

KEY.

TO

THE EXERCISES

ADAPTED TO

MURRAY'S

ENGLISH GRAMMAR.

Calculated to enable Private Learners

TO BECOME THEIR OWN INSTRUCTORS,

IN GRAMMAR AND COMPOSITION.

By THE AUTHOR OF THE EXERCISES.

THE THIRTEENTH EDITION.

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TO THE TENTH EDITION.

THE author of this work, and of the books connected with it, thinks it is incumbent upon him to make some apology, for the variations which are to be found in the different editions. The infirm state of his health; his numerous occupations; and the quick succession of new editions of his English Grammar, English Exercises, and Key to the Exercises, prevented him from giving these books, at an early period of their publication, all the improvements which he had contemplated, or which had been occasionally suggested to him. The successive additions and improvements which these works have received, and which sometimes occasioned a want of correspondence amongst them, must certainly have been productive of inconvenience or expense, to many persons who had purchased the earlier editions. This, though the author regretted the circumstance, was, for the reasons alleged, unavoidable. He must either have suppressed the improvements entirely, or have in-

serted them gradually as the new editions appeared; but as he conceived them to be of considerable importance, he could not think it warrantable to omit them; and the approbation of the public has confirmed him in the propriety of this decision.

It is with particular satisfaction that the author can now state, that the additions and alterations which he had in view, are completed, and are contained in the *sixteenth* edition of the Grammar, the *twelfth* of the Exercises, and the *tenth* of the Key; that these editions of the books correspond exactly to one another; and that it is his intention that, in every future edition of each of them, this correspondence shall be faithfully preserved.

It is indeed possible, that some illustrations or justification of particular rules and positions contained in the Grammar, may yet be necessary. But if, contrary to expectation, this should be the case, the practical parts of the system will not be affected by such additions. The connexion, as it now subsists, between the Grammar, the Exercises, and the Key, will remain invariably the same; unless some error, at present unobserved, should hereafter be discovered.

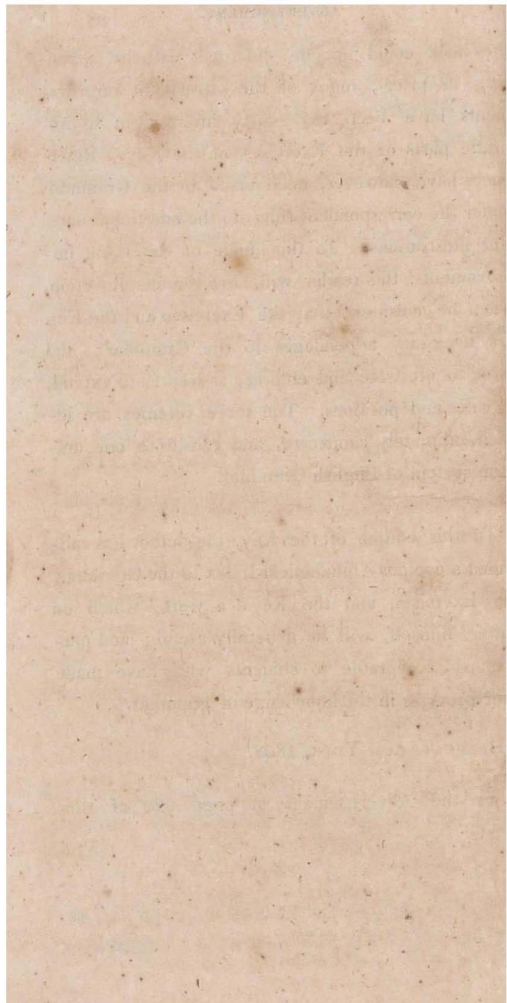
As the types composing the Grammar have, for a considerable time, been kept standing; and as

the book could not be enlarged without advancing its price; many of the subsequent improvements have been necessarily inserted in appropriate parts of the Exercises, or the Key. References have, however, been made in the Grammar, under the correspondent rules, to the additional notes and illustrations. To this mode of supplying improvements, the reader will have the less objection, when he considers, that the Exercises and the Key are necessary appendages to the Grammar; and serve to illustrate and enforce, as well as to extend, its rules and positions. The three volumes are indeed intimately connected, and constitute one uniform system of English Grammar.

To this edition of the Key, the author has subjoined a copious Alphabetical Index to the Grammar, the Exercises, and the Key: a work, which he flatters himself, will be generally useful; and particularly acceptable to students who have made some progress in the knowledge of grammar.

HOLDGATE near YORK, 1808.

See the Advertisement at page 220 of this volume.



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KEY TO THE EXERCISES.

PART II*.

ORTHOGRAPHY.

CHAPTER I.

*Containing corrections of the false ORTHOGRAPHY,
arranged under the respective Rules.*

Grammar, p. 37: Exercises, p. 47.

RULE I.

IT is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his *staff*.

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

* A regular explanation of the Exercises in Parsing, would occupy a great portion of this volume; and, after all, would be of little use to the learner: a Key to Part I. is therefore omitted. General directions, respecting the mode of Parsing, may be seen in the *twelfth*, or any subsequent edition of the Grammar, page 215. If they are carefully studied, they will enable the learner to parse all the exercises.

Our manners should be neither *gross*, nor excessively refined.

RULE II.

Grammar, p. 38. Exercises, p. 47.

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

In the names of *drugs* and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless *hum*

To him who muses through the woods at noon.

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

Many a *trap* is laid to insnare the feet of youth.

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

RULE III.

We should subject our *fancies* to the government of reason.

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

If we have *denied* ourselves of sinful pleasures, we shall be great gainers in the end.

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

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

RULE IV.

Grammar, p. 38. Exercises, p. 49.

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

Common calamities, and common blessings, fall *heavily* upon the envious.

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

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

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

RULE V.

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

By *deferring* our repentance, we accumulate our sorrows.

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

We all have many *failings* and lapses to lament and recover.

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

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

RULE VI.

Grammar, p. 39. Exercises, p. 50.

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

The arrows of calumny fall *harmlessly* at the feet of virtue.

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

A *chilness*, or shivering of the body, generally precedes a fever.

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

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

RULE VII.

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

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

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

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

The true worship of God is an important and *awful* service,

Wisdom alone is *truly* fair: folly only appears so.

RULE VIII.

Grammar, p. 59. Exercises, p. 51:

The study of the English language is making daily *advancement*.

A judicious *arrangement* of studies facilitates *improvement*.

To shun *allurements* is not hard,

To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

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

Errors and misconduct are more *excusable* in ignorant, than in well-instructed persons.

The divine laws are not *reversible* by those of men.

Gratitude is a *forcible* and active principle in good and generous minds.

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

We are made to be *serviceable* to others, as well as to ourselves.

RULE X.

An *obliging* and humble disposition, is totally unconnected with a servile and *cringing* humour.

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

Labour and expense are lost upon a *dronish* spirit.

The inadvertences of youth may be excused, but *knavish* tricks should meet with severe reproof.

RULE XI.

Grammar, p. 39. Exercises, p. 53.

Love worketh no ill to our neighbour, and is the *fulfilling* of the law.

That which is sometimes expedient, is not *always* so.

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

Where diligence opens the door of the understanding, and impartiality keeps it, truth finds an entrance and a *welcome* too.

CHAPTER II.

Containing corrections of the false ORTHOGRAPHY, promiscuously disposed.

SECTION I.

Exercises, p. 53.

NEGLECT no opportunity of doing good.

No man can *steadily* build upon accidents.

How shall we keep, what sleeping or awake,

A weaker may *surprise*, a stronger take?

Neither time nor misfortunes should *erase* the remembrance of a friend.

Moderation should preside, both in the kitchen and the *parlour*.

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

In many designs, we may *succeed* and be miserable.

We should have *sense* and virtue enough to *recede* from our demands, when they appear to be *unreasonable*.

All our comforts *proceed* from the Father of Goodness.

The ruin of a state is generally *preceded* by a universal *degeneracy* of manners, and a contempt of religion.

His father *omitted* nothing in his education, that might render him virtuous and *useful*.

The daw in the fable was dressed in *pilfered* ornaments.

A *favour conferred* with delicacy, doubles the obligation.

They tempted their Creator, and *limited* the Holy One of Israel.

The precepts of a good education have often *re-
curred* in the time of need.

We are frequently *benefited* by what we have dreaded.

It is no great virtue to live *lovingly* with good natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing *committed* to the trust and care of another, is a *deposit*.

Here *finish'd* he, and all that he had made
View'd and beheld! All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment*.

Food, *clothing*, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and passions, they will hurry us into guilt and misery.

An *Independent* is one who, in religious affairs, holds that every congregation is a *complete* Church.

Receive his *counsel*, and *securely* move:
Intrust thy fortune to the Power above.

Following life in *creatures* we *dissect*,
We lose it in the moment we detect.

The *acknowledgment* of our transgressions must precede the *forgiveness* of them.

Judicious *abridgments* often aid the *studies* of youth.

Examine how thy *humour* is *inclined*,
And which the *ruling* passion of thy mind.

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

Calico is a thin cloth made of cotton; sometimes stained with lively *colours*.

To promote iniquity in others, is nearly the same as being the *actors* of it *ourselves*.

The *glazier's* business was unknown to the *ancients*.

The *antecedent*, in *grammar*, is the noun or pronoun to which the relative refers.

SECTION 2.

Exercises, p. 56.

Be not *afraid* of the wicked: they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

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

A *well-poized* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*, but the men *employed* in it made *ungrateful* returns.

Let us show *diligence* in every *laudable* undertaking.

Cinnamon is the fragrant bark of a low tree in the island of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

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

Virtue *embalms* the memory of the good.

The king of Great Britain is a *limited* monarch; and the *British* nation a free people.

The *physician* may *dispense* the *medicine*, but Providence alone can bless it.

In many *pursuits*, we *embark* with pleasure, and land sorrowfully.

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

The hive of a city, or kingdom, is in the best condition, when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of virtue and learning, grow smoother as we advance.

That which was once the most *beautiful* spot of Italy, covered with *palaces*, embellished by princes,

and *celebrated* by poets, has now nothing to show but ruins.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man who rides horses in a race; or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against cruel usage.

We may be very *busy*, to no *useful* purpose.

We cannot plead in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *empoverish* ourselves. If we sow *sparingly*, we shall reap *accordingly*.

However *disagreeable*, we must *resolutely* perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

It is a *happiness* to young persons, when they are preserved from the snares of the world, as in a garden *enclosed*.

Health and peace, the most *valuable possessions*, are obtained at small *expense*.

Incense signifies perfumes *exhaled* by fire, and made use of in religious ceremonies.

True *happiness* is an *enemy* to pomp and noise.

Few *reflections* are more *distressing*, than those which we make on our own ingratitude.

There is an *inseparable connexion* between piety and virtue.

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

Which way soever we turn *ourselves*, we are *encountered* with *sensible* demonstrations of a Deity.

If we forsake the ways of virtue, we cannot *allege* any *colour* of ignorance, or want of instruction.

SECTION 3.

Exercises, p. 59.

THERE are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* with dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our angry passions.

The earth is the Lord's, and the *fulness* thereof.

The harvest *truly* is plenteous, but the *labourers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are both equally *blamable*.

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

The *gaols* were forced open, and the prisoners set free.

It cannot be said that we are *charitable donors*, when our gifts proceed from selfish motives.

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

Integrity leads us *straight* forward, disdaining all *doublings*, and crooked paths.

Licentiousness and crimes paye the way to ruin.

Words are the *counters* of wise men, but the money of fools.

Recompense to no man evil for evil.

He was an excellent person; a *mirror* of *ancient* faith in early youth.

Meekness *controls* our angry passions; *candour*, our severe *judgments*.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

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

Faithfulness and judgment are peculiarly *requisite* in *testamentary* executors.

To be *faithful* among the faithless, argues great strength of *principle*.

Mountains appear to be like so many wens or *unnatural protuberances* on the face of the earth.

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

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies*.

Fishes *increase* more than beasts or birds, as appears from their *numerous spawn*.

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

How has kind Heav'n adorn'd the happy land,
And scatter'd blessings with a *wasteful* hand.

A friend *exaggerates* a man's virtues, an enemy
inflames his crimes.

A witty and *humorous* vein has often produced
enemies.

Neither pleasure nor *business* should *engross* our
time and affections; proper seasons should be *allotted*
for *retirement*.

It is laudable to *inquire* before we *determine*.

Many have been *visited* with afflictions, who have
not *profited* by them.

We may be *successful*, and yet disappointed.

SECTION 4.

Exercises, p. 61.

THE experience of want *enhances* the value of
plenty.

To maintain opinions *stiffly*, is no evidence of their
truth, or of our moderation.

Hoarhound has been famous for its *medicinal*
qualities; but it is now little used.

The wicked are often *insnared* in the trap which
they *lay* for others.

It is hard to say what diseases are *curable*: they
are all under the *guidance* of Heaven.

Instructors should not only be *skilful* in those
sciences which they teach; but have *skill* in the
method of teaching, and patience in the *practice*.

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel*; but there is no hold on a *changeable* humour.

We may *inure ourselves* by custom, to bear the extremities of *weather* without injury.

Excessive *merriment* is the parent of *grief*.

Air is *sensible* to the touch by its motion, and by its *resistance* to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practise* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice*.

Learning and *knowledge* must be attained by slow degrees: and are the reward only of *diligence* and *patience*.

We should study to live *peaceably* with all men.

A soul that can *securely* death defy,
And count it nature's *privilege* to die.

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

Let not the *sternness* of virtue *affright* us; she will soon become *amiable*.

The *spacious* firmament on high,
With all the blue *ethereal* sky,
And spangled heav'ns, a *shining* frame,
Their great *Original* *proclaim*.

Passion is the *drunkenness* of the mind: it *supercedes* the workings of reason.

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

We ought not to consider the *increase* of another's reputation, as a *diminution* of our own.

The *rheumatism* is a painful distemper, supposed to proceed from acrid humours.

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

The *peasant's cabin* contains as much content as the *sovereign's palace*.

True *valour* protects the feeble, and humbles the oppressor.

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

Prophecies and miracles proclaimed Jesus Christ to be the *Saviour* of the world.

Esau sold his birthright for a *savoury* mess of pottage.

A regular and *virtuous* education, is an *inestimable* blessing.

Honour and shame from no condition rise:

Act well your part; there, all the *honour* lies.

The *rigour* of monkish *discipline* often conceals great depravity of heart.

We should recollect, that however *favourable* we may be to ourselves, we are *rigorously* examined by others.

SECTION 5.

Exercises, p. 63.

VIRTUE can render youth, as well as old age, *honourable*.

Rumour often tells false tales.

Weak minds are *ruffled* by trifling things.

The *cabbage tree* is very common in the Caribbee islands, where it grows to a prodigious height.

Visit the sick, feed the hungry, *clothe* the naked.

His smiles and tears are too *artificial* to be relied on.

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

We should be *cheerful* without levity.

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

Integrity and hope are the sure *palliatives* of sorrow.

Chamomile is an *odoriferous* plant, and possesses considerable *medicinal* virtues.

The *gaiety* of youth should be tempered by the precepts of age.

Certainty, even on *distressful* occasions, is sometimes more *eligible* than *suspense*.

Still green with bays each *ancient* altar stands,
Above the reach of *sacrilegious* hands.

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

We are accountable for whatever we *patronise* in others.

It marks a savage disposition, to *torture* animals, to make them smart and *agonize*, for our diversion.

The edge of *cloth*, where it is closed by complicating the threads, is called the *selvage*.

Souchong tea and *Turkey* coffee were his favourite beverage; *chocolate* he seldom drank.

The guilty mind cannot avoid many melancholy apprehensions.

If we injure others, we must expect *retaliation*.

Let every man be fully *persuaded* in his own mind.

Peace and *honour* are the *sheaves* of virtue's harvest.

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

The Roman *pontiff* claims to be the *supreme* head of the church on earth.

High seasoned food *vitiates* the *palate*, and occasions a disrelish for plain fare.

The conscious *receiver* is as bad as the thief.

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

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

Honest *endeavours*, if persevered in, will finally be *successful*.

He who dies for religion, is a martyr; he who suffers for it, is a *confessor*.

In the *paroxysm* of passion, we sometimes give occasion for a life of *repentance*.

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

The voice is sometimes obstructed by a *hoarseness*, or by *viscous phlegm*.

The *desert* shall rejoice, and blossom as the rose.

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

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

SECTION 6.

Exercises, p. 65.

THERE is frequently a worm at the root of our most *flourishing* condition.

> The stalk of *ivy* is tough, and not *fragile*.

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

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

They think they shall be *heard* for *their* much speaking.

True *criticism* is not a captious, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *license* evil, or *dispense* with the rules of virtue.

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

The path of *virtue* is the path of peace.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *forcible* our temptations, they may be resisted.

I *acknowledge* my transgression; and my sin is ever before me.

The *college* of cardinals are the *electors* of the pope.

He had no *colourable* excuse to palliate his conduct.

Thy *humorous* vein, thy pleasing folly,

Lie all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *dereliction* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

In groves we live, and *lie* on mossy beds,
By *crystal* streams, that *murmur* through the meads.

It is a secret *cowardice* which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the *profane*.

The lark each morning waked me with her *sprightly* lay.

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

We owe it to our *visitors* as well as to ourselves, to entertain them with useful and *sensible* conversation.

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

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

Hope *exhilarates* the mind, and is the grand *elixir*, under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales* ourselves.

PART III.

SYNTAX.

CHAPTER I.

*Containing corrections of the false SYNTAX, arranged
under the Rules.*

RULE I.

Grammar, p. 139. Exercises, p. 67.

DISSAPPOINTMENTS *sink* the heart of man ; but the
renewal of hope *gives* consolation.

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

He *dares* not act contrary to his instructions.

Fifty pounds of wheat *contain* forty pounds of
flour.

The mechanism of clocks and watches *was* totally
unknown a few centuries ago.

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

Nothing but vain and foolish pursuits *delights* some
persons.

A variety of pleasing objects *charms* the eye.

So much both of ability and merit *is* seldom found.

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

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

The inquisitive and curious *are* generally talkative.

Great pains *have* been taken to reconcile the parties.

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

The sincere *are* always esteemed.

Have the goods been sold to advantage? and *didst* thou embrace the proper season?

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

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

He *needs* not proceed in such haste.

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

In him *was* happily blended true dignity with softness of manners.

The support of so many of his relations, *was* a heavy tax upon his industry; but thou *knowest*, he paid it cheerfully.

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

Reconciliation was offered, on conditions as moderate as *were* consistent with a permanent union.

Not one of them whom thou *seest* clothed in purple, is completely happy.

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

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

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

Thou *shouldst* love thy neighbour as sincerely as thou *lovest* thyself.

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

Thou, who art the Author and Bestower of life, *canst* doubtless restore it also: but whether thou *wilt* please to restore it, or not, that thou only *knowest*.

"O thou my voice inspire,
Who touch'd Isaiah's hallowed lips with fire.

"Who *touchedst* or *didst* touch."

Accept these grateful tears: for thee they flow;
For thee that ever felt another's woe.

"*Didst* feel."

Just to thy word, in ev'ry thought sincere;
Who knew no wish but what the world might hear.

"Who *knewest* or *didst* know."

The following examples are adapted to the notes and observations under RULE I.

Grammar, p. 139. Exercises, p. 69.

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

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

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

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

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

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

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

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, *is* often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, *deserve* it as much as ourselves.

All that *makes* a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the war-like; the virtues which *form* the happiness, and the crimes which *occasion* the misery of mankind; *ori-*

ginate in that silent and secret recess of thought, which is hidden from every human eye.

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

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

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

3. *When* two substantives come together, and do not signify the same thing, the *first of them* must be in the genitive case.

Such is the constitution of men, *that* virtue, however it may be neglected for a time, *will* ultimately be acknowledged and respected.

4. The crown of virtue *are* peace and honour.

His chief occupation and enjoyment *was* controversy.

5. ————— *He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

————— Whose gray top
Shall tremble, *he* descending.

RULE II.

Grammar, p. 143. Exercises, p. 71.

Idleness and ignorance *are* the *parents* of many vices.

Wisdom, virtue, happiness, *dwell* with the golden mediocrity.

In unity *consist* the welfare and security of every society.

Time and tide *wait* for no man.

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

Patience and diligence, like faith, *remove* mountains.

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

The planetary system, boundless space, and the immense ocean, *affect* the mind with sensations of astonishment.

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

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

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

The examples which follow are suited to the notes and observations under RULE II.

Grammar, p. 144. Exercises, p. 72.

1. Much *do* human pride and self-complacency require correction.

Luxurious living, and high pleasures, *beget* a languor and satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence on our Creator: levity and attachment to

worldly pleasures, *destroy* the sense of gratitude to him.

2. Good order in our affairs, not mean savings, *produces* great profits.

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

That great senator, in concert with several other eminent persons, *was* the *projector* of the revolution.

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

Virtue, joined to knowledge and wealth, *confers* great influence and respectability. But knowledge, with wealth united, if virtue is wanting, *has* a very limited influence, and *is* often despised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

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

One, added to nineteen, *makes* twenty.—Better thus: one *and* nineteen *make* twenty.

What black despair, what horror, *fill* his mind!

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst *you*.

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

RULE III.

Grammar, p. 146. Exercises, p. 73.

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

Man is not such a machine as a clock or a watch, which *moves* merely as *it is* moved.

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

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

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

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

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

A tart reply, a proneness to rebuke, or a captious and contradictory spirit, *is* capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

Grammar, p. 146. Exercises, p. 74.

1. Either thou or I *am* greatly mistaken, in our judgment on this subject.

I or thou *art* the person who must undertake the business proposed.

2. One or both of the scholars, *were* present at the transaction.

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

Whether one person or more *than one*, *were* concerned in the business, does not yet appear.

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

RULE IV.

Grammar, p. 147. Exercises, p. 75.

The people *rejoice* in that which should give *them* sorrow.

The flock, and not the fleece, *is*, or ought to be, the *object* of the shepherd's care.

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

The crowd *was* so great, that the judges with difficulty made their way through *it*.

The corporation of York *consists* of a mayor, aldermen, and a common council.

The British parliament *is* composed of king, lords, and commons.

When the nation *complains* the rulers should listen to *its* voice.

In the days of youth, the multitude eagerly *pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporal punishment.

The fleet *was* seen sailing up the channel.

The regiment *consists* of a thousand men.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived and moored in safety.

These people draw near to me with their mouth, and honour me with their lips, but their heart is far from me.

The committee *were* divided in *their* sentiments, and *they* have referred the business to the general meeting.

The committee *was* very full when this point was decided; and *its* judgment has not been called in question.

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

The remnant of the people *was* persecuted with great severity.

Never *was* any people so much infatuated as the Jewish nation.

The shoal of herrings *was* of an immense extent.

No society *is* chargeable with the disapproved misconduct of particular members.

RULE V.

Grammar, p. 148. Exercises, p. 76.

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

They *who* seek wisdom will certainly find her.

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

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

Rebecca took goodly raiment, which *was* with her in the house, and put *it* upon Jacob.

The wheel killed another man, *who* is the sixth *that has lost his life*, by this means.

The fair ~~sex~~, whose task is not to mingle in the labours of public life, *have their own part assigned them* to act.

The Hercules *ship* of war foundered at sea; she ~~overset~~, and lost most of her men.

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

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

I do not think any one should incur censure ~~for~~ being tender of *his* reputation.

Thou who *hast* been a witness of the fact, *canst* give an account of it.

In religious concerns, or *those which are* conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what *has* been here premised, ~~is~~ the *conjecture* of Dryden.

Thou great First Cause, least understood!

Who all my sense confid'd

To know but this, that thou art good,

And that myself am blind:

Yet gave me in this dark estate, &c.

"*Confinedst or didst confine:*" "*Gavest or didst give.*"

What art thou, speak, that, on designs unknown,

While others sleep, thus range the camp alone.

"*Rangest or dost range.*"

The following examples are adapted to the notes and observations under RULE V.

Grammar, p. 149. Exercises, p. 78.

1. Whoever entertains such an opinion, judges erroneously.

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

Disappointments and afflictions, however disagreeable, often improve us.

2. Moses was the meekest man *that* we read of in the Old Testament.

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

They are the same persons *that* assisted us yesterday.

The men and things *that* he has studied have not improved his morals.

3. *How* beautiful *soever* they appear, they have no real merit.

In *what* light *soever* we view him, his conduct will bear inspection.

On *which* side *soever* they are contemplated, they appear to advantage.

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

4. Which of *those* two persons has most distinguished himself?

None more impatiently suffer injuries, than *they* who are most forward in doing them.

5. He would not be persuaded *that I was not* greatly in fault.

These commendations of his children, appear to have been made in *a manner which is, in some respects, injudicious*: or, *appear to be, in some respects, injudicious*.

6. He instructed and fed the crowds *that* surrounded him.

Sidney was one of the wisest and most active governors, *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

I am happy in the friend *whom* I have long proved.

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

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

8. Having once disgusted him, he could never regain the favour of Nero, *whose name was but another word* for cruelty.

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

Which of those men came to his assistance?

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

There are in the empire of China, millions of

people, whose support is derived almost entirely from rice.

10. His continual endeavours to serve us; notwithstanding our ingratitude, *are remarkable*. Or—It is remarkable *that he is continually endeavouring* to serve us, notwithstanding our ingratitude.

His assertion, *though paradoxical*, is indisputably true.

11. Ah! unhappy *thou* who art deaf to the calls of duty, and of honour.

Oh! happy *us*, surrounded with so many blessings.

RULE VI.

Grammar, p. 153. Exercises, p. 80.

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

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

They, *to whom* much is given, will have much to answer for.

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

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

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

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

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

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

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

To whom was the money paid? To the mercer and his clerk.

Who counted it? Both the clerk and *he*.

RULE VII.

Grammar, p. 155. Exercises, p. 81.

I acknowledge that I am the teacher, who adopt that sentiment, and *maintain* the propriety of such measures. Or—*that I, who adopt that sentiment, and maintain, &c.*

Thou art a friend that *has* often relieved me, and that has not deserted me now in the time of peculiar need. Or—*Thou, who hast often relieved me, and who hast not, &c.*

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

I perceive that thou art a pupil, who possesses bright parts, but who *has* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

Thou art the Lord who *didst choose* Abraham, and broughtest him forth out of Ur of the Chaldees.
Or—*Thou who didst choose Abraham, &c.*

RULE VIII.

Grammar, p. 156 Exercises, p. 82.

This kind of *indulgence* softens and injures the mind.

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

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

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

How many sorrows should we avoid, if we were not industrious to make them!

He saw one person, or more than one, enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

Grammar, p. 156. Exercises, p. 82.

I. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and, by *this* means, became poor and despicable.

It was by *that* ungenerous means that he obtained his end.

Industry is the means of obtaining competency.

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

This person embraced every opportunity to dis-

play his talents ; and by *this means* rendered himself ridiculous.

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

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

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

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

3. Each of them, in *his* turn, receives the benefits to which *he is* entitled.

My counsel to each of you is, that *he* make it *his* endeavour to come to a friendly agreement.

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

Every person, whatever be *his* station, is bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, *teems* with life.

Every man's heart and temper *are* productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly *disgusts* us.

Every man and every woman *was* numbered*.

Neither of those men *seems* to have any idea, that *his* opinions may be ill-founded.

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

On *each* side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads *properly*, writes very *neatly*, and composes *accurately*.

He was *extremely* prodigal, and his property is now *nearly* exhausted.

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

We may reason very *clearly*, and exceeding *strongly*, without knowing that there is such a thing as a syllogism.

* The copulative conjunction, in this instance, makes no difference with regard to the verb. All the men and women are referred to separately and individually: the verb must therefore have the same construction as it has in the following sentence: "Every *one* of the men and women *was* numbered." This rule forms an exception to the second Rule of Syntax.

Another exception to this second rule, is, when a copulative conjunction connects two or more nouns, which refer to the same person or thing: as, "That able scholar and critic *has* been eminently useful."

He had many virtues, and was *exceedingly* beloved.

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

He came *agreeably* to his promise, and conducted himself *suitably* to the occasion.

He speaks very *fluently*, and reads *excellently*; but he does not think very *coherently*.

He behaved himself *submissively*, and was *exceedingly* careful not to give offence.

They rejected the advice, and conducted themselves *exceeding* indiscreetly.

He is a person of great abilities, and *exceedingly* upright: and is *likely* to be a very useful member of the community.

The conspiracy was the *more easily* discovered, from its being known to many.

Not being fully acquainted with the subject, he could *not* affirm *more strongly* than he did.

He was so deeply impressed with the subject, that few could speak *more nobly* upon it.

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

Use a little wine for thy stomach's sake, and *thy frequent* infirmities.

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

He addressed several exhortations to them *suitable* to their circumstances.

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

We should implant in the minds of youth, such

seeds and principles of piety and virtue, as are likely to take *the earliest* and deepest root.

A disposition *so amiable* will secure universal regard.

Virtues *so distinguished* seldom occur.

5. It is easier to build two chimneys than to maintain one.

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

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

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

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

The Supreme Being is the wisest, the most *powerful*, and the best of beings.

6. Virtue confers *supreme* dignity on man; and should be his *chief* desire.

His assertion was *better founded* than that of his opponent; nay, the words of the latter were *not true*.

His work is *well executed*; his brother's *still better*; and his father's the *best* of all.

He gave a *full* and *sincere* proof of *true* friendship. Or—He gave the *strongest* proof of *warm* and *genuine* friendship.

7. A talent of this kind would, perhaps, prove the likeliest of *all* to succeed. Or—*prove more likely than any other* to succeed.

He is the *stronger* of the two, but not the *wiser*.

He spoke with so much propriety, that I understood him the best of *all* who spoke on the subject. Or—*better than any other* who spoke on the subject.

Eve was *fairer than any* of her daughters.

8. He spoke in a *manner* distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough* to be heard by the whole assembly.

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

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

RULE IX.

Grammar, p-166. Exercises, p. 36.

Fire, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

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

Man is the noblest work of *the* creation.

The wisest and *the* best men sometimes commit errors.

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

He is a much better writer than reader.

The king has conferred on him the title of duke.

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

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

We are placed here under *the* trial of our virtue.

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

Purity has its seat in the heart; but extends its influence over so much of *the* outward conduct, as to form *a* great and material part of *the* character.

A profligate man is seldom or never found to be *a* good husband, *a* good father, or *a* beneficent neighbour.

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

The following sentences exemplify the notes and observations under RULE IX.

Grammar, p. 167. Exercises, p. 88.

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

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

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

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

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

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

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

He was fired with *the* desire of doing something, though he knew not yet, with distinctness, either *the* end or *the* means.

3. At *the* worst, I could but incur a gentle reprimand.

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

RULE X.

Grammar, p. 169: Exercises, p. 88.

My *ancestor's* virtue is not mine.

His *brother's* offence will not condemn him.

I will not destroy the city for *ten's* sake.

Nevertheless, *Asa's* heart was perfect with the Lord.

A *mother's* tenderness and a *father's* care, are *nature's* gifts for *man's* advantage.

A *man's* manners frequently influence his fortune.

Wisdom's precepts form the good *man's* interest and happiness.

They slew Varus, *him* that was mentioned before.

They slew Varus, who was *he* that I mentioned before.

The following examples are adapted to the notes and observations under RULE X.

Grammar, p. 170. Exercises, p. 89.

1. It was the *men, women, and children's* lot, to suffer great calamities. Or—*It was the lot of, &c.*

Peter, John, and Andrew's occupation, was that of fishermen. Or—*The occupation of Peter, &c.*

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

Not only the *counsel and attorney's*, but the judge's, opinion also favoured his cause. Or—*counsel and attorney's opinion, but the judge's also, &c.*

2. And he cast himself down at *Jesus's* feet.

Moses's rod was turned into a serpent.

For *Herodias's* sake, his brother *Philip's* wife.

If ye suffer for *righteousness's* sake, happy are ye.

Ye should be subject for *conscience's* sake.

3. They very justly condemned the senseless and extravagant conduct of the *Prodigal, as he was called.*

They implicitly obeyed the imperious mandates of *him whom they called their protector.*

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

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

The tent of Lord Feversham the general.

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

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

He took refuge at the *governor's, the king's representative.*

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

5. The government of *the world* is not left to chance.

She married *the brother of my son's wife*. Or—*my son's brother-in-law*.

This house belongs to *the partner of my wife's brother*.

It was necessary to have *the advice* both of the *physician* and the *surgeon*.

The extent of the king of England's prerogative is sufficiently ascertained.

6. This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy. Or—*These pictures belonging to the king*, &c.

This estate of the *corporation* is much encumbered.

That is the eldest son of the king of *England*. Or—*The King of England's eldest son*.

7. What can be the cause of the *parliament's* neglecting so important a business?

Much depends on this *rule's* being observed.

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

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

If we alter the situation of any of the words, we shall presently be sensible of the *melody's* suffering.

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

RULE XI.

Grammar, p. 175. Exercises, p. 91.

They *whom* opulence has made proud, and *whom* luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy *you* both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity, is dead.

You only have I known of all the families of the earth.

Him and *them* we know, but who are you?

Her that is idle and mischievous, reprove sharply.

Whom did they send to him on so important an errand?

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence, you should correct, not *me* who am innocent.

We should fear and obey the Author of our being, even *Him* who has power to reward or punish us for ever.

Them whom he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

Grammar, p. 176. Exercises, p. 92.

1. Though he now takes pleasure in them, he will one day *repent* of indulgences so unwarrantable.

The nearer his virtues *approached* to the great example before him, the humbler he grew.

It will be very difficult to *make* his conduct agree with the principles he professes.

2. To ingratiate *ourselves* with some, by traducing others, marks a base and despicable mind.

I shall *promise* two or three general observations.

3. If such maxims, and such practices prevail, what *is* become of decency and virtue?

I *am* come according to the time proposed; but I *am* fallen upon an evil hour.

The mighty rivals *have* now at length agreed.

The influence of his corrupt example *had* then entirely ceased.

He *had* entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is *he* indeed.

I would act the same part if I were *he*, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are *they* which testify of me.

Be composed: it is *I*: you have no cause for fear.

I cannot tell who has befriended me, unless it is *he* from whom I have received many benefits.

I know not whether *they were the persons* who conducted the business; but I am certain it was not *he*.

He so much resembled my brother, that, at first sight, I took it to be *him*.

After all their professions, is it possible to be *they*?

It could not have been *she*, for she always behaves discreetly.

If it was not *he*, *whom* do you imagine it to have been?

Whom do you think him to be?

Who do the people say that we are?

5. Whatever others do, let *thee* and *me* act wisely.

Let them and *us* unite to oppose this growing evil.

RULE XII.

Grammar, p. 178. Exercises, p. 94.

It is better *to* live on a little, than *to* outlive a great deal.

You ought not *to* walk too hastily.

I wish him not *to* wrestle with his happiness.

I need not solicit him to do a kind action.

I dare not proceed so hastily, lest I should give offence.

I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

Grammar, p. 178. Exercises, p. 94.

1. It is a great support to virtue, when we see a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive its oppressors.

It is the difference of their conduct, which makes us approve the one, and reject the other.

We should not be like many persons, *who* depreciate the virtues *they* do not possess.

To see young persons, who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their sincerity*.

And the multitude wondered, when they saw the persons *who had been lame, walking; and those who had been blind, seeing*.

RULE XIII.

Grammar, p. 179. Exercises, p. 95.

The next new year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they *heard the persons who had been dumb, speaking; when they saw*

those who had been maimed, whole; who had been lame, walking; and who had been blind, seeing.

I have compassion on the multitude, because they *have continued* with me now three days.

In the treasury belonging to the Cathedral in this city, *has been* preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities, which the imprudence, weakness, or necessities of princes, *afforded* it, to extend its authority.

Fierce as he *moves*, his silver shafts resound.

They maintained that scripture conclusion, that all mankind *have risen* from one head.

John will *have earned* his wages, when his service *shall be* completed.

Ye will not come unto me, that ye *may* have life.

Be that as it *may*, he cannot justify his conduct.

I have been at London a year, and I *saw* the king last summer.

After we *had* visited London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

Grammar, p. 181. Exercises, p. 96.

1. I purpose to go to London in a few months, and after I shall *have finished* my business there, to proceed to America.

These prosecutions of William seem to *have been* the most iniquitous measures pursued by the court,

during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to *be* a man of letters.

I always intended to *reward* my son according to his merit.

It would, on reflection, have given me great satisfaction, to *have relieved* him from that distressed situation.

It required so much care, that I thought I should *lose* it before I reached home.

We have done no more than it was our duty to *do*.

He would have assisted one of his friends, if he could *have done* it without injuring the other; but as that could not *be* done, he avoided all interference.

Might it not *have been* expected, that he would *defend* an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to *find* an opportunity to *betray* its author.

His sea sickness was so great, that I often feared he would *die* before our arrival.

If these persons had intended to deceive, they would have taken care to *avoid* what would *have exposed* them to the objections of their opponents.

It was a pleasure to *receive* his approbation of my labours; for which I cordially thanked him.

It would have afforded me still greater pleasure, to *have received* his approbation at an earlier period: but to *have received* it at all, reflected credit upon me.

To *have been* censured by him, would soon have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.
“*Laboured and rested.*”

The Doctor, in his lecture, said, that fever always *produces* thirst *.

* In referring to declarations of this nature, the present tense must be used, if the position is immutably the same at all times, or supposed to be so: as, “The bishop declared, that virtue *is* always advantageous:” not, “*was* always advantageous.”---But if the assertion referred to something that is not always the same, or supposed to be so, the past tense must be applied: as, “George said, that he *was* very happy:” not, “*is* very happy.” The following sentences will fully exemplify, to the young grammarian, both the parts of this rule. “He declared to us, that he *was* afraid of no man; because conscious innocence *gives* firmness of mind.”—“He protested, that he *believed* what *was* said, because it *appeared* to him probable.”—“Charles asserted, that it *was* his opinion, that men always *succeed*, when they *use* precaution and pains.”—“The doctor declared to his audience, that if virtue *suffers* some pains, she *is* amply recompensed by the pleasures which *attend* her.”

If the preceding rule should not be completely applicable to every case which ingenuity may state, the author presumes that it will be found very generally useful.

Though we have, in the notes under the *thirteenth* rule of the Grammar, explained in general the principles, on which the time of a verb in the infinitive mood may be ascertained, and its form determined; yet as the subject is curious and important, and the practice of good writers upon it, is very discordant, we presume it will not be unacceptable

RULE XIV.

Grammar, p. 183. Exercises, p. 97.

Esteeming *themselves* wise, they became fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me; and *him* as a suspicious friend.

acceptable to the young student of grammar, if we produce a few additional observations calculated to settle his judgment on this contested point.

The following rule, founded on the authorities of Harris, Lowth, and Campbell, and we think too, on the authority of common sense, appears to be accurate, as well as simple and intelligible. "When the action or event signified by a verb in the infinitive mood, is *contemporary* or *future*, with respect to the verb to which it is chiefly related, the present of the infinitive is required: when it is *not* contemporary nor future, the perfect of the infinitive is necessary." To comprehend and apply this rule, the student has only to consider, whether the infinitive verb refers to a time antecedent, contemporary, or future, with regard to the governing or related verb. When this simple point is ascertained, there will be no doubt in his mind, respecting the form which the infinitive verb should have. Two or three examples may illustrate these positions. If I wish to signify, that I rejoiced at a particular time, in recollecting the sight of a friend, some time having intervened between the seeing and the rejoicing, I should express myself thus: "I rejoiced *to have seen* my friend." The *seeing*, in this case, was evidently antecedent to the *rejoicing*; and therefore the verb which expresses the former, must be in the perfect of the infinitive. The same meaning may be expressed in a different

From having exposed *himself* too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

Grammar, p. 184. Exercises, p. 98.

1. By observing truth, you will command esteem, as well as secure peace.

different form: "I rejoiced *that I had seen* my friend;" or, "*in having seen* my friend:" and the student may, at any time, try the propriety of a doubtful point of this nature, by converting the phrase into its correspondent forms of expression.

If, on the contrary, I wish to signify, that I rejoiced at the sight of my friend, that my joy and his presence were contemporary, I should say, "I rejoiced *to see* my friend;" or, in other words, "I rejoiced *in seeing* my friend." The correctness of this form of the infinitive may also be tried, by converting the phrase into its correspondent modes of expression.

As the verbs *to desire* and *to wish*, are nearly related, the young student may naturally suppose, from the rule at page 181 of the Grammar, that the latter verb, like the former, must, invariably be followed by the present of the infinitive. But if he reflect, that the act of *desiring* always refers to the future; and that the act of *wishing* refers sometimes to the past, as well as sometimes to the future; he will perceive that the following modes of expression are strictly justifiable: "I wished *that I had written* sooner," "I wished *to have written* sooner:" and he will be perfectly satisfied that the following phrases must be improper: "I desire that I had written sooner," "I desire to have written

He prepared them for this event, by sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without taking pains for it.

Nothing could have made her so unhappy, as marrying a man who possessed such principles. Or—the *marrying of a man*, &c.

The changing of times and seasons, the removing and setting up of kings, belong to Providence alone.

written sooner.”—See this point more particularly explained in the author’s Grammar, page 183 of the *twenty-second* edition.

Some writers on grammar contend, that the sentence, “I intend to have written,” is correct and grammatical, because it simply denotes, as they assert, the speaker’s intention to be hereafter in possession of the finished action of writing. But to this reasoning the following answers may be given: that the phrase “to have written” is stated, in English grammars, as the established past tense of the infinitive mood; that it is as incontrovertibly the past tense of the infinitive in English, as *scripsisse* is the past tense of the infinitive in Latin; that no writers can be warranted in taking such liberties with the language, as to contradict its plainest rules for the sake of supporting an hypothesis; that these writers might, on their own principles, and with equal propriety, contend, that the phrase, “I intend *having written*,” is proper and grammatical; and that, by admitting such violations of established grammatical distinctions, confusion would be introduced, the language would be disorganized, and the most eccentric systems of grammar might be advanced and plausibly supported.—In short, the phrase, “I intend to have written,” appears to involve the following absurdity; “I intend to produce hereafter an action or event, which has been already completed.”

Or—*changing times and seasons, removing and setting up kings, &c.*

The middle station of life seems to be the most advantageously situated for *the* gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants; and riches, upon enjoying our superfluities. Or—*for gaining wisdom—upon supplying our wants.*

Pliny, speaking of Cato the Censor's disapproving of the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving of that sound to every word, which the most polite usage of the language appropriates to it. Or—*is giving to every word that sound, &c.* Or—*consists in giving to every word that sound, &c.*

Not attending to this rule, is the cause of a very common error. Or—*want of attention to this rule, &c.*

This was in fact a converting of the deposite to his own use. Or—*in fact converting the deposite, &c.*

2. There will be no danger of their spoiling of their faces, or of their gaining of converts. Or—*no danger of spoiling their faces, or of gaining converts.* Or—*no danger that they will spoil their faces, or gain converts.*

For his avoiding of that precipice, he is indebted to his friend's care. Or—*For avoiding that precipice, &c.*

It was from our misunderstanding of the directions, that we lost our way. Or—*From misunderstanding the directions, we lost our way.*

In tracing his history, we discover little that is worthy of imitation.

By reading books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he *ran* a great risk of being disappointed.

He had not long enjoyed repose, before he *began* to be weary of having nothing to do.

He was greatly heated, and *drank* with avidity.

Though his conduct was, in some respects, exceptionable, yet he *durst* not commit so great an offence, as that which was proposed to him.

A second deluge learning thus *o'er-ran*;

And the monks finish'd what the Goths *began*.

If some events had not *fallen* out very unexpectedly, I should have been present.

He would have *gone* with us, had he been invited.

He returned the goods which he had *stolen*, and made all the réparation in his power.

They have *chosen* the part of honour and virtue.

His vices have weakened his mind, and *broken* his health.

He had *mistaken* his true interest, and found himself *forsaken* by his former adherents.

The bread that has been *eaten* is soon *forgotten*.

No contentions have *arisen* amongst them, since their reconciliation.

The cloth had no seam, but was *woven* throughout.

The French language is *spoken* in every state in Europe.

His resolution was too strong to be *shaken* by slight opposition.

He was not much restrained afterwards, having *taken* improper liberties at first.

He has not yet *worn* off the rough manners, which he brought with him.

You who have *forsaken* your friends, are entitled to no confidence.

They who have *borne* a part in the labour, shall share the rewards.

When the rules have been wantonly *broken*, there can be no plea for favour.

He writes as the best authors would have *written*, had they *written* on the same subject.

He *heaped* up great riches, but *passed* his time miserably.

He *talked* and *stamped* with such vehemence, that he was suspected to be insane.

RULE XV.

Grammar, p. 186. Exercises, p. 100.

He was *not often* pleasing, because he was vain.

William acted *nobly*, though he was unsuccessful.

We may live *happily*, though our possessions are small.

From whence we may *likewise* date the period of this event.

It cannot *therefore* be impertinent or ridiculous to remonstrate.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was *ever* so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy *so well* educated gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and tranquil.

We *should always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not having known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given on a *rather* cursory perusal of the book.

It is too common with mankind, to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

Grammar, p. 138. Exercises, p. 102.

1. They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favourable, they would be too indolent to improve them.

2. He drew up a petition, *in which* he too freely represented his own merits.

His follies had reduced him to a situation *in which* he had much to fear, and nothing to hope.

It is reported that the prince will come *hither* to-morrow.

George is active; he walked *thither* in less than an hour.

Whither are you all going in such haste?

Where have they been since they left the city?

3. Charles left the seminary too early, *and from that time* he has made very little improvement. Or—*and has since made, &c.*

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Grammar, p. 189. Exercises, p. 102.

Neither riches nor honours, nor *any* such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, *and* take no shape or semblance of disguise.

We need not, *and we* do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, *either* at present, *or* at any other time.

There *cannot be any thing* more insignificant than vanity.

Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let *any* one disturb my retirement. Or—*neither interrupt me yourselves, nor let any one, &c.*

These people do not judge wisely, nor take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, *either* from him *or* from his friend.

Neither precept nor discipline is so forcible as example.

Neither the king nor the queen was at all deceived in the business.

RULE XVII.

Grammar, p. 190. Exercises, p. 103.

We are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not upon *whom*, in the company.

I hope it is not I *with whom* he is displeased.

To poor *us* there is not much hope remaining.

Does that boy know *to whom* he speaks? *To whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those who commit crimes, and *those* who abhor them?

The person *with whom* I travelled, has sold the horse *on* which he rode during our journey.

It is not *with me* he is engaged.

From whom did he receive that intelligence?

The following examples are adapted to the notes and observations under RULE XVII.

Grammar, p. 190. Exercises, p. 104.

1. To have no one *to* whom we heartily wish well, and *for* whom we are warmly concerned, is a deplorable state.

He is a friend *to* whom I am highly indebted.

2. On these occasions, the pronoun is governed by the preceding word, *and consequently agrees with it.*

They were refused entrance into the house, *and forcibly driven from it.*

3. We are often disappointed *in* things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed *of* that pleasure.

4. She finds a difficulty *in* fixing her mind. Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her understanding.

There was no water, and he died *of* thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profited *by* good advice.

Many ridiculous practices have been brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle in unison *with* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty.
Or—to do *their duty*.

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request, that he will be particular, in speaking *on* the following points.

The Saxons reduced the greater part of Britain *under* their power.

He lives opposite *to* the Royal Exchange.

Their house is situated *on* the north-east side of the road.

The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted *to* conciliate regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*. We shall write *above* stairs this forenoon, and *below* stairs in the afternoon.

The politeness of the world has the same resemblance to benevolence, that the shadow has to the substance.

He had a taste for such studies, and pursued them earnestly.

When we have had a true taste of the pleasures of virtue, we can have no relish for those of vice.

How happy is it to know how to live at times with one's self, to leave one's self with regret, to find one's self again with pleasure! The world is then less necessary to us.

Civility makes its way with every kind of persons. Or—amongst all kinds of persons.

5. I went to London, after having resided a year in France; and I now live at Islington.

They have just landed at Hull, and are going to Liverpool. They intend to reside some time in Ireland.

RULE XVIII.

Grammar, p. 194. Exercises, p. 107.

Professing regard, and acting differently, discover a base mind. Or—To profess regard, and to act differently, &c.

Did he not tell me his fault, and entreat me to forgive him?

My brother and he are tolerable grammarians.

If he understands the subject, and attends to it industriously, he can scarcely fail of success.

You and we enjoy many privileges.

If a man have a hundred sheep, and one of them should go astray, will he not leave the ninety and

nine, and *go* into the mountains, and *seek* that which is gone astray?

She and *he* are very unhappily connected.

To be moderate in our views, and *to proceed* temperately in the pursuit of them, is the best way to ensure success.

Between him and *me* there is some disparity of years; but none between him and *her*.

By forming themselves on fantastic models, and *rying* with one another in the reigning follies, the young begin with being ridiculous, and end with being vicious and immoral.

The following sentences exemplify the notes and observations under RULE XVIII.

Grammar, p. 195. Exercises, p. 103.

1. We have met with many disappointments; and, if life continue, *we* shall probably meet with many more.

Rank may confer influence, but *it* will not necessarily produce virtue.

He does not want courage, but *he* is defective in sensibility.

These people have indeed acquired great riches, but *they* do not command esteem.

Our season of improvement is short; and, whether used or not, *it* will soon pass away.

He might have been happy, and *he* is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, *it* will improve our morals too.

RULE XIX.

Grammar, p. 195. Exercises, p. 108.

If he *acquire* riches, they will corrupt his mind, and be useless to others.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the governess *was* present, the children behaved properly.

She disapproved the measure, because it *was* very improper.

Though he *is* high, he hath respect to the lowly.

Though he *was* her friend, he did not attempt to justify her conduct.

Whether he *improves* or not, I cannot determine.

Though the fact *is* extraordinary, it certainly did happen.

Remember what thou *wast*, and be humble.

O! that his heart *were* tender, and susceptible of the woes of others.

Shall then this verse to future age pretend,

Thou *wast* my guide, philosopher, and friend?

The examples which follow, are suited to the notes and observations under RULE XIX.

Grammar, p. 196. Exercises, p. 109.

1. Despise not any condition, lest it *happen* to be your own.

Let him that is sanguine, take heed lest he *mis-carry*.

Take care that thou *break* not any of the established rules.

If he *do* but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he *be* but expert in the business, he will find employment.

If he *does* but speak to display his abilities, he is unworthy of attention.

If he *is* but in health, I am content.

If he *do* promise, he will certainly perform.

Though he *does* praise her, it is only for her beauty.

If thou *do* not forgive, perhaps thou wilt not be forgiven.

If thou *dost* sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he *was* guilty.

He is so conscious of deserving the rebuke, that he *dares* not make any reply.

His apology was so plausible, that many befriended him, and thought he *was* innocent.

3. If one man *prefers* a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *aims* at reputation, or hopes for some singular advantage.

Though the design *is* laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he *learn* faster, he will be no scholar.

Though he *fall* he shall not be utterly cast down.

On condition that he *come*, I will consent to stay.

However that affair *terminate*, my conduct will be unimpeachable. Or—*may terminate*.

If virtue *reward* us not so soon as we desire, the payment will be made with interest.

Till repentance *compose* his mind, he will be a stranger to peace.

Whether he *confess*; or not, the truth will certainly be discovered.

If thou *censure* uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, *appear* steep and craggy, be not discouraged. Persevere until thou *gain* the summit: there, all is order, beauty, and pleasure.

If Charlotte *desires* to gain esteem and love, she does not employ the proper means.

Unless the accountant *deceives* me, my estate is considerably improved.

Though self-government *produces* some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he *thinks* as he speaks, time will discover.

If thou *censurest* uncharitably, thou *deservest* no favour.

Though virtue *appears* severe, she is truly amiable.

Though success *is* very doubtful, it is proper that he *endeavour* to succeed. Or—he should *endeavour*, &c.

5. If thou *hast* promised, be faithful to thy engagement.

Though he *has* proved his right to submission, he is too generous to exact it.

Unless he *has* improved, he is unfit for the office.

6. If thou *hadst* succeeded, perhaps thou wouldst not be the happier for it.

Unless thou *shalt* see the propriety of the measure, we shall not desire thy support.

Though thou *wilt* not acknowledge, thou canst not deny the fact.

7. If thou *gavest* liberally, thou wilt receive a liberal reward.

Though thou *didst* injure him, he harbours no resentment.

It would be well, if the report *were* only the misrepresentation of her enemies.

Were he ever so great and opulent, this conduct would debase him.

Were I to enumerate all her virtues, it would look like flattery.

Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labours, be thankful, and do it cheerfully.

Unless thou *canst* fairly support the cause, give it up honourably.

Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.

If thou *couldst* convince him, he would not act accordingly.

If thou *wouldst* improve in knowledge, be diligent.

Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou *mayst* be at ease.

He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is *as* deserving as the other. Or—*and equally deserving*.

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it to be given to him.

Neither despise *nor* oppose what thou dost not understand.

The house is not *so* commodious as we expected it would be.

I must, however, be so candid *as* to own that I have been mistaken.

There was something so amiable, and yet so piercing in his look, that it affected me at once with love and terror.

———“ I gain'd a son ;

And such a son, that all men hail'd me happy.”

The dog in the manger would *neither* eat the hay himself, nor suffer the ox to eat it.

So far as I am able to judge, the book is well written.

We should *either* faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not *so* eminent, and *so* much esteemed, as he thinks himself to be.

The work is a dull performance; and is capable of pleasing *neither* the understanding, *nor* the imagination.

There is no condition so secure, as *not to* admit of change.

This is an event, which nobody presumes upon, or is so sanguine *as* to hope for.

We are generally pleased with any little accomplishments *either* of body or *of* mind.

10. Be ready to succour such persons *as* need thy assistance. Or—*those persons who need*, &c.

The matter was no sooner proposed, *than* he privately withdrew to consider it.

He has too much sense and prudence to become a dupe to such artifices.

It is not sufficient that our conduct, *so* far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, *though* the secret was as yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome; *and, on this account*, his doctrines were embraced by great numbers.

He gained nothing further by his speech, *than* to be commended for his eloquence. Or—*nothing by his speech but commendation for his eloquence*.

He has little more of the scholar *than* the name.

He has little of the scholar *but* the name. Or—*besides the name*.

They had no sooner risen, *than* they applied themselves to their studies.

From no other institution, *than* the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element *than* war. Or—*no element but that of war.*

Such men *as* act treacherously ought to be avoided. Or—*The men who act treacherously, &c.*

Germany ran the same risk *that* Italy had done.

No errors are so trivial, *that* they *do not* deserve to be mended. Or—*as not to deserve amendment*.*

RULE XX.

Grammar, p. 206. Exercises, p. 115.

In some respects, we have had *as* many advantages *as they*; but in the article of a good library, they have had a greater privilege *than we have had.*

The undertaking was much better executed by his brother *than by him.*

They are much greater gainers *than I am* by this unexpected event.

They know how to write as well *as he does*; but he is a much better grammarian *than they are.*

* Some respectable grammarians suppose, that the word *as* is always a pronoun; and that, in every situation, it has the meaning of *it*, *that*, or *which*. They would, however, find it difficult to prove, that, in the following sentences, this word has the meaning of any one of those pronouns. "*As* to those persons, I must say, *as* it is due to them, that they were *as* disinterested *as* their opponents." "Love thy neighbour *as* thyself." "Forgive us our debts *as* we forgive our debtors." "And *as* Paul was long preaching, Eutychus sunk down." See the Grammar, *twenty-second* edition, pages 142, 143.

Though she is not so learned as *he is*, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is*, nor so vain as *she*.

The following examples are adapted to the notes and observations under RULE XX.

Grammar, p. 206. Exercises, p. 115.

1. Who betrayed her companion? Not *I*.

Who revealed the secrets he ought to have concealed? Not *he*.

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I*; it was *she*.

There is but one in fault, and that is *I*. Or—*myself*.

Whether he will be learned or *not*, must depend on his application.

Charles XII. of Sweden, than *whom* a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (and a more learned man than *he* has seldom appeared) was not happy at the close of life*.

* Some grammarians suppose that the words *than* and *but* are sometimes used as prepositions, and govern the objective case. They adopt this idea, from the difficulty, if not impossibility as they conceive, of explaining many phrases, on any other principle. This plea of necessity appears, however, to be groundless. The principle of supplying the Ellipsis

RULE XXI.

Grammar, p. 207. Exercises, p. 116.

I gladly shunned *him* who gladly fled from me.

And this is *that which* men mean by distributive justice, and *which* is properly termed equity.

His honour, *his* interest, *his* religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, *and* virtue, *and* religion, fell with him.

Ellipsis is, we think, sufficient to resolve every case, in which *than* or *but* occurs, without wresting these words from their true nature, and giving them the character of prepositions. In the Grammar, under Rule 20th, page 206, we have exhibited a number of examples, showing that the supply of the ellipsis sufficiently explains their construction. But as these may be deemed obvious cases, we shall select some, which appear to be more difficult in their development. The following are of this nature. "I saw nobody but him;" "No person but he was present;" "More persons than they saw the action;" "The secret was communicated to more men than him;" "This trade enriched some people more than them." All these sentences may be explained, on the principle of supplying the ellipsis, in the following manner. In the first, we might say, "I saw nobody, but *I saw him*;" or, "I saw nobody but him *I saw*;" in the second, "None was present, but *he was present*;" in the third, "More persons than they *were*, saw the action," or, "More than *these persons were*, saw the action;" in the fourth, "The secret was communicated to more persons than *to him*;" in the fifth, "This trade enriched some people

Neither the fear of death, nor *the* hope of life, could make him submit to a dishonest action.

An elegant house and *much* *costly* furniture were, by this event, irrecoverably lost to the owner.

The examples which follow, are suited to the notes and observations under RULE XXI.

Grammar, p. 207. Exercises, p. 116.

1. These rules are addressed to none but the intelligent and attentive.

people more than *it* enriched them.”—The supply of the ellipsis certainly gives an uncouth appearance to these sentences: but this circumstance forms no solid objection to the truth of the principle for which we contend. Most of the idioms in a language could not be literally accounted for, but by very awkward modes of expression.

If the rule which has been recommended, effectually answers the purpose of ascertaining the cases of nouns and pronouns, in connexion with the words *than* and *but*, why should we have recourse to the useless expedient of changing these words into other parts of speech; especially when this expedient would often produce ambiguity, and lead into error? That it would have this effect might be shown, in numerous instances. One, however, will be sufficient. “If we use the word *than*, as a preposition, we should say, ‘I love her better *than* him,’ whether it be meant, ‘I love her better than I love him,’ or, ‘I love her better than he does.’ By using the word, as a conjunction, the ambiguity is prevented. For, if the former sentiment is implied, we say, ‘I love her better *than* him;’ that is, ‘*than* I love him;’

The gay and pleasing are, sometimes, the most insidious and dangerous companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved, or a corrupted mind.

The more I see of his conduct, *the better* I like him.

It is not only the duty, but *the* interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue, and of true honour.

him;’ if the latter, we say, ‘I love her better than he,’ that is, ‘than he loves her.’”

If it should be said, that *but* and *than* may be properly supplied by the prepositions *except* and *besides*, and that therefore the substitution of the latter for the former must be allowable; we reply, that, in numerous instances, these words cannot be properly substituted for each other. But if this could be universally done, it might still be said, that equivalence of meaning, by no means, implies identity of grammatical construction. This, we think, has been fully proved at page 72, of the Grammar; the *twelfth*, or any subsequent edition.

From what has been advanced on this subject, the following rule may be laid down. “When the pronoun following *but* or *than*, has exactly the same bearing and relation as the preceding noun or pronoun has, with regard to other parts of the sentence, it must have the same grammatical construction.” By applying this rule to the various examples already exhibited, the reader will, we doubt not, perceive its propriety and use.

That

Avarice and cunning may acquire an estate ; but *they* cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when *other entertainments* leave us.

Without firmness, nothing that is great can be undertaken ; *nothing* that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches ; the negligent *man*, *that* of pleasure.

That the student may be still further assisted, in his endeavours to discover the true grammatical construction of a noun or pronoun following *but* or *than*, it may not be improper to observe, that the 18th Rule of Syntax may be considered as subsidiary to the preceding rule, and to the principle of supplying the ellipsis. Thus, in the expression, "I saw nobody but him," *nobody* is in the objective case, governed by the verb *saw* ; and *him* is in the same case, because conjunctions, according to Rule the 18th, connect the same cases of nouns and pronouns. In the phrase, "Nobody but he was present," *he* is in the nominative case, because it is connected by the conjunction *but*, with the noun *nobody*, which is in the nominative. The other sentences, in which the conjunction *than* is used, may be construed in the same manner.

If the 18th Rule of Syntax should not appear to apply to every example which has been produced in this discussion, nor to others which might be adduced ; it will be found, on strict examination, that the supposed exceptions are, in fact, sentences which do not come within the reason

and

3. His crimes had brought him into extreme distress, and perplexity.

He has an affectionate brother and sister; and they live in great harmony.

We must guard against too great severity, and *too great* facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness, and *human* vanity.

That species of commerce will produce great gain, or *great* loss.

Many days, and even *many* weeks, pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—with *very great*, &c.

and limitation of the rule. Thus, in the sentence, "I have a greater respect for them than he," the pronoun *he* is connected by the conjunction *than* with the pronoun *them*: and yet they are not put in the same case; because they have not the same bearing and relation, with regard to the rest of the sentence; which is requisite according to Rule 18th and its explanatory note. See the Grammar, page 194 of the *twenty-second* edition.

The two latter rules are founded on the principle of supplying the ellipsis, and are intimately connected with it: they in fact derive all their authority from that principle. They may, however, be of use to the student, by presenting the subject in different points of view: some of them may strike his attention, more than others, and lead him to a full developement of the subject.

The people of this country possess a healthful climate, and *a fruitful soil*.

They enjoy also a free constitution, and *excellent laws*.

4. His reputation and estate were both lost by gaming.

This intelligence excited not only our hopes, but *our fears too*.

His conduct is not scandalous; and *this* is the best *that* can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn them, must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many*.

5. He is temperate, disinterested, *and benevolent*;

an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened, and confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were* possessed of any office, resigned their former commission. Or—*All who were possessed, &c.*

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was* a true Christian *.

* The auxiliary verbs are often very properly omitted before the principal verb: as, "I have seen and heard him frequently;" not "*have* heard:" "He will lose his estate, and incur reproach;" not "*will* incur." But when any thing is emphatically expressed, or when opposition is denoted, this ellipsis should be avoided: as, "I have seen, and I have heard him too;" "He was admired, but he ~~was~~ not beloved."

6. The temper of him who is always in the bustle of the world, will often be ruffled and disturbed.

We often commend, as well as censure imprudently.

How a seed grows up into a tree, and *how* the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! *Verily* there is a God that judgeth in the earth!

7. Changes are almost continually taking place, in men and manners, in opinions and customs, in private fortunes and *in* public conduct.

Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

They are now reconciled to what they could not formerly be prompted *to*, by any considerations.

Censure is the tax which a man pays *to* the public for being eminent.

Reflect on the state of human life, and *on* the society of men, as mixed with good and evil.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, *and of* visionary

notions ; unacquainted with the world, *and* unfit to live in it.

No rank, *nor* station, *no* dignity of birth, *nor* any possessions, exempt men from contributing their share to public utility.

9. Oh, my father ! my friend ! how great has been my ingratitude !

Oh, Piety ! Oh Virtue ! how insensible have I been to your charms !

10. That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that, which *it* is not lawful to do on the sabbath days ? Or—to *do which is not lawful*, &c.

The showbread, which *it* is not lawful to eat, but for the priests alone. Or—to *eat which is not lawful*, but, &c.

Most, if not all, *of* the royal family, had quitted the place.

By these happy labours, they who sow, and *they who* reap, will rejoice together.

RULE XXII.

Grammar, p. 212. Exercises, p. 121.

The work has received several alterations and additions.

The first proposal was *inferior to the second*, and essentially different from it.

He is more bold and active *than his companion*, but not so wise, and studious.

Thou hearest the sound of the wind, but thou canst not tell whence it cometh, *nor* whither it goeth.

Neither has he, *nor have* any other persons, suspected so much dissimulation.

The court of France, or *that of* England, was to have been the umpire.

In the reign of Henry II. all foreign commodities were *plentiful* in England. Or—In the reign, &c. *there was plenty of*, &c.

There is no talent *more* useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and *which* is, in common language, called discretion. Or—no talent *so* useful, &c. or *which puts men so much out of the reach*, &c. *as that quality*, &c.

The first project was to shorten discourse, by *reducing polysyllables to words of one syllable*.

I shall do all I can, to persuade others to take the same measures for their cure, which I have *taken*.

The greatest masters of critical learning differ among *themselves*. Or—*do not always harmonize*.

Micaiah said, "If thou return in peace, then the Lord hath not spoken by me."

I do not suppose, that we Britons want genius, more than our neighbours.

The deaf man, whose ears were opened, and *whose* tongue *was* loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much so as in the opening of the spring. Or—but never so agreeable as in the opening of the spring.

The multitude rebuked them, *that* they should hold their peace. Or—*that they might be silent.*

The intentions of some of these philosophers, nay, of many, might *have been*, and probably were good.

The wonderful civilities which have passed between the nation of authors, and that of readers, *are* an unanswerable argument, of a very refined age.

It was an unsuccessful undertaking; *the failure of which is, however*, no objection at all to an enterprise so well concerted.

The reward is his due, and it has already *been*, or it will hereafter be, given to him. Or—*already been given to him, or it will be hereafter bestowed.*

By intercourse with wise and experienced persons, who know the world, we may improve a private and retired education, *and rub off its rust.*

Sincerity is as valuable *as knowledge*, and even more valuable.

No person was ever so perplexed *as he has been to-day*, or sustained *such* mortifications.

The Romans gave, not only the freedom of the city, but capacity for employments, to *the inhabitants* of several towns in Gaul, Spain, and Germany.

Such writers have no standard on which to form themselves, except what chances to be fashionable and popular. Or—*have no other standard, &c. than that which chances, &c.*

Whatever we do secretly, shall be displayed in the nearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon *joined* the satisfaction of obtaining the highest honour his country could bestow. Or—*joined that of obtaining, &c.*

CHAPTER II.

Containing corrections of the false Syntax, promiscuously disposed.

See Exercises, p. 123.

SECTION I.

THOUGH great *have* been his disobedience and folly, yet if he sincerely *acknowledge* his misconduct, he will be forgiven.

On these causes *depends* all the happiness or misery, which *exists* among men.

The property of James, I mean his books and furniture, *was* wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, *was* entirely destitute of breeding and civility.

That writer has given an account of the manner in which Christianity *was* formerly propagated among the heathens.

We adore the Divine Being, *him* who is from eternity to eternity.

Thou, Lord, who *hast* permitted affliction to come upon us, *wilt* deliver us from it, in due time.

In this place, there *was* not only security, but an abundance of provisions.

By these attainments the master *is* honoured, and the scholars *are* encouraged.

The sea appeared to be agitated more than *usual*.
Or—*unusually agitated*.

Not one in fifty, of those who call themselves deists, *understands* the nature of the religion *which* he rejects.

Virtue and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often *follows* little differences.

Time and chance *happen* to all men; but every person *does* not consider who *governs* those powerful causes.

The active mind of man *seldom* or never rests satisfied with *its* present condition, how *prosperous* soever *it may be*.

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and to endure pain, when either of them *interferes* with our duty.

The error of resting wholly on faith, or *wholly* on works, is one of those seductions which most easily *mislead* men; under the semblance of piety, on the one hand, and of virtue on the other.

It was no exaggerated tale; for she was really in that sad condition *in which* her friend *had* represented her.

An army *presents* a painful sight to a feeling mind.

The enemies *whom* we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and *who has* been so long promised and desired.

Thomas's disposition is better than his brother's; (or *than that of his brother*;) and he appears to be the *happier* man: but some degree of trouble is all men's portion.

Though remorse *sometimes sleeps* during prosperity, it will *surely* awake in adversity.

It is an invariable law of our present condition, that every pleasure *which is* pursued to excess, *converts itself* into poison.

If a man *bring* into the solitary retreat of age, a vacant, an unimproved mind, in which no knowledge dawns, no ideas rise, *and which supplies him with* nothing to feed upon within *himself*, many a heavy and comfortless day he must necessarily pass.

I cannot yield to *so* dishonourable conduct, *either* at the present moment of difficulty, *or* under *any* circumstance whatever.

Themistocles concealed the enterprises of Pausanias, either *because he thought* it base to betray the secrets trusted to his confidence, *or because he imagined* it impossible for *schemes so* dangerous and ill-concerted, to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that *it may* be said, *he attained* monarchical power in Athens.

Christ *applauded* the liberality of the poor widow, *whom he saw* casting her two mites *into* the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, *are* the bands of society and friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, *are* the duties of a Christian.

If a man *professes* a regard for the duties of religion, and *neglects those* of morality, that man's religion is vain.

Affluence *may* give us respect, in the eyes of the vulgar, but *it will* not recommend us to the wise and good.

The polite, accomplished libertine, is miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than *he is*.

The cheerful and gay, when warmed by pleasure and mirth, lose that sobriety and self-denial, which *are* essential to the support of virtue.

SECTION 2.

Exercises, p. 126.

THERE *was*, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much *are* real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which *require* peculiar circumspection.

A higher degree of happiness than that *which* I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have *inclined*, and *which* ever will incline, him to offend.

Whence *has arisen* so great a variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility *are* much greater.

Them that honour me, I will honour.

He *summons* me to attend, and I must *summon* the others.

Then did the officer lay hold of him, and *execute* him immediately. Or—*The officer then laid hold of him, and executed him immediately.*

Who is that person whom I saw you introduce, and present to the duke?

I offer observations *which* a long and chequered pilgrimage *has* enabled me to make on man.

Every church and sect of people *has* a set of opinions peculiar to *itself*.

Mayst thou as well as *I*, be meek, patient, and forgiving.

These men were under high obligations to *adhere* to their friend in every situation of life.

After I *had* visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, *dispense* blessings on all around them.

When a string of such sentences *occurs*, the effect is disagreeable.

I *was* lately at Gibraltar, and *saw* the commander in chief.

Propriety of pronunciation *consists* in giving to every word *that* sound, which the *most* polite usage of the language appropriates to it.

The book is printed very *neatly*, and on fine *woven* paper.

Many of the fables of the ancients are highly instructive.

He resembles one of those solitary animals, that *have* been forced from *their* forests, to gratify human curiosity.

There *neither is*, nor ought to be, such a thing as constructive treason.

He is a *new-created* knight, and his dignity *sits* awkwardly on him. Or—a *newly* created knight, &c.

Hatred or revenge *deserves* censure wherever it is found to exist.

If you please to employ your thoughts on that subject, you *will* easily conceive our miserable condition.

His speech contains one of the grossest and *most infamous calumnies that ever were uttered.*

Too great a variety of studies dissipates and weakens the mind.

Each of those two authors has his merit.

James was resolved *not to* indulge himself in so cruel an amusement.

The want of attention to this rule, is the source of a very common error. Or—*Want of attention, &c.*

Calumny and detraction are sparks, which, if you do not blow *them*, will go out of themselves.

Clelia is a vain woman, *who*, if we do not flatter *her*, will be disgusted.

That celebrated work *had been* nearly ten years published, before its importance was at all understood.

Ambition is insatiable: it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, *strikes* the mind with more grandeur, than if *the parts had been* adjusted to one another with the *most accurate* symmetry.

SECTION 3.

Exercises, p. 123.

He showed a spirit of forgiveness, and a magnanimity, that *do* honour to human nature.

Them that honour me, I will honour; and *they* that despise me, shall be lightly esteemed.

Reason's whole pleasure, all the joys of sense,
Lie in three words; health, peace, and competence.

Having thus *begun* to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened *many minds*; and *they* will enlighten every person who shall attentively study them.

When we succeed in our plans, *it is* not *always* to be attributed to ourselves; the aid of others often *promotes* the end, and *claims* our acknowledgment.

Their intentions were good; but wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall *I* consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou *mayst* be well educated.

This treaty was made at *the castle of* earl Moreton the governor.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially acquiesced in.

On account of his general conduct, he deserved punishment as much *as* his companion, *and, indeed, deserved it more.* He left a son of a singular character, and *who* behaved so ill that he was put in prison.

If he *do* but approve my endeavours, it will be an ample reward.

I hope you will do me the favour, to accept a copy of "A view of the manufactories, in the West Riding of Yorkshire."

I had intended to write the letter, before he urged

me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, *was* not able to shake his principles.

In his conduct *was* treachery, and in his words, *were* faithless professions.

Though the measure *is* mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons *as* appear to be destitute of friends.

Ignorance, or the want of light, *produces* sensuality, covetousness, and those violent contests with others about trifles, which *occasion* so much misery and *so many* crimes in the world.

He will one day reap the reward of his labour, if he *be* diligent and attentive. Till that period *come*, let him be contented and patient.

To the resolutions which we have *once*, upon due consideration, adopted as rules of conduct, let us *firmly* adhere.

He has little more of the great man *than* the title.

Though he *were* my superior in knowledge, he would not *thence* have a right to impose his sentiments.

That picture of the *emperor*, is a very exact resemblance of him.

How happy are the virtuous, who can rest *under* the protection of *that* powerful arm, *which* made the earth and the heavens!

Prosperity and adversity may be *equally* improved: both the one and the other *proceed* from the same author.

He acted *conformably* to his instructions, and cannot *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to *every* human agent, is, "Hitherto shalt thou come, and no farther."

Idle persons imagine, *that how* deficient *soever* they may be in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have* deserted.

The man is prudent *who* speaks little.

SECTION 4.

Exercises, p. 131.

He acted *independently* of foreign assistance.

Every thing that we here enjoy, *changes, decays,* and *comes* to an end. All *floats* on the surface of *that* river, which, *with swift current,* is running *towards* a boundless ocean.

The winter has not been *so* severe as we expected it to be. Or—*expected it would be.*

Temperance, more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does*; but he is much better acquainted with the theory than *they are.*

When we have once drawn the line, *with* intelligence and precision, between duty and sin, *that* line we ought on no occasion to transgress.

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, or behave *more nobly*, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honour.

We are in a perilous situation. On *the* one side, and *on* the other, dangers meet us; and *either* extreme *will* be pernicious to virtue.

Several pictures of the Sardinian *king's* were transmitted to France. Or—*Several of the Sardinian king's pictures*, &c. Or—*Several pictures belonging to the king of Sardinia*, &c.

When I last saw him, he *was* grown considerably.

If we consult *either* the improvement of *the* mind, or the health of *the* body, it is well known *that* exercise is the great instrument of promoting both.

If it were *they* who acted so ungratefully, they are doubly in fault. Or—*If they acted*, &c.

Whether virtue *promote* our interest or *not*, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as *too much* restraint, in our management of children.

No human happiness is so *great*, as not to contain some imperfection. Or—*as to contain no imperfection*.

His father cannot hope for this success, unless his son *give* better proofs of genius, or *apply* himself with indefatigable labour.

The house framed a remonstrance, *in which* they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of

those artifices, which *most easily seduce* men under the appearance of benevolence.

This is the person *to whom* we are so much obliged, and *whom* we expected to see, when the favour was conferred.

He is a person of great property, but *he* does not possess the esteem of his neighbours.

They were solicitous to ingratiate *themselves* with those, *whom* it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature *has* made in their original powers, so much as to the superior diligence, with which some have improved *these* powers beyond others.

While we are unoccupied *by* what is good, evil is continually at hand.

There is not a creature that moves, nor a vegetable that grows, but *which*, when minutely examined, furnishes materials for pious admiration.

What can be the reason of the *committee's* having delayed this business? Or—*What can be the committee's reason for having delayed this business?*

I know not whether Charles was the author, but I understood it to be *him*.

A good and well-cultivated mind, is *greatly* preferable *to* rank or riches.

When charity to the poor is governed by knowledge and prudence, *every one* admits it to be a virtue.

His greatest concern, and highest enjoyment, *was* to be approved in the sight of his Creator.

Let us not set our hearts on *so* mutable, *so* unsatisfying a world.

SECTION 5.

Exercises, p. 133.

SHALL you attain success, without that preparation, and escape dangers without that precaution, which *are* required of others?

When we see bad men honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the *joiner*.

Every member of the body, every bone, joint, and muscle, *lies* exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, *is* not sufficient to prevent them.

It is *rightly* said, that though faith *justifies* us, yet works must justify our faith.

If an academy *be* established for the cultivation of our language, let *the members of it* stop the license of translators; whose idleness and ignorance, if *they* be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *should* firmly *believe*, both the truth and *the* importance of those principles which he inculcates *on* others; and *not only that he should* speculatively *believe* them, but *have* a lively and serious feeling of them.

It is not the uttering, or the hearing *of* certain words, that *constitutes* the worship of the Almighty. It is the heart that praises, or prays. If the heart *accompanies* not the words that are spoken, we offer *the* sacrifice of fools.

Neither flatter *nor* condemn the rich or the great.

He has travelled much, and passed through many stormy seas, and *over extensive tracts of land*.

You must be sensible that there is, and can be no other person *than myself*, who could give the information desired. Or—*no person but myself*, &c.

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct; and, what is still worse, *he* gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which *keeps* under restraint the passions of men. Mean desires, *and* low pleasures, *take* place of the greater and nobler sentiments which reason and religion *inspire*.

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them*.

Steady application, as well as genius and abilities, *is* necessary to produce eminence.

There *are*, in that seminary, several students *who* are considerably skilled in mathematical knowledge.

If Providence *clothes* the grass of the field, and shelters and adorns the flowers that every where grow wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *ensnared by* the allurements of pleasure.

High hopes, and florid views, *are* great *enemies* to tranquillity.

Year after year *steals* something from us; till the decaying fabric *totter* of itself, and *crumble* at length into dust. Or—*shall totter*, &c.

I had intended to *finish* the letter before the

bearer called, that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students that belong to the seminary.

This excellent and well written treatise, with others that might be mentioned, *was* the foundation of his love of study.

There can be no doubt that the pleasures of the mind excel those of sense.

SECTION 6.

Exercises, p. 135.

THE grand temple consisted of one great *edifice*, and several smaller *ones*.

Many would *gladly* exchange their honours, beauty, and riches, for that more quiet and *humble* station, *with* which you are now dissatisfied.

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain, or Italy.

Much of the good and evil that *happen* to us in this world, *is* owing to apparently undesigned and fortuitous events: but it is the Supreme Being *who* secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, *is a disposition* highly culpable.

This task was the *more easily* performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, *whose* name seemed to her another word for chastity.

He has not yet cast off all regard for decency; and this is the most *that* can be advanced in his favour.

The girls' school was *formerly* better conducted than the boys'. Or—*than that of the boys*.

The loss of his much-loved friend, or *the disappointments he has met with*, have occasioned *the* total derangement of his mental powers.

The concourse of people *was* so great, that we passed *with difficulty*.

All the women, children, and treasure, *that* remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence *continue*, *they* will soon fulfil the expectations of their friends.

His propensity to this vice, against every principle of interest and honour, *is amazing*.

This kind of vice, though *it inhabits* the upper circles of life, *is* not less pernicious, than *that which* we meet with amongst the lowest of men.

He acted *agreeably* to the dictates of prudence, though he *was* in a situation *exceedingly* delicate.

If I had known the distress of my friend, it would *have been* my duty to *relieve* him; and it would always have yielded me pleasure to *have granted* him that relief.

They admired *the candour and uprightness*, of the countryman, as they called him.

The set of *new* curtains did not correspond to the pair of *old* blinds.

The tutor commends him for being more studious than any other *pupil* of the school Or—*for being the most studious pupil of the school*.

Two principles in human nature reign;
Self-love to urge, and reason to restrain:
Nor *this* a good, nor *that* a bad we call;
Each works its end, to move or govern all.

Temperance and exercise, *how little soever* they may be regarded, are the best means of preserving health.

He has greatly blessed me; yes, even *me*, who, loaded with kindness, *have* not been sufficiently grateful.

No persons feel *so much* the distresses of others, as *they who* have experienced distress themselves.

SECTION 7.

Exercises, p. 137.

Constantinople was the point, in which *were* concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which *bespeaks* a little mind.

A circle, a square, a triangle, or a hexagon, *pleases* the eye by *its* regularity, as *a* beautiful figure.

His conduct was equally unjust *and* dishonourable. Or—*was as unjust as it was dishonourable.*

Though, at first, he *began* to defend himself, yet, when the proofs appeared against him, he *durst* not any longer contend.

Many persons will not believe *that* they are influenced by prejudices. Or—*Many persons believe that they are free from prejudices.*

The pleasure or pain of one passion, *differs* from *that* of another.

The rise and fall of the tides, in this place, *make* a difference of about twelve feet.

Five and seven make twelve, and one *make* thirteen.

He did not know *whom* to suspect.

I *intended* yesterday to walk out, but I *was* again disappointed.

The court of Spain, *which* gave the order, was not aware of the consequence.

If the acquisitions *which* he has made, and *which* have qualified him to be a useful member of society, should *be* misapplied, he will be highly culpable.

There was much *spoken* and *written* on each side of the question; but I have *chosen* to suspend my decision.

Were there no bad men in the world, to vex and distress the good, *these* might appear in the light of harmless innocence; but *they* could have no opportunity of displaying fidelity, magnanimity, patience, and fortitude.

The most ignorant and savage tribes of men, when they looked round on the earth, and the heavens, could not avoid ascribing their origin to some invisible, designing cause, and *feeling* a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man, or a true Christian.

One of the first, and the most common *extremes* in moral conduct, is *that of* placing all virtue *either* in justice, *on the one hand*, or in generosity, *on the other*.

It is an inflexible regard to principle, which has

ever marked the characters of *those* who *have* eminently distinguished themselves in public life; who *have* patronised the cause of justice against powerful oppressors; *who*, in critical times, have supported the falling rights and liberties of men; and *have* reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper, and habits of thought, *present* objects under different points of view. But *by* candid and liberal minds, unity of affection *will* still be preserved.

Desires and wishes are the first *springs* of action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself*, worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity; the assured consequence *will* be, that we *shall* become unhappy in our present state; unfit for acting the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears *amiable*. She never speaks *severely* or *contemptuously*.

PART IV.

PUNCTUATION.

CHAPTER I.

Containing applications of the Comma, disposed under the particular Rules.

Grammar, p. 257. Exercises, p. 141.

RULE I.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomentor of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction to future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

Grammar, p. 258. Exercises, p. 142.

Gentleness is, in truth, the great avenue to mutual enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honour.

Trials, in this stage of being, are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working. .

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

Grammar, p. 259. Exercises, p. 142.

An idle, trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him, with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

The man of virtue and honour will be trusted, relied upon, and esteemed.

Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is, to be employed in doing justly, loving mercy, and walking humbly with our Creator.

RULE VI.

Grammar, p. 260. Exercises, p. 144.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them?

RULE VIII.

Grammar, p. 260. Exercises, p. 144.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honours.

Gentleness delights, above all things, to alleviate distress; and, if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

Continue, my dear child, to make virtue thy principal study.

To you, my worthy benefactors, am I indebted, under Providence, for all I enjoy.

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance?

Come then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having been deprived of the help of tutors, his studies became totally-neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

Grammar, p. 261. Exercises, p. 145.

Hope, the balm of life, soothes us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life.

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The patriarch Joseph, is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation, than the experience of our own inability to guide ourselves.

The friendships of the world, can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

Grammar, p. 261. Exercises, p. 146.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition, though it may melt, ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors to obey; of the learned, to be instructive, of the ignorant, to be docile; of the old, to be communicative, of the young, to be attentive and diligent.

Though unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit, often interrupts the good order, and breaks the peace of society.

RULE XIV.

Vice is not of such a nature, that we can say to it, "Hitherto shalt thou come, and no further."

One of the noblest of the Christian virtues, is, "to love our enemies."

Many too confidently say to themselves, "My mountain stands strong, and it shall never be removed."

We are strictly enjoined, "not to follow a multitude to do evil."

RULE XV.

Grammar, p. 262. Exercises, p. 147.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours.

Beware of those rash and dangerous connexions, which may afterwards load you with dishonour.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

His conduct, so disinterested and generous, was universally approved.

RULE XVI.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity, and bring it to nought.

Graceful in youth, are the tears of sympathy, and the heart that melts at the tale of wo.

The ever active and restless power of thought, if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

Grammar, p. 263. Exercises, p. 149.

The greatest misery is, to be condemned by our own hearts.

The greatest misery that we can endure, is, to be condemned by our own hearts,

Charles's highest enjoyment was, to relieve the distressed, and to do good.

The highest enjoyment that Charles ever experienced, was, to relieve the distressed, and to do good.

RULE XVIII.

If opulence increases our gratifications, it increases, in the same proportion, our desires and demands.

He whose wishes, respecting the possessions of this

world, are the most reasonable and bounded, is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time: we live more, in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XIX.

Grammar, p. 263. Exercises, p. 149.

Providence never intended, that any state here should be either completely happy, or entirely miserable.

As a companion, he was severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous, and irascible.

If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XX.

Be assured, then, that order, frugality, and economy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation; there, all is serene, steady, and orderly.

I shall make some observations, first, on the external, and next, on the internal, condition of man.

Sometimes, timidity and false shame prevent our opposing vicious customs; frequently, expectation and interest impel us strongly to comply.

CHAPTER II.

Containing insertions of the Semicolon and Comma.

Grammar, p. 264. Exercises, p. 150.

THAT darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery; as there are worldly honours, which, in his estimation, are re-

proach ; so there is a worldly wisdom, which in his sight, is foolishness.

The passions are the chief destroyers of our peace ; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship ; hell, of fierceness and animosity.

The path of truth, is a plain and a safe path ; that of falsehood, is a perplexing maze.

Modesty is one of the chief ornaments of youth ; and it has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away ; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken ; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice ; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws ; whose influence is beneficent ; whose operations are quiet and tranquil.

CHAPTER III.

Containing applications of the Colon, &c.

Grammar, p. 265. Exercises, p. 152.

THE three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents: and, alas! human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there? All, my brethren, is a blank to our view: a dark unknown presents itself.

Happy would the poor man think himself, if he could enter on all the treasures of the rich: and happy for a short time he might be: but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavouring to do, our duty to God and man; by acquiring an humble trust in the mercy and favour of God, through Jesus Christ; by cultivating our minds, and properly employing our time and thoughts; by governing our passions and our temper; by correcting all unreasonable expectations from the world, and from men; and, in the midst of worldly business, habituating ourselves to

calm retreat and serious recollection: by such means as these, it may be hoped, that, through the Divine blessing, our days shall flow in a stream as unruffled as the human state admits.

A Metaphor is a comparison, expressed in an abridged form, but without any of the words that denote comparison: as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept: "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and greatly affected with the remembrance of his mispent time, expressed his deep regret in these terms: "Ah! how happy would it have been for me, had I spent, in retirement, these twenty-three years, that I have possessed my kingdom!"

Often is the smile of gaiety assumed, whilst the heart aches within: though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once: wisdom is the repose of minds.

CHAPTER IV.

Containing insertions of the Period, &c.

Grammar, p. 266. Exercises, p. 154.

THE absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast.

Worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. Benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health; in poverty, as in the midst of riches; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. Peace and contentment, not bliss, nor transport, are the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the

whole universe is full of active powers. Action is indeed the genius of nature. By motion and exertion, the system of being is preserved in vigour. By its different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great, was advanced to the sole dominion of the Roman World, A. D. 325; and soon after openly professed the Christian faith.

The letter concludes with this remarkable Postscript: "P. S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the Original MS.

CHAPTER V.

Containing applications of the Dash; of the Notes of Interrogation and Exclamation; and of the Parenthetical characters.

Grammar, p. 267. Exercises, p. 156.

BEAUTY and strength, combined with virtue and piety,—how lovely in the sight of men! how pleasing to Heaven! peculiarly pleasing, because with every temptation to deviate, they voluntarily walk in the path of duty.

Something there is more needful than expense;
And something previous e'en to taste;—'tis sense.

"I'll live to morrow," will a wise man say?
To-morrow is too late:—then live to-day.

Gripos has long been ardently endeavouring to fill his chest: and lo! it is now full. Is he happy? and does he use it? Does he gratefully think of the Giver of all good things? Does he distribute to the poor? Alas! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience?

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it!

We wait till to-morrow to be happy : alas ! why not to-day ? Shall we be younger ? Are we sure we shall be healthier ? Will our passions become feebler, and our love of the world less ?

What shadow can be more vain than the life of a great part of mankind ? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness ! How few can we find, whose activity has not been misemployed, and whose course terminates not in confessions of disappointment !

On the one hand, are the divine approbation, and immortal honour ; on the other, (remember and beware,) are the stings of conscience, and endless infamy.

As, in riper years, all unseasonable returns to the levity of youth ought to be avoided, (an admonition which equally belongs to both the sexes,) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

The bliss of man, (could pride that blessing find,)
Is not to act or think beyond mankind.

Or why so long (in life if long can be)
Lent Heav'n a parent to the poor and me ?

CHAPTER VI.

Corrections of the promiscuous instances of defective Punctuation.

SECTION I.

EXAMPLES IN PROSE.

Exercises, p. 157.

WHEN Socrates was asked, what man approached the nearest to perfect happiness, he answered: "That man who has the fewest wants."

She who studies her glass, neglects her heart.

Between passion and lying, there is not a finger's breadth.

The freer we feel ourselves in the presence of others, the more free are they: he who is free, makes free.

Addison has remarked, with equal piety and truth, "that the creation is a perpetual feast to the mind of a good man."

He who shuts out all evasion when he promises, loves truth.

The laurels of the warrior are died in blood; and bedewed with the tears of the widow and the orphan.

Between fame and true honour, a distinction is to be made. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multitude: honour rests on the judgment of the thinking. Fame may give praise, while it withholds esteem: true honour im-

plies esteem mingled with respect. The one regards particular distinguished talents : the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name,) which is placed wholly in speculation and belief; in the regularity of external homage; or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous, because he would not venture his money in a game at dice, made this manly and sensible reply : “ I confess I am exceedingly timorous; for I dare not commit an evil action.”

He loves nobly, (I speak of friendship,) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it;—he only is great who has the habits of greatness.

Prosopopoeia, or personification, is a rhetorical figure, by which we attribute life and action to inanimate objects : as, “ The ground thirsts for rain;” “ The earth smiles with plenty.”

The proper and rational conduct of men, with regard to futurity, is regulated by two considerations : first, that much of what it contains, must remain to us absolutely unknown; next, that there are also some events in it, which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be

spared, could we fix a principle of virtue within; and inscribe the living sentiment of the love of God in the affections! He who loves righteousness, is master of all the distinctions in morality.

He who, from the benignity of his nature, erected this world for the abode of men; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment; he who, since first we entered into life, hath followed us with such a variety of mercies: this amiable and beneficent Being, surely can have no pleasure in our disappointment and distress. He knows our frame; he remembers we are dust; and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes; and not to set forth on the voyage of life, like men who expect to be always carried forward with a favourable gale. Let us be satisfied if the path we tread be easy and smooth, though it be not strewed with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is

established. What Solomon says of one of them, holds true of them all, "that their beginning is as when one letteth out water." It issues from a small chink, which once might have been easily stopped; but being neglected, it is soon widened by the stream; till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain. —

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme sensibility to the slightest wound. It fomenters impatient desires; and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman.

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blessed in the disappointment; what mean this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy, of human events? Can our curiosity pierce through the cloud, which the supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfa-

vourable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life ; from the peopled city, and from the solitary desert ; from the cottages of the poor, and from the palaces of kings ; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves, at our entering upon the world, are commonly flattering. Whatever they be in themselves, the lively spirits of the young gild every opening prospect. The field of hope appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconsiderate ardour ; prompt to decide, and to choose ; averse to hesitate, or to inquire ; credulous, because untaught by experience ; rash, because unacquainted with danger ; headstrong, because unsubdued by disappointment. Hence arise the perils to which they are exposed ; and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed ! How many rising capacities and powers are suppressed ! How many flattering hopes of parents and friends are totally extinguished ! Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness ; that sweetness of temper which once engaged many hearts, that modesty

which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality: and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course; or sunk, for the whole of it, into insignificance and contempt? These, O sinful Pleasure! are thy trophies. It is thus that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity.

SECTION 2.

EXAMPLES IN POETRY.

Exercises, p. 163.

Where thy true treasure? Gold says, "Not in me:"
And, "Not in me," the Di'mond. Gold is poor.

The scenes of bus'ness tell us—what are men;
The scenes of pleasure—what is all beside.

Wo then apart, (if wo apart can be
From mortal man,) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they? The most happy (strange to say!)
Convince me most of human misery.

All this dread order break—for whom? for thee?
Vile worm!—O madness! pride! impiety!

Man, like the gen'rous vine, supported lives;
The strength he gains, is from th' embrace he gives.

Know, Nature's children all divide her care :
The fur that warms a monarch, warm'd a bear.
While man exclaims, " See all things for my use !"
" See man for mine," replies a pamper'd goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest, humble heart :
An humble heart his residence pronounc'd,
His second seat.

Bliss there is none, but unprecious bliss.
That is the gem: sell all and purchase that.
Why go a begging to contingencies,
Not gain'd with ease, nor safely lov'd, if gain'd?

There is a time, when toil must be preferr'd,
Or joy, by mistim'd fondness, is undone.
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride)
The virtue nearest to our vice allied.

See the sole bliss Heav'n could on all bestow !
Which who but feels can taste, but thinks can know :
Yet poor with fortune, and with learning blind,
The bad must miss ; the good untaught will find.

Whatever is, is right.—This world, 'tis true,
Was made for Cæsar,—but for Titus too.
And which more bless'd? who chain'd his country, say,
Or he whose virtue sigh'd to lose a day?

The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.

True happiness resides in things unseen.
No smiles of fortune ever bless the bad ;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity ! while here,
How tasteless ! and how terrible, when gone !
Gone ? they ne'er go : when past, they haunt us still.

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 ev'ry low pursuit ; and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never fading bliss !

If I am right, thy grace impart,
Still in the right to stay :
If I am wrong, Oh teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

O lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone !
Communion sweet, communion large and high,
Our reason, guardian angel, and our God.
Then nearest these, when others most remote ;
And all, ere long, shall be remote, but these.

Benevolence.

God loves from whole to parts ; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake :
The centre mov'd, a circle straight succeeds ;
Another still, and still another spreads.

Friend, parent, neighbour, first it will embrace;
His country next; and next, all human race:
Wide, and more wide th' o'erflowings of the mind,
Take ev'ry creature in, of ev'ry kind.
Earth smiles around, with boundless bounty blest;
And Heav'n beholds its image in his breast.

Happiness.

Know then this truth, (enough for man to know,)
"Virtue alone is happiness below."
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives;
Is blest in what it takes, and what it gives.
The joy unequall'd, if its end it gain;
And if it lose, attended with no pain:
Without satiety, tho' e'er so bless'd;
And but more relish'd as the more distress'd:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears.
Good, from each object, from each place acquir'd;
For ever exercis'd, yet never tir'd;
Never elated while one man's oppress'd;
Never dejected while another's bless'd;
And where no wants, no wishes can remain;
Since but to wish more virtue, is to gain.

Gratitude.

When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words, with equal warmth,
The gratitude declare,
That glows within my ravish'd heart?
But thou canst read it there.

Thy providence my life sustain'd,
And all my wants redress'd,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
To form themselves in pray'r.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When, in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man,

Through hidden dangers, toils, and death,
It gently clear'd my way ;
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou,
With health renew'd my face ;
And when in sin and sorrow sunk,
Reviv'd my soul with grace.

Thy bounteous hand, with worldly bliss,
Has made my cup run o'er ;
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least, a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
Thy goodness I'll pursue;
And, after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord!
Thy mercy shall adore.

Through all eternity to thee
A joyful song I'll raise;
For O! eternity's too short
To utter all thy praise.

The Voyage of Life.

Self-flatter'd, unexperienc'd, high in hope,
When young, with sanguine cheer, and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend,
All in some darling enterprise embark'd.
But where is he can fathom its event?
Amid a multitude of artless hands,
(Ruin's sure perquisite, her lawful prize.)
Some steer aright: but the black blast blows hard,
And puffs them wide of hope. With hearts of proof,
Full against wind and tide, *some* win their way;
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won! 'tis lost!
Though strong their oar, still stronger is their fate:
They strike; and, while they triumph, they expire.
In stress of weather, *most, some* sink outright.
O'er them, and o'er their names, the billows close:
To-morrow knows not they were ever born.
Others, a short memorial leave behind;

Like a flag floating, when the bark's ingulf'd,
It floats a moment, and is seen no more:
One Cæsar lives; a thousand are forgot.
How *few*, favour'd by ev'ry element,
With swelling sails make good the promis'd port,
With all their wishes freighted! Yet ev'n these,
Freighted with all their wishes, soon complain.
Free from misfortune, not from nature free,
They still are men; and when is man secure?
As fatal *time*, as *storm*. The rush of years
Beats down their strength; their numberless escapes
In ruin end: and, now, their proud success
But plants new terrors on the victor's brow.
What pain, to quit the world just made their own!
Their nests so deeply down'd, and built so high!—
Too low they build, who build beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

First, *with respect to single words and phrases.*

CHAPTER I.

Corrections of the errors that relate to Purity.

Grammar, p. 274. Exercises, p. 169.

WE should be *daily* employed in doing good.

I am wearied with seeing so perverse a disposition.

I know not who has done this thing.

He is *in no wise* thy inferior; and, in this instance, *is not at all* to blame.

The assistance was welcome, and *seasonably* afforded.

For want of employment, he *wandered* idly about the fields.

We ought to live soberly, righteously, and *piously* in the world.

He was long indisposed, and at length died of *melancholy*.

That word follows the general rule, and takes the *penultimate* accent.

He was an *extraordinary* genius, and attracted much attention.

The *haughtiness* of Florio was very *ungraceful*, and disgusted both his friends and strangers.

He charged me with want of resolution, *but in this censure* he was greatly mistaken.

They have manifested great *candour* in all the transaction.

The *conformity* of the thought to truth and nature greatly recommended it.

The importance, as well as the *authenticity* of the books, has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited, was both unnatural and *uncomfortable*.

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now more gladly resign it. Or—with greater pleasure resign it.

These are things of the highest importance to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I repent that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated on both sides.

Thy speech betrays thee; for thou art a Gallilean.

Let us not give too hasty credit to stories which may injure our neighbour: perhaps they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and whimsical.

CHAPTER II.

Corrections of the errors relating to Propriety.

Grammar, p. 275. Exercises, p. 171.

SECTION I.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures he convinced his opponent, by *the force* of argument.

He is not, *in any degree*, better than those whom he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I *understand* it, is very different from the common acceptance.

The favourable moment should be embraced; for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of having his head broken*.

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful amongst his neighbours.

He might have perceived, *by a transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value* as the other.

The scene was new, and he was seized with *wonder* at all he saw.

SECTION 2

Grammar, p. 276. Exercises, p. 172.

Let us consider the works of nature and of art, with proper attention.

He is engaged in a treatise on the interests of the soul and of *the* body.

Some productions of nature rise or sink in value, according as they more or less resemble those of art.

The Latin tongue *was never spoken*, in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by reason of the dominions *which* we possessed there, and the conquests *which* we made. Or—*occasioned by the dominions, &c.*

He is impressed with a true sense of *the importance* of that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the* foolish, the virtuous and the vile, the learned and *the* ignorant, the temperate and *the* profligate, must often, like the wheat and *the* tares, be blended together.

SECTION 3.

Grammar, p. 277. Exercises, p. 172.

An eloquent speaker may give more *numerous*, but cannot give more convincing arguments, than this plain man offered. Or—*may give more, but cannot give stronger, &c.*

These persons possessed very moderate intellects, even before they *had* impaired *them* by the extravagance of passion.

True wit is nature dressed to advantage; *but* some works have more *ornament* than does them good.

The sharks, *that* prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of *persons that* treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. *It must, therefore, be a false and mistaken honour, that prompts the destroyer to take the life of his friend.*

He will *always* be with you, to support and comfort you, and in some measure to *prosper* your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

SECTION 4.

Grammar, p. 277. Exercises, p. 175.

Most of our *sailors* were asleep in their *apartments*, when a *heavy wave* broke over the ship, and swept away one of our *boats*, and the box which contained our *compasses*, &c. Our *cabin windows* were secured, or the vessel would have been filled. The main mast was so damaged, that we were obliged to *strengthen* it, and to *proceed* for Lisbon.

The book is very neatly printed: the *distances between the lines* are ample and regular; and the *lines themselves, on the opposite sides of each leaf, exactly correspond to one another.*

SECTION 5.

Grammar, p. 277. Exercises, p. 174.

WHEN our friendship is considered, how is it possible that I should not grieve for *having lost such a friend?*

The hen being in her nest, was killed and eaten there by the eagle. Or—The eagle killed the hen, flew to her nest in the tree, and eat her there.

It may be justly said, that *there are no laws preferable to those of England.*

They who have pretended to polish and refine the English language, *have been the chief agents, in multiplying its abuses and absurdities. Or—The chief thing, which they who have pretended to polish and refine the English language, have done, is, to multiply its abuses and absurdities.*

The English adventurers, *degenerating from the customs of their own nation, were gradually assimilated to the natives, instead of reclaiming them from their uncultivated manners.*

It has been said, that *Jesuits can not only equivocate. Or—Jesuits are not the only persons who can equivocate.*

We must not think that these people, when injured, have no right at all to our protection. Or—have less right than others to our protection.

Solomon the son of David, *and the builder of the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.*

Solomon, *whose father David was persecuted by Saul, was the richest monarch of the Jews.*

It is certain that *all the words which are signs of*

complex ideas, may furnish matter of mistake and cavil. Or—all those words, &c.

Lisias, *speaking of his friends*, promised to his father, never to abandon them. Or—*Lisias speaking of his father's friends*, promised to his father, never to abandon them.

The Divine Being, *ever liberal and faithful*, heapeth favours on his servants. Or—*The Divine Being heapeth favours on his liberal and faithful servants*.

Every well-instructed scribe, is like a householder, who bringeth out of his treasure *new things and old*.

He was willing to spend *one or two hundred pounds*, rather than be enslaved.

Dryden, *in the following words*, makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas.

Imprudent associations disqualify us for *instructing or reproofing others*. Or—*Disqualify us for receiving instruction or reproof from others*.

SECTION 6.

Grammar, p. 278. Exercises, p. 175.

I SELDOM see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition of an immortal soul!

A poet, speaking of the universal deluge, says;

Yet when that flood in its own depth was drown'd,
It left behind it false and slipp'ry ground.

When the waters of the deluge had subsided, they left, &c.

The author of the Spectator says, that a man is

not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot of it of brass, of the *mirrors used by* the women.

And, in the *lower deep*, *another deep*
Still threatening to devour me, opens wide.

SECTION 7.

Grammar, p. 281. Exercises, p. 176.

No *fewer* than two hundred scholars have been educated in that school.

The *business*, however laudable the *attempt*, was found to be impracticable.

He is our *common* benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an *intellectual* one.

They broke down the banks, and the country was soon *overflowed*.

The garment was decently formed, and *sewed* very neatly.

The house is a cold one, for it has a *northern aspect*.

The *proposal*, for each of us to relinquish something, was complied with; and produced a cordial *reconciliation*.

Though learn'd, well bred; and tho' well bred, sincere;
Modestly bold, and *humanely* severe.

A fop is a *ridiculous* character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a *risible* action.

It is difficult for him to speak three sentences *successively*.

By this expression, I do not *mean* what some persons annex to it.

The *neglect* of timely precaution was the cause of this great loss.

All the *sophistry* which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to *remind us*, that the only end of it is truth.

My friend was so ill that he could not *sit* up at all, but was obliged to *lie* continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshiped by those people. A reverence for these *creatures*, made the Egyptians *lay* down their arms, and become an easy conquest.

The presence of the Deity, and the interest *which* so august a *Being* is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and *had sat* down together, Peter *sat* down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned *towards* panegyric. Or—*wholly employed in panegyric*.

The refreshment came in seasonably, before they *had lain* down to rest.

We speak *what* we do know; and testify that *which* we have seen.

They shall *fly* as the eagle that hasteth to eat.

The wicked *flee* when no man pursueth : but the righteous are bold as a lion.

A creature of a more exalted kind
Was *wanted* yet, and then was man design'd.

He died *by* violence ; for he was killed *with* a sword.
He had scarcely taken the medicine, *when* he began to feel himself relieved.

No place *nor* any object *appears* to him void of beauty.

When we fall into conversation *with* any person, the first thing we should consider, is, the intention of it.

Galileo *invented* the telescope ; Hervey *discovered* the circulation of the blood.

Philip found *difficulty* in managing the Athenians, from the nature of their dispositions ; but the eloquence of Demosthenes was the greatest *obstacle* to his designs.

A hermit is *austere* in his life ; a judge, *rigorous* in his sentences.

A candid man *acknowledges* his mistake, and is forgiven ; a patriot *avows* his opposition to a bad minister, and is applauded.

We have *increased* our family and expenses ; and *enlarged* our garden and fruit orchard.

By proper reflection, we may be taught to *correct* what is erroneous, and to *supply* what is defective.

The good man is not overcome by disappointment, when that which is mortal *dies* ; when that which is mutable, *begins to change* ; and when that which he knew to be transient, *passes away*.

CHAPTER III.

Corrections of the errors which respect Precision.

Grammar, p. 282. Exercises, p. 179.

THIS great politician desisted from his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred being in debt.

Though raised to an exalted station, she was a pattern of piety and virtue.

The human body may be divided into the head, the trunk, and the limbs.

His end soon approached ; and he died with great fortitude.

He was a man of so much pride, that he despised the sentiments of others.

Poverty induces dependence ; and dependence increases corruption.

This man, on all occasions, treated his inferiors with great disdain.

There can be no order in the life of that man, who does not allot a due share of his time, to retirement and reflection.

Such equivocal expressions, mark an intention to deceive.

His cheerful, happy temper, keeps up a kind of daylight in his mind, and fills it with a steady and perpetual serenity.

Secondly, *Perspicuity and accuracy, with respect to the construction of Sentences.*

CHAPTER I.

Corrections of the errors which relate to the Clearness of a Sentence.

Grammar, p. 286. Exercises, p. 180.

SECTION I.

HENCE appears the impossibility that an undertaking so managed, should prove successful.

May we not here say with the poet, that "virtue is its own reward?"

Had he died before, would not this art have been then wholly unknown?

Not to exasperate him, I spoke only a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature; because here *not only* the similitude is pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and discontinued *only* through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector *at least* of books.

If Louis XIV. was not the greatest king, he was *at least* the best actor of majesty, that ever filled a throne.

These forms of conversation, multiplied, *by degrees*, and grew troublesome.

Nor does this false modesty expose us to such actions *only* as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not mean the bulk of any single object *only*, but the largeness of a whole view. Or—*I mean not only the bulk of any single-object, but, &c.*

I was *formerly* engaged in that business, but I *shall* never be concerned in it *again*.

We *frequently* do those things, which we *afterwards* repent of.

By *often* doing the same thing, it becomes habitual.

Most nations, *even the Jews not excepted*, were prone to idolatry.

Raised to greatness without merit, he employed his power *solely* for the gratification of his passions.

SECTION 2.

Grammar, p. 288. Exercises, p. 181.

THE embarrassments of the artificers, rendered the progress *of the work* very slow.

He found the place replete with wonders; *with the contemplation* of which he proposed to solace himself, if he should never be able to accomplish his flight.

They are now engaged in a study, *the usefulness* of which they have long wished to know.

This was an undertaking, which, in the execution, proved as impracticable, as *every other* of their pernicious, yet abortive schemes, had turned out.

He thought that the presbyters would soon become more dangerous to the magistrates, than *the prelatical clergy* had ever been.

Frederic, seeing it was impossible, *with safety*, to trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert the truce *at once* into a definitive treaty.

In the night, however, the miserable remains were taken down.

I have, *in this paper*, *by way of introduction*, settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking; and endeavoured, *by several considerations*, to recommend *to my readers*, the pursuit of those pleasures: I shall, *in my next paper*, examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his Essay upon Health, *in which he particularly dissuades the reader from knotty and subtle disquisitions*, has not thought it improper to prescribe to *him* a poem, or a prospect; and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, *if he would* see the notion explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if *a little care were bestowed on the walks* that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some

restraints, they are *not only* tolerable, but, *on the whole*, desirable.

I have confined myself to those methods for the advancement of piety, which, *by a strict execution of the laws*, are in the power of a prince, limited like ours.

This morning, when, *with great care and diligence*, one of the gay females was looking over some hoods and ribands, brought by her tirewoman, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or has no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is *sometimes* proper to be copious, but never to be verbose.

A monarchy, limited like ours, may, *for aught I know*, be placed, as it has *often* been represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, *how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art assist each other*; I shall in this paper throw together some reflections, &c.

Let but one brave, great, active, disinterested man arise, and he will be received, followed, and venerated.

Ambition creates *hatred, shiness, discords, seditions, and wars.*

The scribes made it their profession to *study, and to teach, the law of Moses.*

Sloth *saps the foundation of every virtue, and pours upon us a deluge of crimes and evils.*

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be *whipped, or even to be bound.*

His labours to acquire knowledge have been productive of great *success and satisfaction.*

He was a man of the greatest *prudence, justice, modesty, and virtue.*

His favour or disapprobation was governed by the *success or the failure of an enterprize.*

He *had a grateful sense of the benefits received, and did every thing in his power to serve his benefactor.*

Many persons give evident proof, that either they do not *believe the principles of religion, or that they do not feel their power.*

As the guilt of an officer, *if he prove negligent,* will be greater than that of a common servant; so the reward of his fidelity, will be *proportionably greater.*

The comfort annexed to goodness is the pious man's strength. *It attaches his heart to religion. It inspires his zeal. It supports his constancy; and accelerates his progress.*

SECTION 3.

Grammar, p. 291. Exercises, p. 185.

THESE are the *rules of the master*, who must be obeyed.

They attacked *the house of Northumberland*, whom they put to death.

He laboured to involve *in ruin* his minister, who had been the author of it. Or—to ruin *his minister*, &c.

What he says, *is true*, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When the *former* drew near the archers, *the latter* perceiving that they were out of breath, charged them with great vigour.

He was *at a window in Lichfield*, taking a view of the Cathedral, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what *is formed* in the heavens at the rising and setting of the sun, *by the* different stains of light, *which* show themselves in clouds of different situations.

There will be found, *throughout this kingdom*, a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see *upon the ground*, any printed or written paper, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and *are* often false deductions from them, or applications of them: nay, *civil laws* stand, in many instances, in direct opposition to *the laws of nature*.

It has not a *sentiment in it*, says Pope, *that the author does not religiously believe*.

Many act so directly contrary to this method, that, from a habit, *which they acquired at the University, of saving time and paper*, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, *relating to this weighty affair*, as well as that of a great majority of both houses here; upon which I am confident you may securely reckon.

If, *from the earliest periods of life*, we trace a youth who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

Corrections of the errors relating to the Unity of a sentence.

Grammar, p. 293. Exercises, p. 187.

SECTION I.

A SHORT time after this injury, he came to himself; and the next day, *was* put on board his ship, and conveyed first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence. *These people* reduced the greater part of the island to their own power; and drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and *incur* the opposite evils to their full extent.

This prostitution of praise *affects not only* the gross of mankind, who take their notion of characters from the learned; but also the better sort of people, who, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and *on the* undeserving. Or—*Not only the gross part of mankind, who take their notion of characters from the learned, are affected by this pro-*

titution of praise; the better sort must also, by this means, &c.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy. *He must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.*

He who performs every employment in its due place and season, suffers no part of time to escape without profit. *He multiplies his days; for he lives much in little space.*

Desires of pleasure usher in temptation, and forward the growth of disorderly passions.

SECTION 2.

Grammar, p. 294. Exercises, p. 188.

THE notions of Lord Sunderland were always good. *This nobleman, however, was a man of great expense.*

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella. *The manners and humours of this man were entirely disagreeable to Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here, vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man. The superiority*

which he possesses over creatures of a size and force so stupendous, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. *My* friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow; it may bring forth good as well as evil. *Vex not* thyself with imaginary fears. *The* impending black cloud, which is regarded with so much dread, may pass by harmless; or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECTION 3.

Grammar, p. 296. Exercises, p. 189.

Disappointments will often happen to the best and wisest men; *sometimes to the wisest and best concerted plans. They may happen too*, not through any imprudence of those who have devised the plan, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life, which could not be foreseen.

Without some degree of patience exercised under injuries, *human life would be rendered a state of per-*

petual hostility: offences and retaliations would succeed to one another in endless train.

Never delay till to-morrow, what reason and conscience tell you ought to be performed to-day. To-morrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity; or which derogates from that esteem, which men are generally disposed to yield to exemplary virtues. False ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world.

CHAPTER III.

Corrections of the errors which respect the Strength of a sentence.

Grammar, p. 297. Exercises, p. 190.

SECTION 1.

It is six months since I paid a visit to my relations.

Suspend your censure, till your judgment on the subject can be wisely formed.

The reason of *his having acted* in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be, *that they rise early.*

If I mistake not, he is improved both in knowledge and behaviour. Or—*I think he is improved both in knowledge and behaviour.*

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will *appear* in the conclusion of this narrative. Or—*His conduct will be accounted for in the, &c.*

I hope this is the last time of *my acting* so imprudently.

The reason of his sudden departure, was, *that the case did not admit of delay.*

The people gained nothing farther by this step, *than to suspend their misery.* Or—*nothing by this step, but the suspension of their misery.*

I have here supposed that the reader is acquainted

with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language, are employed in a more loose and uncircumscribed sense, than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly* conceive the subject upon which I proceed.

Commend me to an argument like a flail, *against which* there is no fence.

How many are there, by whom these *good* tidings were never heard!

These points have been illustrated in so plain a manner, that the perusal of the book has given me satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it.

I was much moved on this occasion, and left the place full of serious reflections.

They are of those that rebel against the light: they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit, and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated; but, like David equipped in Saul's armour, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business.

He did not mention Leonora, nor her *father's death*.

The combatants encountered with such rage, that, eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and shall then proceed to describe the excellences, of this plan of education.

Numberless orders of beings, to us unknown, people the wide extent of the universe.

His extraordinary beauty struck observers with admiration. Or—*His beauty was so extraordinary that it struck, &c.*

Thought and language act and react upon each other. Or—*act upon each other mutually.*

Their interests were inseparably connected.

Employing all the circumspection which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support. Or—While you employ all the circumspection which reason can suggest, let your prayers continually ascend to heaven for support.

SECTION 2.

Grammar, p. 300. Exercises, p. 193.

THE enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seedtime and harvest, cold *and* heat, summer *and* winter, *and* day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire to them with safety, and find in them

such a satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of imagination.* Or—*This satisfaction we enjoy, by means of, &c.*

The army was composed of Grecians, and Carians, and Lycians, and Pamphylians, and Phrygians.

The body of this animal was strong, proportionable, and beautiful.

Nothing promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from *the advantages of fortune*, yet it may often be accompanied by *them*.

The knowledge *which* he has acquired, and the habits of application *which* he possesses, will probably render him very useful.

Their idleness, their luxury and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, so that I was obliged to leave the place, *though* my assistance had been pressingly solicited.

I strenuously opposed those measures, *but* it was not in my power to prevent them.

I yielded to his solicitation, *for* I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. *As such* let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and

virtuous dispositions: *and these resources remain entire, when the days of trouble come.*

He had made considerable advances in knowledge, *though* he was very young, and laboured under several disadvantages.

SECTION 3.

Grammar, p. 303. Exercises, p. 194.

I HAVE, *with a good deal of attention*, considered the subject upon which I was desired to communicate my thoughts.

Whether, *in any country*, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in him, who *in his hands* holds the reins of the whole creation.

Virgil, who, *in the sixth book of his Æneid*, has cast the whole system of platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And, *at last, in the Pyrenean treaty*, Philip the fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

By a late calculation, it appears that, in Great Britain and Ireland, there are upwards of fifteen millions of inhabitants.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, it is ever with re-

luctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, *in any language*, a single instance could be given of this species of composition.

Some of our most eminent writers have, *as far as it regards the subsistence of our affections after death*, made use of this platonic notion, with great beauty and strength of reason.

On surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And there appeared to them Elias with Moses.

Your fathers, where are they? and the prophets, do they live for ever?

At last, after much fatigue, through deep roads and bad weather, we came with no small difficulty to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrivalled.

Instead of being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who searcheth the heart, let us implore his assistance, for enabling us to act well our own part.

After passion has for a while exercised its tyrannical sway, its vehemence may by degrees subside.

This fallacious art, *instead of lengthening life*, debars us from enjoying it.

Indulging ourselves in imaginary, *often deprives us of real enjoyments.*

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, *the utility of which is above a child's comprehension: but is it necessary, or even possible, that a child should learn every thing it be-
hooves a man to know?*

When they fall into sudden difficulties, they are less perplexed, and when they encounter dangers they are less alarmed, than others in the like circumstances.

For all your actions, *and particularly for the employments of youth,* you must hereafter give an account.

SECTION 4.

Grammar, p. 306. Exercises, p. 197

CHARITY breathes *habitual kindness towards friends, courtesy towards strangers, long-suffering to enemies.*

Gentleness ought *to form our address, to regulate our speech, and to diffuse itself over our whole be-
haviour.*

The propensity to look forward into life, is too often *immoderately indulged, and grossly abused.*

The regular tenor of a virtuous and pious life, will prove the best preparation for *old age, for death, and for immortality.*

These rules are intended to teach young persons to write with propriety, *perspicuity, and elegance.*

Sinful pleasures *degrade human honour, and blast the opening prospects of human felicity.*

In this state of mind, *every object appears gloomy, and every employment of life becomes an oppressive burden.*

They will acquire different views, by *entering on a virtuous course of action, and applying to the honourable discharge of the functions of their station.*

By the perpetual course of dissipation, in which sensualists are engaged; *by the excesses which they indulge; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; they debilitate their bodies, wear out their spirits, and cut themselves off from the comforts and duties of life.*

SECTION 5.

Grammar, p. 306. Exercises, p. 198.

By what I have already expressed, the reader will perceive the business *upon which I am to proceed.*

May the happy message be applied to us, in all *its virtue, strength, and comfort!*

Generosity is a showy virtue, *of which many persons are very fond.*

These arguments were, without hesitation, and with great eagerness, *embraced.*

It is proper to be long in deliberating; but we should execute *speedily.*

Form your measures with prudence; but *divest yourselves of anxiety about the issue.*

We are struck, we know not how, with the sym-

metry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty*.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, *as an orator at least*, excelled the other.

SECTION 6.

Grammar. p. 308. Exercises, p. 199.

OUR British gardeners, instead of *following* nature, love to deviate from it as much as possible. Or—*instead of humouring, &c. love to thwart it, &c.*

I have observed of late the style of some great ministers, very much to exceed that of any other *writers*.

The old may inform the young; and the young may animate *the old*,

The account is generally balanced; for what we *lose* on the one hand, we gain on the other.

The laughs will be for those who have most wit; the serious, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much *exposed* to flattery on the other. If they receive reproaches which are not due, they likewise receive praises *that are not due*.

He can bribe, but he *cannot seduce*. He can buy, but he *cannot gain*. He can lie, but he *cannot deceive*.

He embraced the cause of liberty faintly, and pursued it *irresolutely*; he grew tired of it, when he had

much to hope; and gave it up, when *he had nothing to fear*.

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as *we overrate the greatness of bodies, that are disproportioned and misshapen*.

SECTION 7.

Grammar, p. 309. Exercises, p. 200.

Sobriety of mind suits the present state of man.

As *supporters of unlawful assemblies*, these people were seized and punished.

To use the Divine name *habitually*, and without serious consideration, is highly irreverent.

From the *kindness* with which he was at first received, great hopes of success were entertained.

They conducted themselves *craftily*, and ensnared us before we had time to escape.

To our confined and humble station it belongs not to censure; but to submit, trust, and adore.

The solace of the mind, under all its labours, is hope; and there are few situations which exclude it entirely.

The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind.

Tranquillity, *order*, and magnanimity, *dwell* with the *pious* and resigned man.

Idleness, ease, and *prosperity*, have a natural tendency to generate folly and vice.

By a cheerful, *candid*, and *uniform* temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, *magnificent*, Gothic edifice.

I had a long and perilous journey, but a *pleasing* companion, who relieved the fatigue of it.

The speech was introduced by a sensible *exordium*, which made a favourable impression.

The commons made a *warm* remonstrance against so arbitrary a requisition.

The truly illustrious are they who do not court the praise of the world, but who perform *the actions which deserve it*.

By means of society, our wants are supplied, and our lives are rendered comfortable; our capacities are enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to them who affect a disrelish of every pleasure, that is not both exquisite and new; who measure enjoyment, not by their own feelings, but by the standard of fashion; who think themselves miserable if others do not admire their state.

By the experience of distress, an arrogant insensibility of temper is most effectually corrected; as the remembrance of our own sufferings, naturally prompts us to feel for others when they suffer. But if Providence has been so kind as not to subject us to much of this discipline in our own lot, let us draw improvement from the harder lot of others. Let us sometimes step aside from the smooth and flowery paths, in which we are permitted to walk, in order to view the toilsome march of our fellows through the thorny desert.

As no one is without his failings, few also are void of amiable qualities.

Providence delivered them up to themselves, and they became their own tormentors.

From disappointments and trials, we learn the insufficiency of temporal things to happiness; and are taught to seek it in religion and virtue.

CHAPTER IV.

Corrections of the errors that relate to Figures of Speech.

Grammar, p. 315. Exercises, p. 203.

No human happiness is so *pure* as not to contain any alloy.

There is a time when factions, by their vehemence, *confound* and disable one another.

I intend to make use of these words in *my fo'lowing* speculations. Or—in the course of *my speculations*.

Hope, the *cheering star of life*, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the *gulf* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, *if I may be allowed to say so*, rendered the Senate an orphan.

Let us be *careful to suit our sails to the wind and weather*; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Stemm'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;

Clouds that may dim his sublunary day,
 But cannot *darken* ; 'even the best must own,
 Patience and resignation are the *pillars*
 Of human peace on earth.

On the wide sea of letters, 'twas thy boast
 To crowd each sail, and touch at ev'ry coast :
 From that rich *deep* how often hast thou brought
 The pure and precious pearls of splendid thought !
 How didst thou triumph on that subject tide,
 Till vanity's wild gust, and stormy pride,
 Drove thy strong *bark*, in evil hour, to split
 Upon the fatal rock of impious wit ?

Since the time that reason began to *exert her powers*, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every insurrection of ill-humour, and every *invasion* of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of *danger*, he can retreat with *safety*.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms.—“ Where is the monarch who dares resist us ? Where is the potentate who does not glory in being numbered among our attendants ? As for thee, *ignobly* descended, since *thy* unbounded ambition hath *subverted* all *thy*

vain expectations, it would be proper, that thou shouldst repress thy temerity, repent of thy perfidy, and become just and sincere in all thy transactions. This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so highly provoked, and so justly deserved.

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: *it is pleasant even to mortify and subdue our lusts; because that is victory: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire.*

CHAPTER V.

Corrections of the errors in the chapter of promiscuous exercises.

See Exercises, p. 206.

SECTION I.

WHAT is human life to all, but a mixture of *some scattered joys and pleasures*, with various cares and troubles?

Favours of every kind are doubled, *when they are speedily conferred.*

He that is himself weary, will soon weary the company.

He that will have the kindness of others, must endure their follies.

The first years of man must make provision for the last.

Perpetual *levity* must end in ignorance.

In these, and in *similar cases*, we should, *generally*, in our alms, suffer no one to be *witness*, but Him who must see every thing.

The neglect of his studies and opportunities of improvement, is the *ground of his being* so badly qualified for the business. Or—*is the reason that he is so badly*, &c.

That Plutarch wrote the lives of Demosthenes and Cicero at Chæroneæ, is clear from his own account.

I wish to cultivate *a further acquaintance with you.*

He may make the attempt, but he cannot succeed.

No pains were spared by his tutor; *to improve him in all useful knowledge.*

In no scene of her life was Mary's address more remarkably displayed.

This was the *original* cause of so barbarous a practice.

By a variety of false insinuations, he craftily endeavoured to turn the emperor to his purpose.

The beauty *displayed* in the earth, equals the grandeur *conspicuous* in the heavens.

In the health and vigour of *the* body, and in the flourishing state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally *invisible* to the public eye.

Many associations are *formed* by laws the most arbitrary.

These instances *will*, it is hoped, be sufficient to satisfy every reasonable mind.

By rules so general and comprehensive as *these* are, the clearest ideas are conveyed.

He determined not to comply with the proposal, *unless* he should receive a fair compensation.

There can be no doubt that health is preferable to riches.

We believe, said they to their friends, that the perusal of such books has ruined *our* principles. Or—ruined *your* principles.

John's temper greatly indisposed him for *giving* instruction. Or—for *receiving* instruction.

Vegetation is *constantly* advancing, though no eye can trace *its* gradations.

His importunity was the reason of my consenting to the measure.

I conceived a great regard for him; and *I* could not but mourn for the loss of him. Or—for *the loss he had sustained.*

He was confined in his own house, by the officer who had apprehended him. Or—*He was confined in the house of the officer, by whom he had been apprehended.*

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her *friend's* vindication. Or—in *her own vindication.*

Men who are rich and avaricious, *drown* themselves in a spring which might have *watered* all around them.

I should prefer *his being of* rather slow parts, than of a bad disposition.

As soon as Eugenius undertook the care of a parish, it engrossed his attention.

The plan will at once contribute to general convenience, and to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are transmitted to succeeding generations.

Their intimacy had probably commenced in the happier period of their youth and obscurity.

His subject is precisely of that kind, which *only* a daring imagination could have adopted.

This emperor conjured the Senate, that the purity of his reign might not be stained by the blood of *even* a guilty senator.

It is a happy constitution of mind, to be able to

view successive objects so steadily, that the *more important* may never prevent us from doing justice to those which are of less consequence.

This activity drew over to *Virginia*, great numbers of enterprising men; who came either in search of fortune, or of liberty, which was the only compensation for the want of *fortune*.

The erroneous judgment of parents, respecting the conduct of schoolmasters, has paved the way to the ruin of hopeful boys, and disturbed the peace of many an ingenious man, who had engaged in the care of youth.

SECTION 2.

Exercises, p. 209.

THE Greek is, *doubtless*, a language much superior, in *richness*, harmony, and variety, to the Latin.

Those three great *geniuses* flourished in the same period.

He has made a judicious *adaptation* of the examples to the rule.

This part of knowledge has been always growing, and it will *continue to grow*, till the subject be exhausted.

A boy of twelve years of age may study these lessons. Or—a boy twelve years old.

The servant produced from his late master an *unexceptionable* character.

I am surprised that so great a philosopher should spend his time in the pursuit of such chimeras.

The ends of a divine, and those of a human legislator, are vastly different.

Scarcely had the "Spirit of Laws" made its appearance, *when* it was attacked. Or—No sooner ——— *than*.

His donation was the more acceptable, *because* it was given without solicitation. Or—as it was given, &c.

This subject is an unwelcome intruder, affording an uneasy sensation, and *always* bringing with it a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately *accepts* it.

James *lay* late in bed yesterday; and this morning he *lies* still later.

The reason of this strange proceeding, will be explained, when I make my defence.

I have *often* observed him, and *this is his mode* of proceeding: he *first* enjoins silence; and then, &c.

Not having known or considered the subject, he made a crude decision.

All of them were deceived by his fair pretences, and *all of them* lost their property.

It is *more than* a year since I left school.

He was guilty of conduct *so atrocious*, that he was *entirely* deserted by his friends.

No other employment *than that of* a bookseller, suited his taste. Or—No employment *but that of a* bookseller, &c.

By this I am instructed, and *by that* I am honoured.

I pleaded that I was sincere; and, after some time, he assented *to the truth of it*; *by which* I entirely escaped punishment.

To this I am *the more* disposed, as it will serve to illustrate the principles *above* advanced.

From what I have said, you will *readily* perceive the subject *on which* I am to proceed.

These are points too trivial *to be noticed*. They are objects *with which* I am totally unacquainted.

The nearer that men approach *to each other*, the more numerous *are their points* of contact, and the greater *will be* their pleasures or *their* pains.

Thus I have endeavoured *to render* the subject *more intelligible*.

This is the most useful art *which men possess*.

In dividing their subjects, the French writers of sermons study neatness.

There is not *more beauty* in one of them than in another.

SECTION 3.

Exercises, p. 211.

STUDY to unite *gentleness of manners with firmness of principle*, affable behaviour with untainted integrity.

In that work, we are *frequently* interrupted by unnatural thoughts.

If we except one or two expressions, the composition is not *liable* to censure.

To answer his purpose effectually, he *selected* a very moving story.

I am not able to discover whether these points are *in any manner* connected.

These are arguments which cannot be *refuted* by all the cavils of infidelity.

I was much inclined to reply to this matter.

I hope that I *shall* not be troubled in future, on this, or any *similar occasion*.

It is difficult to unite copiousness *with* precision.

Let us consider the proper means to effect our purpose.

We must pay attention to what *precedes*, and *what* immediately follows.

The more this track is pursued, and the more eloquence is studied, the *better* we shall be guarded against a false taste.

True believers of every denomination compose the church of God.

This is the substance of *what* has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things *that occur*.

Praise, like gold and diamonds, *owes its value only to its scarcity*.

Intemperance, *though it may fire the spirits for an hour*, will make life short or miserable.

From *the errors of their education*, all their miseries have proceeded.

The disinterestedness of their conduct produced general admiration.

I viewed the habitation of my departed friend.— Venerable shade! I gave thee a tear *then*: accept of one cordial drop that falls to thy memory *now*.

We are here *to-day*; and gone *to-morrow*.

This author is more remarkable for strength of sentiment, than for *harmony of language*.

Many persons are more delighted with correct and elegant language, than with *important sentiments* and *accurate reasoning*.

I feel myself grateful to my friend, for all the in-

stances of kindness, which he has manifested to me.
Or—for all his proofs of kindness.

It is not from this world that any ray of comfort can proceed, to cheer the gloom of the last hour.

SECTION 4.

Exercises, p. 213.

It is dangerous for *mortal beauty*, or terrestrial virtue, to be examined by *too strong a light*.

Beautiful women *seldom* possess any great accomplishments of *mind*, because they, for the most part, study behaviour rather than solid excellence.

To fret and repine at every disappointment of our wishes, is to discover the temper of froward children, not of men, far less of Christians.

It is decreed by Providence, that nothing truly valuable shall be obtained in our present state, but with difficulty and danger.

Labour necessarily requires pauses of ease and relaxation; and the deliciousness of ease commonly makes us unwilling to return to labour.

Nothing can be great which is not right; nothing which reason condemns, can be suitable to the dignity of the human mind.

In youth, we have warm hopes, which are soon blasted by rashness and negligence; and great designs, which are defeated by inexperience.

To the children of idleness, the haunts of dissipation open many a wide and inviting gate, by night and by day.

True virtue must form one complete and entire system.

All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

Dissimulation *degrades* parts and learning; *obscures* the lustre of every accomplishment; and *sinks* us into universal contempt.

Positive as you now are in your opinions, and confident in your assertions, be assured that the time approaches, when both men and things will appear to you in a different light.

In this age of dissipation and luxury, how many avenues are constantly open that lead to the temple of folly!

By extravagance and idleness, and the vain ambition of emulating others in the splendid show of life, many run into expense beyond their fortune.

Objects are distinguished from each other by their qualities: they are separated by the distance of time or place.

Clarendon, being a man of extensive capacity, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous abilities.

SECTION 5.

Exercises, p. 214.

THE highest degree of reverence should be paid to youth; and nothing indecent should be suffered to approach their eyes or ears.

He who is blessed with a clear conscience, enjoys, in the worst conjunctures of human life, a peace, a dignity, an elevation of mind, peculiar to virtue.

In a few years, the hand of industry may change the face of a country; but it often requires as many generations, to change the sentiments and manners of a people.

When the human mind dwells *long and attentively* on any subject, the passions are apt to grow warm, interested, and enthusiastic; and often force into their service the understanding which they ought to obey.

Some years afterwards, being released from prison, he was, *by reason of his consummate knowledge of civil law and military affairs*, exalted to the supreme power.

The discontented man is never found without a great share of malignity. His spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected.

We cannot doubt *that* all the proceedings of Providence, *when fully understood*, will appear as equitable, as now they seem irregular.

All that great wealth generally gives above a moderate fortune, is, more room for the freaks of caprice, and more privilege for ignorance and vice; a quicker succession of flatteries, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes, are recorded in the histories of the world, but are of small use to the bulk of mankind, who seem very little interested in *admonitions against errors which they cannot commit.*

Were there any man who could say, *that he had never, in the course of his life, suffered himself to be transported by passion, or given just ground of offence to any one, such a man might have some plea for impa-*

tience, when he received from others unreasonable treatment.

Christianity will, at some future period, influence the conduct of nations as well as of individuals. But *this event, though its greatest, will probably be its latest triumph*; for it can be effected *only* through the medium of private character: and *it will, therefore, be a change* not rapid in its progress, and visible at every step; but *gradual in its advances*, and *perceptible only* when considerable effects have been produced.

The British constitution *stands among the nations of the earth, like an ancient oak in the wood*, which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

SECTION 6.

Exercises, p. 216.

WHAT an anchor is to a *ship in a dark night, on an unknown coast, and amidst a boisterous ocean*, that is the hope of future happiness to the soul, when *distracted* by the confusions of the world. *In danger, it gives security*; amidst general fluctuation, it *affords one fixed point of rest*.

Our pride and self-conceit *render us quarrelsome and contentious*, by nourishing a weak and childish sensibility to every fancied point of our own honour or interest, while they shut up all regard to the honour or interest of our brethren.

If there be any first principle of wisdom, it is *undoubtedly* this: the distresses that are removable, endeavour to remove; *those which cannot be removed,*

bear with as little disquiet as you can : *in every situation of life*, there are comforts ; *find them out*, and enjoy them.

Instead of aspiring *beyond* your proper level, *bring down* your mind to your state ; lest, *by aiming too high*, you spend your life in a train of fruitless pursuits, and bring yourself *at last* to a state of entire insignificance and contempt.

Often have we seen, that what we considered *at the time*, as a sore disappointment, *has proved, in the issue*, to be a merciful providence ; and that, *if what we once eagerly wished for had been obtained*, it would have been so far from making us happy, that it would have produced our ruin.

Can the stream continue to *flow*, when it is *cut off* from the fountain ? Can the branch *flourish* when *torn away* from the stock which gave it nourishment ? *No more can* dependent spirits be happy, when *deprived* of all union with the Father of spirits, and the Fountain of happiness.

Prosperity is redoubled to a good man, *by his generous use of it*. It is reflected back upon him from every one whom he makes happy. *In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and good-will of all who know him*, he sees blessings multiplied round him on every side.

He that would pass *the latter part of life* with honour and decency, must, *when he is young*, consider, that he shall *one day* be old ; and remember when he is old, *that he once was young*. *In youth*, he must lay up knowledge for his support, when his powers of acting shall forsake him ; *and in age*, forbear to ani-

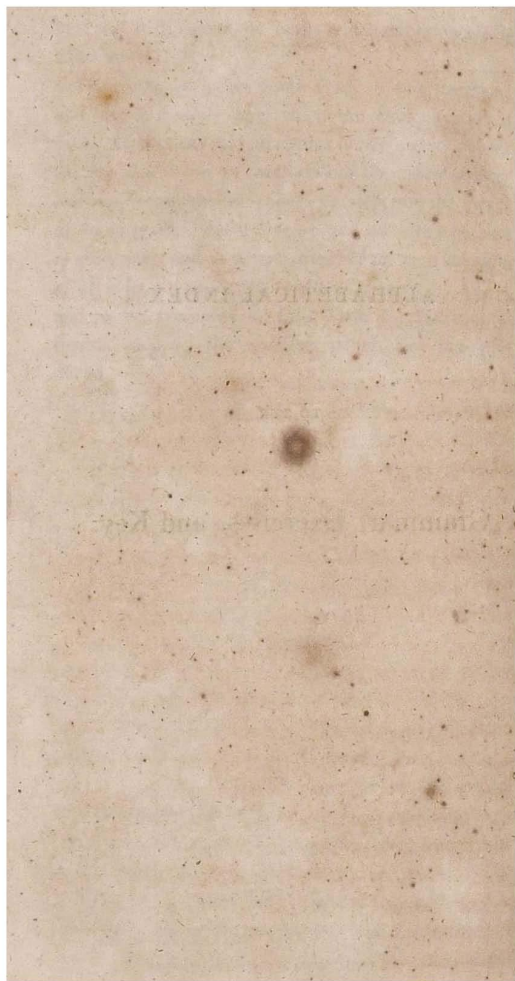
advert with rigour, on faults which experience *only* can correct.

Let us consider that youth *is not* of long duration; and that *in maturer age*, when the enchantments of fancy shall cease, and phantoms dance *no more* about us, we shall have no comforts but *the approbation of our own hearts*, the esteem of *wise men*, and the means of doing good. Let us live as men *who are some time to grow old*; and to whom *it will be the most dreadful of all evils*, to count their past years only by follies, and to be reminded of their former luxuriance of health, *only* by the maladies which riot has produced,

ALPHABETICAL INDEX

TO THE

Grammar, Exercises, and Key.



ALPHABETICAL INDEX, &c.

AS the Grammar contains a considerable number of positions and minor rules, which are not readily discoverable by the general arrangement of the work; and as the last editions of the Exercises and Key, comprise many critical and explanatory notes, which could not conveniently be inserted in the Grammar; the author conceived that an Alphabetical Index to the Grammar, Exercises, and Key, would not be unacceptable to the reader. With this view, and in conformity with the wishes of persons, for whose judgment he entertains great respect, he has produced the following Index to the three books.

In forming this work, it was not his sole design to assist the student, in readily discovering any particular subjects of grammar. He wished also to express the most important principles of the art, in short, comprehensive, and striking sentences, calculated to stimulate the learner's curiosity, and to impress the subjects more deeply in his memory. The author was desirous that the work should at once form an Index to particulars, and an Epitome of the chief rules and principles of the language.

The reader who consults this Index, will observe that the references to the pages always point to the Grammar, unless the Exercises, or the Key, are mentioned. The *Nineteenth* edition of the Grammar, the *Twelfth* of the Exercises, and the *Tenth* of the Key, are the editions referred to: and the pages of reference to each of the books, will be the same, in every subsequent edition.

In all cases, where explanatory notes, or critical discussions, have been inserted in the Exercises or the Key, the Index refers to the pages which contain them: and, in a few special cases, these books are referred to, as illustrating and exemplifying the rules. But general references of this kind could not be made, without giving the Index too great an extent. The student may, however, in every rule that is mentioned, readily apply to the correspondent Exercise and Key; in which he will always find a variety of exemplification, and, in many instances, extended views of the subject.

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"Murray's Grammar, together with his English Exercises and Key, have nearly superseded every thing else of the kind, by concentrating the remarks of the best authors on the subject. They are pieces of inestimable utility."

Evans's Essay on the Education of Youth.

“The best English Grammar now extant, is that written by Mr. Lindley Murray; who, by this publication, and by several others connected with it, and designed as auxiliaries to its principal purpose, has become entitled to the gratitude of every friend to English literature, and to true virtue.”

Dr. Miller's Retrospect of the Eighteenth Century.

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Dr. Abercrombie's Charges to the Senior Class of the Philadelphia Academy,—published 1804 and 1806.

“I need not acquaint the public, with the merit and success of Lindley Murray's Grammar; which seems to have superseded every other. Indeed, when we consider the plain simple mode of instruction he has adopted; the extent of observation he has displayed; and the copious variety of illustrations he has added; we shall not wonder that his Grammar has been so universally applauded.”

Walker's Outlines of English Grammar.