before you will return from Hartford. We *shall* visit Philadelphia. It is to be used in dependence on a word of the second or third person, to denote, on the part of the speaker or writer, a purpose of compulsion, to be exercised on the object denoted by that word, or an authoritative direction to him ; as, “Ye *shall* make no graven image.” “Thou *shalt* speak to the children of Israel.”

RULE XXXVII. *Will*, is to be used in a simple sentence, in dependence on a word of the first person, to denote a purpose of future action ; or a promise to do something contemplated as future ; as, I *will* go home. We *will* have finished the work for Henry, by ten o'clock.

It is used in dependence on a word of the second or third person, to denote a fact contemplated merely as something that is to occur hereafter ; as, You *will* injure your health by too intense study. You will have started for Philadelphia, before I shall return to New York. In compound sentences, these auxiliaries follow in their sense, the contingencies expressed by the sentences in which they occur. In expressing future contingencies of a direct and probable character, use *shall* or *will*, or both as auxiliaries ; or one of them and *can*. In expressing those of a more general character, having less of probability connected with them, use *should* or *would*, or both ; or one of them and *could*.

#### EXAMPLES.

Henry: if John shall meet me, I will hand him your note. If an assassin *should* attack me, and I *could* not escape, I *would* play my part. Do not blend in the same expression the first named auxiliaries with the others ; as, I *will* proceed to Utica if I *should* not meet John. If I *should* be met by an assassin I *will* play my part. This is a very clumsy and incorrect mode of speaking the sentiment.

## ADNAMES.

**RULE XXXVIII.** Never use the superlative form of an adname, in application to an object which does not belong to the same class as the other objects, with which it is compared ; as,

*Adam, the fairest man,  
Of men, since born, his sons ;  
The fairest of her daughters, Eve.*

*Milton.*

*Note.* This would indicate that Adam was one of *his own sons*, and the fairest one of them ; and Eve was one of *her own daughters*, and, in beauty, was peerless among her *sisters*, who were *her own daughters* !

Corrected (in sense.)—Adam, a fairer man, than men since born, his sons—fairer than any of her daughters, Eve.

**RULE XXXIX.** When we would show in the fullest light, the quality or matter to be denoted by an adname or modifier, let the adname or modifier stand first in a sentence ; as, *Great* is Diana of the Ephesians. *Great* is the Lord, and greatly to be praised. *Rarely*, indeed, can a spotless patriot be found.

**RULE XL.** In using two or more qualifying adnames, to express the quality of one object denoted by a name, avoid the use of a specifying adname between the adnames ; as, James gave me the sour, juicy, and beautiful apple. William bought a young, bay, very large, and well disciplined horse.

¶ *Note.*—It will be seen, that by interposing *the*, or *a*, each adname before the last, would represent a separate apple or horse ; making the sense be, that James gave me *three* apples ; a sour apple, a juicy apple, and a beautiful apple : that William bought four horses ; viz. a young horse, a bay horse, a very large horse, and a well disciplined horse. In the use of qualifying adnames, be careful to join them to the names denoting the things whose qualities they represent ; as, instead of saying, Have you any *red* children's shoes, or *black* ladies' gloves, which must mean shoes for *red* children, and gloves for *black* ladies ; we should say, have you *red* shoes for children, *black* gloves for ladies, &c. See Analytical Rule XIII.

**RULE XLI.** In representing several single objects of different qualities, numbers, or orders, let the name be used in the singular form, and either *a*, *an*, or *the*, or a simple

substitute in the possessive case, be placed between the other adnames.

### EXAMPLES.

A *literary*, a *scientific*, a *wealthy*, and a *poor man*, were assembled in one room. The statesman, the hero, the ignorant, the vicious, the wise, the great, and the good man, suffer together in times of general distress. Joram's second and his third *daughter*, were at church. The third and the fourth *son* of William, were at home when he died.

*Note.* The violation of this rule, unavoidably leads to absurdity. Examples. Joram's *second* and *third daughters*; which must mean, if it means anything, his *second daughters* and *third daughters*. "Sing the first and second *verses*," which, if it means anything, must represent the *first verses* and the *second verses*. Where there are several adnames in succession used in this manner, the singularizing words, such as *a*, *the*, and *his*, &c., need be placed only before the *first* and the *last*; as, the *fifth*, *sixth*, *seventh*, and the *eighth verse*.

**RULE XLII.** When we would refer to a particular object or class of objects, or the property, or quality of a particular object, we should use a definite specifying adname, which, taken with other words, denotes particularity; as, *the* house which John sold was almost new. "'Tis here *the* folly of *the* wise."\*

**RULE XLIII.** When we would refer indefinitely to an object or class of objects, we should use an indefinite specifying adname; as, I met *a* man. *Any* person can do that work. William gave me *an* apple.

*Note.* The superlative form, preceded by *a*, expresses only emphasis with respect to quality; as, He is *a most excellent* man. The superlative in sense is sometimes elegantly expressed by the use of the comparative form, preceded by *a*, and followed by a negative modifier; as, *a more honorable* man than Henry, never lived.

**RULE XLIV.** A modifying adname, must have the form of a qualifying adname; as, John polished the marble *smooth*. (not *smoothly*.) William held the door *open*. "Charity lays the rough paths of peevish nature *even*." The road was made *straight*.

\* *The* should never belong to, or be placed next before a connective substitute; as, *the which*. It should be used in calling for anything near you, unless there are several things of the same class; in which case, if we wish for one and not the other, we should use *that* or *this*, *these* or *those*. See page 143.

EXAMPLES. Will you hand me *the* bread? Will you pass *the* water? not *that* bread, or *that* water, unless you have a preference.

RULE XLV. Place the appendant phrases next the words denoting the objects which the appendants are intended to describe; and where a series of sentences, words, or appendants, describing successive facts or principles, occur, place them in the order in which the facts occur, or the principles are deduced.

## EXAMPLES.

The *city, built entirely of granite*, contains sixty thousand inhabitants: not, as in a late Parisian paper, the sentence stood, "The city contains sixty thousand *inhabitants*, made *entirely of granite!* which would represent the inhabitants as a *hard set*, truly. John is *intelligent* and *virtuous*; not *virtuous* and *intelligent*; for, as there *cannot* be *virtue* without *intelligence*, the latter term should stand first; as describing a principle, without whose *pre-existence* *virtue cannot be*. "My father *died*, and *made his will*," a certain man said to his attorney; not thinking, that according to the common principles of propriety, he should have said, "My father *made his will*, and *died*."

N. B. All the "Lessons in Correction, according to the Rules of Syntax," that can be inserted, will be found in the Appendix; and in these lessons, the pupil should be carefully examined.

## SYNONYMS.

Few words of our language are exactly synonymous; few, therefore, could properly be ranked under the above caption; yet as many words of very common use, are applied by careless speakers and writers, as though they were synonymous, the above title will not be deemed inappropriate: inasmuch as the following words, marked as different in their applications, are used as though they had but one meaning. A hundredth part of these words cannot, for want of space, be noticed; yet a small list may be of some service in calling the attention of the learner to a nicer discrimination in the use of words.

ASTONISH—SURPRISE—AMAZE—TERROR—STRIKE—CONFOUND—WONDER. That which is vast, and, at first, or for ever, incomprehensible, *astonishes* us. That which occurs suddenly, when not expected, *surprises* us. That which astonishes or surprises us, may, through the effect of the astonishment or surprise, *amaze* us, or produce in

our minds a bewildered state. When lost in amazement, or when under the effect of astonishment or surprise, the rapid approach of what threatens immediate and imminent danger, *strikes* us with *terror*, in such a manner, as utterly to *confound* us, or produce such a rush and confusion of ideas in our minds, as wholly to unfit us for deliberation or action. We may *wonder* at what is neither great, surprising, amazing, nor terrific, if it is, or seems inexplicable. The princes of Europe, were *astonished*, at the grandeur and boldness of Napoleon's designs. They were *surprised*, while he was yet at a distance, at learning, with what facility and despatch, his loftiest schemes were executed. While in *amazement* from the contemplation of the intelligence, they were *terror-struck*, by hearing, that he, with overwhelming forces, was already within their dominions, or at their gates. They were so completely *confounded* by such intelligence that they knew not what to do, or which way to fly. When the storms of war had swept over their territories, and subsided, and they were left to contemplate the unsubstantial nature of human affairs, they *wondered* at the genius and character of the man. We *wonder* at the growth of a flower, or a blade of grass.

**VIOLATE-TRANSGRESS-INFRINGE-BREAK-INTERRUPT-ANNUL-REPEAL.** To *violate*, is to use violent means in acting contrary to right, or express stipulation; as, by assaulting or injuring a man's person; taking, by violence, his goods; or injuring his reputation, which he has been careful all his life time to acquire and to guard, we violate his rights. We may violate a treaty or contract, by doing that which, by the terms of the treaty or contract, we are bound not to do. To *transgress*, is to go beyond the bounds prescribed by the law or ordinance of some power or constituted authority. We may transgress a law, by disobeying its precepts; but we can never, by the simple act of disobedience, either *violate* or *break*, a law. To *infringe*, is to do wrong, either by action or neglect; and make that wrong interfere with some law or custom. *Infringement*, is a less forcible term, than either violation or transgression. We may *infringe* the rules of society, by neglecting the common civilities of life, or by casting reproach upon the wholesome usages of community. To

*break*, means, even when used figuratively, to render inoperative, by force, or other means, that which was constituted for a certain purpose. We may, by indiscretion, or other means, break the bonds of friendship. We may, by interference, break a contract between two or more individuals, by placing it beyond the power of one of the parties, to comply with the stipulations of the contract. Thus, if two neighbors, contract that one of them shall procure my horse for the other : I, by refusing to dispose of the animal, on any terms, may break the contract made by the two parties. *To interrupt*, is not, to *break* ; but merely to suspend for a time, the operation of what was before in exercise. We may, for a time, interrupt the social intercourse of friends, by some sudden and painful intelligence : and yet, neither violate any right, transgress any law ; break any regulation, contract or agreement ; or the bonds of friendship. *To repeal*, is to recall, take back, or undo, by the same power that made it, some law or ordinance ; as the legislature repeals a law previously made : yet, this repeal is neither a violation, transgression, infringement, nor assundering ; nor is it merely an interruption : (for a law, when repealed, is not merely suspended for a time,) it is repealing it as it was made, and by the same power that made it.

*To annul*, is to render void and inoperative, by the exercise of a higher power, that which was before effective or in force, as a rule or law. The constitution of the United States, which is an article, drawn by delegates, chosen by the legislatures of the different States, and afterward assented to by the people, *annuls* every law or ordinance that is made in contravention to it. The constitution does not, however, violate the law which it annuls : for the constitution was made first, and paramount to all existing laws, or any that should, or could, subsequently, by a less power, be enacted. It does not *transgress* the law which it annuls : for the constitution is every way superior to that law. It does not *infringe* the law which it annuls ; for, as the constitution was made by the highest power of government, no law of a less or inferior power, can be regarded as infringed by the exercise of a law of a higher power, whose supremacy was, by the makers of the other law, fully known and acknowledged. It cannot *break* the law ;

for, by the exercise of the power of the constitution, that law is annulled, in the very act of its being made. The constitution does not *interrupt* the exercise of the law, which it annuls; for it precludes the exercise of it at all; prevents its operation, from the moment of its enactment. It does not *repeal* the law that it annuls, for that cannot be repealed, which has never been a law; and as the annulling power of the constitution prevented that enactment's becoming a law, it cannot be repealed, for it was never a law. It annuls that which would otherwise have been a law, while it is being made; by rendering void, its very enactment.

DISLIKE—AVERSION—HATRED—ABHORRENCE—DETESTATION. *Dislike*, indicates one degree beyond a perfect indifference towards a person or thing. It supposes some known cause as the basis of the feeling called dislike. *Aversion*, indicates the next step beyond dislike. It produces in the mind a wish to avoid or *turn from* the object of our aversion. [So the word itself denotes.] *Hatred*, is a stronger feeling than either dislike or aversion. It produces an unpleasant emotion whenever acting on the mind. *Abhorrence*, is a step beyond hatred; while *Detestation* is the highest exercise of that emotion which began in simple dislike. We may *dislike* some trait or quality of a warm-hearted associate, whom, notwithstanding, we love; and whose society we court and enjoy. We have an *aversion* towards the heartless, six-penny, griping miser. The principle of aversion is inactive, when we are absent, or imagine ourselves absent from its object. We *hate* the idle converse, and the table-bearing, officious propensity of an intermeddler. We *abhor* the empty professions of attachment, or the double dealing, cringing servility of action and demeanor, in a nominal friend. *Abhorrence*, is the exercise of both hatred and aversion. We *abhor* what we hate, and wish to avoid or shun it. We *detest* that which we hate, with such strength of hatred, that we have no aversion to it; but rather an instinctive desire to punish or destroy. We *detest* treachery in a confidential associate or friend. We *detest* the baseness of the wretch, who, with the cry of "Lord!" "Lord!" on his lips, can rob, under the sanction of *legal right*, the helpless and suffering poor; the perfidy of the villain, who, while prating of patriotism.

and philanthropy, can enrich himself at the expense of the prosperity and happiness of mankind, "his country's gore and debts."

**PRIDE—VANITY—HAUGHTINESS—DISDAIN.** *Pride* is based on self-esteem, and is an over-conceit of ourselves. *Vanity* rests on an inordinate desire for the esteem or applause of others. *Haughtiness* originates in an exalted view of ourselves, contrasted with others; while *Disdain*, is the consequence of a low opinion of others, of their merits or qualifications, contrasted with ourselves, or our own qualities. A man may have so much esteem for himself, as to be regardless of the opinion of others concerning him: or he may have so intense a desire for the applause of others, as to lose all respect for himself; to loathe his own emptiness of mind. In other words, a person may be too *proud* to be *vain*, or too *vain* to be *proud*. So also may it be with *haughtiness* and *disdain*. A person may regard others in so fair a light, as not to have any *disdain* for them; while, by his withdrawing himself in his own view still above them, he increases his *haughtiness*, by regarding himself as the *most exalted* of an *exalted* race. He may have a just, or perhaps a very humble estimate of himself; yet, at the same time, by having a still lower opinion of the rest of mankind, he may *disdain* others, without thinking very highly of himself. A man may be too *haughty* to be *disdainful*; or too *disdainful* to be *haughty*: inasmuch, as above noticed, his *haughtiness* may be constituted by his having an exalted view of his race; but a *more* exalted opinion of himself: or his *disdain* rest on his having, perhaps, a low opinion of himself: but a still lower opinion of others. *Haughtiness*, is manifested in a lofty, distant carriage and demeanor; *disdain*, by a silent, sullen reserve.

**GET, instead of BECOME, RISE, LIE, PASS, GO, ESCAPE, CLIMB, DESCEND, ARRIVE AT, FINISH.** 'To *GET*, means to *procure, obtain, attain, collect, amass, or accumulate*; and should never be used where neither of these words can properly be used. [No other word in the English language is so much abused as the word *get*; and no other, by abuse, introduces so many absurd vulgarisms as that word. This will be seen from the few examples which follow.] 'To *get drunk*, [to obtain what? Why, to ob-

tain *drunk*. What an acquisition !] that is, to *become intoxicated*. To *get up*, [that is, literally, to obtain *up*,] meaning, to *rise*. To *get down*, to *recline* or *lie down*. To *get by* a house ; [what an attainment that !] that is, to *pass* the house. To *get out of the house*, and *get home* ; that is, to *go out of the house*, and *go home*. To *get away*, that is, to *escape*. To *get up* up a hill, ladder, or river ; that is, to *ascend* it. To *get down* a hill, ladder, or river ; that is, to *descend* it. To *get* to some place, city, or town ; that is, to *arrive* at it. To *get* the job done ; that is, to *finish* it.\*

NOTE. Every one must see, that it is far better to use the words explaining *get*, than it is to use that word ; Noah Webster, to the contrary, notwithstanding. It is much to be regretted, that he, after having examined all, should have pointed out so few, so very few, of the dangers incident to correct speaking and writing. Most persons that study the language, do it with the design and wish to attain a practical knowledge of it in all its correctness, in the least time possible. They wish to follow what experienced mariners have proved to be the most direct route, not having, themselves, time to traverse every sea, and circumnavigate every island. No man has exceeded Webster in the depth and extent of his researches : yet few philologists have done so little in determining what is correct, and what, being incorrect, should be avoided ; in fixing way-marks for the guidance of learners, as he has done.

FREE—Independent. The term *free*, as applied to a nation, indicates that the inhabitants are not forced to submit to a government which is not of their own forming or choice ; that they have no superior, who can impose any restraint on them, against, or in opposition, to their own will. This supposes that the governing power is constituted by the people, and responsible to them ; and of course that the laws and constitution of the state are so formed, and guarded, that the rulers, appointed by the people, can not, with impunity, transcend the limits of their *created* power. *Independent*, as applied to a nation, indicates that the nation is not controlled, in its internal policy, by a foreign power ; and supposes, also, perfect freedom to act, towards other nations, as the rulers shall choose. The only restraint to which independent *nations* submit is a

\* Another gross abuse of the word *got*, is placing it after *have*, when that is used to denote possession or occupancy, not attainment. I *have got* a book in my hand, instead of, I have a book. "Have you *got* any gloves in your store ?" instead of, "*Have* you any gloves ?"

moral influence, or the dictates of *policy*, *justice* or *humanity*; and in all matters they are their own judges. A people *may* be *privileged free*, while the government is not independent; but, in such a state, they can not be *secure* of a *continuance* of the freedom, which is allowed them as a gift or loan, that may be resumed. A nation may be *independent* while yet the people are not free. Russia is an independent nation, yet without *freedom* to the *people*; inasmuch as the governing power exists, and is exercised, without the consent of the governed. The South American republics are independent, but the *people* are not *free*; for, though they acknowledge the supremacy of no self-substituted government, yet such is the state of society and the laws, that the rulers, appointed by the people, have the *power* (and they seldom lack the *will*) to oppress the people who appoint them—the *thing* that is *made* spurning and abusing the *power* that *made* it!

The people of a *colony* may be free by *permission* (not in fact) while *dependent* on the power permitting the exercise of freedom.

DESPOTIC—TYRANNICAL—OPPRESSIVE—SEVERE. *Despotic*, applied to a government supposes ruling according to the caprice of the ruler; whether in cruelty or clemency, in mildness or severity: while *tyrannical* supposes *despotism* with cruelty. *Oppressive*, applied to laws, indicates, not whether they are *tyrannical* or *despotic*, but that they are burdensome, in taxation or service, to the people; whoever may have made the laws; as, when a city or country is over taxed by a levy in money, or by the citizens' being obliged to spend much time in the public service.

Laws may be made severe; yet neither be *despotic*, *tyrannical*, nor *oppressive*. Thus, a law, (though made by the people and equally enforced with respect to all,) which would direct the hanging of man for stealing *twenty-five cents*, or, indeed, any amount, would justly be considered *severe*. It could not, however, be deemed *oppressive*; for if every man would mind, exclusively, his own business; no one would be hurt. It could not be regarded as *despotic* or *tyrannical*; because made by the people towards whom it is exercised.

A nation of freemen may govern themselves with severity; and may, *at present*, *oppress* themselves, for a future advantage; as in taxing a city to make present im-

provements for securing to it future prosperity and convenience. A *despot* may govern, in mildness, for good of his subjects, without being either *tyrannical*, *oppressive*, or *severe*. A *tyrant* governs *despotically* and *oppressively*, with *severity* and *cruelty*.

UNJUST—ARBITRARY. *Unjust*, applied to any decision, indicates judgment not according to facts; whether from *accident*, *mistake*, or *design*: while *arbitrary*, similarly applied, indicates a decision independent of the facts of the case, either in ignorance of those facts, or in disregard of them, when known. A man may decide *unjustly*, though meaning well; by misjudging in relation to the facts presented. He may give a *just* decision, by accident, when judging *arbitrarily*, or without reference to the facts. A decision, then, it is seen, may be given *arbitrarily*, and yet be *just* in itself: or it may be *unjust* without having been *arbitrarily* given. A man, giving an unjust decision, may be *esteemed* for having *meant* well, if he had, prior to the decision, endeavored to ascertain the facts, and judge from them; though (from his want of discrimination) he should not claim *respect*. A man deciding *arbitrarily*, deserves no credit or respect, even when he decides *aright*; and should expect execration, when he gives an *unjust* decision.

DELICIOUS—BEAUTIFUL—ELEGANT. *Delicious* has reference only to taste. A substance that has neither *beauty* nor *elegance*, may be *delicious*.

Neither *beauty* nor *elegance* has any reference to the sense called taste:\* and those who talk of viands that taste *beautifully* or *elegantly*, manifest great ignorance of the language, or great indifference towards a proper use of it. The turtle is *delicious*; so is the oyster: but who would attribute *elegance* or *beauty* to either? *Beauty* refers particularly to *color*, without, however, disregarding *shape*, or proportion, called *symmetry*; and includes, when applied to persons, the *expression* of face, called the *countenance*: for unless the countenance beams with intelligence and amiability of temper, mere symmetry of form and feature, however richly shaded may be the color, is as vapid and cheerless as the Northern Lights of December.

\* Physically considered.

*Elegance* refers to form, without disregarding the general appearance with respect to color ; and in application to persons, has particular reference to the demeanor and countenance. *Elegance* includes, in some degree, the idea of beauty ; and beauty, the idea, to some extent, of elegance : yet, a person that is not *elegant*, may be pronounced *beautiful* ; and an object that is not beautiful, be regarded as *elegant* ; if possessing those nameless graces of intelligence and refinement, that characterize *well-bred* persons. A person whose powers are properly balanced, will (and *should*) prefer what is *delicious* to that which is disagreeable or offensive to the taste ; and what is proportioned and *beautiful*, to that which is deformed and ugly ; what is *elegant*, to that which is inelegant, rude, or vulgar. [*Ugly* is here used as the opposite of *beautiful* ; and *vulgar*, to represent clownish awkwardness, and destitution of the refined, sentimental feeling of a well-bred person, as evinced in his deportment towards his fellow-creatures.]

He will derive the pleasures of sensation, from the first ; the higher pleasures of emotion, from the second ; and deep, sentimental, and abiding satisfaction from the last. He should not undervalue the first ; should prize, more highly, the second ; and should prefer the last to either or both of them. To prefer the first, would exhibit him as a *swine*, not as a man : to prefer the second, would exhibit him as a medium—a *brute-man* : to prefer the last, and relish the others, is *Nature's*, *REASON's*, *WISDOM's* choice. [Pupil, excuse my digression from literature ; I had almost forgotten that I was writing on *Synonyms*.]

N. B. Here I will add what, by accident, was omitted on page 175. Although the word *if*, as contrasted with *though*, is fully treated of on that page ; it should have been added, that *if*, in proposing, inquiring, and asking, may be used synonymously with *whether or not* ; as, I asked John *if* he would lend me his umbrella—that is, *whether or not* he would lend me his umbrella, I inquired *if* John had gone home.

NOTE. The limits of this edition will not allow further remarks on what are used as synonyms. For further information on this subject, the pupil is referred to Crabbe's "English Synonyms."

## TABLE OF PREFIXES.

A, with its French meaning, signifies *at, on, or in*, what is represented by the rest of the word ; as, *a-shore, a-drift, a-float, a-sleep, a-board*.

AD, generally signifies *to*, and frequently exchanges the *d*, for a letter of the same kind as that which begins the next syllable ; as, *ad-duce*, to lead to ; *ad-dict*, to devote or apply one's self to something, habitually ; *ac-cede*, (instead of *ad-cede*,) to give or yield to ; *af-fix*, (*ad-fix*,) to fix or join to ; *al-lude*, to hint at or refer to ; *an-nex*, to attach or join to.

A, with its Latin signification, or *ab, or abs*, means *from or by* ; as, *a-vert*, to turn from ; *ab-duce*, to lead from ; *ab-breviate*, to shorten by taking from ; *abs-tract*, to draw from, or take from.

CON, which sometimes changes its *n*, for a letter of the same kind as that which begins the next syllable, means *with or together* ; as, *con-nect*, to join together ; *col-lect*, to bring together ; *con-solidate*, to make strong or solid, by blending or joining closely together ; *con-verse*, to talk *with*.

CONTRA, and ANTI, mean *against* ; as, *contra-dict*, to speak against ; *contra-vene*, to come against, or in opposition to ; *anti-republican*, against, or opposed to republican, or the republic ; *anti-masonry*, against masonry ; *anti-dote*, that which operates against poison, or disease, or trouble.

E—EX, meaning *out of, or from* ; as *e-duce*, to lead or bring out ; *e-ject*, to throw or cast out ; *ex-tract*, to draw or take out.

FORE, and ANTE, mean *before* ; as *fore-tell*, to tell before ; *fore-run*, to run before ; *fore-see*, to see before ; *ante-cedent*, going before, or one going before ; *ante-date*, to date before ; *ante-past*, a feast before ; *ante-deluvian*, before the deluge or flood.

GE, means relating to the *earth* ; as *ge-ology*, the science of the earth's structure and formation ; *ge-ometry*, the measure of the earth ; and thence the science of measurement generally considered.

IN, means *in, into, not, or against*. It exchanges its *n*, for *m*, or a letter of the same kind that begins the next syllable ; as *in-nate*, born in ; *in-herent*, sticking or remain-

ing within ; *il*-lude, to draw in by deceit : *in*-dict, to speak or declare against ; *im*-possible, not possible ; *in*-discreet, not discreet, unadvisable ; *in*-grave, to carve *in*, [not *on*.]

**OB**, means *against*, or *upon*. It sometimes exchanges its *b*, for another letter ; as, *ob*-struct, to raise or build against ; *ob*-trude, to thrust upon or go against ; *op*-pose, [*ob*-pose] to place against.

**RE**, means *back*, *again*, or a *repetition* ; as *re*-turn, to come or go back ; *re*-sume, to take back ; *re*-invest, to invest again ; *re*-assume, to assume again.

**SE**, means *aside*, or *apart from* ; as, *se*-duce, to draw aside ; *se*-cede, to go aside, or apart from, to withdraw.

**SUB**, means *under*, *from*, or *after*. It sometimes exchanges its *b*, for another letter ; as, *sub*-structure, something built under, as a foundation ; *sub*-tract, to take from ; *sub*-join, to join under or after ; *sub*-scribe, to write under ; *sub*-marine, under the sea ; *sub*-terranean, under the earth.

**SUPER**, or **SUR**, means *on*, *above*, *over*, or *in addition to* ; as, *super*-structure, something built on something ; *super*-human, above human ; *super*-abundance, over abundance ; *super*-scribe, to write on, or over, or above something ; *sur*-pass, to overgo or exceed ; *sur*-plus, that which is over the necessary amount ; *sur*-name, the name used (for distinguishing a family,) in addition to that by which one child is distinguished from another of the same family.\*

**TRANS**, meaning *from* or *beyond* ; as, *tran*-scribe, to copy from ; *trans*-late, to bear from ; *trans*-marine, beyond the sea ; *trans*-Atlantic, beyond the Atlantic.

It is amusing and instructive to notice the relatives which are peculiar to asserters and names, formed by the union of these prefixes with other parts of the words ; some having relatives of the same import as the prefixes, and some requiring those of a different meaning. Thus :

\* *In*, *sub*, and *super*, are seen quite different, in the application to an epistle or letter. We *sub*-scribe our own names near the right hand part of the bottom of the epistle. We *in*-scribe the letter or piece, by writing under the left hand part of the page, the name of the person to whom it is addressed. We *super*-scribe the letter, by writing on the outside, the name of the person to whom it is to be sent.

| Asserters.       |        | Names.          |               |
|------------------|--------|-----------------|---------------|
| A-vert           | from   | A-version       | to something. |
| Ab-stract        | from   | Ab-stract       | of or from “  |
| Ab-duce          | from   | Ab-duction      | from “        |
| Ad-here          | to     | Ad-herence      | to “          |
| Ab-breviate, to  | } from | Ab-breviation   | of “          |
| shorten by tak'g |        |                 |               |
| Ad-dict          | to     | Ad-diction      | to “          |
| Af-fix           | to     | Af-ixture       | to “          |
| Con-verse        | with   | Con-versation   | with “        |
| Con-nect         | with   | Con-nexion or   | } with “      |
|                  |        | Con-nection     |               |
| Cor-respond      | with   | Cor-respondence | with “        |
| Con-cur, [with   | } in   | Con-currence,   | } in “        |
| a person]        |        |                 |               |
| Con-fide         | in     | Con-fidence     | in “          |
| Ex-tract*        | from   | Ex-tract or     | } of or “     |
|                  |        | Ex-traction     |               |
| E-ject           | from   | E-jection       | from “        |
| In-here          | to     | In-herence      | to “          |
| Ob-trude         | upon   | Ob-trusion      | upon “        |
| Op-pose          | to     | Op-position     | to “          |
| Re-turn          | to     | Re-turning      | to “          |
| Pre-fer          | to     | Pre-ference     | to “          |
| Re-ply           | to     | Re-plication    | to “          |
| Re-pose          | in     | Re-posing       | in “          |
| Se-cede          | from   | Se-cession      | from “        |
| Se-clude         | from   | Se-clusion      | from “        |
| Sub-tract        | from   | Sub-traction    | } from “      |
|                  |        | [of something]  |               |
| Trans-cribe†     | from   | Trans-cript     | of “          |
|                  |        | Trans-cription  | from “        |
| Trans-late       | from   | Trans-lation    | from “        |

## TABLE OF SUFFIXES.

ABLE, or IBLE, means *capable of, liable to, or subject to*, that which the first part of the word indicates; or to which

\* It is amusing, or lamentable, (whichever way it may be regarded,) to hear persons, pretending to literature, and moving in the first circles of society, talk of the pain of having a *tooth pulled!* instead of *extracted, or drawn out.* A man may have all his teeth *pulled*; without having any of them *taken out, or extracted.*

† The *s* of the last syllable is omitted, in the derivative.

it relates ; as, *tax-able*, that may be taxed ; liable to taxation ; *suffer-able*, that may be suffered or endured ; *move-able*, that may be moved, liable to be moved, subject to removal ; *eat-able*, that is fit to be eaten, or may be eaten ; *cred-ible*, that may be credited or believed ; *compress-ible*, that may be compressed.

**IVE**, means *doing, denoting, or pertaining* to that which the first part of the word indicates ; as, *impress-ive*, that impresses ; *pervers-ive*, that perverts ; *indicat-ive*, that indicates ; *interrogat-ive*, that interrogates, or pertains to an interrogation ; *effect-ive*, that produces, or may or can produce, an effect.

**NESS**, means *fulness or abundance*, of that quality which the first part of the word indicates, and represents, in the abstract, what would be represented, by the first part of the word, as belonging to some object : as, *sweet-ness*, a *sweet* apple. Here, *sweet-ness* is the abstract name of that quality, which, by the adname *sweet*, is represented as pertaining to an object, the apple. *Good* fruit has the quality of *goodness*. *Wicked-ness*, the name of that quality, considered, in the abstract, which, when represented as connected with, or pertaining or belonging to, an object, is denoted by an adname ; as, a *wicked* man.

**ION, ING, or ATION**, added to an asserter in the primary form, makes the name of the action or influence, which is marked by the asserter as being exerted by something ; as, *fabricate*, thence *fabricat-ing* and *fabricat-ion* ; *vindicate*, thence *vindicat-ing* or *vindicat-ion* ; *dispute*, thence *disput-ing*, *disput-ation* ; *emancipate*, *emancipat-ing*, *emancipat-ion* ; *colonize*, *coloniz-ing*, *coloniz-ation* ; *condemn*, *condem-ning*, *condem-nation*.\*

**IZE**, denotes making or causing to be, the object or state of being which the rest of the word would indicate ; as, *colony*, thence *colon-ize*, to form a colony ; *subsid-ize*, to grant or raise a subsidy ; *general-ize*, to make or render general, or treat on a subject generally, or in a general manner ; *particular-ize*, to render more particular, to treat particularly.

**Ous**, signifies like, or pertaining to, that which would

\* The assertive name formed by adding *ing* to the primary form of the asserter, may be used in any place, both as an asserter and a name.

be represented by the rest of the word ; or by the rest and *ity* added ; as, murder, thence murder-*ous* ; hazard, hazard-*ous* ; prosper, prosper-*ity*, prosper-*ous* ; barbarity, barbar-*ous* ; felicity, felicit-*ous*.

ITY, is added to constitute that word, as the abstract name of the action, which the asserter represents as taking place ; as, to prosper, thence, prosper-*ity* ; perplex, thence perplex-*ity*. It is sometimes added to form the name, of that quality in the abstract, which the adname represents as belonging to some object or thing ; as, prolix, thence prolix-*ity* ; flexible, flexibil-*ity* ; docile, docil-*ity* ; ductile, ductil-*ity* ; compressible, compressibil-*ity*.

NOTE. More space cannot be given to prefixes and suffixes. The English student will do well to study with care "Town's Analysis," which, (notwithstanding its few errors,) is a most estimable work : Os-good's Etymological Dictionary, and other similar works ; not neglecting Webster's Octavo Dictionary.

## CHAPTER XVII.

### PROSODY,

Treats of utterance, punctuation, (including characters that are not regarded as letters,) the use of capital letters and versification.

### PART I.

#### UTTERANCE

Is vocal expression, and may be divided into two parts, Pronunciation and Elocution.

#### PRONUNCIATION

Regards the speaking of the sounds of letters, syllables, and words.

**RULE 1.** Give each letter of the syllable which is not mute or silent, its distinct sound : at least, so far, as by the utmost care it is possible to sound it distinctly in connection with others ; yet do not give it a heavy stress of voice which would distinguish it particularly from others, unless that distinction is necessary.

**RULE 2.** Give each syllable of a word its own sound ; yet do not give a full stress or accent to all ; but allow one

syllable to bear a greater stress of voice or force of utterance than another; following, in that particular, the accentuation of words, as given by our best lexicographers; as, ab-bre'-vi-ate, com-mem'-o-rate, col'-lege, comple'-tion.

NOTE. Nothing can excuse the violation of these two rules; for, however much the French, and some other languages, may allow the syllables of a word to be blended and their distinct pronunciation to be lost, the English language requires, in letters and syllables, a distinct articulation.

## ELOCUTION

Treats of the speaking of words, when arranged in sentences, and sentences, when arranged in a discourse.

RULE 1. Speak with perfect distinctness, every word of a sentence varying the emphasis of the different words according to the nature of the ideas which they present; giving the full emphasis only to those words which form the more prominent features of a sentence or a discourse; as,

They tell us, Sir, that we are *weak*; *unable* to cope with so *formidable* an *adversary*! but *when* shall we be *stronger*? Will it be the next *week*? or the next *year*? Will it be when an enemy's guard shall be stationed in every house? Shall we gather *strength* by *irresolution* and *inaction*? Shall we acquire the means for effectual resistance by lying supinely on our backs, and hugging the delusive phantom of Hope, till our enemies shall have *bound us hand and foot*? Sir, we are *not weak*: if we make a proper use of the means which the *God of Nature* has put into our power. *Three millions* of *people*, *armed* in the holy cause of *Liberty*; and in such a country as we possess, are *invincible*, by *any force* which *any enemy* can send against us.

*Besides*, Sir, we shall *not fight* our *battles alone*. There is a *just God*, that presides over the destinies of nations and will raise us *friends* to *fight* our *battles* for us. The *battle*, Sir, is not to the *strong alone*: it is to the *vigilant*; the *active*; the *brave*! *Besides*, Sir, we have no choice. 'Though we were *base* enough to *desire* it; it is now *too late* to *retire* from the *contest*. 'There is *no retreat* but in *submission* and *slavery*! Our *chains* are *forged*! Their *clanking* may be heard on the *plains* of *Boston*! The *war*

is inevitable; and let it come! I repeat it, Sir; LET it COME!!

It is vain to extenuate the matter. Gentlemen may cry, "peace!" "peace!" but there is no peace. The war is actually begun. The next gale that shall sweep from the North will bring to our ears the *clash of resounding arms!* Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear; are chains so sweet, as to be purchased at the price of chains and slavery? FORBID it, ALMIGHTY GOD! I know what course others may take; but as for myself, give me LIBERTY! or give me DEATH!

P. Henry.

NOTE. Let the pupil read this as it is emphasized; then read it, emphasizing all the words alike, then read it all in an ordinary tone without particularly emphasizing any; and he will see the advantage of attending to his manner of speaking the words of a sentence.

RULE 2. As the sense of the expression can in some sentences be varied by changing the emphasis, from one word to another; be careful to adapt the emphasis to the expression of the right idea. Example. *I saw William's father, where he had seen him.* [This would indicate that I saw William's father where William had seen him.] *I saw William's father, where he he had seen him.* [This would indicate that I saw William's father where the father had seen William.]

RULE 3. Follow, in speaking sentences, the same principle that is inculcated by rule I, for the speaking of words: that is, speak, with perfect distinctness yet in a middle tone the ordinary parts of a discourse; and, as occasion may require, (and according to the sentiment,) elevate or depress your voice.

NOTE. The violation of this rule is productive of the worst consequences. The human mind is so constituted that it can not always be excited without cause: And whether a speaker is always sounding at the highest key of his voice, or in a middle, or under tone, the monotony can not fail to defeat the object in view; to lull the physical and mental powers, and deaden every feeling of interest which may at first have been excited by the subject of the discourse. "*Let the sound be adapted to the sense,*" is the best direction that can be given for the utterance of words and sentences. All persons are taught by instinct that the modulations of the voice must be different in expressing the feelings of mildness,

benignity, and affection, from those which it assumes when giving vent to sentiments or feelings of anger, ambition, boldness, or magnanimity.

## PART II.

### PUNCTUATION

Is dividing sentences and the words of sentences, by pauses, which aid in showing more clearly, the closer or more distant relation of ideas or sentiments to each other. The principal characters with which written sentences are marked, are the comma, [,] semicolon, [;] colon, [:] period, [.] dash, [—] interrogative sign, [?] exclamatory sign, [!] parenthesis, [( )] bracket, ['] apostrophe, ['] hyphen, [-] caret, [^] double comma, or sign of quotation, [“ ”] index, or hand, [☞] paragraph, [¶] sectional sign, [§] blank or ellipsis, [\* \* \*] asterisk, and marginal references, [\* † ‡ ||] and the brace, [⎵].

NOTE. No directions for punctuation can be given that will meet every contingency, in every variety of style; yet a few rules may be brought to bear on the subject, and these, acting as general guides, may be adapted to the several diversities of style. The remark concerning semicolon, the colon, and the period can only be regarded as general advisory hints.

#### THE COMMA

Directs making a pause of a second in duration, or less, according to the nature of the subject, or the slowness or rapidity of the speaker's delivery.

**RULE 1.** Several words of any class, preceding another of the same class, require a comma after each one which is not followed by a connective; as, William, Henry, Seth and James, were forward in all literary pursuits.\*

**RULE 2.** A name or substitute given in addition to, and explanatory of a prior one, requires a comma after that, and the one which that is given to explain; as, Patrick Henry, “the orator of nature,” was the first *elected* governor of Virginia.

**RULE 3.** A name or substitute in the subjective case

\* When the words are very emphatic the comma may follow even a word that has a connective following it, as, John, James, and Henry are gone to their final rest.

must have a comma after it, if followed by an asserter in the unlimited mode; and having an asserter in some other mode depending on it for sense; as, Buonaparte, wrapped in the solitude of his own originality, sat, grand, gloomy, and peculiar, a sceptred hermit, on the throne.—*Philips*.

**RULE 4.** A name or substitute in the subjective case, followed by an adname or by an appendant phrase which comes between that and the asserter which depends on it for sense, must have a comma after it, and one after the adname or appendant phrase; as,

“Charity, decent, modest, easy, kind,  
Softens the high, and rears the abject, mind.”

John, with his sister, was met by their cousins, at the Clifton House.

**RULE 5.** Any word occurring before an asserter, unless it is the dependence of the asserter, requires a comma after it; as, John, the brother of *Henry*, is dead. Also, words used as opposites, or similarities, require commas after them; as, I spoke *to*, and *of*, my brother.

**RULE 6.** Appendant phrases or single words, when not standing in regular prosic order, require commas after each of them; as,

“Then lambs, with wolves, shall graze the verdant mead;  
And boys, in flowery bands, the tiger, lead.”

**RULE 7.** Words repeated, for the sake of fuller emphasis, require a comma after each of them; as,

Never, no, never, will just Heaven accuse  
Her who, for virtue, poor, can gold and fame refuse.

**RULE 8.** A name or simple substitute followed by a connective substitute between that and the asserter depending on it, must have a comma after each; as, James, who, while here, assisted his father, is now absent.

**RULE 9.** A substitute phrase in the subjective case requires a comma after it; as, “To envy another’s talents, fortune, or lot, is, to confess our own inferiority: To be wise, good and useful, is the privilege and duty of all.\*

\* A substitute phrase in the subjective case after an asserter, requires a comma before it; as, to be good, is, to be happy.

**RULE 10.** When an asserter, or any important word, necessary to the fullness of the sentence, as a *simple* sentence, is omitted, a comma must supply its place; as, "Faith worketh patience; and patience, experience; and experience, hope."\*

**RULE 11.** An emphatic modifier, coming between a word in the subjective case, and its asserter, or between the auxiliary, and the principal asserter, requires a comma before it, and another after it: as, John, quite often, asserts, that he never knew a friend. He must, consequently, be very wretched.

**RULE 12.** Different members of the compound sentence, when representing ideas or facts in close connection, require commas between them; as,

When thought meets thought, ere, from the lips, it part,  
And each warm wish springs mental from the heart.—Burns.

## THE SEMICOLON, COLON, AND PERIOD.

### THE SEMICOLON

Indicates a pause double in length of time to that of the comma. A period is used at the end of a discourse; or, when occurring in a discourse, at the end of a sentence. The pause denoted by it should be about six times longer than that of a comma. The intermediate degrees of pauses are marked by the semicolon and the colon; the former being used when the pause to be made is nearer, in point of duration, to the comma, than to the period; and the latter, when the pause should be nearer to the period than to the comma.

**Remark.** When several parts of a compound succeed each other, if the sense indicates that the pause, between them, should be nearer in point of time to the comma than to the period, use the semicolon; but when the pause should be nearer in point of time to the period than to the comma, use the colon.† Semicolon;—"He, only, who can hold his course with patience and equanimity; he who can

\* Here words are joined in *couplets*, following subjective and objective words being connected with prior ones and having, with those to which they are joined, a common relation to the other parts of the sentence.

† A word of the second person, and in the subjective case, must have a semicolon after it; as, John; hear me.

meet, with firmness or resignation, the various ills of life ; he who is prepared to bear, what he must expect to happen ; is worthy of the name of man." Colon : [This has a pause four-fold greater than the comma,] as, The farmer sold his house : he leased his mills : he mortgaged his farm : he engaged in merchandize ; failed, and ran away. The period is to be used when the sentiment expressed by one sentence has not an immediate connexion with that expressed by another ; as, "He spake ; and it was done. He commanded ; and it stood fast."

**RULE.** The Period is to be used after each abbreviation of a word ; as, N. Y. S. C. The Dash is to be used where there is an abrupt change or break in the sentence ; as, Give me both gold and ease to make me blessed. Fool—sure am I, to think of bliss in these. Bliss must be—yes. it must, within myself, or not at all. It must be—nothing's surer, found in virtue, active life, approving conscience whispering Heaven's smiles.

The Interrogative sign is placed at the conclusion of an interrogative sentence ; as, William, where did you leave James ? Is Henry well ?

**N. B.** In reading or speaking an interrogation beginning with an asserter, (either principal or auxiliary,) close it with a raised tone voice : except when there are two members of the interrogative sentence, joined by *or* in a manner implying doubt, when the falling tone is to be used. The low tone is to close a sentence beginning with any other part of speech.

The Exclamatory sign is placed after an exclamation, or at the end of an exclamatory sentence ; as, O ! Absalom ! my son ! O ! Liberty !

The Parenthesis includes the expression of some idea suggested by the train of remarks, and which, although not absolutely necessary to the sense of the discourse, tends to throw some light upon the subject ; as, Time is our best estate. On that (it is one only hope) hangs our present and future happiness.

The Brackets or crotchets, are used to enclose explanatory remarks which do not belong to the chain of ideas or events, but may be necessary to a right understanding of a discourse ; as, "A gigantic statue having been seen at the mouth of the cavern, it was resolved that we [the French consul and myself] should pay it a visit."

The Apostrophe is a comma used in the place of some letter or letters ; as, e'er, for ever ; ne'er, for never. [The

vowels have the same sound as though the consonants were expressed.]

It is also used in forming the possessive case ; as, John's book.

The Hyphen is used to join two words ; as, church-yard ; or to keep distinct what should be separate syllables ; as, zo-ology, co-operation.

The Caret is a sign to show where the words that are interlined must be read ; as, John came some time during  
last

the <sup>^</sup>last week. [The necessity of using the sign at all, shows great inattention.]

The Double Comma [sign of quotation] includes words that have been taken from another author ; as, "Do to others, as ye would that they should do to you ;" is termed the Savior's golden rule. [Where you quote from a quotation, use only single commas, placed as are the double ones above.]

The Index or Hand directs the reader to some remark worthy of particular attention.

The Paragraph stands at the beginning of a new subject. [This is used almost exclusively in the old Bibles.]

The Sectional sign is placed, as in law books, at the beginning of a section.

The Blank, or Ellipsis, is used where either some of the letters of a word, some of the words of a sentence, or some sentences of a discourse, are omitted.

The Asterisk and marginal references refer the reader to the margin or bottom of the page, for some explanatory remarks.

The Brace includes words expressing several matters or things which sustain a like relation to something else.

#### CAPITAL LETTERS.

The substitute I, and the exclamation O, the first word of every sentence in prose, and the first word of every line in poetry should begin with a capital : as also, the names of the Deity, and all other particular names : the names of the sciences, when several are mentioned ; as, Grammar, Geology, Astronomy : adnames derived from particular names ; as, Parisian, English : and the important words

constituting the names of theories or essays; as “Dyckman’s Manual,” “English Reader,” “Christian Pattern,” “Mason’s Self-Knowledge;” and the names of other things when used very emphatically; as,

“Know thyself, presume not God to scan;  
The proper study of mankind is Man:”

and every quotation following a colon; as, Always remember this maxim: “Time is our best estate.”

#### EXAMPLES OF THE EFFECTS OF WRONG PUNCTUATION.

‘W. J., having gone to sea his wife, desires the prayers of the congregation, for his safe return.’—*Alexander*.

This would, when read indicate that W. J. dared not visit his wife, without Heaven’s special interference for his *protection!* but when properly punctuated, the sentiment is a very interesting one—thus:

W. J. having gone to sea; his wife desires the prayers of the congregation for his safe return.

This indicates the tenderness of the wife; her solicitude in relation to the safety of her husband; and her confidence in the power and willingness of Heaven to protect him.

‘There is a lady in the land; that has twenty nails on each hand: five and twenty on her hands and feet.’—*Alexander*.

This would indicate that the lady referred to has forty finger nails; and fifteen nails, more, on her hands alone, than on both her hands and feet. A strange principle of *arithmetic*, that *ten added to forty* makes the *sum of twenty-five!* This, properly punctuated, would explain the mysterious expression, and no longer represent the fair one, as a monster: thus:

There is a lady in the land, that has twenty nails; on each hand, five; and twenty, on her hands and feet.

*Note.* Although it may be thought that mere punctuation seldom causes so different a representation of a matter, yet it may cause or prevent even greater and more serious errors in expressing a fact. The pupil should be carefully exercised in this part of grammar.

#### VERSIFICATION

Has been regarded as a part of Prosody; not so much from the supposition, that, directing a person *how to become a poet!* is a part of grammar, as from the fact that,

with respect to the choice and arrangement of words, greater attention is necessary in poetry than in prose.

The sum of this part of Prosody may be given in few words.

RHYME is the correspondence, in sound, of the closing part of one line with that of another; as,

“The” grog-er\* “murders child and wife:  
Nor matters it a *pin*,  
Whether he stabs them with his *knife*,  
Or starves them with his *gin*.” *H. More.*

Here, the *third* line is said to *rhyme* with the *first*, and the *fourth* with the *second*.

A FOOT, in poetry, consists of one accented syllable and the unaccented ones, sounded in immediate connection with it; as,

Let *not* | this *weak* | un-*know* | ing *hand*, |  
Pre-*sume* | thy *bolts*, | to *throw*; |  
And *deal* | dam-*na* | tion *round* | the *land*, |  
On *each* | I *judge* | thy *foe*. |  
If *I* | am *right*, | thy *grace* | im-*part*, |  
Still *in* | the *right* | to *stay*. | [me]  
If *I* | am *wrong*, | O! *teach* | my *heart* |  
'To *find* | the *bet* | ter *way*!

*Pope.†*

Here, each couple of syllables between the perpendicular lines, constitutes a *foot*.

#### GENERAL DIRECTIONS.

*First.*—Be careful to have the corresponding lines of a stanza agree as to the number of *feet* in them; and the number and order of the unaccented syllables, which, with the accented one compose each foot; and be sure to arrange your words in such a manner as not to render it necessary to accent or emphasise syllables or words, in poetry, as they should not be pronounced in prose; and to make the last foot of each line, rhyme with the last foot of its corresponding line.

\* One who sells intoxicating drinks, as a beverage.

† “The Universal Prayer”—[what *should be*; not what *is*.]

## EXAMPLE.

Here *lies* a poor *youth*, who called *drink-ing* his *bliss* ;  
 And was *ru-ined* by *say-ing*, "What *harm* is in *this* ?"  
 Let *each* passer-*by*, to this *er-ror*, at-*tend*,  
 And *learn* of poor *Dick*, to re-*mem-ber* the *end*.

H. More.

*Note.* These words, in poetic measure, require only the accent and emphasis that they would require in prose composition. Thus :

Here *lies* a poor *youth*, who called *drink-ing* his *bliss* :  
 and was *ru-ined* by *say-ing*, "What, *harm* is in *this* ?" Let  
*each* passer-*by* at-*tend* to this *er-ror* ; and *learn* of poor  
*Dick*, to re-*mem-ber* the *end*.

## VIOLATION.

\* \* \* \* \*

Or sunset, streaming through a gothic sky-light,  
 Or distant lightning, on the horizon *by* night.

Byron.

*Note.* Here it is seen that the relative *by* is forced into a place where emphasis should be placed ; while yet, in itself, it has no claim to emphasis.

*Second.*—In reading poetry, accent and emphasize, in the same manner, make the same pauses that would be requisite in reading, without reference to the rhyming properties of the piece ; and, in addition, at the end of each line, if there is no pause marked, make one of half the length of time indicated by a comma. As

Republics ; kingdoms ; empires, may decay ;  
 Princes, heroes, sages, sink to nought ;  
 And ev'n the name of nations sink away,  
 Nor leave a vestige of their former lot.  
 A thousand revolutions yet may blot,  
 With tales of blood and crime, the deathless page,  
 Where are recorded, ne'er to be forgot,  
 The deeds of passion in its wildest rage—  
 The vice and folly of each by-gone age.  
 But while thy waters, Mississippi ; roll ;  
 While floats a sail upon [on] thy turbid breast ;  
 'The course of man is—*on* ! The human soul  
 Will rise from good to better, thence, to best ;  
 In its eternal progress, know no rest ;

Till it can range through earth, and sea, and skies ;  
 And be in all, alike, supremely blest :  
 In wisdom, and in virtue, it shall rise  
 To the FIRST CAUSE, GRAND SOURCE, of all that's  
 good and wise.

*J. Cooper La-Rue.*

## CHAPTER XVIII.

### RHETORIC,

Treats generally and particularly of the adaption of words to the expression of ideas.

#### PART I.

**ORTHOGRAPHY** treats of the nature of separate distinct sounds, with letters as their signs; and the manner of combining those sounds or their signs, to form them into words for the representation of separate ideas :

**ETYMOLOGY** treats of the nature of words as representatives of ideas, their classification according to their respective nature, powers and uses ; of the changes, in form and application, which they have to undergo, when united in sentences :

**SYNTAX** treats of the choice of words preparatory to arranging them in sentences ; the manner of arranging and combining them to form sentences ; their relation to, their dependence and influence on, each other, when combined ; and determines which of their forms, and what relations, they assume, when entering the combination :

**PROSODY** treats of the pronunciation of the sounds of letters, words and sentences ; the pauses or rests, between words and sentences, and other matters pertaining to the modulations of the voice and versification ; while

#### RHETORIC

Sits as supervisor of the whole, giving directions for the combination and use of all the constituent principles of the language ; adapting them to the attainment of the objects of communication.

The grand requisite for the attainment of this end is a **GOOD TASTE**, or such mental and moral acquirements as

shall enable us to discern, on all occasions, what language is best adapted to engage the attention; to enliven the imagination; to inform and convince the understanding; to move the heart; and thus control the will, and guide the actions of men.

The first step towards the formation of a good discourse, is a thorough knowledge of the subject on which we would speak or write; its nature in the abstract; its effects, immediate, collateral, and contingent, on the various departments of life; and particularly its adaptation to the circumstances of the community whose members we would address; together with a consciousness, in ourselves, of the importance of the subject of the essay.

For the right expression of a discourse, nine principles should be carefully regarded: viz. *Perspicuity, Precision, Purity, Fullness, Propriety, Union, Harmony, Strength, and Euphony.*

#### PERSPICUITY

Consists in clearness of expression, or freedom from any thing like obscurity. It is the prime principle of Grammar; one which cannot, on any account, be violated with impunity. To speak or write, without being able to represent our ideas in such a manner as to render them intelligible, would be, to defeat the very object which we have in view. Besides, nothing can tend so much to the vexation and embarrassment of the hearer or reader, as to have the style of the speaker or writer a barrier against his ideas, instead of being the vehicle of their communication.

**RULE.** Choose and arrange both the words and sentences, of a discourse in such a manner that their signification shall be distinct, that their relation to, their influence and dependence on, each other, may be so clear and determinate that the meaning of the whole shall be obvious at the first view.

#### VIOLATION.

Hail holy light! offspring of heaven, first born;  
Or, of the eternal, co-eternal beam!

May I, unblam'd, express thee? Since God is light,  
 And never, but in unapproach'd light,  
 Dwelt from eternity; dwelt then in thee,  
 Bright effluence of bright essence increate!  
 Or hearest thou, rather, pure ethereal stream,  
 Whose fountain who shall tell!—*Milton.*

NOTE. This may be read; but a person must have had a long and familiar acquaintance with Milton's works, to be able to understand it. It is the perfection of obscurity; and, from a cursory perusal, can hardly be *guessed at*.

The meaning of it must be,

Hail holy light! First born Offspring of Heaven! Or, (since God is light; and never, from eternity, dwelt but [only] in unapproach'd light: dwelt then [therefore] in thee, bright effluence of bright essence increate; [uncreated]) may I unblamed express [or call] thee, the co-eternal beam of the Eternal? Or hearest thou, rather, [wouldst thou rather have me call thee] pure ethereal Stream, whose fountain, who shall tell?

#### PRECISION

Consists in making every expression have some direct point and bearing. This is opposed to ambiguity. It renders the meaning and intention of each remark, obvious and certain; and by that means gives force to the sentiment itself.

RULE. Choose and arrange words in such a manner that, while the intended meaning shall be perfectly obvious, no other can possibly be drawn from the expression. [This always may, and always should be done.]

#### VIOLATION.

“Whenever two-thirds of the members of the both houses of congress shall deem it necessary, &c. &c.—*Constitution of U. S.*

NOTE. Suppose, then, that the house of representatives comprised two hundred and forty-eight members; and the senate, fifty-two. This would make the whole number three hundred; two-thirds of which number would be two hundred. Then (as constitutions should, like penal statutes, be strictly construed,) if two hundred members of the house of representatives should deem necessary, the enactment referred to, by the above quotation, it must become a law; although forty-eight representatives, and all of the senators, should vote against the enactment: exactly as it would be if the members of the two houses, should sit and act to-

gether, as one body of men. That by the words, above quoted, the framers of the constitution, intended, that a vote of two-thirds of the members of *each* house, acting separately should be necessary to the passage of the law, all agree; although the meaning of the words used, would weaken the senate by merging it in effect, though not in fact, in the house of representatives. This would be in the inevitable consequence of allowing the words *both houses* to have their own signification.

## PURITY

Is opposed to the use of words that are not embodied in the English vocabulary; and which, of course, cannot be understood by those who understand only the English language.

**RULE.** Use no words but those which belong to the English language and are, in fact, English words; or those which are so derived from English words that their affinity to them will leave no doubt of their signification.

**NOTE.** The use of foreign words can not be too severely censured. Such words, for example, as *maun, ween, non chalance, pari passu beau monde, coute que coute, sang froid*, and thousands of others that abound in our falsely termed *first rate* papers.

The violation of the principle of purity is a violation, also, of that of perspicuity and of precision; for no person, using words that are not understood, can expect to give his hearers or readers either a *clear* or precise idea of what he would communicate. When an idea shall be conceived, that the English language can not represent; any term, explained, is *proper* for its representation.

## FULLNESS

Consists in expressing every idea, to be communicated, by some word appropriately chosen and arranged to represent it; so that a sentence shall not be weakened by having any word in it overtaxed, by being made to represent too much.

**RULE.** Let every idea be denoted by an appropriate word; so that a sentence may be a full and perfect representation of the sentiment to be expressed.

## VIOLATION.

Think not with wind of airy threats  
To awe — whom yet with deeds thou canst not.—*Milton.*

To whom our great progenitor — Thy words  
Attentive, and with more delighted ear,  
Divine Instructor, I have heard.—*Id.*

## PROPRIETY

Consists in using, according to their individual meaning, the words by which a sentiment is to be expressed; in avoiding all vulgarisms, and all low phrases; such as, *get a way: he's a good feller: that's too bad, any way you can fix it*: the contractions of words as *isn't, aint, cant, shant, couldn't, wouldn't, don't wont*, and the like: the use of two or more *negatives*, in expressing a simple negative; the use of such words as can add nothing to the sense, unless, without injury to the sense, they would give smoothness to the expression; and using to express certain ideas, words whose meaning is different from what we designed to express.\*

## EXAMPLES.

John will not go home to-night, I do not believe. Seth *wont* learn his lesson this forenoon, I do *not* think. "Abraham rose *up* early in the morning." "And when he had entered *into* Capernaum he began to teach." "You are about to *enter upon* [that is, to go *into upon*] one of the most pleasing studies." Kirkham's address to the learner. I returned *back* home *again*. I refunded the money *back* to him *again*. [The last two examples are said to be tautological; and tautology is not allowable.]

**RULE.** Express every idea according to the principles of strict propriety, as above defined; having all words chosen and arranged in accordance with the rules of ENGLISH GRAMMAR.

## UNION

Consists in keeping the leading principle in full view, and rendering every other part subservient to that. Sentences and discourses should be formed on the same plan; for a sentence is but a discourse in miniature.

**RULE.** So arrange and combine the matters, constituting the discourse, that while the leading triat shall be kept obvious, every other part, though important and complete in itself, shall prove auxiliar to the predominant principle.

\* When we wish to emphasize we may *repeat*; not otherwise.

## HARMONY

Consists in giving a just proportion and symmetry to a sentence or discourse.

**RULE.** Assume, as the basis of the discourse, that which is either admitted without proof, or that which is capable of being proved, and so arrange and unite the parts of the sentence or discourse, that, like a properly constructed building, its weightier matters shall rest, for support, on the more substantial parts of the substructure or foundation; that every part, perfect and proportioned, in itself, shall be so united with the predominant trait, as to form a just proportion of the whole fabric; and thereby give to the sentence or discourse,

## STRENGTH;

Which is the result of the combined influence of Perspicuity, Precision, Purity, Fullness, Propriety, Union, and Harmony; while this, with

## EUPHONY,

Which must be very carefully regarded; and which, consisting in that pleasing variety, and flow of the sound with the sentiment, produced by a selection of words, whose sounds, when separate, and when combined, are in unison with their ideas, constitute, finally, the whole discourse, with its complete component parts, like a noble river; whose main channel, deep, comprehensive, clear, whose breadth and depth, whose foaming rapids, bounding cataracts, and placid flow; each with its dreadful roar, its volleying thunder, or its rippling melody; whose overhanging rocks, whose shaded banks and verdant lawns; whose origin, tendency, and termination, are each, in turn, and all, at last, beheld.

**NOTE.** However near perfection a sentence or discourse may be when otherwise formed, if it is not constructed according to the principles of *euphony*, it is, at best, imperfect. Poetry must, to be perfect, have the words arranged according to the principles of rhetoric above given; and prose, to be perfect, must have, exercised, the same regard to the accent of syllables, emphasis of words, and the number of their syllables, which it is necessary we should have in poetry. In short, make your poetry the perfection of prose; and give your prose, the life, beauty, and euphony of poetry.

## PLAN OF A DISCOURSE.

[As a general sample, I here introduce the unanimous Declaration of the Independence of the United States of America, made July 4th, 1776. This of course can only be a general plan, to be followed only as far as the principles and character of discourses will allow. I have another aim in its introduction; and that is, to furnish, to every fireside, a knowledge of the causes that separated United States, (then as colonies) from their political connexion with, and dependence on, Great Britain. While considered as a *literary* production, merely, it has few equals; as a State Paper it stands *unrivalled* in the annals of the world.

## ORDER

First; Offer the preliminary or introductory remarks, that serve to prepare the mind for perceiving the character of the address. These should be very simple, pointed, and brief; with the least possible reference, by the speaker or writer, to *himself*. Thus,

1. "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station, to which the laws of Nature and of Nature's God entitle them; a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

Secondly; State the position, or describe the premises, as,

2. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted, among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it; and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Thirdly ; Having stated the principles on which you are to build your discourse ; by a few plain and pertinent remarks, prepare the hearer's mind for proceeding with you to the analysis of the subject, the producing of facts, or the investigation and comparison of them, and to the arguments relating to them, as,

“ Prudence, indeed, will dictate, that governments, long established, should not be changed for light and trivial causes ; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism ; it is their right ; it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies ; and such is now the necessity which constrains them to alter their former system of government. The history of the present king of Great Britain, is a history of repeated injuries and usurpations ; all having, in direct object, the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.”

Fourthly ; State the facts ; bring forth your proof, if necessary, and fully investigate the facts ; first, separately, and then, if necessary, combine them for exhibiting the result, as,

3. “ He has refused his assent to laws, the most wholesome and necessary for the public good.

4. He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation, till his assent should be obtained ; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature ; a right, inestimable to them, and formidable to tyrants only.

5. He has called together legislative bodies at places unusual, uncomfortable, and distant from the the repositi-

tory of their public records ; for the purpose of fatiguing them into compliance with his measures.

6. He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasion of the rights of the people.

7. He has refused, for a long time after such dissolutions, to cause others to be elected ; whereby the legislative powers, incapable of annihilation, have returned to the people at large, for their exercise, the state remaining, in the mean time, exposed to all the dangers of invasion from without, and convulsions within.

8. He has endeavoured to prevent the population of these states ; for that purpose obstructing the laws for naturalization of foreigners ; refusing to pass others to encourage their migration hither ; and raising the conditions of new appropriations of land.

9. He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

10. He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

11. He has erected a multitude of new offices, and sent hither swarms of officers, to harass our people, and eat out their substance.

12. He has kept among us, in times of peace, standing armies, without the consent of our legislatures.

13. He has affected to render the military, independent of, and superior to, the civil power.

14. He has combined with others to subject us to a jurisdiction, foreign to our constitution, and unacknowledged by our laws ; giving his assent to their acts of pretended legislation :

15. For quartering large bodies of armed troops among us :

16. For protecting them, by a mock trial, from punishment, for any murders which they should commit on the inhabitants of these states :

17. For cutting off our trade with all parts of the world :

18. For imposing taxes on us without our consent :

19. For depriving us, in many cases, of the benefits of the trial by jury :

20. For transporting us beyond seas, to be tried for pretended offences :

21. For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it *at once*\* an example and fit instrument, for introducing the same absolute rule into these colonies :

22. For taking away our charters ; abolishing our most valuable laws ; and altering, fundamentally, the forms of our government :

23. For suspending our own legislatures, and declaring themselves invested with power to legislate for us, in all cases whatsoever.

24. He has abdicated government here, by declaring us out of his protection, and waging war against us.

25. He has plundered our seas ; ravaged our coasts ; burnt our towns ; and destroyed the lives of our people.

26. He is at this time transporting large armies of foreign mercenaries, to complete the work of death, desolation, and tyranny, already begun, with circumstances of cruelty and perfidy, scarcely paralleled in the most barbarous ages ; and totally unworthy the head of a civilized nation.

27. He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

28. He has excited domestic insurrections among us, and has endeavoured to bring *on*† the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes, and conditions."

Fifthly ; Make what remark shall be necessary in prospect of the conclusion.

29. " In every stage of these operations, we have petitioned for redress in most humble terms ; our repeated petitions have been answered by repeated injury.

30. A prince, whose character is thus marked by every

\* Wrong. It should be at the same time. † It should be *upon*.

act which may define a tyrant, is unfit to be the ruler of a free people.

31. Nor have we been wanting in attentions to our British brethren. We have warned them, from time to time, of attempts, by their legislature, to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connexions and correspondence. They, too, have been deaf to the voice of justice and of consanguinity."

Sixthly ; Give the conclusion as,

"We must, therefore, acquiesce in the necessity which denounces our separation ; and hold them, as we hold the rest of mankind, enemies in war ; in peace, friends."

Lastly, the appeal.

"32. We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world, for the rectitude of our intentions; do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these United Colonies are, and of right\* ought to be, free and independent states : that they are absolved from all allegiance to the British crown ; and that all political connexion between them and the state of Great Britain, is, and ought to be, totally dissolved ; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce ; and to do all other acts and things which independent states may, of right, do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honours."

JOHN HANCOCK, *President*.†

\* Ought to be, includes *right*, as well as *obligation*—"of right" then is tautological.

† From Mass.

- New Hampshire*—Josiah Bartlett, William Whipple, Matthew Thornton.
- Massachusetts Bay*\*—Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry.
- Rhode Island, and Providence Plantations*†—Stephen Hopkins, William Ellery.
- Connecticut*—Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott.
- New York*—William Floyd, Phillip Livingston, Francis Lewis, Lewis Morris.
- New Jersey*—Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark.
- Pennsylvania*—Robert Morris, Benjamin Rush, Benjamin Franklin, John Morton, George Clymer, James Smith, George Taylor, James Wilson, George Ross.
- Delaware*—Cesar Rodney, George Read, Thomas M'Kean.
- Maryland*—Samuel Chase, William Paca, Thomas Stone, Charles Carroll, of Carrollton.
- Virginia*—George Wythe, Richard Henry Lee, Thomas Jefferson, ‡ Benjamin Harrison, Thomas Nelson, jr., Francis Lightfoot Lee, Carter Braxton.
- North Carolina*—William Hooper, Joseph Hewes, John Penn.
- South Carolina*—Edward Rutledge, Thomas Hayward, jr., Thomas Lynch, jr., Arthur Middleton.
- Georgia*—Button Gwinnett, Lyman Hall, George Walton.

\* Including Mass. and the Province, now the State, of Maine.

† Now the State of Rhode Island.

‡ The Author of the Declaration.

## PART 2.

## FIGURES OF RHETORIC, RULES FOR THEIR USE, &amp;c.

Those varieties of representation which are, in Rhetoric, called figures, are eleven in number; Simile, Contrast or Antithesis, Reversion or Metonymy, Personification, Interrogation, Irony, Hyperbole, Imagery or Vision, Apostrophe, Exclamation, and Climax.

## SIMILE

Treats of the resemblance of things in their design, character, or effects. It is divided into three parts, Comparison, Metaphor and Allegory.

COMPARISON is used to show the quality or character of one object by exhibiting its resemblance to another which is well known; as, "How sweet are thy words to my taste! They are sweeter than honey in the honey comb." "The righteous man flourishes like a tree planted by the rivers of water." "Jerusalem shall be like a vine." "The wilderness shall blossom like the rose."

RULE. Never compare objects whose resemblance in form, action, character or effect, is not obvious at the first glance of the mind. [Comparing things whose resemblance is not obvious, always tends to weaken, rather than strengthen, the expression.]

A METAPHOR consists in the use of one thing for the representation of another whose character or effect is strikingly similar; as Washington was the *centre column* of American independence.

The soul, on earth, is an immortal *guest*,  
Compelled to starve at an unreal feast;  
A *spark*, that upward tends, by Nature's force;  
A *stream*, diverted from its parent source;  
A *drop*, dis severed from the boundless sea;  
A *moment*, parted from eternity;  
A *pilgrim*, panting for the rest to come;  
An *exile*, anxious for his native home.

*H. More.*

RULE 1. Never use a metaphor which does not exhibit something as strikingly similar in its character or effect, to that which it is brought to illustrate.

**RULE 2.** Never blend a literal and a metaphorical expression ; or use two metaphors of a different character in the same expression ; as,

Trothal went forth with the stream of his people ; but they met a rock ; for Fingal stood unmoved. Broken, they rolled back from his side. Nor did they roll in safety ; for the spear of the king pursued them.—*Ossian*.

[Here, the spear of the king (literal) represented as pursuing the waves (metaphorical) seems perfectly ridiculous.]

I bridle in my struggling muse with pain  
Which longs to launch into a bolder strain.—*Addison*.

Here, by a mixed metaphor, the muse is represented, first, as a horse ! (a most clumsy figure at best,) and next, and immediately afterwards, to carry out that figure, as a ship, and that ship, by personification, in a situation not to be allowed, represented as a person *longing* to do something, even while regarded as a ship.

An ALLEGORY is a continued metaphor, or a narration of some event or matter which has a resemblance in all its bearings and dependencies to the one which it is brought to illustrate ; as, “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 root ; and it filled the land—” The parables of the New Testament, Esop’s Fables, and such writings, are allegories.

**RULE.** Never use an allegory which does not represent a matter, that, in its connections, has a clear assimilarity to the subject which is to be illustrated by it, or blend an allegorical and a literal expression.

#### CONTRAST, OR ANTITHESIS,

Is placing in opposite lights, objects which are really dissimilar, that the effect to be produced by contemplating their qualities, may be heightened. We compare things which are *similar* ; we contrast things that are *unlike* or *dissimilar*. We compare *purple* and *red* ; we contrast *black* and *white*. Other examples. The wicked are overthrown and are not ; but the house of the righteous shall stand. The sacrifice of the wicked is an abomination to the Lord ; but the prayer of the pure, is his delight.—*Bible*.

\* “The heathen,” here used literally, is a defect in the figure : for the heathen are represented as being cast out, to make room for the vine !

“Where once were seen the graves of their fathers ; where blazed their council fires ; now stand our halls of science, and temples dedicated to the worship of the living God. Where once was heard the Indian war whoop ; where rose the wild shout of savage triumph, over the burning anguish of the helpless victims of their fiend-like torture ; now are chanted, in tones of moving sweetness, songs of Christian fellowship and love ; the soul-reviving sound of ‘ Hosanna, to the Son of David ! Blessed is he that cometh in the name of the Lord ! ’ ”

[Extract from extemporaneous remarks of the Rev. Geo. Peck, on the subject of American Indian Missions.]

#### REVERSION, OR METONOMY,

Is so reversing words as to use the name of one thing, while we mean another connected with it ; as, putting the cause for the effect, the container for the thing contained, the author for his work ; as, “Which *dish* do you prefer ?” [meaning the *food* of which dish ?] Jackson was the *salvation* of New Orleans. The *chair* gave the casting vote. The president convened both *houses* of Congress. The *city* was alarmed. The *country* was aroused.

#### PERSONIFICATION

Is giving, in imagination, life, reason, and action, to inanimate objects ; as,

Eternal *Hope* : when yonder *spheres* sublime,  
Peal'd their first notes to sound the march of *Time* ;  
*Thy* joyous *youth* began ; but not to fade,  
When all the *sister planets* have decayed.

*Campbell.*

**RULE 1.** Whenever objects are personified use the substitutes (when any are to be used) which are applicable to persons ; and in addressing an object, personified, write the name with a capital letter.

**RULE 2.** Never, in any circumstances, personify a part of man's physical organization or structure, although the mind or soul may be a fit subject of personification.

## INTERROGATION

Is a mode of expression used to give force to sentiment concerning which the interrogation is made; to impress more deeply its truth or impossibility; as, "Shall not the Judge of all the earth do right?" "Shall he that contendeth with the Almighty instruct him?" "Hast thou an arm like God's? and canst thou thunder like him?"

**RULE.** Never use this figure, and leave the question unanswered, except in very spirited discussion, and on a subject of the truth or impossibility of which, the hearer or reader can not have any doubt.

## IRONY

Is saying one thing and meaning the reverse of what that expression would represent; or saying, by way of ridicule, what we do not design or desire to have believed, literally; but only regarded more carefully by having the character of the subject of the remark, contrasted as it is, with what it must have been, to make the ironical expression *literally* true; as, when speaking of the miser, we say, "What a *generous-hearted, philanthropic* man! What a *friend* to the poor!"

**RULE.** Never use an ironical expression in such a manner as to leave any doubt in the mind of the hearer or reader, of its having been intended as ironical,

## HYPERPOLE

Consists in magnifying an object or event, by carrying the expression beyond what can be really true; as,

"Her step is like an earthquake's tread;  
Her voice, the trump of Gabriel's sound."

[An invalid's remark, to his nurse, of a woman who entered, with a heavy step and masculine voice, the room below the one in which he was lying.]

**RULE.** Never bring objects to magnify the one that is, or that is connected with, the subject of remark, which have not a real similarity to that, as far as the reality extends.

## IMAGERY, OR VISION,

Consists in representing distant objects or former events as though existing or occurring before our eyes.

**EXAMPLES.** He lies full low, gored with wounds, and festering in his own blood. But he lies in peace. He feels none of the miseries which rend my soul with agony and distraction, while I am set up, a spectacle to all mankind, of the uncertainty of human affairs.—**ADHERBAL, TO THE ROMAN SENATE**, concerning the murder of his brother.

The unhappy man, arrested while preparing to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the hapless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion; of having come to Sicily as a spy.—*Cicero* against *Verres*.

**RULE.** [For this figure, and the next two.] Never use the figure except when the mind of the hearer or reader shall have been prepared for the stronger exercises of sympathy. Be particularly careful to guard against its frequent use.

#### APOSTROPHE

Consists in addressing absent objects as though they were really present: as, O, murdered, butchered, *brother!* O, *dearest* to my heart! now gone for ever from my sight. **ADHERBAL TO THE ROMAN SENATE.**

“O Absalom! my son, my son! would to God I had died for thee.” [See the last rule above.]

#### EXCLAMATION

Is a figure used to express the strong emotions of the mind, which cannot be described; as, O the depth of the riches, both of the wisdom and goodness of God! “O glorious hope! O bless'd abode!” [See the last rule above.]

#### CLIMAX

Is such an arrangement of the parts of a discourse, which we wish to exhibit in a strong light, as shall gradually, and successively, heighten the subject or train of events to the very summit of representation; that it may wield its full influence; and sink, if sinking is designed, with the weight and force of a mountain cataract, or an ocean wave; as, “Let not the British ministry press too far upon our natural and admitted rights. Let them observe the extent of

colonial forbearance; and mark well the intelligence of the people, and the spirit of the age. Let the fate of fallen tyrants teach them prudence. Cæsar had his Brutus; Charles the First, his Cromwell; and George the Third" [here "*Treason!*" "*treason!*" was vociferated by the president of the assembly. "*Treason!*" "*treason!*" was sounded from different parts of the house. When the shout was ended, he, P. Henry, with a loftier attitude and look, and with a more determined fire, concluded with] "may profit by their example. If *this* is *treason*, make the *most* of it!"

All governments must have an end. In the lapse of time this republic may perish: but that time, I trust, is far distant; and when it shall arrive, it should come in *glory*, not in *shame*. Greece had her Chæroneæ; Rome, her Pharsalia; and this republic, more illustrious in her birth, than either Greece or Rome, should have a death as glorious as theirs. She should not die by poison; perish by corruption. No! A field of arms and glory, should be her end. She has a right to a battle; a contest, great and immortal, where patriots and heroes can die with the liberty which they shall scorn to survive; and consecrate, with their blood, the spot that shall mark a NATION'S FALL.—*T. H. Benton.*

#### GENERAL HINTS.

Studiously avoid, in composition, style, or manner, any thing that can be suspected, as an attempt at pomp, or ostentation.

Be sparing of your figures of ornament: be careful in those of illustration.

Seek, first, to enliven, rather than arouse, your audience: to engage, inform, and convince; and by conviction, chiefly, to affect those whom you address.

Study dignity, without affectation; ease, and simplicity, without vulgarity.

Expect not that your audience can easily be transported; or kept long in transport, after having been raised: and be very careful not to let those whom you address, see you excited, before they shall have the glow of feeling, themselves.

Chill not by your coldness, or deaden by your languor;

disgust not by an overheated imagination, or an unwarrantable enthusiasm in which you must not expect that your audience will participate. Be *earnest*, yet not *ardent*.

As facts and proof, in litigation, are most important; so in discourse, facts admitted or proved, and the right conclusions are all important to him who discourses on any subject. Use not *argument* without *some ornament*. Use not *ornament* without *much argument*. Avoid common sayings. Suspect and never introduce maxims, (whether ancient or modern,) whose point and bearing you are not able to explain should it be demanded. Remember that in maxims, as in form and feature, age can not give beauty to deformity, or youth, vigor to constituted weakness or infirmity.

Treat not your audience as though its members were incapable of judging; or as though they must understand as well as yourself, the subject upon which you have bestowed *much*, they, perhaps, but little, attention. [If this is not fact, why should you speak at all?] Without some confidence in yourself you may inspire *pity!* but can not respect. With arrogance, haughtiness, or ostentation, as your characteristic, expect disgust and aversion. Without full confidence in the importance of your subject, and the tenability of your position, expect distrust or incredulity in your audience.

Do not divide your discourse into different heads or parts, numbering them in order, except when the subject shall be such, that it must appear first in separate distinct parts, to render plain their union in forming a combination as a whole. In a young man, this dividing and arranging is always suspected as *parade* or ostentation; in an old man, it is suspected as a *design* for giving an unnatural dignity to either the speaker or the subject.

Do not insult your audience either by offering what you have not previously investigated and prepared to exhibit clearly, and defend, as your own; or by an opening apology of your inability to do justice to the subject. If you *honestly* think yourself inadequate to the accomplishment of what is proposed, make no engagement to speak. If you find yourself engaged, and afterwards suspect your ability; and can not, honorably, withdraw, make little apology: for whatever inability you shall show, your audience will see, without your giving a previous appraisal,

by which (believe it!) critical acumen will be excited against you, without any abatement of severity, for your having acknowledged your inability. Be industrious in preparing your facts; be attentive and systematic, in arranging them; that you may introduce your audience where they will see neatness of arrangement, without having seen you *arranging*.

In attitude or posture be erect, yet not stiff; in gesture natural and easy; in delivery, *distinct*, and neither *hurried* nor *slow*; in feeling *strong* and *full*, but not *boisterous*; in look, be *earnest*; in manner, *mild* and *pathetic*.

N. B.—Never censure an audience for *dulness* or *inattention*: Never expect your hearers to understand or believe what you find yourself unable to explain.

NOTE. For further particulars relative to grammar, see the appendix and the chart.

#### ADDRESS TO THE STUDENT.

IT is to be hoped that you are pursuing the study of your own language, for the sake of the benefit that may accrue to yourself and to mankind, from your acquaintance with its principles. Study, then, the science, with the utmost care, till you shall have a full, clear, and comprehensive view of it; of its nature and bearings, and its application to the practical concerns of life. *Think* before you *speak*; and arrange, mentally, in grammatical order, the words that are to express your ideas, before you shall utter them. Follow, in your diction, not one rule of grammar, to the neglect of any other; but, by study and practice, *united*, make yourself familiar with the whole. Remember, that as no treatise on sword exercise can, alone, make a person a good swordsman; so no theory of grammar, however near perfection, can, without practice, make you a good speaker or writer. Remember, too, that, as in moral principle and action, so in the use of language, no error is too small to be known and shunned; no virtue or excellence, too inconsiderable or unimportant, to be understood and practised.

Vast as is the globe on which we live, it is formed by the combination of the smallest particles of matter. The talents and virtues of men, which sometimes shine forth

with dazzling splendor, are not distinct and separate principles, acting independently, and alone; but are formed and sustained by the union and exercise of the humbler graces and virtues, which, entering the composition of men's characters, constitute them what they appear. No person who has only one ennobling trait, and that one, at variance with the rest of his character, should expect to shine as a scholar, as a man, or as a philanthropist.

Look upon yourself and your relations to the world. Make a proper estimate of human life, and your own abilities. Raise, now, your standard of principle and action, while yet you are uncontaminated with the frailties of the age. Prepare to meet with decision and firmness, and to oppose, with energy, the vices, of every name and grade, which exert their baleful influence on society and the world. Though you may see opportunities for obtaining, earlier, the object of your toil, by the exercise of the low, servile spirit of cunning and intrigue; (and thereby preclude the *possibility* of *enjoying* the possession, by the means used for its attainment); and though others, less scrupulous than yourself, may, for a time, seem to outstrip you; yet, with a loftiness of aim, with a magnanimity of sentiment, and correspondent action, which man, however vile, must venerate, and which God, himself, approves; spurn, with contempt, the idea of deriving enjoyment from what is unworthily attained.

Determine within yourself, and unswervingly adhere to that determination, that the temple which is the object of your ambition, shall never be entered by you, except through the path of uniform integrity and usefulness: that you will hold in utter disdain all pleasures, however fashionable, which are not consistent with man's exalted dignity, and the pure principles of Christian morality.

While you guard yourself from the intrigues of the vile, by exercising a proper care for your own interest, in connexion with the welfare of others, let unbounded philanthropy dilate your heart. Let your motto be—First, my God and Country: next, my neighbor and myself—Be temperate, be affable, and studious to improve your time; be *intelligent* and *virtuous*; be ACTIVE, USEFUL, and HAPPY.

## APPENDIX.

"He who can not reason, is a fool: He who will not, is a bigot: He who dares not, is a slave!"

### LECTURE I.

#### NAMES—NOUNS.

"A *noun* is a *name*"—Old grammars. This is the reason why I call it a *name*; being solicitous, in *science especially*, to call things, or represent them, just what they are. The simple fact that a *noun* is a *name*, is sufficient reason for my using the latter term to distinguish the part of speech that it represents.

There are, however, several reasons why the term *noun*, should not be used. First, it is a term which to the English student has no meaning aside from English grammar; having no application to any thing else; and, secondly, and consequently, when the student of grammar, comes to that part of speech he finds the term *noun*, to him, meaningless, a *barrier* in his pathway, instead of an *initiatory* means to facilitate his advancement.

Instead of being a *word* (like the term *name*) whose meaning is well known to him, used to make known a *principle* to which he is a stranger; the pupil finds the *name*, itself, unintelligible to him. Instead of finding a principle and naming it from its affinity to something already known; the pupil has to take the name of something, find what the name means, and then find the class of things to which he is to apply the name!!

Lastly; the strongest reason why we should *not* use the term *noun*, is, that we have a better term, or rather, a good term for the tyro in grammar. As the term *noun*, to the English student, means nothing; and as the term *name*, is, to him, already well known, and as well *without* a definition as *with* one, being applied in grammar, just as in every thing else; the reasons for casting away "*noun*" and taking "*name*," are the same that would induce a traveller to go in a direct line from place to place, instead of a circuitous route—to prefer a steamboat, to the floating wreck of an old sloop—a rail-road car, to a truck-wheeled cart, and, for speed, a steam locomotive, to an ox-team—an open highway or national road, to an Indian trail through a dreary morass. Then as a *noun* is a *name* I will call it what it is, and proceed.

Names are of four sorts; General, Particular, Collective, and Assertive.

The old grammars divide the names into three classes—Common, Proper, and Collective.

According to the sense of the term *proper*, any name is *proper* that is *properly* applied—as *speaker*, the proper name of one who speaks; *writer*,

the proper name of one who *writes*; *peach-gatherer*, the proper name of one who *gathers peaches*.

“A *proper noun* is the name appropriated to an *individual*.”—Old Grammars.

Any *single thing* is an individual; as, *book, head, heart*; the name appropriated or given to any *single thing*, is then a “*proper*” name. A book, a head, a heart is a single thing—then of course it is an *individual*, and being an *individual*, its name must consequently be regarded as a *proper name*. These words are “common names, because names of sorts or kinds,” and “proper names, because names given to individuals.” Every *common noun* or *name* in the singular form, is, then, a *proper noun*.

Smith says—“A *common noun* is a *general name*,” and “A *proper noun* is a *particular name*.” Right! Mr. Smith: and I will call them both just what they are; not because you have said they *are*; but because I find them so; and am *bound* to represent matters as they are.

A collective name is distinguished from a general name, by the fact that the general never represents, of itself, that the objects are in a collection; while the collective name always represents objects as though in a collection. Thus, when I say, I met some *soldiers* last month; I do not indicate that they were together when I met them. I may have met one in New York, one in Baltimore, and one in New Orleans: but when I say, I met an *army*; I represent by the term *army*, that the soldiers composing the army, were in a collection or an association when I met them.

As a collective name denotes a collection of distinct individuals, considered independently of fixed locality or of place, the term *orchard, fruitery, or grove*, can not be regarded as a collective name. Each denotes a collection of trees; but refers as much to the ground on which they stand as to the trees themselves; inasmuch as the trees, taken from the ground, could no longer be regarded as an orchard, a fruitery, or a grove.

Collective names, from their nature, can not have the term masculine, feminine, or common, applied, for such a term as *council* does not represent the object denoted by it, as a male *creature* or a female creature; and as the name can not be so applied as to denote that the object is one or the other, the term masculine, feminine, common, or neuter needs not be applied.\* “To nouns belong Gender, Person, Number, and Case.”—Old Grammars.

This is representing that those properties belong to all nouns; as the authors make no exception.

#### GENDER.

What is Gender? A distinction of nouns with regard to sex—M. The distinction of sex—K. “Genders” [plural] are modifications that distinguish objects *in* regard to sex—B. “Gender signifies sex”—S. Gender is a term which is employed for the distinction of objects with regard to sex and species—W. Shake these definitions together in a grammar

\* As a collection taken as one object, has not the quality of sex to be distinguished; collective names are really *neuter* and that being known to be always the fact, the distinctive term needs not be applied. When the individuals composing the mass are referred to according to rule XI, page 252, use common substitutes. When written according to rule X, page 252, the neuter substitute should represent them.

cover, and turn them out; and you will see something like Kirkham's definition—"Gender is the *distinction of sex.*"

How many *genders*, or *sexes distinguished*, or *distinctions of sex*, do old grammars give us? M. and K. give *five*! and B. S. & W. give *four*!

Thus, according to M. and K. we have the masculine gender, denoting males; feminine gender, denoting females; the neuter gender, denoting objects neither male nor female; the "*masculine-and-feminine gender*," which, if it marks any distinction, must distinguish an object of *both sexes*! and the "*masculine-or-feminine gender*," which must mean (according to the definition of *gender*) a gender that *distinguishes one sex or the other*, without *distinguishing which gender*!!! as, *friend—parent*. S. and W. have a "*common gender*!" that is, a "*distinction of sex, common*," to both sexes! to males and females: That is, a common distinction of *sex*, or a "*distinction of sex*," that belongs to both sexes!! while B., after having denounced the *common gender*, has, to make his *four*, last gender of which a *grammarian*! has heard; it is "*Any gender*!" That is, (according to his definition of *gender*), "*A modification that distinguishes an object in regard to any sex*!" A great improvement truly! To give the climax, he parses the term *us*, in the *masculine gender*; as, in the sentence, "This enterprise will never compensate us for the trouble, &c." Query—What "*modification*" has the word *we*, or *our*, or *us*, for distinction of the objects denoted by it, in regard to sex? Does the term *us* denote that males are meant? No. Does it denote that females are meant? No. Does it that either sex, exclusively, is meant? No. Does it denote that both males and females are meant? No. The term may represent objects that are either male or female: it may represent both males and females: but it can *never* mark in the least imaginable degree, the distinction between them. *Us* must, then, be in Brown's "*Any gender*" with the word *not* prefixed, as "*Not-any-gender*," for it is very obvious that it has no quality or "*modification*," by which "*the distinction*" of sex, or "*objects in regard to it*," can be marked. It may be in K.'s "*neuter gender*;" which he says, means, "*no-gender*,"—a most singular *gender* or "*distinction of sex*," certainly! Here then, is the grand total. *Gender* being "*the distinction of sex*," it follows, of course, that, as there are but two sexes, there can be but two genders; yet our authors have always given the *neuter gender* with the masculine and feminine, and the *common* and the *masculine-and-feminine*; the *masculine-or-feminine*, and the "*Any gender*" of Gould Brown.

If B.'s definition of "*genders*!" is correct, then certainly we can have but two genders: for all know, that words have but "*modifications*" at most, "*for distinguishing objects in regard to sex*," and not one name of a hundred has any modification, in that respect, at all. So that if the others' position was not as bad as it *can* be, B.'s would certainly appear worse.

Kirkham says, concerning the neuter gender; "Strictly speaking then, as there are but two sexes, nouns have but two genders; but for the sake of *practical convenience*! we apply to them *three*, by calling that a *gender* which is *no gender*! Of such names as *parent*, *child*, &c., he says—"if they are *doubtful*, they are of the *masculine or feminine gender*! That is, if the *gender* or *distinction* is such that you do not know

what *distinction* it is, it is of the *masculine* or *feminine* distinction," without ever *distinguishing* which *distinction* is *distinguished*!!!

The sum of grammatical *gender* is, then, that though there are but two sexes to be distinguished; and, consequently, but two distinctions of sex; and consequently but two genders; yet our sage authors must, for "*practical convenience*," have the masculine gender and the feminine; the common gender, "the masculine-and-feminine;" and the "*masculine-or-feminine* gender;" besides G. Brown's "*Any-gender*;" Query. What kind of animals must that represent?—and the *Neuter-gender*, which, as Kirkham says, "*is no-gender*," and as Hull says, "*is just-no-gender-at-all*." Query. What gender, then, is the neuter gender? and how many genders do these authors make from the two distinctions of the two sexes to be distinguished? Enough! Enough!

From this most sickening picture of *grammatical absurdity* let us turn to the neatness and simplicity of *fact* and *philosophy*.

A *noun* is a *name*. *Masculine* means, not *male*, but pertaining to a male. *Feminine* means, not *female*, but pertaining to a female.

*Neuter* never means *no*; but always refers to opposite parties, and represents that the object, denoted by the name to which it refers, does not belong to either of them. *Common* refers to something that belongs or pertains equally to two or more objects. Then,

A masculine name is the name of a male, or belonging to a male; as, *John*; which *word* is not a male name, or a male creature; but the name of a male creature.

A feminine name is the name of a female, or belonging to a female; as, *Maria*; which word is not a female word, name, or creature, but the name of an *object* that is a female.

A neuter name is the name of an object which must be regarded as neutral in relation to the distinctions marked by the terms *masculine* and *feminine*, preceding it; as, *apple*, the name of an object that is perfectly neutral in relation to sex; being neither a male nor a female object.

A common name is a name, not of some property which is common to both sexes; but a name, which, of itself, is the common property of the two sexes, a name that may be used to represent an object that is either male or female, may be applied to both, but which, of itself can not mark any distinction of sex; can not represent whether a male or female is meant; whether both are meant; or neither exclusively. Here is no mysticism—nothing illogical or absurd. See page 31.

#### PERSON.

It is most amusing to see the different definitions given to *person* grammatically considered. G. Brown's definition is, if possible, worse than any other. "*Persons* [the plural, he says] are modifications that distinguish the speaker; the *hearer*; and the person or thing merely spoken of."

According to his definition, names cannot have the distinctions of *person* applied to them at all, for they have no "*modification*" by which the distinctions contemplated in reference to person, can be made. Yet, most

strange! B. gives to names *three persons*. I will illustrate. "I, *Robert*, am the son of Zadok Williams." In this example, B. would parse the name *Robert*, in the first person. Henry said, "*Robert*, son of Zadok; hear me." In this example, B. would parse the name *Robert*, in the second person. "I saw *Robert*, son of Zadok, yesterday morning." In this example, B. would parse the name *Robert*, in the third person, while yet, we all see that the name Robert has undergone no change or modification whatever.

Then, as "*persons* are modifications," and as the name admits no modification in reference to the distinctions mentioned, there is no reason for the application of person to a name at all.

Kirkham says—"Person is the property of the noun or pronoun, which varies the verb" [asserter]. This, of course, renders inert, the property called person, except when the name or substitute is taken in connexion with the verb or asserter. Yet strange as it may seem he proceeds to define the different persons, as though person had no reference to the verb or asserter.

Wright says, "Person comprehends the orderly distinctions of nouns and their substitutes!" I have only to say, this must be a very *deep* remark, for not a solitary idea in relation to the nature of *person* is expressed by the whole, or any part, of the definition.

He adds—"To nouns belong two persons, either *singular* or *plural*; namely, the second and the third!"

If this sentence is to be taken according to the import of the words in the construction, it must mean, (it can mean nothing else,) that "Two persons, either singular or plural persons; namely, the *first* and *second persons*, belong to names!! This construction expresses exactly the same sense that his language expresses. If he means any thing different *he* may be able to tell what *he* means, and what he intended that his book should inculcate.

Murray and Smith are very *prudent* men. They stand in this matter, *unpledged*; neither of them having defined what person is. [For the definition of Person, see page 34.]

"Here first person denotes the speaker;" as, "*I* Paul, am an apostle." "The second denotes the object spoken to;" as, "Henry: where have you been."

"The third person denotes the object spoken of." "Old. Gram's., or, as B. says, "merely spoken of."

EXEMPLIFICATION. *I* am writing. In this sentence the word *I* is said to be *in* the first person, because denoting the speaker: while, according to the old definition of the third person, the word *I* is just as much a word of the *third* person as of the *first*, for it denotes the object, my own person, *spoken of*, as much as any word can do it. When I say *I* am writing, I speak *of* myself, not *to* myself; and of *myself*, not of any *other* person; and of course I "*speak merely* of myself."

The word *I*, is then, a word of the *first* person, because denoting the speaker; and a word of the *third* person, because denoting the person or object *spoken of*, as much as any word can do it. Yet, viewing the facts as they are, how easy it is to describe them. [See page 34.]

The *first* person denotes, by one word, the *speaker*, &c.; as, John gave *me* an apple, and *I* ate it. Here the words *me* and *I* denote that the

speaker means himself. The third person denotes, *not the speaker as such*, but another object *spoken of*; as, *John* gave me an *apple* and I ate *it*. Here the words *John*, *apple*, and *it* are of the third person, because denoting, not the speaker as such, but other objects spoken of: while the terms *me* and *I* are of the first person, but not of the third, for the third person denotes *not* the speaker, but another object; and as the terms *me* and *I* denote not an object that "is not the speaker," but an object that *is*; they can not be of the third person.

B. appropriates *three* persons to *names*, because they may be used in such a manner that the substitute meaning the same object, may represent that the object, denoted by the name, is, in fact, the speaker; and exemplifies with "*I, Paul, &c.*"

I think I have shown, already, that according to B's definition of person it can never be applied to names: but waiving that, let us examine. Which word of the two used in the expression, *I, Paul*, indicates that the speaker means himself? The term *I*. The word *Paul*, or any other name can not do it. Take out the term *I*, and see if the name *Paul*, alone, can indicate that the speaker is meant. It can not. Then the name, though meaning the same object that is denoted by the word *I*, can not be of the first person; for the name does not, can not, of itself, denote that the speaker means himself.

Besides, if the name *Paul*, as here used, is to be regarded as of the first person, because it is the name of the person that is denoted by the word *I*, as the speaker; then in *Paul's* description of his trance, where he says, "I knew a *certain man*, whether in the body or without the body I can not tell;" the name *man*, though as fully of the third person as any word can be; must, nevertheless, according to B.'s position, be of the *first* person, because denoting a person who was (though it did not represent him as) the person speaking.

In Person, then, it is seen there are other barriers in the pathway of the pupil; while, according to the distinctions as given on page 32, the path is straight and clear; and the principles and the mode of exhibiting them, are without exception,

#### NUMBER.

Here is another wall raised across the pathway of the pupil; and, unless he will throw aside his reasoning faculties, and become a goat, to scramble over it, he must stop. Philosophy and reason always have a straight path, and one which, when found, has no barriers interposed.

Number is the consideration of an object, as one, or more.—*M.*

Number is the distinction of objects, as one or more.—*K.*

"Numbers" [still pluralizing the abstract distinctive term,] are modifications that distinguish unity and plurality.—*B.*

Number means a sum that may be counted!—*S.*

"Number" [not telling what it is,] is of a twofold nature—Singular and Plural: comprehending according-*ly!* to its application, the distinction between!—*W.*

After all this, the term *number*, though it may be the medium used in distinguishing between amounts or sums, or to mark or describe the difference between one, and more than one, is not the property of nouns and pronouns [names and substitutes]; for they are distinguished

with respect to *number*, by their *forms*, which mark the only difference in that respect that can be made by names and substitutes.

Thus, of the name *book*, I should say it is in the *singular form*; the form which denotes that a single object is meant. I should not say, [I could not properly], as others do, that that the name *book* is in the *singular number*: that is, according to M., "in the singular consideration of objects, as one or more:" that is, according to K., "in the distinction of objects as one or more: that is, according to B, in the singular modification of a noun or name that distinguishes unity and plurality: [there is no modification in the name *book*, it is the first form of the word:] that is, according to S., "in the singular sum that may be counted:" that is, "according-ly!" to W., in the singular of a twofold nature, Singular and plural; and comprehends according-ly! to its application the distinction between!

Is it not seen that if the pupil shall venture to *think*, and endeavor to take the individual parts and put them together to form a *whole*; he will find nothing but inconsistency and absurdity, while taking the plain path of *fact* the matter stands so that there can not be anything incongruous or obscure. Thus *book* is a name in the singular *form*, the form which denotes that a *single* object is meant. *Books* is in the plural form; the form which denotes that *plurality* is meant. See pages 34—42.

## CASE

Is defined as variously as Person or Number. For a correct definition of it according to fact, see page 42.

The old grammars have cases so named and applied, that a pupil can not have a clear view of them.

The first named case is the "*Nominative*."

If the term *nominative* has any meaning, it must be, "giving, denoting, or pertaining or belonging to a *name*." Then, according to this, every name, no matter how used, must be in the *nominative* case, because the case denoting, giving or pertaining to (being) the appellation by which the object is known. Thus, John's book covered his face. Here, according to the meaning of the term *nominative*, *John*, *book*, and *face*, are names in the *nominative* case; relating, belonging, denoting, or giving the names or terms by which the objects are known.

According to the meaning of the term *nominative*, no pronoun (substitute) can ever be in the *nominative*. "The *nominative* case is, or denotes, the agent or subject of the verb" [asserter].—*Old Grams*. This can never be. The *verb* or asserter has no subject; can not have a subject. There may be a subject of *remark*, or conversation, but not the subject of a verb or asserter. "James went home last night." Here the name *James* denotes the *person* who is the *subject*; yet that person is not the subject of the word *went*; but the subject of the remark that I made, the person concerning whom I spoke.

Then, because the word, thus used, with only an asserter, constitutes a remark and represents the person denoted by it, as being the subject of that remark, I call that case of a word, the *subjective*; that is, the case in which a word is used to denote the subject of remark. When only words enough to constitute a sentence, are taken, the word on which the

asserter or verb depends for its sense, it is said to be in the *subjective* case, because, denoting the person or thing that is the subject of the speech, narrative, or remark.

This case is named, in this work, on the same principle with the *possessive*, which denotes the possessor ; as, *John's* book : and the *objective*, denoting the object ; as, I struck the *table*. I spoke to *John*.

The old grammars make the chief principle, constituting the *nominative case*, to be, that "it is the subject of the *verb*," [asserter.] Then there can be no nominative case, unless it has a verb or asserter : and to use the term "nominative case independent," or a nominative without, a verb or asserter, when they say that the nominative *is* the *subject* of a *verb* ; is, to introduce a contradiction in terms—a perfect absurdity : like one Sol. Barrett, jr.'s *grammar* ! That author says that there can not be a *verb* [asserter] without a nominative [a subjective word], and says also that "a verb or asserter in the infinitive [unlimited] mode has no nominative, which would, of course, preclude the possibility of its being a *verb* at all. Yet, this modern *Solomon* ! after having said that "there can not be a verb, without a nominative ;" and after having asserted that, "a verb in the infinitive mode is without a nominative," has the assurance to pretend that the *verb* in the infinitive mode is, notwithstanding, a *verb* ! although without a nominative !

So these writers assert that "the nominative case is the subject of the verb," and, at the same time, talk of a "nominative case independent : " or without the *verb* : although having a verb as its dependence, is what *makes* the nominative case ! *Grammar logic* !

That a word may be used in an independent situation, considered with respect to the verb or asserter, is true : and when it is thus used without a dependent verb or asserter, it is independent : yet, according to their definition of the *nominative case*, it can not be *nominative* at all. [See the definition of the independent case, page 43.]

In the lecture on the Asserter or verb, I show that the old *nominative case Absolute* ! is perfectly inconsistent with the definition of the *nominative case* ; and totally at variance with fact : as I there show that the "participle" is as much a *verb* as the *verb* itself ; and, of course, if there is such a thing or principle, as the *nominative case*, the *nominative case absolute* is purely and wholly—fully—the "nominative case," having nothing *absolute* in connexion with it.

With respect to the "nominative independent" I must remark still further. When I say "John ; hand me your book," these writers pretend that the name John is independent of the verb—in the "nominative case independent." Why ? Because, they say, the word *thou* is "understood !" before the word *hand* ; making it necessary, for the grammatical completion of the sentence, that it should stand "John ; hand *thou* to me *your* book : or John ; do thou hand to me *thy* book ; or John ; do *thou* hand *thy* *boo* , or *your* book to me."

Here let me ask—If the verb or asserter ever depends on a word in the subjective or nominative case, does it not depend on the name *John* ? as John ; hand me your book. If the word *hand* does depend on the name John ; there is no need of putting the word *thou*. If it does not ; then, truly, it is *ungrammatical* to say "John ; hand me your book," and as we should always speak grammatically, we should speak in this man-

ner—John ; do *thou* hand to me your book ; or, *your* book to me ! Henry, go *thou* to home ! “George, do *thou* rise early in the morning if *you* would ensure health and cheerfulness. These sentences, worse than vulgarly bungling ; so much so, that no well bred man would ever be guilty of speaking them ; are perfectly *grammatical* if the old doctrine of the “nominative independent” is correct : for these very sentences are, as they must be, transformed, to be made parsable, or *grammatical*, according to the old theories—the old *grammars* ! Away ! Away !! Ye intermeddlers in good language ! ye spoilers of elegant diction ; and let me still say “John ; hand me your book.” Henry ; go home. George ; rise early in the morning if you would ensure health and cheerfulness. Pupil ; prefer [not “prefer *thou*”] being *right* ; though *alone* ; to being *wrong* with the multitude.

When I say John *writes* a letter ; all admit that the word *write* depends on the name *John*, as a nominative or subjective word : yet that depends on the name *John*, no more than the word *write* in this example—“John ; *write* a letter.” If *thou* is to come between the name *John* and the asserter *write*—as John, *thou* write, to make the grammatical construction complete ; the word *he* should in the prior example come between the name *John* and the asserter *writes* ; as, John ; *he* writes.

MARK THIS. If the old “*grammars* !” are grammars ; then the sentences, John, hand me your book.—Henry ; go home.—George, rise ; are ungrammatical and must be made as before transformed. If the old grammars ! are not grammars ; then we may still use good language without condemnation. If there is a disagreement between a geography and the country which it professes to represent or describe ; SHALL WE CONDEMN THE COUNTRY, BECAUSE IT DOES NOT AGREE WITH GEOGRAPHY ? OR CONDEMN THE BOOK, FOR ITS NOT BEING A GEOGRAPHY—FOR NOT GIVING A DESCRIPTION OF THE COUNTRY ? If the old theories do not inculcate good principles ; or the use of good language ; shall we follow them and discard good language ? or shall we use good language, and discard *false-grammars*—*pretended grammars* ! books or theories found from the examination of their principles, to be (like Kirkham’s neuter gender) *just-no-grammars-at-all* ! See synthetical rule XIX, part 2, page 254.

If Murray, Kirkham, G. Brown, Smith, and Wright—the whole of the old grammar corps, will admit that the sentence—“John, hand me your book” is correct ; according to their theories ; I will, from the self-same principles, prove every sentence than has been, or ever will be, spoken or written, perfectly grammatical. If they will prove by the principles of their books that the sentence—“I hant never ben unable not to find no grammars from what I couldn’t never learn nothing from it at all !” is incorrect ; I will *prove* ! by the self-same principle, that the following sentences are equally incorrect—Henry and John respect each other. They use one another’s books. God said, “Let there be light.” Henry ; go home. James is ten years old. William ; tender my compliments to your cousin. I will also prove on the same principle, that three fourths of the language used by the most learned of the country is most grossly ungrammatical.

If the above awkward sentence—“I hant never, &c.” is ungrammatical because not in accordance with *their* rules of grammar ; the sentences last above written in exemplification are ungrammatical for the

same reason : and almost all of the best language has been or can be used must come under their condemnation, for who dares pretend (who would not blush to acknowledge) that he speaks and writes according to rules of these authors for the grammatical construction of words. If these authors will pretend that the sentence "John ; hand me your book ;" and the like are grammatical ; because when transformed, the transformation can be parsed—then no sentence that ever has been, or ever will be, used, can be considered ungrammatical—for any sentence can be transformed ; and its transformation can be parsed.

If they are allowed to take a good sentence [as John ; hand me your book] and *spoil* it by transforming it [John ; *thou* hand to me *your* book ; or John, *do thou* to me hand *your* book, or John, *do thou* hand your book to me] and call it *grammatical* ! before its transformation ; because afterwards, when spoiled, (as no man would ever speak it) it can be parsed ; I, certainly, may be allowed to take a bad sentence, and make it, (by transformation,) a good one, and call it grammatical before its transformation, because when transformed and improved I can parse it.

If they may take the sublime sentence, God said—"Let there be light," (in every respect, full and perfect,) and call it *grammatical* because they can change it to—God said, "Do *thou* let there *to be* light,"—"or *Do thou* let there light *to be* !!" and parse it when thus changed, [*emphatically* and *truly*, from the "*sublime*, to the *ridiculous*,"] I may take the sentence—"I hant never ben unable to find no grammars from what I couldn't never learn nothing from it at all," and call it grammatical ; because I can parse it when changed to—"I have not been able to find a grammar from which I could learn any thing." Men of SENSE ; and men of SCIENCE ; are these things so ?

#### POSSESSIVE CASE OF NAMES—"NOUNS."

M. says the possessive expresses the relation of property or possession ; and has an apostrophe with the letter *s* coming after it ; as, the Scholar's duty : my *father's* house. [It does not express relation *of*, but *to*, property or possession. While in these remarks I name Murray ; I mean, equally, all his *satellites*, B, K., S., W., and the rest of the shooting stars.] "Has an apostrophe with the letter *s* coming after it."

From this expression to which the whole of the old grammarians assert ; the pupil must infer that the apostrophe (') and *s* are always the sign of the possessive case. From what follows, he will be able to learn that there are exceptions ; yet IT IS UTTERLY IMPOSSIBLE TO KNOW WHAT ALL THE EXCEPTIONS ARE.

"When the plural end in *s* the other *s* is omitted but the apostrophe is retained ; as, on eagles' wings, the drapers' company." Here is one exception : but mark what follows, and see the uncertainty introduced by the use of the word "sometimes." "Sometimes also when the singular ends in *ss*, the apostrophic *ss* is not added ; as, For goodness' sake : For righteousness' sake."

"Sometimes is not added"—of course, then, sometimes it is added, and this leaves the pupil without any possible direction in relation to the matter : because he can not tell when the "some times" are.

Their rule is, to use the apostrophic *s* always when the word is in

the singular form does not end with *ss* and when in the plural it does not end with *s*: yet they note exceptions to the former whether ending in *s* or *ss*. Then according to these "doubting-dogmatics" the rule is to write thus. Xerxes's defeat; Socrates's fate; Dr. Dewees's works. Moses's assistance; Philips's essays; Shays's seizure; the witness's or Jabez's sickness, &c.; and yet they allow exceptions to these rules which the pupil can take at will. They are *Invia rubber* rules. They comprise every thing in accordance with their principles; and include, also, every thing that is opposed to them! Some allow words ending in *nce*, to be without the apostrophic *s*; as, for conscience' sake, what rules these are! and Gould B. *prudently* tells the pupils "to indulge sparingly" in the liberty to say—Judas' expulsion, Phineas' wife, &c.

What! "indulge sparingly" in the use of language, admitted to be correct! After all the trash given by M., B., K., S., W. and the whole tribe, the pupil is left to his own judgment and taste, as much as though he had never seen a grammar! except that K. insists that "words ending in *ss* have not the apostrophic *s* except in witness; as the witness's sake. [Query. What has this word done that it must wear the badge of oppression,] and that all ending with *s*, have the apostrophic *s*." The following examples Murray, and (after him as a file leader) the rest, condemn, or would condemn, as erroneous.\*

"Moses' ministers." "Phineas' wife." "The witness' questions." In these three examples, all the possessives end with the letter *s*: the last having *ss*, in its termination; and the first having the *sound* of *z*, represented by the letter *s*. While he denounces these as erroneous, contending that they should be "Moses's ministers; Phineas's wife; and witness's questions;" he sets his seal of approval to the examples; "for *goodness*' sake; *conscience*' sake;" in one of which, the possessive ends in *ss*; (precisely the same as the word *witness*; and in the other, the possessive ends in *ce*; the *e* being silent or mute; and the *c* representing the sound of *s*. The reason for omitting the apostrophic *s*, remember, is, "to avoid the hissing occasioned by having too many *es-es* (or *s-es*) sounded together;" but who does know that as much hissing would be produced by saying Moses's ministers; Phineas's wife; witness's sake (or questions,) as by saying goodness's sake; righteousness's sake; conscience's sake? Nevertheless, the former three of these examples he approves; while the latter three he condemns. *Moses*' should be *Moses's*; *Phineas*' should be *Phineas's*, and *witness*' should be *witness's*. Yet *goodness*' should not be *goodness's*; *righteousness*' should be *righteousness's*; or *conscience*' should be *conscience's*.

All authors agree with Murray, that the only design in omitting the apostrophic *s*, is "to avoid the hissing, occasioned by having too many sounds of the letter *s*, in close connexion." That being the design of the omission, why not give definite rules by which the pupil may know when he should omit the letter, and when he should *not*?

All will admit (for it is self-evident) that *Moses*, though ending in the letter *s*, really ends in the *sound* of *z*: that the apostrophic *s* is always sounded like *z*, except when annexed to names ending in the *sound* of *f*, *k*, *p*, *t*, or *th* aspirate: that in words ending in *ss*, only one *s* is sounded:

\* Brown might say "indulge very sparingly in the use of such examples!"

that of words ending in *ce*, the *e* is mute or silent, and the *c* sounded like *s*: that as much hissing would be produced by annexing the apostrophic *s* to a name ending in the sound of *z*, as by annexing it to one ending in the sound of *s*; and as much by annexing it to one name ending with the sound of *s* or *z*, as by annexing it to another ending in that sound.

This being admitted, and the reason for omitting the apostrophic *s*, at any time, being, "to avoid the hissing sound occasioned by its use:" it follows as a consequence or matter of course, that the apostrophic *s* should be omitted in all places where the name denoting the possessor ends in the sound *s* or *z*; and, that if *Moses*' should be *Moses's*, *Phineas*' be *Phineas's* and *witness*', *witness's*; *goodness*' should be *goodness's*, *righteousness*' should be *righteousness's* and *conscience*', *conscience's*: that if it is correct to say *goodness*' sake, *righteousness*' sake, and *conscience*' sake; it is also correct to say *Moses*' sake, (or ministers,) *Phineas*' sake, (or wife,) *witness*' sake, (or questions,) *Felix*' sake, (or room) It is obvious that, instead of these bewildering contradictories, that are worse than nothing, some broad and *unexceptionable* rule should control the whole, ending all dispute, dispelling doubt from the mind of the learner, and leaving him in a plain, straight-forward path, whose boundaries, extent, tendency, and termination he knows: for which rule, see the possessive case of names, page 44.

## LECTURE II.

## SUBSTITUTES—PRONOUNS.

To the term *pronoun* I have the same objection as to the term *noun*. To the English student, commencing the study of grammar, it means nothing; having no application except in grammar. This, too, is a barrier in the pathway of the learner, instead of an initiatory means to facilitate his advancement.

While to the English student it means nothing, to the Latinist, it does not mean enough. The pronoun does not always stand for a noun, or name. The Latinist tells us that the term pronoun is chosen to represent this part of speech because it is one which stands in the place of a *noun*: that the term *pronoun*, is from *pro*, meaning *for*; and *nomen*, meaning a noun or name!! I should have no objection to putting all these classic terms (so *un-classically* applied) into the appendix of a grammar; so as to give the pedant an opportunity for showing his learning *classical*: but why, to gratify his caprice, shall we inflict such pains and tortures upon the hundreds of thousands that will never dream of Virgil or Horace. Did the Latins call nouns and pronouns by Greek names to avoid using their own terms, for the purpose of distinction?

"The term *pronoun* comes from *pro*, *for*, and *no-men* a *noun*." *Nomen* and *noun* are not half as much alike as *John* and *Jonathan*; and who ever thought these to be one name? I will admit that the term *nomen* having come from the Greek, into the Latin, and thence, through the French to the English, [it should not come *into* it,] becomes *noun*. Well! what of that? The term pronoun is just as senseless as though the pupil had been told—a *pro-noun* is a word standing for a name.

What says Murray, the grammatical *father* of the others? (K., B., S., and W.)—"The Pronoun sometimes stands for a name—sometimes for an adjective—a sentence—a part of a sentence—and, sometimes for a whole series of propositions." So that, in fact, the pronoun is a *pro*-name; a *pro*-adjective; a *pro*-sentence, a *pro*-part-of-a-sentence, or a *pro*-even-a-whole-series-of-propositions—*Pro*, that is, *for* anything but good sense, and the plain representation of it.

The pronouns, however and whenever they may be used, are always substituted in the places of other words, or combinations of words; and this fact induces me to call them, what, consistently with reason, I can not avoid calling them—*substitutes*.

Then, however strong may be the reasons already urged against the use of the term *pronoun*, a stronger one is, that we have in the language a term altogether preferable as it comes into grammar, and to the English student, full of meaning—not destitute of it, as the term *pronoun*; and the fact that the latter term has been long used, argues against a continuance, (if it is wrong), instead of being a reason why we should retain it. It has done too much injury to students already.

Any person or thing, taking the place of another, becomes a *substitute*; and any word taking the place of another, becomes, of course, a substitute for the word whose place it supplies. The path of philosophy is plain and direct.

#### DISTINCTIONS.

"Pronouns are of three kinds; Personal, Relative, and Adjective."—All the old grammars except B.'s.

Personal pronouns represent the persons of the nouns or names for which they stand.—Old grammars, except M.'s which does not define them at all.

If personal pronouns are so called, because they represent the grammatical person of the names for which they stand, then all pronouns are *personal*; according to these authors' rules; for they say "Pronouns must agree with the nouns for which they stand, in gender, PERSON, and number;" that is, they must, in themselves, represent these qualities of the nouns or names; as, John was sick; but *he* is now well. John, *who* was sick, is now well.

Then both classes of pronouns are personal; because both "represent the person, as well as the gender and number for which they stand:" while, below, it is seen that both classes are *relative* pronouns, from the fact of their according, fully, with the definition of the *relatives*.

If they mean, as some of them have fully stated, in their theories, that "personal pronouns are so called because they "personify or represent the same objects that the names must otherwise be used to represent;" then all pronouns are personal; as, John was sick, but *he* is now well. Here the term *he* represents the *person* John, that the name, *John*, must otherwise have represented. *He*, then, is a *personal* pronoun. John *who* was sick is now well. Here the term *who* represents the same *person* that is denoted by the name *John*. *Who*, then is a *personal* pronoun. [Some of them remark, that the *relative* pronoun *who*, is, strictly, the only *personal* pronoun in the language! because the only one appli-

cable, exclusively, to persons.] All pronouns, then, are *personal*; because (they say) "all represent the persons of the nouns for which they stand."

"A Relative pronoun relates to some word or phrase going before, which is thence called the antecedent."

"Personal" pronouns, as well as "Relatives," relate to antecedents. Thus, John was sick; but *he* is now well. Here, *he* is a *relative* pronoun, because it relates to the name *John*, "going before as its antecedent." John, *who* was sick is now well. Here, *who* is a *relative* pronoun, because it relates to the name *John*, as its antecedent.

Both kinds of pronouns or substitutes, are, then, *personal*, according to the definition of the personal: for both kinds represent the persons of the names for which they stand. Both kinds are *relative*, according to the definition of the relative; for both alike relate to antecedents. Each class then belongs to *both* classes! and both classes to each kind! Grammar logic!

Here follows the difference, the ground of distinction. The words called personal pronouns, simply, or merely, act in the places of names, as the names would act in their own place. Example: John was sick—*John* is now well—*he* is now well. Here, it is seen that the term *he*, just supplies the place of the name *John*; simply acts as that would have acted in its own place. —John was sick; *he* is now well—*John* is now well.

Because the term *he* is substituted in the place of the name *John*, I call it a *substitute*. Because it *simply* acts the part of the name, I call it *simple*: from both facts I call it a *simple substitute*.

The words called *relative* pronouns, act the part of substitutes for names, phrases, or sentences, as much as the simple substitutes; and act, also, as connective words, in forming a union of what would otherwise be two distinct sentences. Thus, John was sick; is one sentence. John is now well; is another sentence. Here it is seen that the term *he*, has no influence in connecting the sentences; for they stand separate when *he* is used, as much as when *John* is repeated. John was sick; but *he* is now well. Here, it is seen that the term *he* acts as a simple substitute for the name *John*, and the connective *but*, joins together the two sentences, making them become one compound sentence. Now, I will omit the simple substitute *he*, and the connective *but*, and put in a word that will act the parts of them both. Thus—John, *who* was sick, is now well. Here it is seen that the word *who*, acts as a substitute for the name *John*, as much as *he* does, in the former examples. It is, therefore, fully, a *substitute*. It acts the part of a *connective*; uniting the two parts of the compound sentence even more closely than *but* does. It is therefore, *connective*. From both facts, unitedly considered, is seen the reason why this class of words is named as it is—*connective-substitute*.

The *simple* substitute acts but one part; that of a substitute for a name, phrase, or sentence; as 'John was sick; but *he* (or *John*) is now well. The *connective* substitute acts the *twofold* part of a *connective* and a substitute; sustains a twofold relation, and should, of course, have a name corresponding with, and indicative of, its office or influence in the sentence,

G. Brown shows a little more knowledge of the subject, but far less candor. He sees what most of the traits are, on which he should have founded the distinctions, and yet names the two classes without reference to those distinctive traits. *His* faults are those of a *man*, as well as those of an *author*; but as he says, "he has not written for *bread!*" he may think to excuse himself; as though it would render less his guilt, that he did not delude or suffer delusion, expressly for *pay!* "for his *bread!*" I should have thought much more highly of him, if he had written for the *guidance of mankind*, as though his hopes of happiness in this life, and the next, were depending on the success of his attempt to *develope*, as well as understand the principles of the language. The public welfare should not be trifled with. A man should write well, or not write at all.

Brown makes great ado concerning the adname principles of preceding works, in relation to the *gender* of pronouns. That is well enough. What he says concerning them is fact, but, "Physician, heal thyself" was never more applicable than to B. in the matter.

The other authors say, that "gender has respect only to the third person singular of pronouns—*he, she, and it:*" and then in their rules say, "Pronouns must agree with the nouns for which they stand in gender, person, and number," which is applying gender to all departments, ranks, classes, kinds, and variations of pronouns! a great absurdity truly! and as there are three kinds of pronouns; and gender is applicable to only *three* of a single kind; it would be like my saying that—death has sway over mankind in only one of all the kingdoms of the earth; and only three persons of that one kingdom—and then, to *corroborate* that saying, to remark, that death has sway over all mankind for all men—people of all ranks, colors, races, and conditions must die!! but look at this.

¶ While Brown has the same rule [his and Murray's rule 5.] A pronoun must agree with its antecedent or the noun or pronoun which it represents in gender, &c. according to B.'s definition of gender, it can have reference *only*, (as Murray says,) "to the third person singular of pronouns;" and this *rule* of B. is, like the same *rule* of M., at open variance with the fact: thus—if, as B. says, "Genders! are modifications that distinguish objects in regard to sex:" then it is *perfectly certain* that pronouns of the third person only, have *gender*: for they only have "modifications that distinguish objects in regard to sex." Exemplification. The words *I, mine, me: we, our, us; they, their, them, who, which, and what* have no "modifications" whatever "for distinguishing objects in regard to sex," and of course can have no gender, or agreement in gender; for B. says, himself, "that no two things in nature, can anywise agree or be alike, except in some quality or accident which belongs to each of them." Yet these remarks for his *own* condemnation are made in the paragraph, (see his work page 197,) where he denounces Murray, Kirkham, Pierce, [not me, Peirce, for I had not, at the date of his work, written;] and ten more whom he names," and others, as *idle copyists!!* What *consistency!*

Brown, after having treated *largely!* on the gender of pronouns, comes, on page 48 of his *grammar!!* to a dead halt. He has mentioned several times on that page, his "*Any-gender!*" and then speaking of the

gender of a certain word as it is used ; and concerning which (perfectly simple as it is, and plain,) he confesses his doubt—his “difficulty in deciding” says [HOW INSTRUCTIVE !] “if it is not of the neuter gender, of what gender is it?” [Surely, *friend Goold*: “*thou should know!*” Art thou that ledest another, *blind*, thyself?]

B. in this matter is like a person who could see a little with one eye but “was blind as a beetle” of the other ; yet undertook to lead a blind man through a forest and morass : and after having traveled till near dark ; when seeing his companion sinking to his neck in mire ; himself not much less incommoded ; exclaimed “Mister ; haven’t I brought you into a fine predicament ? but if this is not the way through the forest, which is ? Good night !” and left him to his fate. [I do not know what became of him !] See the distinctions of sex, pages 31—34 of this work.

#### POSSESSIVE CASE OF PRONOUNS OR SUBSTITUTES.

All the old grammars give *hers*, *ours*, *yours*, and *theirs* as the possessive form of the pronouns [substitutes] *she*, *we*, *your*, and *they*, and give, too, the rule that a noun or pronoun in the possessive case is governed by the name “of the thing possessed !” [Kirkham is most strangely absurd in rule XII. A noun or pronoun in the possessive case, is governed by the noun it possesses.

First, this rule is ungrammatical in construction, because the transitive verb or asserter has no objective as his Rule XX denotes. Secondly, It is most strangely absurd in fact ; “A noun or pronoun in the possessive case is governed by the noun which it possesses ! Example. John took *my* book. Remember that K. is talking of nouns and pronouns, and he pretends that the word *m-y* (being in the possessive case) is governed by the word *b-oo-k*, which *word*, (not the thing,) the word *m-y* (not I) possesses. According to this rule of K., when I say John’s horse was stolen—I do not, *can* not, represent that the *man* has sustained the loss of the *animal* ; but that the letters J-o-h-n’s, constituting the name of the man, have sustained the loss of the letters h-o-r-s-e ; for he says the name in the possessive case is governed by the following name, that the possessive term owns or possesses ! This is most lamentable. Who shall any more wonder that grammar ! has heretofore always been regarded a tedious matter ?]

Let me go back to the possessive case of the pronoun. All words in the possessive case must precede, and depend on [“be governed by”] the name of the thing possessed. This is an unvarying principle, and is in exact accordance, not with the old rules, but what they are designed to represent. Then as all these (my favorite !) authors give *hers*, *ours*, *yours*, and *theirs* as “the possessive case” (form) of the pronouns *she*, *we*, *yours*, and *they*. To say Maria took *hers* book ; and we took *ours* book ; you took *your* book, and they took *theirs* book, is *perfectly grammatical* ! according to Murray, K. B. S. and W., and the whole train of former writers.\*

\* Brown says—“most of the personal pronouns have two forms in each number ;” as, *our*, *ours*, *your*, *yours*, &c. “The former are used before nouns

Mark this.—Whatever they may say by their *notes* ; if their declension of pronouns, is correct ; and the rule for governing the possessive case, right ; these sentences are perfectly grammatical, and for *them* to say that these sentences are incorrect would be to say, also, that the expressions *her book* ; *our book* ; *your book*, and *their book*, are ungrammatical also : for both forms are found as the possessive case, and the rule of course applies equally to both. In this matter Brown is as weak as any other of M.'s satellites. [See lesson VII, page 73 of this work : also the declension of simple substitutes page 61.]

## COMPOUND RELATIVES.

[Twofold case of connective substitutes.]

“What is a kind of compound relative, including both the antecedent and the relative ; as, That is *what* I wanted : that is, *the thing which* I wanted.” Old Grammarians.

The old authors admit that “*parsing* a word, is enumerating and describing all its various properties and its grammatical relations to the other words in a sentence.”

Then let us see how the compound relative is parsed according to these writers. “Parsing a word,” remember, “is enumerating and describing its various relations and qualities, and its grammatical relations to other words in the sentence.” Let us first hear G. Brown. Page 46 he says the pronoun *what* has a twofold relation, [how true !] and is often used by the *ellipsis* of the noun [how absurd !] both as antecedent and relative ; being equivalent to *that which* or *the thing which*. “It is usually

expressed ; the latter, when the governing noun is *understood* or so placed as not immediately to follow the pronoun.”

He admits that even *theirs*, *ours*, *yours*, and the like, have nouns or names really belonging in connexion with them ; for he talks of the “*governing noun*” (the one denoting the thing possessed) as being “understood.” This is, of course, admitting that the noun “*understood*” is a part of the sentence and belongs *in it* ; as even *he* dares not pretend, that a word *in* a sentence is governed by, that is, depending on, a word that has no connexion with the sentence, that does not belong to the sentence and as a part of it. “Government,” he says, “is *that* [it should be *the*] power which one word has over another to cause it to assume some particular modification.”

Thus, “John took *his* book.” Here the term *his*, is said to be governed by the name *book* : that is, the name *book* requires the word *his* to have that form, [and depend for sense on the name *book*.] John and Henry took my book and left *theirs*. Here, according to Brown, the term *theirs* is governed by the name *book* “understood ;” that is the name *book* requires the term *theirs* to assume that form. Now I ask if the name *book* has no connexion with the sentence, has no place in it, can it exercise any controlling power over the words that are in the sentence ? It is *utterly impossible*. As well might one pretend, that the Queen of England in the palace royal, is governed by some *Cossack boor*, “understood,” who was never in the palace and who would be thrust out if he should ever go in. Then according to Brown (and all the rest of these grammatical *sages* !) the sentence “John and Henry took my book and left *theirs*,” in every way *perfect*, must, to be *grammatical* ! stand, John and Henry took my book and left *theirs* *book* : the term *theirs* being in the possessive case and *governed* by the name *book*. [See p. 61-2 & 73 of this book.]

of the singular number [that is, the singular *modification*,] though *sometime* [still unchanged] of the plural number" [that is of the "plural modification" when the word itself has *no* modification, whatever, with respect to number!] as; He is ashamed of *what* he has done. He should apply this example to himself in this very particular! for see! He says "what is used by *ellipsis* of the noun." He says, "the ellipsis must be supplied to complete the construction;" and this, taken as he says, would require the sentence to stand, "He is ashamed of *what the thing which* he has done." This is proper: and this, *only*, is the correct expression of the sentiment, if the above two positions of B. are correct; but, even waiving a *part* of his absurdity, the sentence must then, to be correct, stand, "He is ashamed of *the thing which* he has done—Of *the thing which*. Reader: where is the *what* that we began to *parse*? Why, says B. "*what* is used by *ellipses* of the noun:" and he says, also, that the "words which are omitted by ellipsis must be supplied to complete the construction:" so that to parse *what* is to take it in the *parsing tongs*! and throw it as an interloper, out of the sentence: and parse the words that belong where *what* had crowded in: to parse, not the word *what*, at all; but the words "of the ellipsis, supplied." Thus. He is ashamed of *the thing which* he has done: the parsing of the word *what*, not having been attempted: for parsing a word is enumerating and describing its various properties and relations to the sentence—not throwing it out of the sentence, and putting an awkward combination of words into the place which that most elegantly and gracefully fills.

Parsing, though less directly defined by B. than by the other writers, is nevertheless tangible in its definition. You have only to chace it *once* around "Robin-Hood's barn," and you will catch it. Thus,

Parsing is the resolving or explaining of a sentence according to the definition and rules of grammar! This, alone, would allow him to call his book "grammar," and then parse [independently of the principles of propriety] to suit his own caprice, (like the Jesuit Indian, that, desiring to *fast*, and yet enjoy animal food during Lent, sprinkled moose-meat and called it "*bread*!") "A perfect definition of a thing or class of things is such a description of it as distinguishes that entire thing or class from every thing else in nature." [This is a little towards the point.]

"A rule of grammar is some law more or less general, by which custom prescribes the right use of language." [Here we have him at last!]

"Parsing is resolving and explaining words according to the rules of grammar." Done!

"Grammar is the art of speaking and writing correctly." Done!

"A rule of grammar is some law prescribing the right use of language." Done!

Now, G. Brown; let us reason together. If it is correct to use *what*, as a "compound relative," the rule which directs putting other words into the place of it, is wrong: for a rule you say "prescribes the right use of language." Example. Speaking of fruit, I say William purchased five bushels; and I took what he had left. "I took what he had left."

Here you say that "*what* is used by ellipsis of the noun, and is equivalent to—the thing which." You say that "in parsing, the ellipsis must be supplied." This would force the sentence to stand I took *the thing which* he had left: and would throw out the word *what*. Then if the

rule which forces me to throw out *what*, in supplying the ellipsis, is a correct rule; the word *what* was incorrectly used, and should not of course be put into a place from which the rule of grammar! would eject it. To put a word into a place which a rule of grammar will not allow it to hold, is ungrammatical—and as it is seen that according to the rules of B.'s grammar! [the same may be said of the others] either the expression is right, and the rule wrong, or the rule right, and the use of *what* as a compound relative [a connective substitute in the twofold case] is wrong in all places and circumstances whatever: for, mark this; "Grammar is the art of speaking and writing correctly."

"A Rule is some law prescribing the *right* use of language."

"Parsing is resolving or explaining according to the rules of grammar."

Conclusion.—*What*, (as seen above) *parsed* according to their rules of grammars is *thrown out* and not parsed at all: and the *proper* words! "*the thing which*," are, by supplying the ellipsis, put into its place. Then, as this is done according to rules of grammar: the word *what*, being expelled, is *disgraced* by the rule discarding it, for "grammar is the art of speaking and writing correctly," and "a rule of grammar is some law prescribing the right use of language:" and that rule of grammar has ejected the word *what*, from the place which it held. *What*, then, cannot have been "rightly used;" for if "rightly," why is it expelled by the rule which prescribes aright? That rule is a rule of grammar, and grammar is the art of speaking correctly. Then as that rule has expelled *what*, for its tort or wrong; it is a violation of correct principles to use *what* at all, as a compound relative pronoun; [connective substitute in the twofold case] and from all such places, that *what* holds, it should, by a joint resolution and action of these *grammarians*! be ejected or expelled: and, bearing the mark of infamy, should be incapable of holding any such office hereafter for ever! [See pages 74-75.]

If the language is correct—if I may still say, I took *what* John had left; *Whatever* purifies, fortifies, also the heart,—then what shall be done with *these*, the accusers of the word *what*? Let their grammatical fabric become a *heap*; their rules a by-word, and a standing jest, because they have risen against the word *what*, that the majesty of the English language has ever honored and will ever guard.\*]

The relations of these words, are very easily described. I may say, "I took *the fruit which* John had left;" or, having mentioned the fruit,

\* Kirkham has made a *great* discovery in relation to *whatever*, *whichever*, and the like, as compound relatives; as, Take whatever you choose. He says, pages 112-13, "With regard to the word *ever*, it is a SINGULAR FACT!! that *as soon as* we analyze the word to which it is subjoined, *ever* is entirely excluded from the sentence!" Strange! that he should notice the absence of *ever* without seeing that *what* is gone too!! for when he parses *whatever*, he throws that aside, and takes *the thing which*: as, "John; take *the thing which* you like," so that, not *ever*, only, but the entire word *whatever*, is thrown out, and *the thing which* takes its place.

"As soon as" always denotes succession of events. Now, Kirkham; is the word *ever* excluded *as soon as* you have parsed *whatever*, or by the act and during the time of parsing that word?

One Solomon Barrett, jr., remarks in his grammar, that "God created the world—and *as soon as* God created the world, *then* the world existed!" Possible?!

I may say, "I took *what* John had left." Here the word *what*, acts as a substitute for the name fruit, which would otherwise have been used. It connects two sentences, forming them into one; it is therefore a connective: and from both facts, united, it is constituted, as it is seen to be, a connective substitute. "John had left fruit," is one sentence. "I took the fruit," is another sentence. "John had left some fruit and I took it." Here the simple substitute *it*, is used in the place of the name fruit, and by the use of the word *and*, the two simple sentences are put together to form or constitute one sentence.

"I took the fruit which John had left." Here the name *fruit* occurs in the objective case after the asserter *took*, according to rule VI, and the word *which*, acting as a substitute for the name *fruit*; and at the same time connecting the parts of the sentence, like *and*, occurs in the objective case before the transitive asserter *had left*, on which it depends. The words *which* and *fruit*, sustain, each, a simple objective relation to the sentence; *fruit*, in the objective case coming after the asserter *took*, on which it depends; and *which*, coming before the transitive asserter *had left* on which it depends.

"I took *what* John had left." Here the connective substitute *what* sustains, in case, the two relations that were before sustained by the words *fruit* and *which*. I took the fruit which John had left.—I took *what* John had left. Like the word *fruit*, for which it stands, it occurs in the objective case after the transitive asserter *took*, on which it depends for sense; rule VI: and like the word *which*, that it also represents, it occurs in the objective case before the transitive asserter *had left*, on which it depends for sense, according to the same rule. It is, then, seen in a twofold case; sustaining a twofold objective relation to the sentence.

I took what had been left. Here *what* sustains to the fore part of the sentence, the relation of the objective case; denoting the object of the action of taking, expressed by the asserter *took*, on which it depends; and to the last part of the sentence, it sustains the relation of the subjective case; representing the fruit (or whatever may be referred to) as the subject of the remark, and having, according to rule I, part I, the asserter *had been left*, depending on it for sense.

It is seen that in the following example it is in the twofold case, sustaining two objective relations to the sentence. I supposed from *what* John had said that he was a merchant. Here *what* denotes the fact which is the object of relation, and is in the objective case after the relative *from*, on which it depends: Rule XV, part 1: And also denotes the fact represented as the object of the action expressed by the transitive asserter *had said*, on which, also, it depends for sense; rule VI.

On the words whatever, whichever, and the like, as adnames, I have to remark that although they have heretofore been regarded as "connective substitutes," or "compound relative pronouns," it is only by a mistake, that they have been so regarded; for, while acting as substitutes or pronouns, they must have case. It is seen that when prefixed to names they have no case. Thus, "John; take whatever *person* you choose as your associate." Here the name *person* denotes the object to be taken, and is in the objective case after the transitive asserter *take*: Rule VI. And at the same time it denotes the object of the action expressed, by

the transitive asserter *choose*, and depends on that asserter, according to rule VI.

If asked what word denotes the object of the act of taking, we should say, the name *person*. If asked what word denotes the object to be chosen, we should say that it was the self-same word, denoting the self-same object; the same *person*, represented by the same word being the object of both actions, the person being both *chosen* and *taken*, and that word being dependent alike on the two asserters; from the fact that it could not be so used without both the asserters.

Nature's care, to all her children just,  
With richer treasures and an ampler state,  
Endows at large, whatever happy man  
Will deign to use them.

Thomson.

This sentence transposed, would stand thus: Nature's care, just to all her children, endows at large, with richer treasures and an ampler state, whatever happy *man* will deign to use them. The word *man* being in the objective case after the transitive asserter *endows*, according to rule VI; and in the subjective or nominative case before the asserter *will deign*, according to Rule I, part 1. The sentence is perfect without putting *in* or taking *out* a single word; yet see Kirkham's *transposition!* "Nature's care, which is just to all her children, largely endows with richer treasure and an ampler state, *that\** happy man who will deign to use them." What a transposition—transformation! To *transpose*, is, to change the relative location of words in a sentence: to *transform*, is, to form anew so as to change principles as well as places. Had Kirkham been a grammarian he could never have called this changing of the sentence by him a transposition. Besides, Kirkham; what has become of your adname *whatever*? Your "*ever*" of that word has gone. ("SINGULAR FACT!") and the word *what*, with it. The old grammarians are all of a *pecc* in this matter.

#### AS, USED AS A CONNECTIVE SUBSTITUTE, OR RELATIVE PRONOUN.

There is a mistake in relation to this matter also. The terms *than* and *as*, are shown on page —, to be modifying connectives, in examples like the following. "As many *as* are of the law, shall be judged by the law." John took more fruit *than* Henry.

Must not all see that the latter *as*, here used, is only the corresponding part of the combination *as-as*; the other *as* being the first word of the sentence. The sentence would be complete, though different in

\**That* is improperly used by Kirkham. It is a "singular fact" that he spoils, utterly spoils, in transformation, the very best of language—whatever he touches. The reason why *that* is ungrammatically used, in this place by Kirkham, is; the words, *this*, *that*, *these*, *those*, are sufficient of themselves, to particularize their respective objects; and should never be used as ad-names, with connective substitutes to assist them; which assistance they never require. *The* is not sufficient without a prior expression of the object, or the use of other words, to particularize its object; and it may always be used with a connective substitute, in describing an object not before mentioned and particularized.

meaning, if formed in this manner. "Many are of the law. Many shall be judged by the law." This would not represent equality in relation to the proportion of the persons being under the law, and those judged by it, as the sentence first given represents it.

The influence of *as* used as a modifying connective is to throw back the reference of the asserter following it, to the subjective word on which the other asserter depends. Thus, such persons as write grammar, should, themselves, be grammarians. Here it is seen that the word *persons*, is the only one denoting the subject of the remark, while the word *as*, causing the asserter *write* to refer to the name *persons*, prevents the necessity of using another word in the subjective case. Thus, Such persons *as* are most anxious to learn the secrets of others, are always most ready to reveal them.

The advocates of the pretence that *as* is a relative pronoun, or connective substitute, place much stress on the fact, that the ideas may be expressed by another set of words, which would allow the word *who* or *which* to supply its place. Admit this point for a moment, and make the principle general. Then, if words expressing a certain fact may always be parsed in the same manner as another combination expressing the same sentiment; in the sentence, "Cain killed Abel," we may parse the name *Cain* as in the objective case; *Abel* in the subjective or nominative case; and the asserter or verb *killed*, as a receptive asserter [passive verb]; because when the sentence is changed to "Abel was killed by Cain," the words must be parsed in the manner above mentioned.

There is another principle which should not be overlooked by the advocates for the relative-pronoun qualities of *as*. If *as* is a relative pronoun or connective substitute, in the following example:—"As many persons *as* heard the word believed;" then, in the next example, *than* is also. "More persons heard the word *than* believed; or "More persons *than* believed heard the word." Yet, no one ever thought of attributing pronoun qualities to *than*.

*As* prevents the repetition of the asserter or verb, and the objective word; as, John took as much fruit as William, which sentence represents, without the repetition of the asserter *took* and the name *fruit*, that William took the same quantity of fruit, taken by John.

John took more fruit *than* William. Here *than*, with the use of other words, represents that William *took fruit*, though in an unequal proportion. Yet *than* is so used as to prevent the repetition of the asserter and name (*took* and *fruit*), just as the word *as* prevented it.

John has more fruit *than* he can carry—John has as much fruit *as* he can carry. Here it is seen, that the word *as*, like the word *than*, by referring back to the name *fruit*, precludes the necessity of repeating it. In the next two examples, *than* and *as*, (though one denotes equality and the other inequality), both alike prevent the repetition of the word in the subjective or nominative case. Thus, John has as much fruit *as* can be gathered in a week. John has more fruit *than* can be gathered in a week. That *than* is a modifying connective, or "Adverbial Conjunction," all admit. It is shown above, that if *than* is a connective, *as* must be: so that there is no longer any ground for controversy; one fact having been admitted, and the other proved. That both are modifying connectives, is seen on pages 171 and 175. The above sentence—

“John has more fruit than can be gathered in a week—in every respect full and *perfect*—must, to be *grammatical*! according to all the “old theories,” stand, John has more fruit than *that fruit is which, or which fruit can be gathered in a week!!!*

Wright says that “Personal pronouns may be in the *nominative case*,” and that “relative pronouns can not be.” Yet he declines his relatives thus,—“Nominative case *who*; possessive *whose*; objective *whom*,” and shows, by his definitions, that each class of pronouns belongs to both classes!!!

If his Rule II. page 162, is correct, which shows relative pronouns to be in the objective case; then, according to his note, page 152, the relative may be in the nominative case: for that note *allows and limits* the same privileges to both cases, exactly alike.

If his Rule II, page 162, is correct, which denies the *fact* that a relative is *ever* in the nominative case; his note, page 152, proves, that the relative can not be in the possessive or objective in *any* case! for this note allows and limits both kinds of the pronouns in the same manner in relation to all the cases. The language of the rule is, “No relative can become a nominative to a verb. Yet a relative, referring to a noun which is the nominative in the sentence, may be governed, in the objective case, by a verb or preposition.” While this rule unqualifiedly and unreservedly denies that the relative can ever be in the *nominative case*, and in language equally strong, declares that it may be in the objective case, (and in the example illustrates its ample powers in the *possessive case*.) the language of the note, page 152, is, “A relative is said to be in the nominative, possessive, or objective case, only so far as it relates to a noun or personal pronoun, which, if put *in!* its place would be in *one* of these cases.” So that, as the relative pronouns are allowed, by this note, the same relation with respect to all the cases, his Rule II, page 162, must, while denying the fact, allow the use of the relative in the nominative case, as much as in the objective, and *deny* while *affirming* the fact that it is, or may be, ever used in the objective case!!!

Concerning the word *you*, Mr. Wright says, page 55, “To say, *You* are a man, is not grammatical language;” and yet (*how strange!*) he always says *you*, in addressing a *single* object. In relation to this part of your work, Mr. Wright, I am willing to admit, that I should doubt the correctness (not the grammatical correctness, however,) of saying, *You are a grammarian!* The word *you*, like the word *riches*, and other of the defective names, may be used in application to a single object, or to more than one object; and yet *riches*, like *tongs, trousers, pinchers*, (or pincers,) must have its dependent verb or asserter in the plural form. So, Mr. W., although wrong, you are not *singular* in this error, as the same principle which you inculcate, has been inculcated by other writers, who practice on that principle, as little as *yourself*. Then, although I could not say, you are a *grammarian*, I may say correctly, in grammar and in fact, “*You are an author.*” *You*, as a substitute, is said to be in the plural form, because, when several objects are meant, *you must* be used, although it *may* be used in reference to a *single* object. Besides, it is regarded as plural in sense, except when the words, with which it is connected, show the sense to be singular. Then, as *thou* is used only in the singular sense, it is said to be in the singular form: and *you* is said to be in the plural form, because it *must* be used to represent several

objects, although it *may* be used in application to single objects, if the singularity is sufficiently shown by other means.

## ADNAME SUBSTITUTE—ADJECTIVE PRONOUN.

Adjective pronouns are said to be so called "because they partake of the qualities of both adjectives and pronouns." Yet it is an easy task to prove that according to the definitions of these two parts of speech, as given by the old grammarians, the words called "adjective pronouns" do not partake in the least degree of the qualities of *either*. Thus, ¶ "An adjective is a word added to a noun to show its quality," [by which they *mean*, probably, if they mean any thing, the quality of the object denoted by the noun or name] "as a *sweet* apple." "A pronoun is a word used instead of a noun." Exemplification—John gave *this* book to Henry, and *that* portrait to Richard. Does the word *this* or *that* show in the least imaginable degree the quality of the book or portrait? No. Then it has none of the qualities of an adname. Does the word *this* or *that* stand in the place of a noun or name? No. Then neither of them partakes in any degree of the nature of a pronoun. So if the word *this* or *that* does not partake in the least degree of the nature of either (the adjective or pronoun), how, I ask, can it partake of the nature of *both*?

Here I have given the sense of all the old definitions of adjectives and pronouns, except the far more objectionable definitions of the adjective as given by Brown: and it is seen as clearly as any thing can be shown in logic, that according to these definitions of adjectives and pronouns, the "adjective-pronouns" have not the least similarity to *either*.

Will the bigots before the shrine of the old theorists pretend that in the sentence—"This man is more intelligent than *that*," the word *that* acts the part of the pronoun or *substitute*? I will admit that it would, if they had known enough to leave perfect, and elegant, a sentence which is so; but they will tell you that the sentence to be *grammatically* complete must stand—This man is more intelligent than *that man is*.\* Let

\* They pretend that unless we put in the name *understood* we can not tell what is meant. Old Theorist; mark this. If the sentence was not *full* without the name "*understood*;" if you did not understand *fully* what is meant without that name; you could not tell what name to put in as understood. Thus John gave two peaches to me and *three* to Henry. In this example, if you did not know that by the word *three* that I mean *three peaches*; how I ask, can you tell what name must be understood! You would not know but that I mean *three cows* or *sheep*.

So in the use of the two fold case (in the possessive form) of a name, as, John bought my horse and I bought *William's*. Here, if, as they pretend, they do not know what I mean, without putting in the name horse "*understood*" I ask them how they know what word they should put in. The fact that they know what word to put in, is proof conclusive that they understand me fully without that word. Why, then, as the sentence is complete, will they *over*burden the ideas with *useless* words?

An exact parallel to this *philosophic!* principle of the old authors, is Kirkham's remark to the pupil, in relation to the business of transposing.

the sentence stand *complete*! as above reformed [deformed!] and still the word *this* or *that* has no assimilability to either the adjective or the pronoun, as defined by the old theorists. This then is settled. [These remarks are not applicable to G. Brown; I will take his adjectives and pronouns, soon.] What says Kirkham? In his grammar! page 105, he calls them "adjective pronouns"—"pronominal adjectives," but says "they are more *properly* specifying adjectives." [Give me the *proper* way, always.] He says on the same page [105]

"Pronouns and adjectives are totally distinct in their! character. The former stand *for* nouns and never *belong* to them; the latter *belong* to nouns, and never stand *for* them. Hence such a thing as an adjective pronoun *can not* exist." [True O! K., if the old grammars are correct!!] "*Each, every, either, this, that, some, other, and the residue* are *pure adjectives!*" [Then why do you not parse them so, K.?!]

The sense of a rule in all the old grammars is given by Murray's rule VIII. "Every adjective, and every adjective pronoun belongs to some noun expressed or understood." I have only to ask, does not the principle of the rule, making the "adjective pronoun" belong to a noun, preclude the *possibility* of its being any thing but an adname: and to ask in relation to this matter, can an adjective or adjective pronoun, that is in a sentence, belong to a noun which is not a *part* of the same expression. Does not the fact that the adjective or adjective pronoun is said to belong to a noun, make the noun or name a member of the sentence; a part of the expression? This rule, then, if correct, prevents the possibility of the adjective pronouns ever being pronouns in any respect when the sentence is made grammatically complete! and as every sentence should be grammatically complete, it follows that according to these theories, the words called adjective pronouns should never be used as substitutes for nouns or names—should never be used as pronouns, but should always, like adjectives, "belong to nouns or names."

Then, certainly, according to the principles of the old theories, no premises could have been more correctly laid, no conclusion could have been more logically drawn, than these have been laid and drawn by Kirkham, proving clearly that according to his grammar and all the rest, whatever certain words may be called, "such a thing as an adjective pronoun can not exist."

The strangest part of this matter is that Kirkham after having proved, for himself, his grammatical progenitors, fraternity and progeny, that "there *can not* be an adjective pronoun," on page 107 directs the pupil to parse those very words "adjective pronouns," for his language is—"The manner of parsing an adjective pronoun is—an *adjective pronoun!*"

poetry. He says "*In order\** to come at the meaning of the author, you will find it necessary to *transpose* his language, and supply what is understood." Kirkham: let me ask you: is it not *impossible* to transpose, and know that you are doing it correctly, without *first* having the sense or meaning of the author? Is not this the *sine qua non* [There! *Latinist.*] in transposition? [that without which, nothing can be done in the matter?]

\* *In order* should never be used except when meaning *in arrangement*,

and why? Distributive, demonstrative or indefinite and why? To what *noun* does it *belong*?! or with what does it agree?!?! He then gives in exemplification "One man [*himself*], doubtless] instructs many others," and parses it thus. *One* is an adjective pronoun, or specifying adjective, &c. and on page 108 gives his rule for parsing it as belonging to the name *man*. "*Adjective pronouns*! belong to nouns expressed or understood."

In parsing the words "other men," and "those books are mine" he parses *others* and *those* as "adjective pronouns"! and gives his rule concerning "adjective pronouns." What *grammatical consistency*!! What food for the juvenile mind! Nay, rather, what *insult*; *downright*, *barefaced*, *insult* to the understanding of man. Are these works Grammars? (and all the old works are equally absurd in relation to these principles) so utterly at variance with common sense, with Logic, Science and every principle of fact; Brown's grammar is if *possible* worse than the others, for see—"A pronominal adjective is a definitive word which may accompany its noun, or represent it understood." See his grammar, page 40. This definition is applicable to all the primary adnames or adjectives in the language except *a*, *the*, *every*, *very*, and *said*.

The term "*definitive*," without a following adname to direct its sense, is just as properly applicable to a qualifying adname as to any other, for all qualifying adnames are used to define or describe the class or character of objects, as, I met a *good* man; I ate a *sweet* apple: and quite as applicable to number and order as to any other principle: as, I saw *two* men at the concert. All these terms are definitive, and as much so when showing quality or number as when expressive of any thing else.

That all these classes of words with the exceptions above noticed, may be used in the places of names, will be seen from the following examples. Thus, The *wise* are lights to the world. Four men can do as much in ten days, as *two* can, in *twenty*.

"All join to guard what *each* desires to gain." Then according to G. Brown, all the primary adnames of the language except *a*, *are*, *the*, *every*, *very*, and *said*, are *pronominal adjectives*. This is clearly seen from his description of the *pronominal*. What is Brown's Rule! in relation to this matter? Page 105—130, Rule IV. "Adjectives relate to nouns and pronouns." This rule includes the *pronominal adjectives* as much as any others, for it applies to all the adjectives; and pronominal adjectives are adjectives, of course. Besides, although he inculcates that, "in parsing, the ellipsis is to be supplied, and although he gives the above rule in two different places, he nevertheless says on page 43, "when their nouns are not expressed they may be parsed as representing them in *person*, *gender*, *number*, and *case*." Query. "Friend Gould," what "modifications," have qualifying or specifying adnames (*this*, *that* and the numerals excepted) for distinguishing objects in relation to any of these things? None! Just none!!

Mark it! He says "adjectives relate to nouns and pronouns." [His rule IV, pages 105—130.] This prevents the possibility of their being parsed as substitutes for, or representatives of, the names; and while he always inculcates the principle of "*supplying the ellipsis*" which this rule demands, and which he everywhere illustrates, he, notwithstanding

all this, says, "A *pronominal* adjective, when its noun is not expressed, may be parsed as representing it in *person, gender, number, and case.*" Thus we see, in coming from the other writers—Murray, and his other satellites, (K., S., and W.,) to G. Brown, we are only coming from bad and worse, to worst! Another remark concerning my friend G. B.—While on page 133 he tells the learner, that *them* should never be used in lieu of *those*, on page 130 he quotes (for particular illustration of something else), and *adopts* without comment language exactly, like that against which, on page 133, he warns the pupil, as "*them two, or twain,*" instead of *those two.*

I here remark, and wish my remark to be remembered, as well as read; that taking certain principles of Gould Brown's grammar—(the same may be said of the others)—principles which he has explicitly stated, I can prove that *every* thing in language is correct; and taking other principles stated equally explicit, I can disprove the grammatical correctness of *any* thing, spoken or written. He, like many others, appears at first not to have thought, while writing in one department of his theory, of what he had written in any other. Yet it is too obvious, on a close investigation, that very many of his errors are those of the *heart*, rather than those of the *head*; for it is impossible that he did not see many of his own inconsistencies, and yet shows that he lacked candour, in exhibiting to the public, for fact and philosophy, what *he knows*, and *others* have proved to him, and before him, to be the very reverse of either—of both. While Kirkham has the *candour* to *disprove*, in his notes, the *possibility* of matters being as he has represented them in the body of his work; he has the weakness, blindness, and presumption, to ask the pupils to believe what he has proved, before their eyes, is utterly false! and to parse words as he has proved they *can not be.* !!

#### CONCLUSION OF THE MATTER.

I have attempted to prove the impossibility of these theories being within the bounds of fact, philosophy, or common sense; and I think I have succeeded. I have shown, that according to the definition of *personal* pronouns, *all* pronouns or substitutes are personal; that according to the definition of the *relative*, *all* are *relative*; and of course, that all the rules which are applicable to *either*, are applicable to *both*; that according to the definition of adjectives and pronouns, as given by the old theorists, "such a thing as an 'adjective pronoun' cannot exist;" that although G. Brown is equal, in almost all the rest of his grammatical, dogmatic contrarities; in this last matter, he is more absurd than any of his coadjutors; that though he defines the pronominal adjective in a manner to make it comprise *almost* every adname in the language; and though he says it may, in the absence of the noun, be parsed as its representative, as its substitute or a pronoun, yet, from the fact that he calls it adjective (however it may be used), and the influence of his rule IV, if that is correct, it is utterly impossible that it should be parsed correctly as any thing but a *pure adjective.*

I have shown, that although the old theorists represent, that gender has respect only to the third person singular of *personal* pronouns, yet, as the rule is, that "pronouns must always agree with the nouns for

which they stand, in person, gender, and number," which is saying, that gender, with those other appurtenances, belongs to all the personal and all the *relative* pronouns; and as they call the adname substitutes *this*, *that*, and the like, adjective pronouns, making them belong to that genus or class of words called *pronouns*; *gender*, *person*, and *number*, must be applied to all of them; although, according to their definitions, (as K. has proved,) these selfsame words are pure adjectives; that G. Brown, (after having denounced as mere "scribblers" and "copyists" the others,) has fallen into the same absurdities in most cases, and into some still more strange, and even ridiculous, in his *any genders!* page 48, and his applying or attributing his modifications of genders, persons, and numbers to many classes of words that have no modification in these several respects at all; and in giving his definitions and rule concerning the pronominal adjectives, that *can* and *can not*, *may* and *may not*, represent its noun—may be parsed as a pronominal adjective—and yet, at the same time, as a pronoun; and still, by his rule, requiring it to relate to noun, preclude the possibility of its being either a pronominal adjective or a pronoun, showing by his rule IV, and its application and illustration, that the "pronominal-adjective-pronoun" is, after the fogs of blundering, inconsistency, and sophistry, have disappeared, a pure and simple adjective or adname, according to others' definition, but not even that, according to his own, as it shows no quality; and he says, "*adjectives generally! do;*" without telling what is their office when they do not. Oh! what absurdity, blindness, weakness, conceit, deception, delusion! Is it possible to imagine, that the study of grammar could have been any thing but what it has—a dry, tedious, toilsome, servile, useless drudgery of learning; the pupil being made to believe that something is fact, which the teachers—the very theorists themselves—have proved to be the very farthest from fact, owning and defending as scientific truth, what is known and proved to be *utterly and totally false!*

From this disgusting, though very faintly shaded, picture of *grammar!* as it has been regarded, let us turn to the plainness of philosophy and fact.

EXAMPLE.—They put the good fish into vessels, but cast the *bad* away. Here it is seen, that the word *good* is added to the name *fish*, only to show the quality of the animals denoted by the name: while the word *bad*, as a substitute for the name *fish*, and represents the animals as fully as that name could have represented them; and, at the same time, shows the quality of these animals as much as *good* shows the quality of the others. That *bad* does not, as here used, belong to the genus, or part of speech called adnames or adjectives, is obvious from the fact, that though, like an adname, it shows quality, it does not, like an adname, belong to, and depend on, either a name or substitute; and without this—without belonging to, and depending on, a name or substitute, no word can be an adname.

That it does, as here used, belong to the class of words or part of speech called substitutes [or pronouns,] is certain from the fact, that it is used in the place of the name *fish* and is in every respect a full representative of it. It is seen to be a full substitute; and an adname in its qualifying influence, but not in its relation and dependence. It is then an *adname substitute*, the word *substitute* denoting the genus of words or part of

speech, and the word *adname*, being prefixed as a distinctive term, to mark the *species* or subdivision.

Another example. John bought this book and left *that*. Here the word *this* is used only as an adname to distinguish and particularize the object denoted by the name *book*, to which it refers and on which it depends; while the word *that* is not prefixed to any name: but is, itself, substituted for the name *book*, to prevent the inelegant and ungrammatical repetition of it. It is therefore a substitute to the full extent of the substitute's office and influence: and at the same time it particularizes, like an adname, the object [the book] which is represented by the word *that*, as a substitute. *That*, then, as used like *bad*, as used in the preceding example, belongs to the genus of words, or part of speech, called substitutes, and has the term *adname* prefixed to mark the species or subdivision—to distinguish this class from the simple, the connective, or any other class of substitutes.

Any word then, that is used to give the representation which an adname gives, and at the same time in the absence of the word to which it would as an adname belong, acts as a substitute for that name, is an *adname substitute*, as remarked on page 64, and all the specifying adnames of the language except *a*, *an*, *the*, *every*, *very*, and *said*; and all the primary qualifying adnames, may be used in such a manner as to become *adname substitutes*, and should be thus used whenever they can clearly express the sense. [See page 64.] This is the simplicity and consistency of fact and philosophy, in using words as they should be used, according to their meaning.

That it is totally inconsistent with the idiom of the language, with the elegance, the strength, and dignity of style, to repeat the name or noun where the adname substitute can consistently with fulness and perspicuity, represent it, all must see who are not as blind as the *dead*.

Let the following serve as an illustration: Seth and Henry brought with them from the east, five Canary birds. They gave one of them to Maria; one of them to William; one of them to me; and kept the remaining two as theirs.

This sentence is full, perspicuous, and *perfect*. Yet according to the rules of all the old theories, (G. Brown's not excepted,) this sentence, to be grammatically complete, must stand—Seth and Henry brought with them from the east five Canary birds. They gave one *Canary bird* of them to Maria; one *Canary bird* of them to William; one *Canary bird* of them to me, and kept the remaining two *Canary birds* as *their Canary birds*, or *theirs Canary birds*! If this version of the above elegant sentence is *grammatical* (and it is according to all the old theories), what *grand* productions must the theories be, that pronounce them so! What *marvellous* intellects must have been engaged for the last three hundred years in producing these *standard works* in their present state of *perfection*! What an effulgent train! what a grand constellation in science! these authors have, in person exhibited, and do still exhibit, to the *admiring gaze* of a *grammar-delighted* universe! CON-SCIENCE!!

With respect to the possessive adjective pronouns of Murray and others, I have only to say, if, in the examples "*his* book, *her* glove, and the like, the words *his* and *her* are adjectives in sense," then in the examples John's book: Maria's glove: the names *John's* and *Maria's*, are

adjectives to the same extent, and this would preclude the possibility of a nouns' or any other word's ever being in the possessive case—John gave me *his* book. I received *John's* book. Here it is seen that both terms *his* and *John's*—alike represent the man John, and both sustain the same relation to the name *book*. Then although one is a name and the other a substitute; yet if *his* is an adjective, because referring to and depending on the name *book*, then is also the name *John's*, for the same reason. If *John's* is a word in the possessive case denoting the possessor of the book, then is also the substitute *his*; for it represents the same possessor of the same thing.

N. B. The difference between a name or a substitute and an adname is this. An adname *never* represents an object distinct from the one denoted by the word to which it belongs and on which it depends: as John gave me this apple. Here it is seen that the term *this* does not represent any object, but particularizes the object which is denoted or represented by the term *apple*. John gave me *his* apple. Here it is seen that the word *his*, though exerting a kind of descriptive influence (as *all* words in a sentence necessarily do), represents, nevertheless, an object distinct from the one denoted by the word *apple*, on which it depends; represents the man who owned or had the apple. *His*, can not, therefore, be an adname or adjective. John gave me a *white* hat. Here the term *white* does not represent an object distinct from the thing [the *hat*] denoted by the name *hat* on which *white* depends. It can not then be a name or substitute. It represents an *inherent* and *adherent* quality of the thing denoted by the name *hat*, on which it depends. It is therefore an adname. John: which *colour* do you prefer? "I prefer *white*." Here it is seen that the term *white* does not represent the colour as pertaining, or adhering to any thing, but represents, abstractedly, a colour merely as an object of contemplation. *White* then, as here used, is a *name*—an *abstract name*.

So, when I say "John bought some *iron*;" the term *iron* is a name. Yet, when I say "John bought an *iron chest*;" the term *iron* is not used as before to denote the object purchased. The term *chest* does that: and the term *iron* is now an adname, as it does not represent an object distinct from the thing denoted by the name *chest* on which it depends: but the *quality* of the thing denoted by that name;—the material of which the chest is composed—made.

If then the possessive adjective pronouns of Murray, Wright, and others, are not pure pronouns or substitutes in the possessive case, as they all represent them in their declension of the pronouns, there can be no possessive case in this or any other language. If those words are adjectives or adnames, it is utterly impossible, in the nature of things, to draw the line of distinction between names or substitutes and adnames.\*

\* In the Greek and Latin and other languages (besides *ours*), there are adname substitutes or "adjective pronouns," because in those languages (as it is inculcated in this theory concerning the English), in the absence of the names, the adnames are parsed as substitutes in the *places* of those names: and not according to our "English Grammars!" (so called), parsed as adjectives belonging to the names understood. The greatest objection to the Greek and the Latin Grammars in this respect, is, that they direct calling the *specifying*.

## LECTURE III.

## ASSERTERS OR VERBS.

The term *verb*, is, to a tyro in English Grammar, as *senseless* as any other term that has been, or can be used. The Latinist, swelling like "Dame Frog" of the fable that burst herself in showing her offspring how large the ox was, tells us, that "this part of speech is so called from the term *verbum*—a word."—If the term *verbum*, that is, (by contraction,) *verb*, really means to the Latinist, a word, (and of this there is no doubt,) and is the best term that can be used to distinguish that part of speech; why do you not give to the English student a term which to him would mean what the term *verbum* means to the Latinist? In short, why not call that part of speech "the word."

Why do you call it a *verb* or *word*? "Because" (the old grammarians say) "this verb or word is the most important word in every sentence"—a pretence that has been echoed from one hollow substance to another for a long series of years. Is this fact? I ask, is not the name or substitute by far the most important word in the sentence—a word, without which a verb or assenter is seldom used. Suppose that when dining, I find myself in want of something; and, being limited to one part of speech, and thinking like my friends, the old grammarians! that "the verb is the most important;" I say to the waiter or person in attendance, "Give." "Give." "Give." Would he not begin to think "you fool: what would you have me give you?" Yet let me say "Bread," "Water," "Fowl," and he will, without any further expression of my desire, understand what I want.

Who does not know that objects must have existed, and been named or described, by some appellation, before it could be possible to make any remark respecting them, and of course before the *verb* or *asserter* could have been used? Besides, almost all of the sentiments that man can conceive may be expressed (though in an awkward way) without the use of an assenter or verb. These facts prove conclusively that the noun or name is the most important part of speech; and that if any one of them should, from its superior importance, be called *verbum*, or *verb*, or "the word," it should be, not the one which is so called, but the noun or name.

What is the office, business, or influence of the verb? All writers

*adjectives* or *adnames* adjective pronouns, even where they act only as specifying adnames and belong to the names expressed in the sentence.

It is remarkable that our sage essayists on English Grammar should be still more absurd, for their rules concerning adjective pronouns, or pronominal adjectives, preclude the possibility of their being used at all as substitutes or pronouns; as these rules teach that the adjective pronouns! belong to names or nouns [expressed or *understood*!] Then, if the names are put in and the adjective pronouns belong to the names, they can not, of course, be pronouns or substitutes in the place of those names, as the Greeks and Latins parse them: so that our *authors*! in introducing the practice of calling words adjective pronouns, bring it from the Greek and Latin without introducing with it the only principle that can constitute them what they are called.

agree that the verb is the principle of the language which *asserts* or affirms; that it is the part of speech without which there can be no assertion or affirmation.

Old grammarians tell us that "the verb signifies *to be, to do, or to suffer, (or to be acted upon,)*" or that it expresses existence or action.

The fact is simply this; that the verb or asserter, and that only, can, taken with a name or substitute, constitute an assertion. Its business is to *assert*, and the fact of its asserting *existence, action, or effect*, is only, as the Latinist might say—"ex necessitate rei," or *from the necessity of the case*; as it is impossible to assert or affirm any thing of a subject of remark without asserting either existence or action; influence or effect.

It is then to be called an *asserter*, because it asserts, and it matters not what the principle or fact *asserted* is; just as we call a man a singer, not because he sings *songs or hymns, or abstract tunes*, but because he *sings*; for the fact that he sings *songs or hymns, or abstract tunes*, is merely from the necessity of the case, inasmuch as he can not *sing*, without singing *one or the other* of them.

Here, then, it is seen, that all the old grammars have *defined* this part of speech, not from its *office*, but from the effect of its *officiating*—from the consequence instead of the immediate cause. [I wish they had *named* it, even on a principle no more exceptionable than that on which they have *defined* it!]

"But," say the devotees before the shrine of Murray, "do these words always assert?" I answer "No." "Then are they always asserters?" Allow me the New Englander's mode of reply. Tell me, Sir; what is *oak*? You say "it is a tree of the genus *Quercus*," [that is, of the *genus oak*!] What have you in your hand? "A cane or walking stick." Of what kind of wood is it formed? "Oak, Sir; of the species *glandifera*," [that is, of the species *bearing acorns*.] Tell me, Sir, is your cane an *oak tree*, and does it *bear acorns*? "No." Then is your cane *oak* of the species *bearing acorns*, if it neither is a tree nor bears acorns. "Yes, it is *oak*, just as much as though it was now growing with acorns on it." Why? "Because it is made of the timber of that kind of trees, and so it is called *oak*. No matter into what the timber is formed; it is *oak* still, just as much in a walking stick, as when it was growing in a tree. Oak, Sir, is a kind of tree, and the timber is always *oak*, let it be used for what it may."

You have answered, by this, the question which you required me to answer. The *asserter* is so called because in its natural place or primary form it is used to assert; that is, when it is in the present tense of the declarative mode, and depends on the word I, as, *I love, I write, I walk*.

It may be used for something besides positive, plain, downright assertion; as, to interrogate, to command. Yet, however it may be used, it conveys the idea of the *same fact*, that in its primary form it *asserts*, as, *Do I love? May I write?* referring to the acts which were asserted by me when I used the primary form.

Every thing in this theory is named from its chief or general business: and inasmuch as the distinctive term marks the *genus* of words, they are all known by that distinctive term: as much as the timber of the

cane is known by the name of the tree in its own natural place. The different *species* of this *genus* of words, called asserters, are known by the names of the modes which represent their various uses.

## PARTICIPLES.

If any word which "signifies to be, to act, or to be acted upon," is a verb or asserter, then all the "participles" are pure verbs or asserters. Thus, John saw Henry *running* home. Here *running*, as it is used, *asserts* the action of Henry, as much as *run*, in the next example. I saw Henry run home. Both alike signify action or "to do." Both alike then are verbs.

Will the old theorists pretend that the participle is so called because it *participates* the natures of *two* parts of speech—the verb and adjective or adname? If every word that partakes the nature of two parts of speech, is to be called a participle; then we have an abundance of them; as the Assertive-name, which partakes the nature of an asserter and a name, the Interrogative-substitute, the Connective-substitute, the Adname-substitute, the Assertive-adname, the Exclamatory-adname, the Modifying-adname, the Interrogative-adname and the Modifying-connective. All these are participles, as they all partake the properties of the parts of speech whose names they respectively bear. The term *participle* should never be applied to mark a particular species; as it is seen from these exemplifications, that it is capable of describing only one *common trait* of many species.

Besides, it is not fact, that the *participles* when used so as to be parsed as *participles*, by the old theorists, have any participating trait. They are *pure verbs*, or asserters. "O!" says the old theorist, "we call them participles because they may belong to names like adjectives or adnames, as a *blooming* rose." Yes! *old friend*: I *understand* you *now*! You call them *participles* because they may be so used as to be parsed as belonging, not to the class called *participles*, but to those called adjectives. You parse them *participles* when *pure verbs*, because they may be so used as to become adjectives or *adnames*! In the example given, you would not parse *blooming* as a *participle*, but as an *adjective* or adname. So then we are to call *blooming* a *participle* because it may be so used that we may parse it as an *adname*. Grammatical consistency! The old Grammars' *Uni-form*!!

Mark this!—what all grammarians know. When the English words called *participles* are so used that even *you* would parse them as such, they are *pure verbs* or *asserters*; as, I saw John *injured*. This word, *injured*, asserts the receiving of injury by John as much as the following verb. John was *injured*. And the former shows no more the character, kind, quality, or condition of John, than the latter. If one is a verb or asserter both are. If one is a participle both are.

Besides, if *blooming* is a *participle* because it may become an *adjective*, we may, on the same principle, give any word *one* name, because it may become *another* part of speech. Thus, on this principle, *love*, a verb, may be called a participle because it may become an adjective, as, a *love* story: or it may be called an *adjective*, because it may be used as a *name*; as, I value, as I should, the *love* of friends.

## DISTINCTIONS OF VERBS OR ASSERTERS.

“ Verbs are of three kinds, Active, Passive, and Neuter.”—Old Grams.

I will prove that according to the definition of the *neuter* verb, all qualifying adjectives or adnames, are *neuter verbs*—that all verbs are *neuter* and yet *not neuter*—that, according to the definition of the *active* verb, all *passive* verbs are active, and almost all *neuter* are *active* also—that according to the definition of the *passive* verb, all the verbs called *active*, or *active transitive*, are pure passive verbs; and that many called *active*, and many called *passive*, are *neither*. Thus,

“ An active verb expresses action.” [This is the reason why it is called active].—Old Grams.

“ A passive verb expresses a *passion*! a *suffering*! or the receiving of an action, and necessarily implies an object acted upon.”—Old Grams.

“ A neuter verb expresses neither action or passion, but being, or a state of being.”—Old Grams.

Exemplification.—John *walks*. Henry *breathes*. I *ate* an apple. James *relieved* William. An apple *was eaten* by me. William was relieved by James.

Here the first two verbs or asserters, Murray, Wright, and many others would call *neuter*. And yet, if any verb expresses action, *walks* and *breathes* do: and according to the principle of naming the active verb are fully *active*. The next two would be called *active* verbs, and yet, according to the definition of the passive, they are purely, fully, *passive* verbs; for *ate* expresses the act received or endured by the apple, and performed by the agent or acting cause; and *relieved* expresses the action received or endured by William, the assistance rendered by James as the agent or acting cause. *Ate* and *relieved* are active, according to the definition of the active; and passive, according to the definition of the passive. The apple *was eaten* by me. William *was relieved* by James.

Here, *was eaten*, and *was relieved*, are *active* verbs as much as any verbs can be, according to the definition; for they express *action*, and have “the agents and objects acted upon,” expressed. They are pure *passive* verbs, for they express the receiving, by the apple, of the act of eating, performed by me, and of the receiving, by William, the act of relieving performed by James.

Cain killed Abel. Here, *killed* is an active verb, from its expressing the action of an agent on an object; and passive from its expressing the action received by Abel, and performed by Cain, according to the definition of the passive. Abel *was killed* by Cain. Here, *was killed* is a passive verb from its expressing an act, received by an object, and performed by an agent, according to the definition of the passive; and yet, it is a pure active verb because expressing *action* as much as any verb can, and that act is represented as extending from the doer [Cain] to the object, [Abel,] according to the definition of the active verb.

John owns a house. Here *owns*, as used, would be called an active verb, (and an active verb expresses action,) while yet all must see, at the first glance, that there is no kind of action expressed or implied. The house *is owned* by John. Here *is owned* is called passive, because denoting the receiving of an action by some object, from some agent.—

Yet all must see that according to the definition of the passive verb, *is owned* has no claim to being called passive—*can not be passive*.

John *possesses* a farm. He *keeps* a watch-dog. He *has* a book. These verbs are all called active, yet they do not possess the first principle of an active verb; as they do not express or imply any kind of action whatever.

John breathes with difficulty. He ran to the field. He walked to Utica. These asserters, are by Murray and some others, called neuter. And all see clearly that they all express *action*, and are of course *active* verbs.

“A neuter verb expresses neither action nor *passion*!” [receiving or enduring] “but being or a state of being.”

I breathe. I run. I walk. The bird flies. The fish swims. If to be a neuter verb it is necessary that the verb shall *not* express *action*, then neither of these verbs can be *neuter*, (though they are *all* called so) for they all express action. If all that is necessary to constitute a verb *neuter*, is, that it shows *being* or a *state* of being, let us see to what this will lead. John *is happy*. Here *is* is a neuter verb; because expressive of the *being* or existence of John—and *happy* is a neuter verb, because expressive of his *state* of being. If the negative part of the definition of a neuter verb is to be admitted, then nine-tenths of the verbs parsed by M. and his copiers, as neuter verbs, *can not* be neuter, because denoting *action*.

If the first part of the definition is to be annulled for being inconsistent with the use or application of the term *neuter*, then the other part's being the definition would make it include all verbs of every description. Thus, John runs—Henry sleeps. *Runs* and *sleeps* express *being*, plainly enough; and express also, very fully, the *state* of being of the two persons. These then, are neuter verbs. I met a *sick* friend. Here the adname *sick* expresses the *state* of being, and is a *neuter* verb. The apple is *eaten*. Here, *is eaten*, expresses fully the apple's existence, or *being*, and its *state* of being at the same time. *Is eaten* is, then, a *neuter* verb. I saw John running home. Here, *running* is a neuter verb. I saw Henry selling goods. *Selling* is an active verb, it expresses *action*. It is a passive verb, because it expresses an action performed by Henry, and received by the goods, as the objects “acted upon.” All *passive* verbs are then *active*, according to the definition of the *active*. All *active* verbs are neuter, unless the first part of the definition of the neuter is to be admitted; and to admit that part of the definition—to admit that a neuter verb must not express action, &c., is to exclude from the neuter all the neuter verbs in the language except three; *am*, *exist*, and *live*.

Some writers call such verbs as *run* and *walk*, active *intransitive* verbs; and such as *sell*, *strike*, and others admitting after them words in the objective case, active *transitive* verbs. This may obviate the absurdity of calling those *neuter* which really express *action*; but it does not hide the glaring absurdity of calling such verbs as, *hold*, *possess*, *keep*, and the like, *active* transitive, or active verbs; while it is seen that they express no kind of action, whatever.

It is a lamentable *fact* that the old theorists—[Lindley Murray being in this matter, a grand exception;] inculcate the principle of parsing

*horses, cattle, and men!* as well as the *words of a sentence* : for, Hear Smith!

“The *active verb* expresses action, and the *actor* is always in the *nominative case*.” Example. *A dog bit Henry*. Here the word *bit* is an active verb—expressing action; and as the *animal* that bit the boy was the *actor*, that *animal* is, of course, in the *nominative case*!

Another! A *passive verb* expresses an action or effect received, and the *object* is always its *subject* or *nominative*. Smith: You say on page 11, the *objective case* denotes the *object*. Yet here, page 62, you say, the *object* is always the *subject* or *nominative*. John beats William. The name John is here in the *nominative case*, because denoting (not being) the actor; and the name William is in the *objective case*, because denoting the object, according to your book, page 11; and in the *nominative case* for the self same reason, according to your book, page 62.

*Beats* is an active verb, because expressing action; and a passive verb, because “expressing action received.”

William was beaten by John. Here according to your book, page 62, the name William is in the *nominative case*, because denoting the *object*, and according to your book, page 11, it is in the *objective case*, because denoting (*being, you say,*) the object.

*Was beaten* is an *active*, because “expressing action,” and *passive*, because expressing “action received.” *John* is in the *objective case*, and governed by the preposition “by;” and yet, as that name denotes the *doer* or *actor*, it must be in the *nominative case*.

Hear Kirkham! “An *active verb* expresses action, and the *nominative case* is the *actor* or subject of the verb; as, John writes.” “In this example,” (he says to the pupil) “The word *writes* expresses action, and is therefore an *active verb*, and the *noun* John is the *actor*.” That is, Kirkham, if you mean as you say, the combination of letters J-o-h-n, or the sound which they represent, does the *writing!* for you say the *noun* is the *actor*: that is, the *writer*: and the “*actor, doer, or producer of the action* is the *nominative*.” An active verb expresses action, and the *doer, actor, or producer of the action* is the *nominative*.” Abel was killed by Cain. Here *was killed* expresses action, and the *man* Cain is represented as the *doer* or *actor*: the *man* Cain must then, according to these premises, be in the *nominative case*—although every one knows that the name Cain is in the *objective case*.

Can any man be so blind as to pretend, that the *name* and the *object* denoted by it are one? If this is fact; then, when I say I sent, in a letter, to Henry, the *name* of the person whom I wished to have him visit. (according to your manner of parsing the *object, Gentlemen Essayists,*) instead of the *name* denoting the object, I must mean that I sent the *person, the man or woman, whom I wished to have Henry visit*. Allowing your language to be correct, and allowing my friend to weigh one hundred and fifty pounds, will you calculate the postage on my letter; that being estimated at the rate of fifty cents per ounce?!!

N. B. G. Brown is not less erroneous than the others in any of these absurdities, and in *some parts* he is *worse*. He represents that *persons* and *things* are to be parsed as well as their names. Besides, he defines

his regular and his irregular verb, by talking of his *preterit* and *perfect participle*, without having told the pupil what the *preterit* and *perfect participle* are! So when the pupil has gone the whole round, when he has read "A regular verb forms its *preterit* and *perfect participle* by adding *d*, or *ed*," he knows what a regular verb is just as well as he did before: like the good old gentleman who sent the traveler to the next *house*, which was his brother's *barn*, shingled with straw, that could inform the traveler as well as the old man himself! for after having *read*, not *learned*, what the regular verbs or asserters are, viz. "those that form their *preterit* and *perfect* participles, &c.," he has to turn *four* pages forward, to learn what the *preterit* is, and *thirty* pages forward to learn what a *perfect participle* is!!

As in the grammatical construction of words in sentences, no distinction is necessary between the strictly *neuter* and the *active intransitive* verbs; and as the term *active* is never necessary, and sometimes absurd and burdensome in its application to verbs, as all *neuter* verbs (so called) are *intransitive*, but all *intransitive* verbs are not *neuter*; and, farther, as *scientific truth* and *practical convenience* require that each class or subdivision of words should be represented by some name whose meaning will include all the words of that class or subdivision, I have the *Intransitive asserter* which asserts either, only the existence of the subject of remark; as, *I am*: or an action or effect of the subject which is not transitive or passing (*over!* the old theorists say) from the subject, to an object; as, *I run*: *I walk*: *Truth will prevail*:

The *Transitive asserter*, which asserts an action, influence, or effect (of the subject of remark) that is *transitive* or passing (either really or figuratively) from the subject to some object; as, *John struck James*. *James forgave John*: and,

The *Receptive asserter*, which (figuratively or in fact) asserts the *reception*, by the subject of remark, of an action or effect from some extraneous cause. As *James was struck* (by John). *John was forgiven* (by James).

The fact that this asserter represents the receiving or *reception*—(by the subject of remark) of the act or influence denoted by it, is reason sufficient for calling it *receptive*, and for not calling it *passive*, which latter term has, to the English student, no meaning at all, in relation to the nature of these distinctions. Besides, the *definition* of the passive verb, as given by the old theorists, is, if possible, worse than the name.

Thus, "A passive verb expresses a *passion*; a *suffering*; or the receiving of an action." [The term *passion*, to the English scholar, has a meaning very different from the one here intended,] as, *John was struck* by James. The student would be more likely to think *John in a passion* than James. [Mr. W. says, "A passive verb represents an object as *under a passion!* or suffering, &c."] Young students are generally more or less *in a passion*, or *under its influence*, when forced to drill at the absurdities of the old theories, which are seldom understood, and never practised.

"Or a suffering." *I am loved*, *I am honored*, *I am rewarded*, for my labor. What "*suffering*"! the man who can say this, must be "*enduring*." I like such tribulations and *suffering*, I assure the old theorists; and could endure them *without* the fortitude of a *martyr in the flames*—without "*suffering*" one ten thousand-times-ten-

thousandth part of what I *have* "suffered," when a school-boy, in studying their theories; moving like a *blind* man fettered, through a dismal swamp, going over mounds, into and out of sloughs, guided only by *marked trees*, which when allowed to guide, almost always made me stray. I found my "*passions*" excited often enough, by the "*suffering*" which the old grammarians' *in-sufferable* terms and principles inflicted on me, without enabling me to "*receive*" anything—(of science) whatever I may have "*endured*." And yet, I have been only one of the millions of "*sufferers*," who have studied the old theories.

## MODE,

Is defined to be the form of the verb, or asserter, or the manner in which it is to be used to show, independently of time, how a fact is to be regarded.

"The *Indicative mode* simply indicates or declares a thing, as *He loves, He is loved*, or it asks a question! as, *Does he love? Is he loved?*" The term *Indicative* is less expressive of what the first part of this definition represents than the term *Declarative*. *Indicate* is a medium term, between *intimate* and *declare*. It is often used synonymously with the former, but never with the latter. Then, as the business of this mode is to *declare* that the fact denoted by the principle asserter, has occurred, is occurring, or shall or will occur; I choose the word *declarative* as the term of distinction.

"The *indicative mode* simply indicates or declares a thing, or it *asks a question*!" The latter part of this definition is remarkably inconsistent with the name *indicative*. The *indicative mode asks a question!* Never! I say "*Will John go home?*" Do I indicate any thing by this expression; in relation to his going? Nothing. *Is Henry at home?* Here is no indication. But a plain interrogation. This manner of using the verb or asserter, I call *interrogative*, because it interrogates.

Thus, *Declarative mode*, John *will go home*. *Interrogative*, *Will John go home?*

Tell a child what *Mode* means, and then ask him what the *Declarative* or the *Interrogative mode* expresses; and he can tell you, without having read the definition of either: because the distinctive terms are fully indicative of the offices of the two modes.

Will the old theorist pretend that *mode* means only the *form* of the verb? Admit it, and what follows? Then *love*, in the example, I love; though in the *declarative mode*, is also in the *commanding* or *imperative mode*, and in the *infinitive*, because the same form which is in that example, is also in the following—*Children of men, love your enemies. Love thou the Lord. I bid John love his neighbors.* So, if *mode* means only *form*, the old grammarians should commence remodelling their works immediately; for they all (however they define it) treat it as though it meant (what it does mean) arrangement in relation to the word on which it depends, as well as *form*. To assume the ground that *mode* means *form* only, would strike into annihilation the old theorists' *imperative*, and their *infinitive mode*, in a twinkling.

"The *Potential mode* implies possibility, liberty, power, will, necessity, or obligation."—Old Grammars!

Here they have used as a distinctive term, *potential*, which can only mean relating or pertaining to *power*: [or, as the Latinist would say—“It comes from *potens*—able or powerful; thence, *potentia*—power or ability; thence, *potentialis*—which means, relating or pertaining to power; thence *potential*, the English word of the same meaning.]

Potential means, relating to power; and yet, the old grammarians have forced it to represent five other particulars, all different from power, and from each other—*possibility, liberty, will, necessity, and obligation*: like my saying, “my watch-key is a *golden* instrument, because it is made of six different kinds of metal in equal proportions—gold, platina, silver, zinc, copper, and lead!” A grand reason, truly! for calling it a golden key.

What is the grand characteristic of this mode? It is, that it never represents, that the fact denoted by the principal asserter, has been done, is being done, or shall or will be done, [hereafter, of course]; but only gives grounds for *inferring* something in relation to that fact. Thus, when I say, “John can walk,” I do not pretend that he has walked, is walking, or ever will walk; but give grounds for the hearer to *infer* his ability to walk. When I say, “John should pay his debts,” I do not pretend that he has paid, is paying, or ever will pay them: but give grounds for inferring his obligation to pay them. When I say, I can write, I give grounds for *inferring* my ability to write, without expressing that I have ever done what the asserter expresses: [the act of writing.]

Because this mode *never* expresses the accomplishment of the fact which the principal verb or asserter denotes, but always gives grounds for inferring something in relation to that fact, I call it the *inferential* mode, or mode of *inference*. [See the subsequent Contrast of Modes.]

So we have the Declarative mode; as, John will write; and the Interrogative mode formed from it; as, Will John write? the Inferential mode, as, John can write,—He should write; and the Interrogative formed from that; as, Can John write? Should he write?

“Imperative mode.” The term *imperative*, is not so expressive of the sense as *commanding*. I therefore choose the latter; calling the imperative, the commanding mode, because its chief use is to express *command*; though it may be used to express something else, and may be used in an absolute sense, or independent of a word in the subjective case, as, “*Let* a man’s estate be what it may, he is a poor man if he does not live within his income.” This sentence, so full, has in it the asserter *let*, which is in the commanding mode, being the same form and manner in which I should use it when really addressing a command to some object: but as it is here used, independently of a subjective word, it is said to be in the commanding mode *absolute*. This, according to the old theories, must, to be parsed, stand thus; “*Do thou let* a man’s estate to be what it may be—or *the thing*, it may be *which*, or *which thing*!” See the note on page 208, the remarks on the commanding mode absolute, page 80, and remarks on transformations of sentences, page near the close of the appendix.

The commanding mode may be used to express desire, exhortation, entreaty, or persuasion, and may depend on a word of the third person; as, “Our Father who art in heaven; *Hallowed be thy name. Thy kingdom come. Thy will be done.*” *Long live* the good and great.

The "subjunctive mode!" What can *subjunctive* mean? "Oh!" says the Latinist, "it comes from *sub*, meaning *under* or *after*, and *jungo* to *join*. So that it means the subjoining mode or the mode that subjoins something; but we *say* it means subjoined mode, or mode *joined under* or *after* something." The English dictionary informs us that it means subjoined or added," so that, as subjunctive means subjoined or added, and *mode* means the form or manner; the subjunctive mode must mean the *subjoined* form or manner of the verb. Well, what does the subjoined form or manner mean? Why! it means the *subjunctive mode*: do you not understand? Yes, I understand that *one* means the *other*; and the *other* means *that*. While, with respect to the use or office of the mode, neither of them means anything. They are like the two fabled serpents, THAT BEGAN AND CONTINUED SWALLOWING EACH OTHER, UNTIL BOTH WERE SWALLOWED, AND NOTHING WAS LEFT OF EITHER !!

"Strange! sir, that you should not have understood me. It is called subjoined or [why call it then?] subjunctive, because it expresses *motive*, *wish*, *supposition*, &c."

What connexion has motive, wish, or supposition, with the term subjunctive! "O! it is called subjunctive, because it is subjoined to something else."

So is every following word subjoined to the preceding one; and do you call all words following others "subjunctive words," or words in the "subjunctive mode?" "No."

Why then do you call this subjunctive? Be consistent.

"It has *always been called so*, and it would make great trouble to attempt to change the general opinion, even though it is erroneous."

A most grand reason this! very argumentative! But, let me tell you that although you imagine that your subjunctive mode is subjoined, yet the other mode is necessarily subjoined to that; as, "If ye believe not that I am he, ye shall die in your sins."—*Bible*. Here your asserter in the [prejunctive, not] subjunctive mode, *believe*, stands before the other verb instead of being subjoined. "If John will carry me home, I will give him a dollar." *Will carry*, the subjunctive verb, occurs before the other, and is not, of course, subjoined to it; and in all cases where the idea of a condition or supposition is to be expressed by your "subjunctive" mode, the mode (or verb in it) must be prejoined, not subjoined to the other asserter. "Though he shall slay me, yet will I trust in him."

Having shown that the name subjunctive does not express the office of the verb, and not even its place when it expresses condition or supposition; that, if it is proper to call it subjunctive merely because it follows something to which it is subjoined in expressing supposition; all subsequent words, or words following others, may as properly be called subjunctives: let me now proceed to show, that such a mode as that which is called subjunctive, never existed—that there is not properly any such mode in the language.

First, let me remark, that the modes bearing other names include every form in which the verb can properly be used. Next, and consequently, that every verb used in a manner different from the others, is a violation of sense, reason, or propriety.

EXAMPLE.—"If I were to write, he would not regard it."

In this short sentence, approved by all the old grammarians! I will show four *grammatical errors*! [errors when judged by the principles of correcting—grammatical, in part, according to their books.] First, the word *if* is used in the place of *though*; the latter word being properly used to express supposition; and *if*, to express condition. See page 175, remarks on *if* and *though*. The sentence would, thus corrected, stand, “*Though I were to write, &c.*” Next, they use the plural form of the verb, and yet make it agree! with singular nominative or subjective word—which is a violation of my rules, 2 and 3, page 122, and even the rule of the old theorists, themselves—“A verb must agree with its nominative in number and person;” as, in saying, “*though I were to write,*” they use a nominative of the first person “*singular number,*” with a “*verb of the third person, plural number.*”—Another error according to their own rules. This violation with respect to both person and number, may be set down as two. Next, they use a past tense [one error] and a present tense [according to their grammars, another error] to represent an event that is totally indefinite with respect to time; for, in the expression, “*though I were to write,*” &c., no distinction of time is thought of; and they should, of course, use the indefinite tense to represent the matter; as, *Though I should write yet he would not regard it; yet should write* is in their *past* tense.

*If* is wrongly used in lieu of *though*—one error. *Were* is the third person plural according to their rules, and should not of course agree? with the first person singular—two additional errors. *Were* is a past tense; and they have no rule by which a past tense can be applied to indefinite time. Here then is another error, which makes *four*. All these are errors in *fact*. Then I may mention another—that is, *to write*, according to their theories, is in the *present* tense, and yet they apply that to the event considered *indefinitely* with respect to time—another error, if their theories are correct; making *four* errors, at all events, in that short sentence: and five, if their principles of the present tense of the infinitive mode, are correct. I prove in the remarks on tenses, that this principle is erroneous.

Although Murray gives his conjugation of the subjunctive mode, present tense—*If I be* loved, *if thou be* loved, *if he be* loved; and the imperfect (a *past*) tense, *If I were* loved, *if thou wert* loved, *if he were* loved, &c.; yet, most strange! he says, that neither the present tense [denoting present time,] nor the imperfect [denoting past time,] is ever to be used, except when the event to be represented by the asserter is both *contingent* and *future*. That is, you must never use the *present* or *past* tense of this mode, except when it will represent a *future* event. [Query, Why then does he not call it a future tense?]

The following examples Murray condemns:—although they are exactly in accordance with his subjunctive mode—*If she be* sincere. *If he allow* the excellence of virtue. *If thou live* virtuously. *Though he were* rich; yet for our sake he became poor. These asserters M. contends should be *is*, for *be*; *allows*, for *allow*; *lives*, for *live*; *was*, for *were*.

The Old Grams. say, Mode is the form of the verb. I say, John will carry me home. Here *will carry* is parsed in the indicative mode: while, in the example, *If John will carry me home, I will give him a dollar; will carry* is parsed in the subjunctive mode. Yet all see the asserter *will*

*carry* in the same form, and used in the same manner, in this example, as in the other. In both examples the asserter, with its nominative, stands thus: *John will carry*; the name *John* standing first; then the auxiliary *will*, and then the principal asserter *carry*.

Then, if mode means *form*, or *manner*, and the asserter, *will carry*, is in the same form, and used in the same manner, in both examples, why, I ask, do these grammatical *sages*! parse the asserter in one example in the Indicative mode, and in the other, in the Subjunctive; when the facts clearly exhibit the asserter in the same form, and used in the same manner, in both examples; and shows, of course, that as mode means form or manner, the asserter, in both examples, must be in the *same mode*? "Oh!" says the old theorist, "one is a conditional sentence and the other a positive one; and hence the verb is said to be in the subjunctive mode, [Mr. Wright says conditional] because expressing *condition*."

In the sentence, *If John will carry me home, I will give him a dollar*, which word introduces the idea of condition, doubt? &c.

Do you not see that it is the word *if*, and no other? and yet you parse the asserter in the subjunctive mode, which is used in the same form and manner, as when it was parsed Indicative; merely because some *other* word (*if*) introduces the idea of condition. Thus you credit to the *verb*, or asserter, what is not done by that, but by *if*, and rob *if* of the honor of one half of its influence, by making it a mere conjunction, or connexion, instead of a modifying connective, as it really is.

Mark this! "John will carry me home:" "I will give him a dollar." These two sentences are alike *positive, unconditional*: and the verb *will carry*, you parse in the Indicative mode: that is, the indicative form or manner. "If John will carry me home I will give him a dollar." Here the word *If* connects the two simple sentences, as much as though it stood between them. It is therefore a connective. It exerts a modifying influence on the two simple sentences, now united in compound; representing those matters as conditional and contingent, which were before represented as positive. It is therefore a modifying connective. It represents the fact of John's carrying me home as the condition, on the fulfilment of which, the fact of my paying him a dollar (as a contingent matter) depends. *If*, then, the word *IF* does this, and if the asserter has the same form, and is used in the same manner, in the conditional as in the positive sentence, shall we parse the asserter in the conditional or subjunctive mode, and call *IF* only a connective (or *conjunction*!) while all see that *IF, IF ONLY*, introduces the idea of condition? What of science is there in the old theorists, representing this affair so utterly at variance with fact?

Kirkham, however, with his usual weakness, writes thus: page 135.

"The subjunctive mode expresses action, passion, or being, in a doubtful or conditional manner." Here, as mode is a quality, or property, pertaining only to the verb, he attributes to the verb only, the influence of expressing condition, doubt, &c. He then gives his examples for illustrating the fact, that the verb, in the subjunctive mode, expresses the idea of condition, doubt, &c., and directly under this, he has the following note:—"The *conjunctions if, though, unless*, in the preceding

examples, express condition, doubt, &c. ; THEREFORE (for this cause) the verbs are in the subjunctive mode." !!

Here, then, is the analysis of the subjunctive or subjoined mode of the verb, and his subjunctive or subjoined note. The subjunctive mode of the verb, or the verb in the subjunctive mode, he says, expresses the condition, doubt, &c. Then he gives an illustration of the verb's doing it. Then, in referring to these very examples (where he has represented, that the *verbs* express the condition, doubt, &c.), he says, "the CONJUNCTIONS *if, though, and unless*, express the condition, and *therefore*, (that is, *because the conjunctions do it*,) the *verbs* are said to be in the subjunctive mode ! What logical, philosophical consistency ! !

If, then, that which expresses the condition, &c. is in the subjunctive mode, the *conjunctions*, not the verbs, must be in that mode ; though it is true that mode is a property or quality that was never attributed to the conjunction. In this matter Kirkham represents not only his own principles, but also those of the rest of the Old Grammar tribe, for they all without exception attribute to the verb or asserter what is really, according to their own admission, done by the conjunction or connective ; and then, after having credited to the verb the modifying influence that they admit is exerted by the conjunctions *if, though, unless*, and the like, they treat these as though they had no modifying power and were pure connectives or conjunctions ! ! Consistency ! !

How then is this matter to be decided ? It is thus, and only thus.

The principles inculcated by rules 24—25 page 258 (see those rules) are admitted by all ; that in representing *general* facts that are always the same, we are to use the completive form of the present tense, and also when we would express what occurs occasionally or at regular intervals : as, The sun *rises and sets* without our agency. The epicure *eats, drinks, revels, and sleep*. If, then, we would represent these and similar facts in a doubtful or contingent manner all that we need to do is to prefix the words expressing that condition, contingency or doubt, keeping the asserters in the same form or tense and mode as before ; as, If a man *lives* only for the gratification of his animal propensities, he should not expect the joys of the good and great. If a child asks for fish, shall I give him a stone. When we would refer not to general, but to particular facts, without expressing the probability of their occurrence, we should use the indefinite tense of the inferential mode, preceded by a modifying connective, expressing the condition, contingency, &c., or the same tense of the interrogative formed from the inferential ; as, If John *should* pay his debts he would again be respected. *Should* a man *declare* his dissent from the established maxims of the age, without being able to vindicate his principles he would ensure the contempt of his former associates.

In the latter example there is no conjunction either "*expressed or understood*," (as the Old Grams. affirm.) The interrogative mode of the asserter, used in the first of the two simples, comprised in the compound, is sufficient to introduce the condition, doubt, cause, &c., and the other member following, as it does, shows that condition. contingency or cause, not interrogation, is intended. To talk of a "*conjunction understood*" in this place is as *rational* as to suppose it in any other, for they always suppose it where it cannot, without the sacrifice of elegance, be expressed.

Here I put the *if* understood. "If should John pay his debts, he would be respected." I know they will cry out against this and say "should he pay, means if he should pay." Admit it and see also that though *if* is necessarily used in the latter mode of expression; it is not even "*understood*" in the former: for the interrogative mode expresses as much, in *one* example, as the inferential mode and the modifying connective in the *other*.

When we would speak of a particular affair pertaining to the future, which we regard as in some degree probable, we should use a future tense of the declarative mode preceded by a modifying connective; as, If John who is sick shall die, his wife will return to her father's. [See rules 26—27 page 261;] otherwise we should use the indefinite tense of the Inferential mode; as, If James' vessel *should be wrecked* he would inevitably be lost.

The old writers give examples of the subjunctive mode and give other modes to *explain* what is meant by the words in the subjunctive. Thus, "If John *prove* industrious and frugal he will be prosperous." "This," they say, "means if John *shall prove* industrious." "Though he *run* we can overtake him." "This," they say, "means though he *shall run*, &c." I have only to remark on this; Gentlemen: will you always speak as you mean? Then your language will not need explanation. If so we shall see nothing of that interloper, the imaginary mode called the *subjunctive*.

This mode, so called, is not only a violation of all sense, fullness, strength, uniformity, and elegance but it sets at nought all the distinctions of *tense* and the forms of the asserter that are to be chosen in reference to the forms of their subjective words, or words in the nominative case.

In other words, it overturns all the distinctions of tense and bids defiance to the rule, in the old grammars, which says, "A verb must agree with its nominative case in number and person." A "rule to which" G. Brown, [p.148] and the other writers insist, "there are *properly* no exceptions," and yet the rule can not *co-exist correct*, and inviolate with the *subjunctive* mode! which they all most liberally *patronize*: and G. Brown, on page 56, adopts a principle that (according to his own arithmetical showing) would introduce 144000 exceptions to this very rule to which he says there can not *properly* be any!! Grammatical consistency!!! What a *gem*! [*understood* some where, of course, but never expressed in these theories].

In the example "If the wicked turn from his wickedness and do that which is lawful and right, he shall not die:" If there is a reference to a general and unvarying fact it should be "If the wicked man *turns* from his wickedness, does that, &c." Yet if we have the adname substitute wicked, used in the plural sense it must of course stand.—If the wicked *turn* from *their* wickedness; *turn* being the plural form.—If in this matter there was reference to a particular man the auxiliary *shall*, should have been used with the first principal verb; as, If he *shall turn* from his wickedness and do, &c.; *do* being used without the auxiliary repeated according to rule 12 page 201. As, if you *shall meet* Henry and *find* him able to travel alone, you need not accompany him back. If any man will read these remarks on the subjunctive mode! and *examine* the contrariety of principles of the old grammars originating in this *pre-*

*tended* mode, and shall not see that the *name* and *nature* of the mode should be—is, by reason, exploded, I shall think that he is *incorrigible*!

Infinitive mode. *Infinitive* means not *limiting*. Hence the old theorists define the mode.—“The infinitive expresses its subjects in a general and unlimited manner without any distinction of person or number; as to act, to speak, to be feared.” The old theorists have written as though “*stark blind*” in relation to this matter; for in no mood does the asserter express its subjects more *limitedly*, definitely, and in a more particularly manner than in this mode. Thus—I went to Utica *to see* William. What asserter can refer more particularly to the actor, and to the object of the action, than *to see* does. It is more limiting and particular in expressing ideas than an asserter in any other mode, can be, for it expresses action as much as any one can, while it shows the intention or design of the act expressed by another asserter.

No other mode of the asserter, is, then, so *limiting* in its office and influence as this: and yet they call it the *un-limiting* mode, and define it in a manner totally at variance with fact [its expressing its subject in a general and unlimited manner, which all see it does not do].

If any one shall pretend that *infinitive* means *unlimited* I would say, your definition does not even hint at such a meaning, but treats the name *infinitive*, (as the term, itself, indicates,) as though it meant, and meant *only*, not *limiting*. Even in that view of it the term would be exceptionable from the fact that its affinity to the term *infinity*, would be apt to make the pupil over-go in his estimation of the mode, as much as the other meaning would make him fall below its character; as he would then think the mode to be an infinite mode; one unbounded in extent or variety.

The grand cause of all this error among the old theorists and the one that has ever prevented their seeing the distinguishing trait at all, or in any degree, is this. They have named the other modes [they *pretend* and it is but a *pretended*] from what they express in the sentence; and, coming to this, they think that they must do the same. One mode is a mode for *declaring*, another *commanding*, another for *interrogating*, and another for expressing by way of *inference*, something, in relation to the fact expressed by the principal asserter; while this *may be* used in connexion with either of the above modes of expression.

It is however a mode unlike *all the rest*, and must be treated of under *some name*—it must therefore have a *name* by which it may be known in treating of it. The name which I give it is the *Unlimited* mode; naming it, not from what it expresses but from its freedom from the constraint and restraint of rules pertaining to the other modes. “What!” says the old theorist, “do you call it the *Unlimited* mode when you have declared against the *infinitive* term?”—Yes sir: for your term infinitive strictly means not limiting and so you apply it. It does not mean not limited: besides, even though it did mean the latter, it would as above remarked mean infinite. This term infinite is used in an infinite, unbounded sense in supposing no limit. While the term unlimited is used in a limited sense circumscribed by custom.

The former is far more extensive in its meaning and application than the latter. All that is *infinite* is *unlimited*; but all that is *unlimited*, is not *infinite*.

The auto-crat of Russia has not *infinite* power [God, alone, has that] but he has *unlimited* power according to the accepted sense of the term; while England and France *being limited* monarchies (as they are called in contrast with the former) their sovereigns have *limited* powers of government; those powers being limited by the constitutions of the states, and the sovereigns themselves acknowledging the constitutions as their guides.

I give my attorney *unlimited* power; but not *infinite* power: for, being *finite* myself, I can not give to another what, in myself, I do not possess. Besides the *unlimited* power of attorney, which I impart to another, does not include power over my own person; or the persons or property of my neighbors. Here then is seen the difference between *infinite* and *unlimited*. I will now proceed to the point.

I have remarked before, that I name the mode *unlimited*, not from what it expresses, which would make it belong to *either*, to *each*, and to all the other modes; but from its freedom from the constraint and restraint exercised on other modes: as, in certain tenses of other modes, the *person* of the subjective word on which the asserter depends, exercises a limiting influence on the asserter's form. Thus, I *speak*. [*I*, the dependence of *speak*, being of the *first* person and the asserter ending with *k*] *Thou speakest* [*thou* being of the *second* person, and the asserter ending in *est*.] *He speaks* or *speaketh* [*he* being of the *third* person and the asserter ending in *s* or *eth*.] While it is thus seen how the *person* of the word on which the asserter depends, controls or limits the asserter in form, in the other modes: in the *unlimited* mode is *not limited* by *person*, is *unlimited* in that respect. Thus I was requested to *speak*, [*I* being of the *first* person, and the asserter ending with *k*] *Thou* was requested to *speak*, [*thou* being of the *second* person, and the asserter ending still with *k*.] *He* was requested to *speak*, [*he* being of the *third* person, and the asserter, (having undergone no change) ending still with *k*.]

Here then is one reason why the mode is called *unlimited*, a reason which can not be applied to the term *infinite*, at all.

Another reason for its being called *unlimited* is, that in this mode, the *form* of the word on which the asserter depends has no influence on it, while in some other modes, in certain tenses, it has. Thus, in the declarative mode, singular form, *The boy speaks*, [the asserter ending in *s*] Plural form, *The boys speak*, [the asserter being changed in its termination to *k*, by the influence which custom has attached to the form of the word on which the asserter in that mode depends.] *Unlimited* mode. *The boy* was desired to *speak*. *The boys* were desired to *speak*. [The asserter having the same form, whatever is the form of the word on which it depends.] A second reason (not applicable to the term *infinite*) why this mode should be called *unlimited*.

Another reason for its being called the *unlimited* mode, is, that it is not limited to any *case*, for while an asserter in any other mode is *limited* in its dependence to words in the subjective case (as it can not depend on a word in any other) an asserter in the *unlimited* mode is *not limited* to any case—may depend on a word in either the subjective or objective case, and may, as an assertive name, be so used in a substitute phrase as to depend on a word in the possessive. *Henry* was requested to *call*

on me—[Dependence on the *subjective* case.] I told *him to give me his partner's name*—[Dependence on the *objective* case.] William's *having broken his arm*, was the cause of his not returning with his brother. [Dependence as an assertive name on the *possessive* case.]

This trait (depending on either of these three cases) so very important to the asserter, and to the language, is peculiar to the *un-limited* mode, inasmuch as the asserter in any other mode is *limited* to the subjective case of the word acting as its dependence.

Another reason is, that while a subsequent asserter in any other mode, must, to depend on the same word as a prior asserter in the same sentence, be joined by a connective to that asserter : and is of course in its dependence *limited* to the use of a connective ; an asserter in the *un-limited* mode is *un-limited* in this respect ; as it may, without a connective, depend on the same word as a prior asserter in whatever mode that may be. Thus ; Declarative mode—John went home *and* assisted his father. Unlimited mode—John went home *to assist* his father.

Thus it is seen that there are four substantial reasons for calling this mode *Unlimited*, not one of which can properly be applied to the name *Infinitive*.

#### CONTRAST OF THE MODES.

[The pupil should study this contrast till he shall be able to explain the difference between the modes. Let him remember that in determining the mode of an asserter, he is only to regard that, and the name or substitute on which it depends ; or that alone when it has no word on which it depends ; that the expression "An independent remark," as hereafter used, means a remark which can be regarded as *entire* and *complete* in itself, and which does not depend for its construction on any other word, sentence, or clause of a sentence.]

1. An asserter in the *unlimited* mode, is either dependent on a word in the *objective* case, or so used with one in the *subjective*, as not to constitute with that alone, an independent remark, while an asserter in any other mode depends, on no case except the *subjective*. Thus : I requested John *to go* home. Here, the asserter *to go*, depends for sense on the name *John*, in the *objective* case. *To go* must then be in the *unlimited* mode. John was requested *to go* home. Here *to go* is used with *John* in the *subjective* case (from its relation to was requested) ; yet in such a manner as not to make an independent remark ; for to say, "*John, to go home*," would be nonsense, [*not-sense*]

2. An asserter in the *Declarative* mode, always follows the *subjective* word on which it depends. It constitutes, with that word, an independent remark, and declares that the fact denoted by the principal, has been, is, or shall or will be ; as, John *writes*. He *has written*. He *will write*.

3. An asserter in the *Inferential* mode, always follows the word in the *subjective* case, on which it depends ; and constitutes, with that an independent remark ; but it *never* declares that the fact denoted by the principal, has been, is, or ever shall or will be ; as, John *can write*. He might have written.

4. An asserter in the *interrogative* mode, always precedes either

*wholly*, or in *part*, [see note 2d page 80] the subjective word, on which it depends; as, *will John write? Can he write? Did he write? Might he have written?*

5. Any asserter in the commanding mode may be used when absolute [see page 80, note 3 p. 208] without any word representing the subject commanded: but whenever it has a dependence on such word it constitutes with that an independent remark, and has the same form that would be requisite in giving to a person a direct *command*; as, *John write me a letter. Henry go home.*

EXAMPLE 1. *John writes well.* Here *writes* taken only within the name, *John* constitutes an independent remark. It cannot then be in the unlimited mode; as, that never constitutes with the word on which it depends, an independent remark. It can not express a command. It can not therefore be in the commanding mode. It has its subjective word *before* the asserter. It can not therefore be in the interrogative mode. It must then be either in the inferential or declarative mode. The inferential never represents a thing as *being done*. It can not be in this mode as it does not represent the fact as *being done*. There are but five modes, and the asserter is in neither of the four already mentioned. It must then be in the declarative mode. It declares, positively, that the fact, the writing, is being done.

EXAMPLE 2. *John can write.* Here *can write* constitutes with the name *John*, an independent remark. It can not therefore be in the unlimited mode. It cannot express a command. It cannot then be in the commanding mode. It *follows* the subjective word on which it depends. It can not then be in the interrogative mode. It must then be either in the declarative or inferential mode. It does not declare that the fact, the writing, has been done, is being done, or ever will be done. It can not be in the declarative mode. As there are but five modes, and as it is not in either of these four, it must be in the inferential mode. Besides it gives grounds for inferring *John's* ability to do what he is not represented as having done.

EXAMPLE 3. *Has John written. Can John write.* Here either asserter constitutes, with its subjective word, an independent remark. It is, therefore, not in the unlimited mode. It does not, can not, express a command. It can not then be in the commanding mode. It does not declare the act referred to, as having been, being, or to be done. It can not then be in the declarative mode. It does not give any opportunity for inferring any thing with respect to the act of writing. It can not then be in the inferential mode. It precedes, in its auxiliary, its subjective word: then, as it is not in the commanding, it must be in the interrogative mode.\*

\* The interrogative substitute used with the declarative on the inferential mode, constitutes an interrogation; as, *who lives there? Who can instruct the Almighty?* In such cases the interrogative quality of the sentence is in the interrogative substitutes; for, by the use of a name or simple substitute with the same asserter in the same place, the sentence would be changed to an affirmation; as, *John lives there. He can instruct.* Interrogative adnames have the same effect as interrogative substitutes; thus, *What person lives there? Which man can instruct?* The pupil may therefore remember that there are four ways of expressing an interrogation, viz. by an interrogative—by an interrogative substitute—by an interrogative asserter or mode of the asserter; and by the interrogative adname.

EXAMPLE 4. John ; write me a letter. Here the asserter write constitutes, with the name *John*, an independent remark. It can not therefore be in the unlimited mode. It does not declare that John has written, is writing, or even will write. It can not then be in the declarative mode. It does not precede its subjective word. It can not be in the interrogative mode. It must then be either in the commanding or the inferential. It is the form that expresses a direct command. It must then be in the commanding mode, and can not be in the inferential ; for, by the latter a command can possibly be given.

EXAMPLE 5. John, having written a letter, tried to write an advertisement. Here neither having written nor to write can constitute with the word *John*, on which it depends, an independent remark ; as, to say, John *having written* a letter [see secondary sentence page 190] leaves the sentence incomplete, making every one hearing the remark, aware that the sentence thus far, is dependent on a following part of the sentence, and to say John *to write* an advertisement would be to speak nonsense. Then as an asserter in any other mode always constitutes with its subjective word, an independent remark ; and as this does not, it can not be in any other, and must of course be in the unlimited mode, that never constitutes, with the name or substitute on which it depends, an independent remark.

The difference between the use of the dependent and that of the independent form of the unlimited mode, is, that the former is never used without an asserter of another distinction of mode, in the same simple sentence ; or the same member of a compound sentence : while the latter may be used as the only asserter in a secondary sentence [see page 190]. Remember that the dependent form is made by the union of the word *to* with the auxiliary *have*, or the primary form ; or in the primary without *to*, depending on a word in the objective case ; as, John agreed *to go* home : I saw him *go* : He was seen *to go* home : Except the asserter *am* or *be* which has *be* instead of the primary, with, or without the word *to* as above represented concerning the primary ; as, John agreed *to be* careful of the property. I bid him *be* careful of his health.

The independent form is the form of a principal asserter, (used either alone, or with the auxiliary *having* or *being*) which is required in the prior past tense ; [see rule 1 p. 125 and rule 1 p. 128] as, *having written*—*written*—*being written*—*having been written*. [The independent form includes all the old participles, and the dependent form all the forms of the old infinitive mode]. The form is called independent ; because it may be and generally is used in a secondary sentence by itself : but it may be used in a dependent sense and relation, when referring to, and depending on a word in the subjective case. The dependent form cannot depend on a word in the possessive case unless when in a substantive phrase it is preceded by the independent form ; as, the prisoners' having attempted to escape, aroused the keepers to vigilance.

N. B. The modes may be used for something besides that which their names indicate. They are named from their chief or general business. Yet by the use of other words in connexion, to express what the character of the sentiment is, they may be applied to other purposes. Thus the declarative mode may be used in asking a question when there are in the sentence other words which have interrogative qualities in them ;

as, *what man is frail*. Here is the declarative mode in an interrogative sentence, the interrogative adname *what* being the word that gives the sentence its interrogative character.

“ Oh ! may I pant for thee in each desire.”

Here the interrogative mode is used in expressing a wish or desire.

This is on the same principle that a man who is a teacher of music, may be engaged in *garden work*, at intervals, for his amusement or for exercise; and still, notwithstanding this, be called a teacher of music. If I wish to describe him when working in his garden I should say a teacher of music working in his garden.

So is it in parsing, which is describing facts as they *are*: and in the above quotation, I should parse *may pant*, in the interrogative mode [a mode whose business or profession is to interrogate] used in this example to express desire.

G. Brown has a most singularly absurd position with respect to the infinitive mode pretending that the verb in that mode is governed by the preposition ! and then gives a rule for their use without the preposition. Then, “ friend G. B.” how are they *governed* in such examples ; as, I heard John speak ! [doubtless by something “*understood*” that must never be expressed !] In the example I saw John pass ; the word *pass* is in the unlimited or infinitive mode ; and while it depends for application on the asserter *saw* it refers to, and depends, for sense, on the name *John* denoting the actor. In the example John was seen *to pass* the window. The asserter *to pass* depends for its application on the asserter *was seen*, and for sense on the name *John* denoting the actor just as in the other example. This is all the government that there is in the case. The only difference in the asserter *pass*, is, that custom has decreed that *to* is to be a part of the verb in the latter example while in the former it must not be used. The same relation exists between the actor and the action, when I say, I saw John pass the window ; as when I say John was seen to pass the window.

Inasmuch then as the asserter *to pass* in the latter example expresses no idea in addition to what is expressed by *pass* in the former, it is seen clearly that *pass* and *to pass* (*to* and *pass* unitedly considered) are but different forms (regulated by custom) of the same asserter and that *to* can not properly be regarded as a preposition or relative ; for if so, it must necessarily express an addition to what was expressed without it. This having been proved in English [I place not my reliance on other languages to prove English principles] let me ask you G. B. [as you sometimes attempt to prove in Latin for the English ! what you *can not* by, and *in* the English language.] In the following examples, is not the infinitive [unlimited] in Latin the same as in the English. Thus, I desire to teach Latin—Ego Cupio *docere*. I saw Abel *come*—Ego videbam Abelem *venire*. The same principle is recognized by the Greek grammars and those of most of the modern languages.

Quere, “*would* !” thou not do well to put on thy microscope [“*understood* !” of course] and try to discover, among the Greek and Latin, for the government of the Infinitive mode, some *to* understood where it never existed !

It is not a little strange that most of the old theorists in conjugating or inflecting the asserter in the imperative or commanding mode, conjugate it in the infinitive [unlimited] mode also. Thus, in conjugating *love*, it runs—

| “ Singular.                        |  | Plural.   |  |
|------------------------------------|--|---|--|
| 1 per. Let me love,                |  | 1 per. Let us love,                             |  |
| 2 per. Love thou, or do thou love, |  | 2 per. Love ye or you, or do ye or<br>you love, |  |
| 3 per. Let him love.               |  | 3 per. Let them love.”                          |  |

In this example, as used by almost all of the old writers, only the 2d person of the substitute is used in connexion with an asserter in the imperative or commanding mode; while with both the first and the third person of the substitute, the verb or asserter *love*, which they imagine they are conjugating most GRAMMATICALLY! in the imperative mode, they are, in fact, conjugating it in the INFINITIVE! [G. B. avoids this error.]

## DEFECTIVE VERBS.

That neither MAY, MIGHT; CAN, COULD; WILL, WOULD; SHALL, SHOULD, MUST, nor OUGHT, is a *defective* verb, every man must see who can see at all. They fulfil the only purposes for which they are designed, as Auxiliary verbs or asserters; and, of course, have no defect in them.

It is remarkable that the old theorists, from time immemorial, have called these what they never have been, never can be. As well might they pretend that an ox is a defective animal, because he can not plan and direct in the management of a farm, as well as assist (as an auxiliary to man,) in the labor of it: that the sheep is defective, because flax, cotton, oranges, and grapes do not grow on her back, with the wool; or because she has not the force, the teeth, and claws of the lion!! As well might they have said that a lady's needle is defective, because it cannot propel a steamboat across the Atlantic; that a *screw* pertaining to machinery is defective, because it is not the WHOLE MACHINE!! Order, amid variety, (each filling its own place) is Heaven's first law. But these old theorists appear sadly to have mistaken their place, or like Jonah determined not to fill it; choosing rather to write *grammar*!!

The asserter LET, though called an auxiliary, is always a principal. For the Substitute Asserter, see page 78.—Illustrated page 217.

## TENSE.

The old authors tell us that “tense means time,” or “the distinction of time.” [G. Brown talks as usual of his “modifications.”] Tense, in the grammar of this, or any other language, can neither mean time, nor distinction of time, any more than a pen, an instrument of writing is, or means, a manuscript.

Tense is the form of the asserter used as the means to represent facts or events with regard to time. To the distinctive term *present*, I have no objection, but it is most unphilosophically applied to the old infinitive mode: and the participles; as, *to speak, to write; speaking, writing*. The old grammars tell us that the present tense and the present partici-

ple mean the present time. Let us examine these premises. I saw John write. I saw John writing. Here the present tense *write*, and the participle *writing*, relate to *past* time. I am seeing John write. I see John writing. Here they refer to *present* time. I shall see John write. I shall see John writing. Here they refer to *future* time.

Now I ask, where is the quality of the "present tense," or the "present participle," which marks any distinction whatever? They are respectively applied to past, present, and future events; the only distinctions here being marked by the asserter "see," varied for that purpose. [G. B.; where is your modification of the asserter *write*, that distinguishes present time?] All see that what is called the present tense of the infinitive mode, and the present or imperfect participle mark no distinction at all. [Quere. Why, then, do you call them the present tense and present participle? Old Grammarians, answer.]

Then, as tense is the form in which an asserter is used to represent an event with respect to time; and as these forms represent events without any reference to distinction of time, as totally indefinite with respect to time, I give them the name of *Indefinite tense*—the form of the asserter representing events as indefinite with respect to time.

G. Brown says, "The present tense of the infinitive mode can scarcely be said to express any particular time," and "The present tense is that which expresses what NOW EXISTS, OR IS TAKING PLACE." While, G. B., you *say* that this term scarcely expresses any particular time, and *know* that it cannot mark any distinction of present time, why do you tolerate your own inconsistency, by calling it the present tense!

The present tense of the declarative mode, when in the continuative form, represents the occurring at the present time of the event denoted by the principal asserter; as, *I am writing*; that is, am *now* writing; while in the completive form of a transitive or intransitive asserter [*am* or *be* excepted] it expresses general facts or principles of existence or action that remain the same whether manifested with or without intermission. When the receptive asserter is used in the present tense of the completive form it denotes the present state or condition into which an object has been brought by a prior action the effect being present, though the cause or action necessarily past; as, *The house is built*: while the continuative form denotes the present continuance of the act or process of receiving.

Asserters expressing emotion are not to be used in the continuative receptive form, as they, in the completive form, represent the continuance of the reception, by the subject of remark, of the emotions denoted by the asserter, as, *I am loved*. *I am hated*.

The completive form, present tense, of the Inferential, expresses by inference, the idea of present liberty, possibility, or necessity, in relation to an event that may occur, (and must, it at all) hereafter. It does not express present action or occurrence. This mode never expresses that the event has occurred, is occurring, or will occur at all. It only expresses the idea of liberty, necessity, &c., in relation to the fact, and it represents, as existent at the present time, all that the asserter expresses in relation to it all. Thus, *I can write*, [present tense] does not denote that I am writing, or ever shall write: but it does denote my *present ability* to write. [and ability is all that it can ever express.] "I

must write." This denotes present necessity to write some time. "I may act improperly." This expresses present possibility of my doing some time in life that which I should not.

The present tense of the Interrogative mode follows, in respect to time, the sense of the mode from which it is formed.

The present tense of the Commanding mode expresses, not as some have seemed to suppose, a command *to do* something at the present time; but a present command to do something, *now*, or hereafter, according to the use of other words. It does not represent that the action ever will be done, but it does express a present command to do what the asserter denotes.

### THE "IMPERFECT TENSE."

What does imperfect mean? It means incomplete, unfinished, or wanting in some of its parts. What does tense mean? "Time," or "distinction of time," or "modifications distinguishing time."—Old Grams.

What then, can the imperfect tense mean? Why, it must mean of course "incomplete or unfinished time, or distinction of time," or the "incomplete modification; or the modification denoting incomplete distinction of time." Well, what does that mean? The IMPERFECT TENSE; certainly: do you not understand? Yes, I understand that one means the other, and the other means that; and, being thus dependent on, and blended with, each other, they both mean nothing. So that, however imperfect the tense, in its name and application; it is perfect in one respect—*perfect nonsense*—a perfect blank of sense—absence of all sense.

Murray says, that "the imperfect tense represents an event as past and finished, or as remaining unfinished at a certain time past; as, I loved her. They were traveling past when we met them." [Now see the sophism.] Here he says, "because the word *loved* does not mark the precise time or because the time is not exactly or perfectly ascertained, it is in the imperfect tense." If this is the ground of distinction, then all tenses except the present are imperfect, because that alone can mark the precise time of an event. What say you, M.?

"They were traveling." In this example, he says, "the verb *were traveling*, represents an action as unfinished. It may, therefore, be called the imperfect tense," [which would make *have been writing*, and every other variation of the continuative form, the "Imperfect tense."]

M. should remember that tense, as defined by him and all others, has no reference to the continuance or completion of events, [these distinctions are marked by what I call the continuative and completive form] but only to distinction of time, and as both the events, the loving and traveling, are represented as in past time, a period of time perfected or completed before the present, the imperfect might be called the *perfect* tense! This tense, in the declarative mode, is used to express a past event as *indefinitely past*, should therefore be called the "INDEFINITE PAST TENSE."

THE IMPERFECT OF THE SUBJUNCTIVE, AND THAT OF THE POTENTIAL MODE.

This tense, according to these authors themselves, can never express

past time, although they all call it the imperfect or past tense. The imperfect of the Potential mode, never conveys, of itself, any idea of past time; though it may be used in referring to events that are represented, by other words, to have been past. Thus, John *should be* studious. Henry *should visit* his brother more frequently. Old Grammarians: where is any distinction of past time expressed by your imperfect or past tense?

I *would assist* Henry if I *could*. If John *would try* to write well, he *might improve* his style very much. Say; Old Grammarians, where is the past time of this imperfect or past tense, which can never, in the subjunctive or the potential [inferential] mode, express *past time*? Why then do you call it a past tense? Consistency! Naming a tense from what it can not possibly express! Could the public have been *gulled* in such a manner by any thing but *grammar*? And could they have been in this, if they had not been taught that grammar is a chaos, in which are the elements of *every* thing, but the proper shape or form of *nothing*?—An atheist's world. What says G. B., after the manner of Kirkham, teaching the existence and non-existence of the same thing at the same time?

"The subjunctive imperfect, as well as the imperfect of the potential, is *properly* an *indefinite* tense, and it may refer to time present, past, and future."

Surely, then, G. B., why do you call it the imperfect (defined to be a *past*) tense, while you know and prove it to be an indefinite tense? CONSISTENCY! thou art a GEM in science, and in every thing else.

Every one must see (as in the example above given), that whatever the old theorists may have called the imperfect tense of the Potential mode, [the indefinite of the Inferential], it expresses whatever it does express, without any reference to distinction of time—as totally *indefinite* with respect to time; and, as it is in its nature and office, so it should be in its name, the INDEFINITE tense; as, We should be just and generous; expressing the fact of the obligation without any reference to the distinction of time.

"PERFECT TENSE." Perfect means complete or finished—wanting none of its parts: and tense the old grammars tell us "means time or distinction of time." Then what does the perfect tense mean? Why it means the perfect time or distinction of time, or at best, the perfect form or modification of time, or the form or modification—marking perfect time or distinction of time. Well, what does all this mean? It must certainly mean the perfect tense. POSSIBLE? I know as well now what the "PERFECT TENSE" means, as I did before. So that as one means the other, and the other means that—there is a *perfection* in this, as in the imperfect tense—*perfect nonsense* [not-sense] want-of-sense.

What does the perfect tense represent?

"It represents," (even the old grammars tell us) "past events as though they had occurred just *prior* to the *present*," and in a period not disconnected with the present, or severed from it. If then it represents an event as though it had occurred in a time immediately *prior* to the *present* time, and connected with the present, why not call it the "*prior-present* tense," that is the form in which an asserter is used to represent an event as having occurred *prior* to the *present* time, and in a period ex-

tending to, and connected with, the present. Then would the name and representation correspond; for, although the event may have occurred a long time ago, yet as it is represented as having occurred in a period of time extending to the present, it may with propriety be called the prior-present tense; as the time in which the event did occur extends and attaches itself to the present time, although the *event* is, in its occurrence, represented as *prior* to the *present* time:

This name has been objected to on the ground that all past events have occurred prior to the present time; and that, consequently, when I say "John died;" as, *died* expresses a past event, and one necessarily prior to the present time, *died* is in the prior-present tense.

I will obviate this apparent difficulty. When I say, "John *died*," I have no reference to the present time; the time is understood as being completely past and unconnected with the present, as much as though I had said, John died last year. But when I say, John *has died*, William *has returned*, I represent events as though they had occurred in a period of time, not fully past, but identified with the present, while yet the *events* themselves, though *past*, are represented as having occurred in the period which, though begun prior to the present, has its final limit in the present time; and as a part of it.

The compound word *prior-present* represents one limit of the period as being in the *present* time; and the other as *prior* (not subsequent) to it: as holding fast to the present time, and at the same time extending its reference prior to that time; for I can not properly use this tense when by any part of the sentence I sever the time of the event's occurrence from the present time; as, John *has died*, last January! for the expression last January, describing the limits of the period and severing it necessarily from the present, precludes the use of prior-present tense. I may say, "several of my friends have died *this year*;" [although they may have died in January] for the expression *this year* indicates that a part of the period in which they died is not yet past, but constitutes the present moment in which I am speaking.

"PLUSPERFECT TENSE." To an English scholar, what can this mean? NOTHING. What does it mean? "Oh," says *Latinus*, "the term comes from *plus*—more; *quam*—than; and *perfectus*—perfect." Possible? Then what does plus—quam—perfectus mean? "It means *more—than—perfect*." Surely! I have heard of *Perfectionists* [I speak to illustrate; not to condemn] who believe in the possibility of attaining in this life *perfection* in rectitude of purpose and action; but here is another *morn* rising in the meridian splendor of *perfection*! *More than perfect*! CONSCIENCE!! It takes (and requires) an old grammarian to mount one step *higher* than the *superlative* of *altitude*, or in fondly imagining that he is to mount above the *sublime*, to lose his balance, and plunge into the *ridiculous*. The old theorists have searched sea and land to make this proselyte, and when they have made him [it] he is tenfold more the child of — absurdity than themselves.

The term is notwithstanding quite appropriately chosen, for while the terms PERFECT and IMPERFECT are, as applied, (as I have already shown) PERFECT NONSENSE; this is very expressive of the true principles on which it was chosen (not for which it was designed) being MORE THAN PERFECT NONSENSE—NON SENSUS PLUS QUAM PERFECTUS, or rather, PLUS

QUAM PERFECTUS NON-SENSUS !!! that is, as the next state beyond perfect nonsense; a VERY RIDICULOUS ABSURDITY—PER-RIDICULA ABSURDITAS [res absurda—perridicula.]

What does this tense represent? It represents a *past* event as having occurred *prior* to another *past* event or a past time. Why not call it, then, what alone it may be called, the PRIOR-PAST tense? that is, (as tense is form,) the form of the asserter which represents a *past* event *prior* to another past event or a past time: as, Morgan had crossed the river when Cornwallis appeared on the opposite shore: the appearing of Cornwallis being one past event; and the crossing the river, by Morgan, the past event which, in the time of its occurrence is, by the form or tense *had crossed*, represented as having been prior to that past event. The path of philosophy is always straight, and can be made plain.

Murray says concerning these three tenses—"The terms which *we!* have used to represent the three past tenses may not be *exactly!* significant of their nature and distinctions, [Possible?] ~~but~~ but, as they are used by grammarians in general, and have an ESTABLISHED AUTHORITY," [however absurd and ridiculous] and especially as the meaning attached to [instead of inherent *in,*] each of them, and their different significations, have been carefully explained, *we!* presume that no *solid* objection can be made to the use of terms so GENERALLY APPROVED, and so explicitly defined."

Instead of being almost "*exactly* significant of their nature and distinctions," these terms have, in grammar, NO MEANING AT ALL, and what they have anywhere else, is at variance with what they are, by their application, forced to represent. Then their "being used by grammarians in general, and consequently having an established authority," is reason sufficient for their introduction; while they are acknowledged to be *defective* (for if they were right they could be used without the *authority* of *precedent*, and certainly no precedent can ever make righteous, the use of what is wrong in itself), "and especially as these are explicitly defined;" that is, though by force you may make them do something which is foreign to their nature; it is just as well as though the whole was natural—spontaneous; especially if some man who has written a book has done so before!!

My view of matters in science and every thing else, is, that a *little evil* is quite TOO MUCH: and *much good*, quite TOO LITTLE, while there is more that can properly be obtained.

G. Brown says page 82. "But the application of a *name* is of little consequence,\* so that the thing itself be rightly understood by the

\* By the word *consequence* he doubtless means *importance*: but he wrote this word more grammatically than he intended. "Consequence" means that which is produced by a cause; and G. B. is right with respect to his "participles," in saying that the application of *his* "names of them is of little consequence [just none at all, as they are named independently of *cause.*] G. B., though thou art sometimes *wrong* by *design*, thou art here *right* by accident. He says on the same page, "upon the choice of his terms the writer has bestowed much reflection, yet he finds it impossible to please everybody, [Do you satisfy yourself? G. B.] or explain all the reasons for preference. When I shall offer anything which I cannot explain (at least *my* reasons for preference) and *defend*, may the public put me where I belong, in the scale of

learner." [A very ungrammatical sentence.] "Grammar should be taught in a style at once *neat, plain, clear, and brief.*" Certainly, G. B. but your eyes must have been turned "right and left," at the same time, during the *semi-lucid* moment of your dictating this, as the principle of the first sentence is directly at variance with that of the last; for, certainly, no man can teach any thing in a manner at once plain, clear, and brief, without having names corresponding with the influence of the principle to be described; for where the name is senseless, in its application, much length of definition is required: which prevents the "manner's being brief:" and should the least part of the definition be lost, the whole principle would be: and if the name is senseless, and used without much definition; although the style may be neat and brief (like a small polished stone, unmarked, for a book), yet it can be neither plain nor clear.

Where the name is indicatory of the office or influence described, then the name and definition are mutual aids. The name being given on philosophical principles, when the pupil sees what the influence of the word is, he knows what to call it; and when he sees the name, he knows the character of the object; though he may have forgotten every part of the definition; as, *can John write.* Ask the pupil "in what mode is the asserter?" and he will tell you at once in the *interrogative*; and if you should ask him why, he would be able to tell without turning to the definition in the book, just on the same principle that would induce him to call a man a *reaper* whom he should see *reaping*. I know that reaping might originally just as well have been called speaking, and speaking reaping; as what it is. But had that been the case, it would have been just as unphilosophical to call him a speaker, who did what is now called reaping, and him a speaker, who did what is called reaping, as it is now philosophical to call him who reaps a reaper, and him who speaks a speaker. If *shoeing* meant *gathering*, and *horses* were called *peaches*, we could with propriety call a man a peach-gatherer, whose business is shoeing animals, now called horses: yet as these objects and actions bear the name that they do, it is of some importance that we give the name of *horse-shoer* to him who *shoes horses*, and *peach-gatherer* to him who *gathers peaches*.

On this principle I call that form or tense of the asserter the PRESENT tense, which represents an event as though occurring at the present time; as, *I am writing*—that tense the PRIOR-PRESENT, which represents the event as though it occurred just *prior* to the *present* time; as, *I have written* nearly enough on this subject—that the INDEFINITE-PAST tense, which represents a *past* event as *indefinitely* past; as, *John died* and *Henry recovered*; representing the event as past, but in every other respect totally *indefinite*—that the PRIOR-PAST tense, which represents an event as having been *prior*, in its occurrence, to another *past* event or past time—and that the INDEFINITE tense which, represents an event indefinitely with respect to time: being in these and the like matters, of the

authors. A man should never name a thing till he knows what it is. When he has learned its nature and office, he is prepared to give it a name, and to defend that name against any attack of *philosopher* or *bigot*.

opinion of ST. PAUL\*—"If I know not the meaning of the words used, I shall be to him that speaketh a barbarian; and he will be a barbarian to me." [Example—*pluperfect*, a barbarian term, neither Latin nor English, but what in country phrase is called "*goat latin*."]

"For you verily give thanks," [prate, old trash] "well, but the other," [the pupil] "is not edified. Yet in the church," [school] "I would rather speak FIVE words in the language of the hearer, than TEN THOUSAND words in an UNKNOWN tongue."

The two future tenses. The grand absurdity of the old theorists in relation to these, is, that they name them on a principle of direct contrariety!! Thus, hear—

K. "The first future tense represents future time." [So does any future tense: all that is implied by the name future.]

G. B. "The first future tense represents what is to take place hereafter." POSSIBLE!!!

S. "The first future tense expresses what will take place." Surely!

M. says—"The first future tense represents an action as yet to come, either with or without respect to the precise time; as, The sun will rise to-morrow. I shall see them again." This tense never shows "the precise time when," though other words may do that, while this tense expresses only future time *indefinitely* considered.

M. says—"The second future tense intimates that the action will have been fully accomplished at or before the time of another future action or event, as, I shall have dined at one o'clock. The two houses will have finished their business when the king *comes* to prorogue them." [*Comes* is in the *present* tense: why is it unnecessarily used in the future sense? It should be *shall come*.] The definition of Murray is echoed from rank to rank of the whole grammar corps: but mark this!

If I should ask which of the two future events, that are to occur in succession, should be called the *first* future; would not the answer be, "that which shall first occur?" If I should ask which of the two future events that are to occur in succession should be called the *second* future, would not the answer be, "That which shall be second in order of time?" Yet our sages! teach the very reverse of this: naming that tense the *second* future which represents the occurrence of the *first* of the two successive events, and that the first future tense, which represents the *second* of the two successive future events, or a future event otherwise indefinitely considered; Thus, I shall have traveled three days before my departure will be known. Here, *will be known*, which expresses the second of these two future events [but represents it as indefinitely future] is denominated the FIRST FUTURE tense; and *shall have traveled*, which represents the first of these two events, is denominated the SECOND FUTURE tense. Oh! STAR-EYED SCIENCE!! whither hast thou fled? "*Will be known*," represents a future event, but represents that event as indefinitely future. I therefore call that form of the asserter, what I

\* Let no one censure me for introducing "scripture" into my grammar for illustration. I wish it was everywhere, in life, introduced and practised; as we should then have less inconsistency in science, in thought and action, than now: for "it is profitable for doctrine, for reproof, for correction and instruction, that a man be thoroughly furnished for every good work."

can not rationally avoid calling it, the INDEFINITE-FUTURE tense. "*Shall have traveled,*" expresses the occurrence of one *future* event, *prior* to another future event or future time. Then, as this form of the asserter represents an event as both *future* and *prior* to some other event or time, I call it, what I must call it, the PRIOR-FUTURE tense. I am placed with respect to these matters, as in everything else in grammar, in a condition in which I must, with disgrace, play the fool in misnaming the principles that I would exhibit; or, without credit, name them WHAT THEY ARE. The only honor due to a person in such circumstances, is, for having studied to know what is right—and, after having learned that, for having dared, though alone, to act the proper part.

With respect to those forms of the asserter named by the old theorists Present, or Imperfect, Perfect, and Compound Perfect Participles, as though they [the asserters] denoted imperfection, perfection, and *compound* perfection! I will only remark briefly that the one called *present* gives no distinction of time, but expresses the continuance of the action denoted by it; as, I saw John *writing*. I see John *writing*. I shall see John *writing*: [being the indefinite tense and the continuative form of the unlimited mode independent,] that the one called perfect or past participle expresses, without reference to the distinction of time, the completion of the fact denoted by it; as, I saw John *injured*. I shall see John *injured*; [being the indefinite tense and the completive form of the unlimited mode independent]; and that the compound perfect participle is really an asserter in the unlimited mode, completive form, and prior-past tense; thus, The vessel *having been stranded*, it was left by the crew:—which, with respect to fact and time, is equal to—When the vessel *had been stranded*, it was left by the crew. If "*having been stranded*" is a COMPOUND PERFECT PARTICIPLE, then is "*had been stranded*." If "*had been stranded*," is a verb or asserter in the PLUPERFECT tense [prior-past tense] so is "*having been stranded*," for both express the same fact in the same relation with respect to time.

It is remarkable, that the old theorists in laboring with the professed object of guiding people in the use of *correct* language, should endeavor to inculcate the principle of using the continuative form of the transitive, for that of the receptive asserter; as, "The house is building. The dress is making. The grain is harvesting. The book is printing:" which inculcation is striking, by precedent, at the very root of all correctness; as it is directing the choice and arrangement of words with a total disregard to their nature, office, and distinctions. None are more forward in this matter than G. Brown, and a Mr. Bullions, of Albany. The principles of fact, subversive of their theories in this respect, are few and plain.\*

\* I am glad to see that in this matter, Mr. Wright is not *wrong*, as he, without having known that I existed, theorized on the other side of the Atlantic in a manner somewhat similar to mine, as explained in a work that was the precursor of this book; I, at the same time, not knowing that he or his work was in existence. The only thing remarkable in this affair, however, is, not that he and I should have thought nearly alike in relation to the principle, but that all, on both sides of the ocean, should not long since have viewed it in the same light. This, in Wright's grammar, is, however, like the few righteous men in Sodom—not sufficient, amid so much error, to save his work.

EXAMPLE.—The house is building. *To build*, means to construct something. *Is building*, as here used, refers to, and depends on, the name *house*, denoting the *subject* of remark. This attaches the idea of constructing the edifice, to the house, as the constructor or builder. Yet all know that the house itself is not building, cannot build anything; but that the workmen are building the house; and if the workmen are building the house, the house, itself, is not *building*, but *being built*: that is, the component parts of the edifice, (whose combination is anticipated by the use of the name *house*,) are now undergoing the process of arrangement and union. The house is being built. *Built*, asserts the reception by the house, of the act of building, performed by the workmen. *Being*, (the continuative form of *am* or *be*), prefixed to *built*, makes the combination of words denote the *continued reception* of the act of building. *Is* denotes present time: and, prefixed to *being built*, and referring to, and depending on, the name *house*, makes the whole sentence denote the *present—continuance—of the reception—by the house—of the act of building—performed by the workmen*; which fact represents the asserter, as it is said to be, the *continuative* form of the *receptive* asserter in the *present tense*.

To say, "The house is built," would denote that the house has been finished, and is, now, complete. While to say, "The house is being built," would be to represent the house, as in a state, now incomplete, but tending toward *completion*. The sentiment above expressed might be expressed by saying, the workmen are building the house; yet if you do not wish to particularize the workmen, to say "the house is being built," is far preferable to saying the workmen are building the house.

For further examples, see page 249. See also page 360, in relation to the present tense of the receptive asserter.

#### LECTURE IV.

##### ADNAMES, OR ADJECTIVES, AND ARTICLES.

*Article*.—This term, like almost all the distinctive terms of the old theories, is useless. According to the accepted meaning of the term, anything bought, had, or sold, real or imaginary, is an *article*.

"Oh!" says the old theorist, "that is not the sense of it in Latin, where the word originated." I care little for its origin. I know its meaning as an English word, and according to that, we are bound to use it in English. Besides, the Latin signification has not the least similarity to the meaning which *you* would *force* it to represent. In Latin it means only a hinge, a joint, or knot; a point, moment, or instant of time; a clause, or small member of a sentence." So that even in the Latin, it may be applied to almost any thing, and to any other part of speech, as well as to that to which you apply it. What is an article? "A word prefixed to a name, to limit its meaning, or the extent of its signification." This is the sense of all the old definitions of the article.

"If, then, an article is a word prefixed to a noun, to limit its meaning, all words prefixed, or which may be prefixed, to names to limit their meaning, or the extent of their signification, are articles. This includes

all the numerals and all the other specifying adnames, except the distributive and indefinite. I saw ten men—two men—three apples—six apples. Which words are prefixed to the words *men* and *apples*, to limit their meaning or signification? The words *ten*, *two*, *three*, and *six*. These, then, are articles, and all the other numerals, from one to millions of millions; as their *only use* is to limit the meaning or signification of names.

John sold his black horses and white house. Here *black* and *white* are both articles, according to the definition of the article: for they limit the meaning of the names *horses* and *house*, limiting the assertion of the sales to the horses and the house thus described; making the assertion pertain only to objects of certain colors.

John gave me a sweet apple. Here *sweet* is an article, for its only use is to show the quality of the thing, and by limiting the meaning of the name, to fix the character of the object denoted by the name whose meaning it limits.

How many articles do the old theorists give us? Two, they say—the and *a* or *an*; making these two one word, while they are two distinct words, differently used, as much as *this* and *these*. Are these the only words in our language prefixed to names, to limit their meaning? “No.” Why then do you pretend to teach what you *know is not fact*? “Why, Murray—said—so.” Well, Murray, why did you say so? “Sam. Johnson—said—that was the way.” Samuel Johnson says (See Murray’s quotation of it, for his own defence, in his octavo grammar), “In preparing my work for the press, I have followed the plan of precedent writers, without inquiring whether or not a better plan might be found.” Surely! how philosophical such a course, and what grammars these works must be!!

Another shining trait in these theories concerning the article is this—“A substantive or noun [name], without an article to limit it, is generally taken in its widest sense; as, A candid temper is proper for man; that is, for all mankind.” According to this, when I hear the remark—“James ate fish for breakfast,” I must think he ate ALL THE FISH IN THE SEA, AND OUT OF IT!! This remark may refer correctly to the example which they have given, but *not*, in the same sense, to *any thing besides*!! We say, *the horse*, *the lion*, *the elk*, *the whale*, *the shark*, when meaning the whole genus, or only a species. The difference between a specifying and a qualifying adname is, that the former is used to specify with respect to an object independently of its quality; while the latter is used to show quality, without other specification; and the fact, that qualifying adnames do specify in other respects, is only incidental, [not designed,] owing to its constructive relation to the sentence, an incidental specification, necessarily attendant on all words in a sentence.

Some of the old grammarians admit, and others prove, that while they call *a*, *an*, and *the*, *articles*, they are, in fact, specifying adjectives, or adnames, being so similar in their nature and office to the words called adjective pronouns, or specifying adjectives, as to show clearly that they belong to that class of words. Thus, I met *a* man yesterday at the stage-house; William is *the* man, or *that* man. Solomon Barrett, jun. defines the indefinite article thus: “The indefinite article is *so called*, because it is *precisely* equivalent to an indefinite adjective pronoun!!”

Yet this man of *wisdom*!! for the reason that "it is exactly like another part of speech," still calls it an *article*!! "The definite article," he says, "is equal to a demonstrative adjective pronoun!" [a definite specifying adname.] That they do, in fact, belong to the same class of words no man can rationally doubt.

Neither *a* nor *an*, however, is exactly equivalent to *any* or *one*, being less striking in their representation of indefiniteness than the former; and never, like the latter, referring to *one* object as distinguished from *two* or more, or being used in contrast with the word *another*; as, *one* man started for Utica at one o'clock, and *another* at three. *One* pupil excels in geography, and *another* in arithmetic.

Murray says, "A general name may be made to represent a particular object by the use of an article or pronoun! before it; as, *the boy* is studious; *that girl* is discreet;" showing thereby that they are in fact of the *same class* of words. This remark is made by M. when he had only defined a pronoun as "a word used instead of a noun."

*The*, as contrasted with *this*, *that*, *these*, and *those*, is to be used in reference to characters and principles not before mentioned, but which are well known or afterward described in the sentence, by the joint influence of *the* and other words; and the other terms, *this*, *that*, &c., in identifying objects seen, or before described; as, I have met *that* man before. Webster is *the Demosthenes* of America. *The* formation of *the eye* shows *the* skill of its Maker, and rebukes *the* blasphemy of *the* atheist. All see that it would not be proper in the last sentence to use *that* in the place of *the*, and say, That formation of that eye shows that skill, &c.

#### SECONDARY ADNAMES.

[Adverbs qualifying adjectives.] I say, John is *happier* than Henry. John is *more happy* than Henry. All agree in calling *happier* an adjective or adname, but all the old theorists call *more* as here used *ad-verb*, though added to an *adjective*! An adjective is a word added to a name to show its quality. *Happier* shows the condition or quality of John, and so does the combination *more happy*; and both *happier* and *more happy* are alike added to the name John, for no purpose but to show the quality or condition of the man.

"Oh no!" say the old theorists, "more is attached to *happy*, and *happy* is attached to the name John. Then the attachment of *more* (through *happy* as an intermediate term) is quite as complete, while *happy* remains attached to *John*, as though there was no intermediate term between *more* and *John*. The last link of a watch-chain is an *ad-watch*, as much as the *first*; (though attached to the watch through the medium of the first and the intervening ones :) otherwise, when I remove the last link of the chain it would not stir the watch, to which, through the medium of the others, it is fully attached. The idea of these words' being called *ad-verbs* because added to *adjectives*! is seen, at the first glance, to be preposterous. See plate III, with the remarks opposite; and also the parsing explained. The modifying adname refers to a change in the condition, and the result of a certain action [Lecture V.] as well as to the quality; as, Ardent spirits burn *blue*. The eggs were boiled *hard*.

## LECTURE V.

## MODIFIERS—ADVERBS.

If the term *verb* has been, on page 339, exploded, then the term *ad-verb* must die with it; as it is built on the term *verb*; being formed from *add*, to join or attach, and *verb*. But admitting that the term *verb* is a proper, or fit name, let us examine the *ad-verb*. “An adverb is a part of speech joined to a verb, a participle, an adjective, or another adverb, to express some quality or circumstance respecting it!” What Byron has said of R. Southey, is here true of Murray :

He has written much *blank verse*, but *blanker prose* ;  
And more of either than any body knows. [understands.]

This definition is totally senseless with respect to the *influence* of the adverb : as the same remarks may be made of every word, in every sentence. We learn something with respect to its place—its being joined or added—and must judge from this, that it is sometimes an adverb, sometimes an ad-participle, sometimes an ad-adjective, and sometimes an ad-adverb ; and according to Kirkham, an ad-preposition, [ad-any-thing, in fact, ad-all-things.]

The old theorists, in treating of the adverb, represent it as never influencing more than one word in any sentence. See their rule concerning adverbs. “An adverb qualifies” (B. says relates to) “a verb, a participle, an adjective, or another adverb,” (K. adds in a note, or a preposition.) Here, by the use of the connective *or*, it is rendered impossible that they should mean, that it ever qualifies more than one part of speech at the same time. They say, “qualifies one or another.”

What is the fact ? It is, that an adverb in a simple sentence, qualifies or modifies every word in that sentence, without exception. “I could not see John when I called at his father’s house day-before-yesterday at two o’clock in the afternoon.” “*Not*, is an adverb and qualifies the verb *could see*,—Rule —. Adverbs qualify verbs,&c.” Old Grams.

Do you not see that by making *not* an adverb, qualifying *could see*, confining, by your rule, its influence to that word, you would represent me as confessing that I was *stark blind* ! representing that I could not see ? ! I did not say that I could not see, but that I [not another] could not see [not hear of] *John* [not another man] when I [not another] called at [not sent to] *his* [not another’s] *father’s* [not uncle’s] *house* [not store] *day-before-yesterday* [not yesterday] at [not near] *two* o’clock [not three] in the *afternoon* [not in the morning.]

The sentence without *not* would be wholly affirmative, but with it, it is wholly negative : for the word *not* refers alike to the actors and the action ; the object, time, and place. It modifies all the words with which it stands connected. It modifies the sentence in which it occurs. It modifies the *language*. It is a MODIFIER ; but not classed as such in all places where others call it an adverb, for an adverb (one so called) may be a modifier, a secondary adname, [see page 139] a secondary relative, [page 158] an interrogative or a replier, [ see pages 180 and 182.]

## LECTURE VI.

RELATIVES, CONNECTIVES, INTERROGATIVES, REPLIERS, and EXCLAMATIONS, that is PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS, &c.

This term [pre—before, and positio—a place] has no sense in connexion with the affairs of this class of words.

Every word of every sentence, except the last of each, is a preposition, or before position or place; as, "John never understood Grammar at all, though he had studied it twenty years." Here, every word before years is a pre-position, and *years* is a *sub, post, SUBJUNCTIVE, or after* position.

What is the office of the preposition?

"It connects words and shows the relation between *them*."—Old Grams. That is, it shows the relation between words. Then when I say, John walked through the brook, I must mean that the *name John*, is through the name *brook*: that is, one name is written or spoken through the other. "Oh," they say, "we do not mean so; we mean it shows the relation between the things or objects." Then speak as you mean, for if you do not mean as you say, how am I to know what you do mean? "Shows the relation between objects or things." Then when I say, John walked through the brook; I must mean that he was through the brook. This would represent, that his head was on one bank, and his feet on the other; with his *body* in the *water*, that flowing over and under him. In no other way could it be fact that he was through the brook. "When he had walked across the brook was he not *through* it?" No: he was *beyond* the brook; on the other side of it.

Through shows the relation that existed between the event of John's walking, and the brook, as the object through which he walked. The preposition never shows the relation between *words*, when these words are used to express ideas; but, connecting [in some respect] the words, it shows, by that connexion, the relation between the ideas expressed by those words—between an event or fact on one hand, and an object on the other: or between two objects; as, the *pen in my hand*, does not *write on this paper* very elegantly.

Because these words, called prepositions, are used to show the *relation* of facts or events to objects, or of one object to another, I call them RELATIVES: wishing always to have the name of a class of words correspond with its office. [See the critical remarks concerning relatives, page —.]

I have included among the relatives, *worth, like, but, unlike*, and others, concerning which the old theorists were always in a quandary. It is both amusing and lamentable to see their dodgings in relation to these words. Thus; G. Brown, page 188, after a long investigation, says: "We see no good reason why *worth* is not a preposition, governing the noun or participle." Then certainly, G. B., you have the best reason in the world for saying it is one. Yet you do not rank it as one in your list.

Kirkham and others would parse *like*, and *unlike*, adjectives, *worth* as a name, and *but* a conjunction; utterly spoiling, by this transformation, the beauty and propriety of the sentence; thus, "John is like his brother, but unlike his cousin," must stand, "John is like *unto* his brother,

but unlike *to* or *unto* his cousin!" "John's knife is worth a dollar;" full and perfect, must stand, John's knife is *of the worth* of a dollar! "All of the company but John went to Trenton Falls, thence to Niagara, thence to Plattsburg; and returned by the way of Bennington." According to the old grammars, this sentence, to be grammatical, must stand, All of the company went to Trenton Falls, thence to Niagara, thence to Plattsburg, and returned by the way of Bennington; *but* John (one of the same company) did not go to Trenton Falls, thence to Niagara, thence to Plattsburg; and return by way of Bennington!!!

The old theorists do not see that the traveling company can not be described as it was when traveling, without excepting, at the start, the man John, who did not go. Besides they assert direct contrarieties; by declaring, first, that all the company went, and when they are described as having returned, we learn that John, one of the same traveling company did not go at all!!!

## CONNECTIVES—CONJUNCTIONS.

The term *Conjunction* denotes, strictly, not the conjoining power, but the result or effect of its exercise. It connects, however, and I therefore call it a *CONNECTIVE*: this being the best word in the language to express the idea.

"Conjunctions are chiefly divided into two sorts, Copulative and Disjunctive."—Old Grams.

Copulative means coupling or connecting, and conjunction means connexion. Then Copulative Conjunction must mean a coupling connexion; or, as they would have conjunction mean connecter, instead of what it does mean, it would then stand a *coupling connecter*.

Who does not know that coupling means connecting in couples, and of course that either the word copulative or conjunction is tautological, and should be excluded?

✂ Disjunctive means disjoining, and the old theorists tell us that conjunction means conjoining, or connexion; which makes this conjunction a putting of things *together* by taking them *apart*!! Grammatical beauty!! ✂

The term copulative conjunction is applied, as a good old immigrant, on viewing the Erie Canal, remarked of De-Witt Clinton, "He must be a very good *governing government*, to do all this:" while the inconsistency of the term *Disjunctive conjunction*, is well illustrated by the language of a justice of the peace, (in one of the interior counties of N. Y.) who, having joined the hands of a couple whom he was marrying, pronounced his mal-e-diction, [grammatically considered], by saying, "WHAT MAN HATH PUT TOGETHER, LET NOT GOD ALMIGHTY JOIN ASUNDER!! A disjunctive conjunction, complete. Besides all this, the definition of each class of conjunctions includes the other, as much as it does its own. Thus, "A Copulative conjunction serves to connect and continue a sentence, by expressing, (or joining on a member that expresses) an addition supposition, &c."

"A *con-junction dis-junctive* serves, not only to connect and continue a sentence, but also expresses opposition of meaning, in different degrees." [These are Murray's definitions: and the other writers' language means the same.]

EXAMPLES.—James attends school, and John remains at home, to work on the farm. Here, *and* joins on a member that expresses addition of meaning; it is therefore a copulative conjunction. It also joins on a member that expresses opposition of meaning, ("James attends school," expresses one sentiment and fact, and "John remains at home," expresses a different and opposite fact;) it is therefore a disjunctive conjunction. "John will go to school, but he will return immediately." Here *but* is fully a "Copulative *con*-junction," according to the definition of that, and fully a "*dis*-junctive *con*-junction," according to the definition of that. It is fully both, or fully *neither*.

"I will carry Jane to school, if John will not carry her." I will carry Jane to school, expresses one fact.—John will not carry her, expresses another, of an opposite character; which makes *if*, (ranked as a copulative conjunction,) a disjunctive conjunction. That member just joined by *if* to the previous one, expresses condition, or supposition, as the *cause* of my offering to carry her. *If*, therefore, is a copulative conjunction. It is fully of both classes, fully of each, or, not at all of either. Another gem in the grammatic crown of unfading—BLACKNESS.

#### INTERROGATIVES—REPLIERS.

With respect to these parts of speech, called by the old theorists, Adverbs, I need say but little.

EXAMPLE I.—James; you should be just towards all men, and generous in proportion to your means. "Why?" This word [*why*] the old grammarians term an adverb; yet all see that it is not an adverb; not being added to any verb, but standing alone. To have the foregoing sentence repeated after the word *why*; thus, "James; you should be just towards all men, and generous in proportion to your means. Why should I be just towards all men, and generous in proportion to my means?" would be most grossly tautological and ungrammatical. [See pages 180 and 181.] It stands alone, and is sufficient, of itself, thus used, to express interrogation; it is, therefore, an *interrogative*.

EXAMPLE II.—John; will you go with me to Hartford; stay there a few days; go thence to Plattsburg; and return by way of Albany? "No, Sir." *No*, as here used, constitutes a full reply to the foregoing interrogation. It is, therefore, a *replier*. It is nothing else.

To pretend that it is an adverb, is pretending that which CAN NEVER BE FACT: for, though the whole sentence should be repeated, *no* would still stand separate from it; thus, John; will you visit Henry this afternoon, and spend the evening with him? *No*: I will not visit Henry this afternoon, and spend the evening with him. *No*, is still quite as separate from the sentence, as it was before; and all that follows *no*, is tautological; as that word expresses alone all that can be expressed by that and the sentence with it.

The old theorists, calling the Interrogatives and Repliers, *adverbs*, is only a part of their regular system of naming words, either at variance with, or independently of, their office, or influence. Perhaps, however, these writers are excusable from ignorance; for, not hearing the voice of Lowth or Sam. Johnson, calling them forward, they feared to adventure an opinion of their own, and *sagely* determined to call them all ad-

verbs,—that is, anything—that is, we do not know what they are—that is, “UNEXPLORED REGIONS!!” [See pages 182 and 183.]

## EXCLAMATIONS—INTERJECTIONS.

What, to an English student, is meant by the term *interjection*? Nothing. What, to the Latinist, does it mean? It means something very different from the place, office, or influence of the class of words that it is forced to represent. The Latinist may talk of his *inter*, and *jacio*, and his *interjicio*, which means to throw between, and his *interjection*, which he says means a throwing between; but all this, to an English student, is *barbarous*. Besides; all words in a sentence except the first and last are interjections, according to the meaning of that term; as all but the two words standing at the extremities, are thrown or put between them, and are, therefore, interjections; while the words called interjection should never be so used—should always stand alone; as, “Oh! virtue, how amiable thou art.” “Oh! Absalom, my son.” G. Brown, drags one into the middle of a sentence, where it never belonged; thus, “This enterprise, *alas!* will never compensate us for the trouble and expense with which it has been attended.” If G. B. meant the enterprise of studying grammar, in the old theories, his sentiment is very appropriate; but his *alas!* he should have known enough to put into the right place:—before the sentence representing the fact that excites the emotion expressed by *alas!* [See on the Chart part 3, of Rule XVII.]

These words are used in *exclaiming*, and are what all know them to be, *exclamations*; as I call them. May I not call them what they are?

The old theorists' rules of Syntax, are but the climax of their absurdity. The building is as shapeless a mass, as the incongruous materials themselves. It is disgusting to examine their government and agreement—their transformations and destructions, [called transpositions] of sentences—their supplying ellipses where none ever existed; their parsing words, of sentences already full and perfect, as though depending on words understood, which they dare not express; thereby pretending that the temple of science, perfect, firm, and enduring as philosophy itself; is depending for its support on some secret props [understood], that, if used, would destroy the beauty, strength, and elegance of the edifice, so that no man of refined taste would ever own it; as, in the “*transpositions*” adverted to in my progress through this book.

After giving a few more of these sublime “transpositions,” I will conclude this wordy war, and leave the public to examine the controversy, and erect, as shall seem appropriate, my *Trophy*, or my *Cenotaph*.

The first sentence of each couplet stands as it should be written and *parsed*, according to this book: and the second, as the old works would have it stand to be grammatically complete. It will be seen that the old theorists do not parse, at all, the elegant sentences given; but form *new* and most *outlandishly bungling* ones, in their places; and then call the *first* examples GRAMMATICAL, because the *second* are PARSEABLE! Thus:

1. The wall is ten feet high.—The wall is high to ten feet. G. B. and others. The wall is of the height of ten feet. K. and others. 2. Henry and James respect each other.—Henry and James respect; each man

respects the other man. 3. God said, Let there be light, and there was light.—God said, do thou let there light to be, and there was light. 4. The book is worth a dollar.—The book is of the worth of a dollar; or, the book is a dollar's worth. 5. John is like his brother, but unlike his cousin.—John is like unto his brother, but unlike unto his cousin. 6. James, John, Henry, and Seth, attend the same school; and all but Seth make great proficiency in grammar, geography, and arithmetic.—All of them make great proficiency in grammar, geography, and arithmetic; but Seth [one of them] does not make great proficiency in grammar, geography, and arithmetic. 7. All of William's family but his wife, are in good health.—All of William's family are in good health; but his wife is not in good health. 8. We should detest vice, yet pity, and seek to relieve its deluded victims. Why, sir?—Should we detest vice; but pity, and seek to relieve its deluded victims. Why, sir, should we detest vice, but pity, and seek to relieve its deluded victims? 9. Though John can not, in eight days, go to Utica, thence to Buffalo, thence to Pittsburg, and return by way of Philadelphia; yet Henry can.—Though John can not, in eight days, go to Utica, thence to Buffalo, thence to Pittsburg, and return by the way of Philadelphia; yet Henry can, in eight days, go to Utica, thence to Buffalo, thence to Plattsburg, and return by the way of Philadelphia.!!

## TRANSPPOSITION OF POETRY.

## EXAMPLES.

Lorenzo : pride repress ; nor hope to find  
A friend, but what has found a friend in thee. *Young.*

This sentence needs only one change—putting *repress* immediately after the word on which it depends, and before the word depending on that. Thus: Lorenzo; repress pride; nor hope to find a friend, but what has found a friend in thee. Yet see Kirkham, and the other writers. (K's gram. page 169.)

Lorenzo; repress *thou* pride; nor hope *thou* to find a friend, *only in him who has already* found a friend in thee. K.: what has become of the *what*, and all of the beauty, dignity, and form of the sentence? Gone! The grammatical wand! has been waved over the sentence; and, at once, the fertile blooming valley has become a dreary waste.

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

This, transposed, as on page 229 of this work, stands: The man is great indeed who obtains noble ends by noble means; or failing, smiles in exile or in chains: let him reign like good Aurelius, or bleed like Socrates. [Now see the old grammar's transformations of it; K. page 169, and his remarks on the imperative mood's nominative, page 163.]

“That man is great indeed, *do thou* let him *to* reign like *unto* good Aurelius, or *do thou* let him *to* bleed like *unto* Socrates, who obtains noble

ends by noble means ;\* or *that* man is great indeed, who, failing to obtain noble ends by noble means, smiles in exile or in chains."

Oh Happiness, our being's end, and aim,  
 Good, pleasure, ease, content, whate'er thy name ;  
 That† something still which prompts the eternal sigh,  
 For which we bear to live, or dare to die,  
 Which still so near us, yet beyond us lies,  
 O'erlooked, seen double by the fool and wise,  
 Plant of celestial seed ; if dropped below,  
 Say, in what mortal soil thou deign'st to grow.

This sentence, so perfect in every respect but the matters noticed in the note at the bottom of the page, must, to be grammatical according to the old theories, [see K's grammar! page 164.] stand thus: [I give only the first four lines, which are quite enough.]

"Oh, happiness, our being's end and aim! Whether thou art good, or whether thou art pleasure, or whether thou art ease, or whether thou art content, thou art that, thou art which, be thy name that thing, whichever thing it may be, thou art still that something, which prompts the eternal sigh, for which we bear to live, or dare to die."

Here then, we have the *grammatical!* construction of the above elegant and sublime sentence. As the sentence stands, it is perfectly plain, but after it is *transposed!* I defy the world to explain what the transposition means ; though Kirkham says to the pupil, "in order to come at the meaning of the author, you will find it necessary to transpose the words of the poetic sentence, and supply what is understood!" as though this *transposition!* would improve the sentence with respect to perspicuity—would make it clearer in this worse than clownish style, than it was before *TRANSPOSITION!* I leave this part, simply remarking that—If, with a limited knowledge of grammar, people speak and write as ungrammatically as they do, how *inconceivably* and *disgustingly* bad must be their diction, when they shall have become as *well versed* in the *science* as the old theorists—when "the disciple shall have equalled his master"—shall have been enabled to speak and write with all the *fullness*, and *purity*, and *propriety* that the old *grammars dictate!*

N. B. The miscellaneous exercises in Syntactical correction are necessarily excluded by this discussion. I must say by way of explanation and apology, "The old theorists would have it so." As exercises are interspersed throughout the book, this investigation will be of more service to the learner, than abstract syntactical corrections. Besides, the first step towards exhibiting truth should be removing the *veil of error*. The Constitution of the United States, is also crowded out of *this* edition.

\* This would represent Socrates, not the character referred to, as being the one that obtains noble ends by noble means.

† The use of the word *that*, in the place of *the*, and the contraction of *whatever* and *overlooked*, are the only things to be corrected in form, principle, or place ; as, in every other respect, the sentence stands, perfect poetry, in perfect prosaic order.

## CONCLUSION.

Here let me ask, have I, or have I not, exhibited plainly and fairly, errors enough in the old theories to convince any man, that they have no claim to the office of *representatives* of the language; that the language, to be grammatical according to those works, must be far worse than the most unlearned ever use; that the best language, the purest, loftiest, and most elegant diction, when measured by the *barbarous* rules, and teachings of their *pretended* grammars, is thrown into the most inelegant form or style;—that in the choice of terms to represent their parts of speech and subdivisions, they are even in a classical application of those terms, most strangely absurd, and to an English student *quite ridiculous*? Is this not showing, that the old books are neither *English* grammars, or *grammars*, in any sense of the English Language?

I ask, also, would not pupils have become far more practically acquainted with the language, in one-fourth of the time usually spent *at* (not in) grammar; if, without any aid from theories, they had, with the same teachers, exercised their judgment only, on works written in the English Language; in discriminating with respect to what is, and what is not good language; full, and perspicuous, and graceful diction? If this is fact, [and who I ask can doubt it] have not the old theories been worse than nothing; engaging the attention of the learner, and keeping him studying books that never represented the language, instead of studying the language itself, like keeping a person studying defective and erroneous systems of geography instead of traveling and surveying, in person, the countries which those books profess to describe? If this too is fact (and who can doubt it?) and-if the foregoing treatise is a philosophical representation, not of what the language *has been* or ever was, but of what it *is*: if it does exhibit by proper names as the readiest means, the principles; and by proper rules the structure of the English Language, in its own beauty, its fullness and dignified simplicity, then ask yourself, reader; is this the *first* or the *last* grammar of the English Language that has, to your knowledge, been presented to the world? and may I not humbly hope to prove in this department of science,

“ The Mind’s deliverer, who from the gloom  
Of cloistered monks and *jargon-teaching schools*  
Led forth the true Philosophy, there long  
Held in the magic chain of *words and forms*  
And *definitions void?!!*”

With respect to the distinctive terms used in the old theories; let it be remembered that I *reject* them, not because they are *derived* from the *Latin* Language; but because they have never been fully *naturalized* in the English—because to the English student, they are *senseless*; having, either *no* application to any thing else, or when applied, having a meaning very different from that which their grammatical application forces them to represent, and consequently requiring more time to learn

the meaning of *names* than is requisite, with proper names, to become acquainted with the principles; while the terms chosen in this work, come into the grammar, full of meaning, and ready to assist (not to perplex) the learner in distinguishing *ideas*. Thus, as a single illustration; for plu—perfect, which to the English student is a *blank* term and to the Latinist an *absurd* one; I have the term *prior-past*, both parts of which [*prior* and *past*] have the same meaning in grammar, that they have any where else; so that, when I explain them in their grammatical application, I explain them in every other place in which they can be used; and thus, while the old terms are BARRIERS in the learner's pathway, mine are INITIATORY MEANS TO FACILITATE HIS ADVANCEMENT.

To me there is no doubt, that the old theories have been *preventives* of grammar, instead of *inductive aids*—otherwise, the study of what is so completely interwoven with the pleasures of social intercourse, and the benefits of public enterprise, could not have been so unwelcome, so uninteresting and *useless*. They have only amused (a sorry amusement this,) the public with a *deformed shadow*, instead of exhibiting the *beautiful* and *grand reality*: or, rather, they have bidden the *Angel of Light*, in the garb of a *Monster*—have made English Grammar the *sarcophagus* of the Language: and now they claim the admiration and gratitude of mankind for having succeeded in befooling them so long.

Yet, however I may regard the *theory* of Murray, in the light of fact, philosophy, and logic, for Murray, himself, who as a modest compiler, with every disadvantage, labored long with the most benevolent intentions, desiring to bring into form and life what had been but *chaos*, I have much respect: and though his theory, having proved erroneous and defective, should not from our regard for him, be made the means of injury to coming ages, and though for the public good, I expose the errors of his *work*, yet with the utmost sincerity I say of *him*

Peace to his memory—

Be honor bright with blessing on his name.

Though while he rests from his labors among the illustrious dead;

“Who long had sought to instruct and please mankind.”

It shall be my endeavor to have his works follow him soon; yet, I must, at the same time express (what I can not conceal) my contempt for the works of other writers [including those mentioned in this work] who, having drawn from Murray the principles that preserve their works from putrefaction, and interlarded them with *original UNPARALLELED NON-SENSE* and *ABSURDITY*, (for the purpose of appearing as original geniuses) have the ingratitude and effrontery to decry the author, of most of the few acceptable traits exhibited in their own theories.

Some, who have more gravity than science, will, without ceremony, condemn the *style* of this appendix from the fact, that I have shown much confidence in myself, and little respect for the works of others. I am ready to admit that I have some confidence in myself; that I know my strength, (however little it may be) and am prepared to show it in act; that I have too much regard for philosophy, to treat with marked deference and respect, what I find myself capable of exposing as *anti-grammatical* and false; as superficial and absurd.

I hope (and, for personal *debate*, this is my *challenge* to the old theorists, their friends and abettors in the UNITED STATES and the UNITED KINGDOM) that the different members of the grammar corps, will at length join in one promiscuous fight, each man's hand being directed against every man's work, and every man's hand against *his* ; till, by the scintillations occasioned by *thrust* and *parry*, and *thrust returned*, a light shall be made to shine, and the community, at our expense, shall become wise ; till the old shield of "ESTABLISHED USAGE," behind which many have imagined themselves secure, shall be transfixed with the shafts of truth, and rendered a dangerous defence ; till the "*iron mask*" which has so long obscured the fair face, and genuine excellence of the English Language, shall be *dashed* to the ground—and,

The lovely *Stranger* shall stand confessed,  
In beauties freshest charms.

I have written this work, not for the  *vexation* of some old *proser*, who, finding himself blink-eyed from the effects of the glare of science, outshining the lurid twilight of the morn that gave him birth ; and, wishing in his dotage, to avoid the disgrace of his own indolence and stupidity, is already beginning to pray Jupiter to extinguish the sun,

And bless, with *total night*, the *world* and *him*.

I have written it for the benefit of those who are able to see, and having seen, to *appreciate* ; for the aid of both teacher and pupil ; the middle aged and the young ; and though, adopting the maxim of Pope, to

" Laugh where I must, be candid where I can,"

I have, occasionally, passed

" From grave to gay, from lively to severe ;"

yet, I have aimed, in *this very appendix* to *exemplify* the only *proper* use of *railery* ; as, I have endeavored, first, by philosophy and logic, to expose the old *absurdities*, and then, to spurn with *ridicule*, what by reason, I had shown ridiculous ; and though, amid candor I have jested ; even in jest, I am sincere.

Many, who shall become convinced, will refuse to act ; saying, that " although these things *are so*, yet the total change with which the adoption of this work will necessarily be attended, will cause perplexity ;— that the old theories have stood for ages, (they have stood *too long*, and done *too much injury already* ; ) and may as well continue in use."

This is too weak to be met with argument. So mused and wrangled the opposers of " Him, who taught as never man had taught ;" whose principles have ushered in the dawn of an eternal day ; whose precepts breathe the universal Love, Benevolence, and Peace. So contended the accusers of Gallileo, who, to save his life, confessed the fallacy of the Copernicum system, and acknowledged that the earth is a boundless, moveless *plain* ; but consoled himself still with the thought that it is a rotary globe, and that human laws and human bigotry can not successfully oppose fact and philosophy ; and with contemplating the mighty improvements which the system would, in after times, originate.

So prated the contemners of Harvey, who was ruined by having been the first to discover and to teach the immutable laws, which control the circulation of the blood. So might have said the unphilosophic herd that ridiculed the theory of Franklin, "the dupe of his own *imagination*:" the effect of whose "fantasy" has been to render playful and harmless as the frisky lamb, the *thunder-bolts of God*.

So said (and while they *pitied, laughed*;) the neighbors of the DEATHLESS FULTON. "The *weak* projector of a *self-moving boat*!" Yet the workings of his almost God-like mind, brought into *active* being, principles, whose ever varying use must soon unite, in close and prosperous *communion*, the farthest regions of the globe; bearing to Earth's remotest bound, *OURS*, the *more than Roman* Language, that, (not by arms,) is destined to prove, in CIVILIZATION and Refinement, in COMMERCE, in MIND and MORALS, by Science, prompting ART, the great REGENERATOR of the WORLD: and shall this PATRON of mankind, bear with blessings to our race,

"To lands unknown, and worlds beyond the deep,"

The garb of his former servitude, the shackles of tyrants, long since dead, whose dominion, he has laid under tribute? or shall he go forth,

"Of nobler shape, erect and tall,  
With *Native* honor clad,  
In God-like majesty, as lord of all?"

When, in the history of mankind, has it been known that any great improvement was made in SCIENCE, RELIGION or ARTS, without bringing upon the head of its originator, the burning malice and fury, or the scorn and derision of the *bigot herd*? When has it been known, that he, who having *light*, dared, by that light, to expose the follies, errors, and vices of his day, has not been denounced as an impostor, or a fanatic; as a disturber of the public quiet; a turner of the world upside down; and shall I,

"Who would the obstructed path of science clear,"

Who declare a war of extermination against the *popular* scholastic jargon, (the *mock* of science); the absurd dogmas of this and a former age; expect to avoid the storm that I create? the shock of ignorance, of envy, and interest combined? Shall I, frail and weak as I know myself to be, expect to escape what others have endured?

I had wished to avoid the controversy, but was forced to believe, that, as an invalid must be convinced of his sickness, before he will consent to be cured, so it would be impossible to induce people to receive a new theory, however important its advantages, without first pointing out the defects of the old. "The Rubicon is crossed;" my armor girded on. I court the tempest's breath; the battle's fiercest rage. I conquer but to aid. For this end, (not from vain ambition,) I bare my bosom to the strife, trusting that the blade of Truth, directed by Reason, will be as Eden's flaming sword to guard the avenues to my heart.

I have joined the crusade against the dominions of Error, Prejudice, and Bigotry ; and commenced the attack in the "Science of Language ;" hoping to win that as the citadel or central post, the fort, or vantage-ground, from which to direct ulterior operations. To the advancement of the contest, I dedicate, with my limited capacity, the time which Providence shall allot me here ; and though I may not live to witness the conclusion of the strife ; to see the fogs of sophistry, the clouds of intellectual and moral darkness, dispersed, by the irradiating beams of truth and reason ; yet, the assurance of its ultimately successful termination, will invigorate my mind, and stimulate me to activity. It is this, that, while I approach the meridian of my days, shall nerve my feeble arm, shall render ten-fold more effective my humble efforts for the public good ; and heighten the noon-tide fervor of my devotion to the interests of mankind : it is this that shall prove the unfading star of hope, to light the evening of my life's decline ; to dispel the loneliness of decay ; and cheer my downward pathway to the tomb : that shall plant, with opening flowers of richest fragrance, my couch of death ; and shed a mild hallowed radiance over the mouldering pillow of my last repose.

Reader : whoever and whatever you may be ; you have seen the whole. I have led you through the fortresses of the enemy. I have shown you what they are, and what are the resources on both sides for opening the campaign. Are you convinced of the necessity of reform ? Do you believe that FACT and PHILOSOPHY, wielded by SCIENCE, as the thunderbolts of Heaven for the demolition of Error, are *omnipotent*, and *can not* be withstood ? Will you then mingle in the thickening strife, and stake your influence here ? Or will you, in full conviction of the necessity and feasibility of the enterprise, look coldly on, or stand aloof ? believing that God, *in vain*, "breathed into man the breath of life : " and that, *without design*, He said, "LET THERE BE LIGHT !"

THE END OF THIS WORK :

MAY IT COME, WHEN A BETTER THEORY CAN SUCCEED IT.

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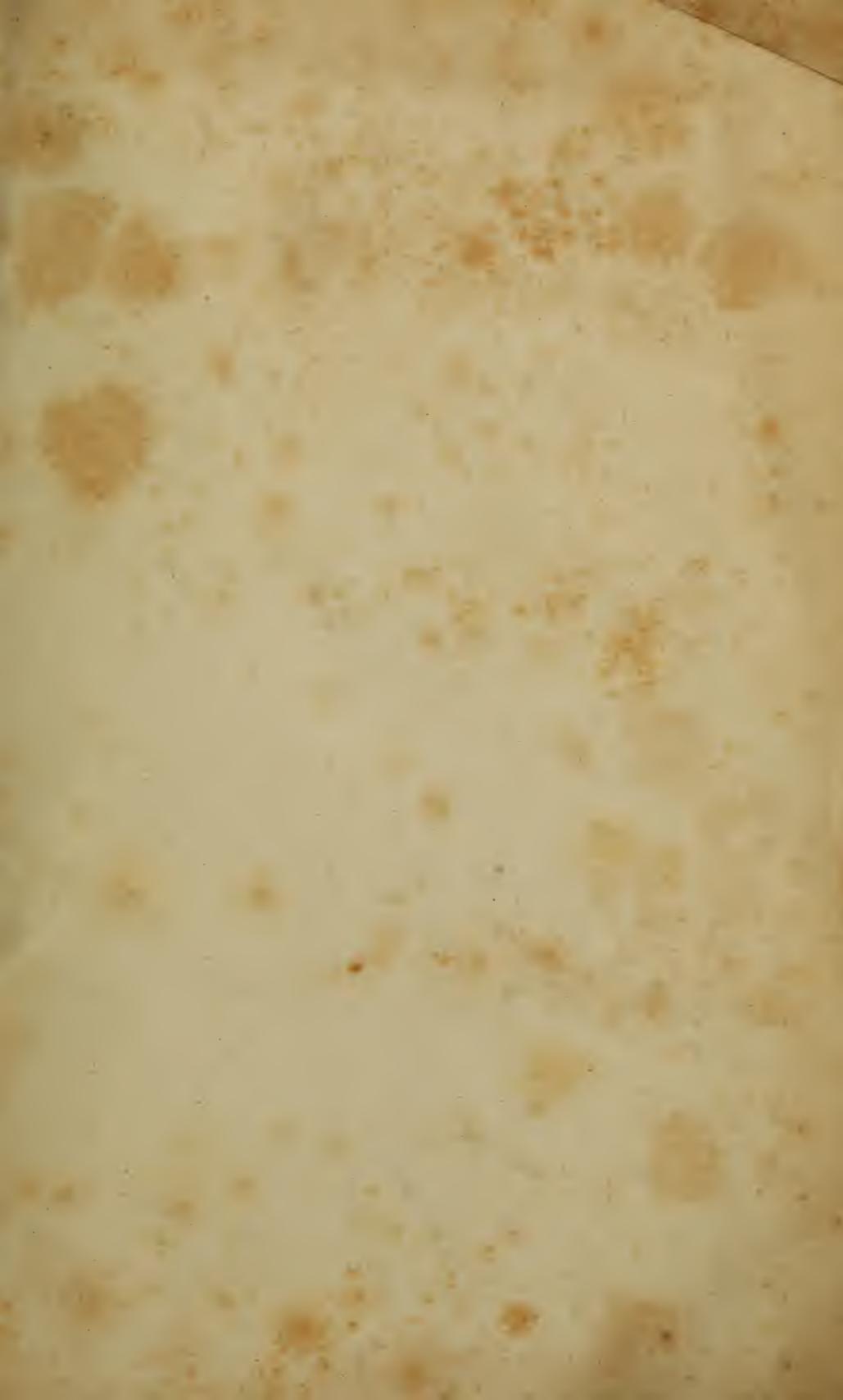
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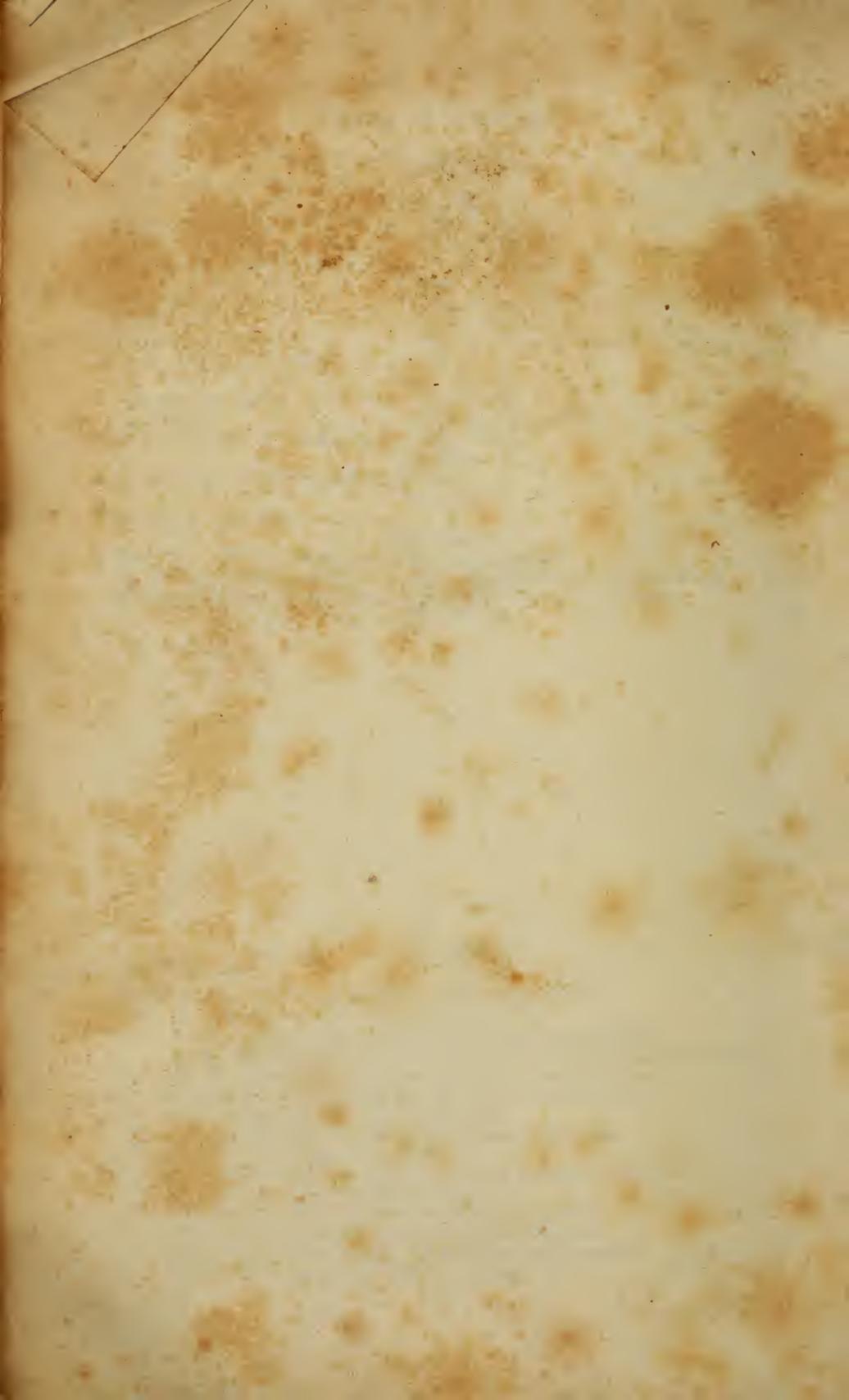
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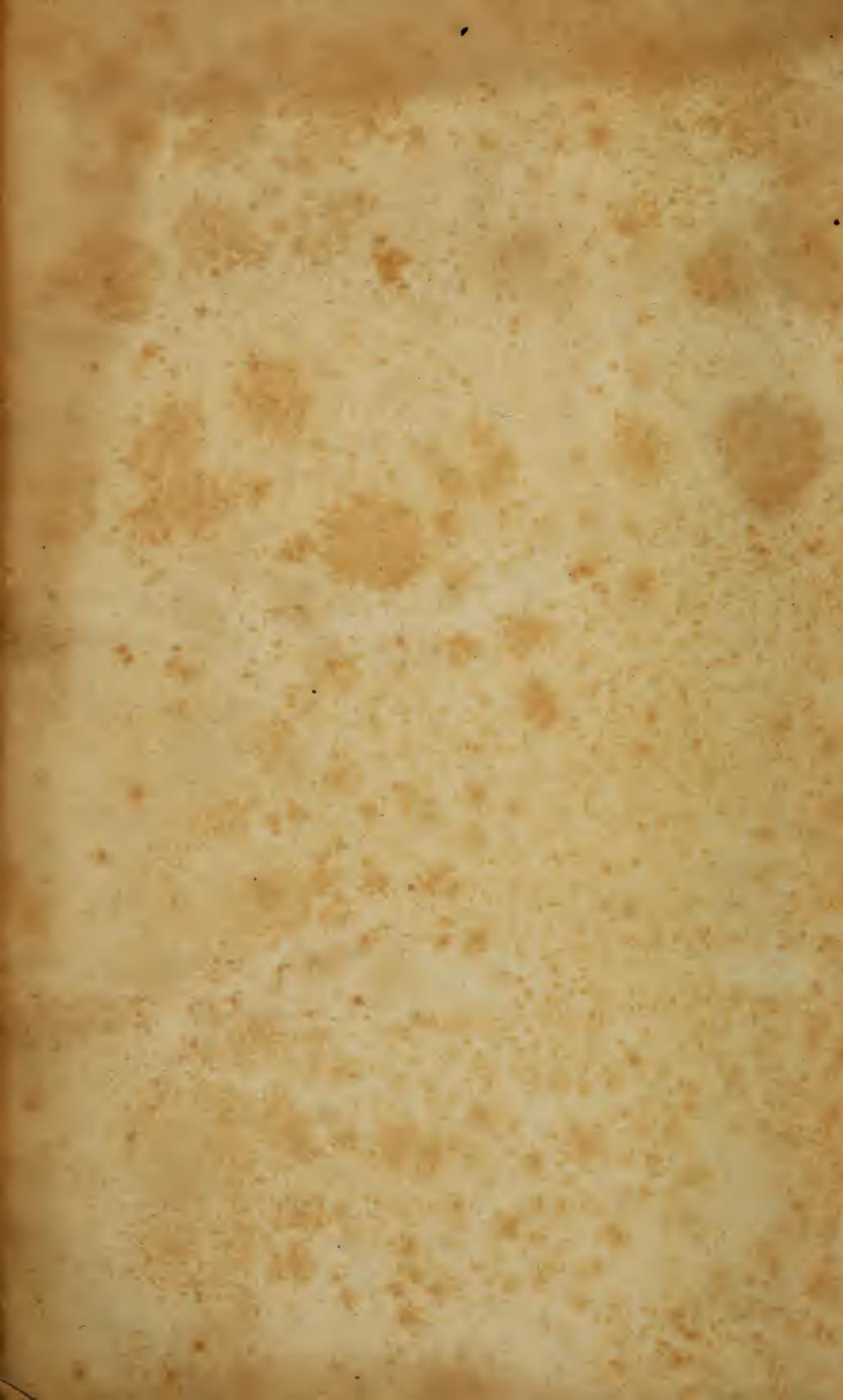
## ERRORS.

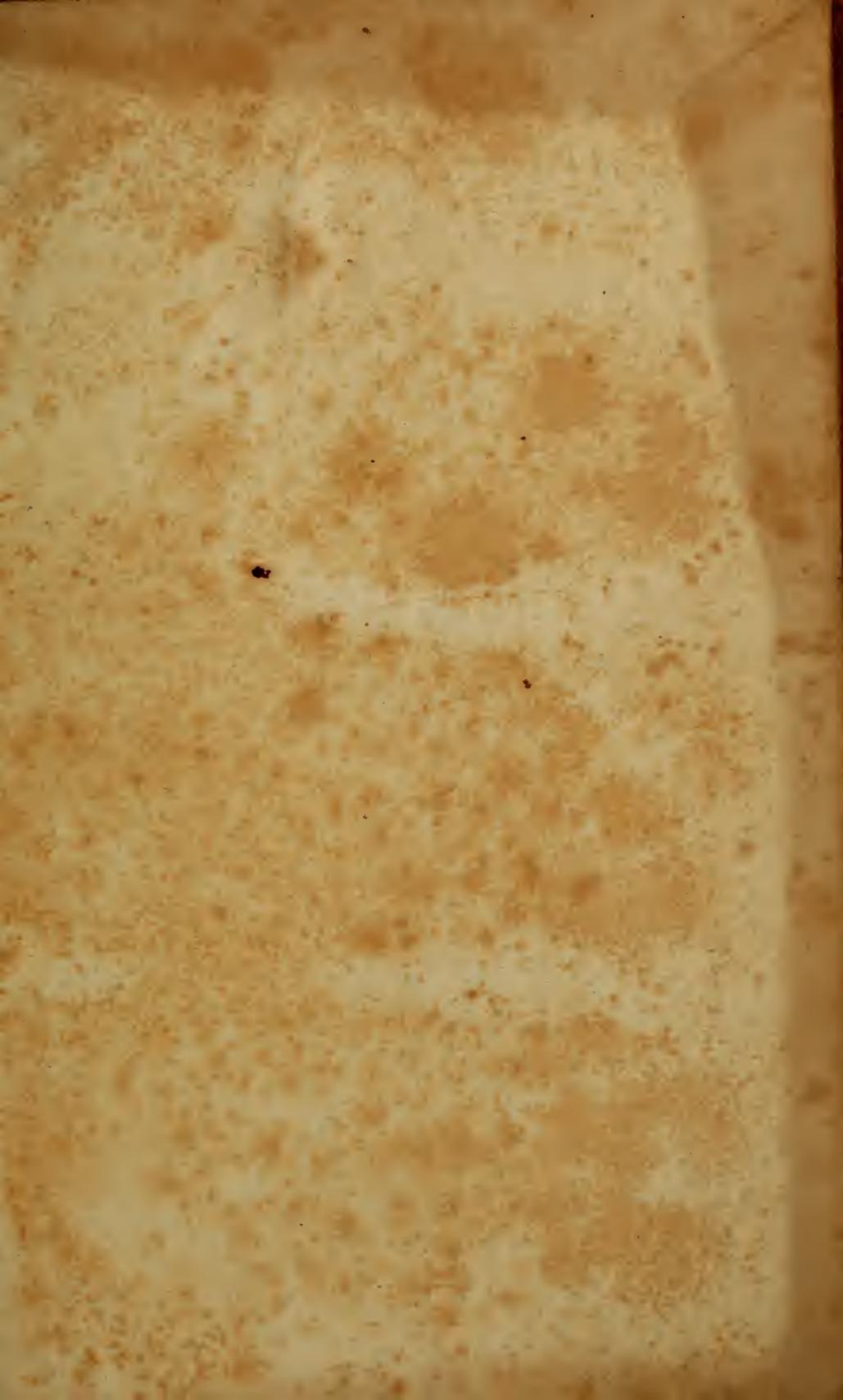
- Page 11, 3d line from the bottom, after *wished*, read *them*.  
 “ 43, 13th line from the top, for *after* read *of*.  
 “ 53, 8th line from the top, for *express in*, read *expressing*.  
 “ 73, 3d line from the bottom, *one* should be printed in Roman letters.  
 “ 101, 3d, 4th and 5th line from the top, for *were*, read *are*.  
 “ 138, 9th line from the bottom, for *Name*, read *Adname*.  
 “ 157, Lesson XII, for *wrapt*, read *rapt*.  
 “ 197, 8th line from the top, after *to keep*, read *it holy*.  
 “ 198, Rule IV, after *given*, read *in*.  
 “ 199, for the correction of Rule VII see Rule 7th of the *chart*.  
 “ 201, in Rule XII omit the last *may*.  
 “ 208, 5th line of the 2d note, for *need*, read *needs*.  
 “ 287, 12th line from the bottom, for *sink*, read *fade*.  
 “ 292, 10th line from the top, for *negative*, read *negation*.  
 “ 329, 16 line from the bottom, for —, read 175.











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